

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY NINE

[STORY OF VEETAHAVYA (2)]

{VEETAHAVYA'S OTHER LIFE-EXPERIENCES AFTER ATTAINING MUKTI}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER THIRTY NINE

[STORY OF VEETAHAVYA (2)]

VEETAHAVYA'S OTHER LIFE-EXPERIENCES AFTER ATTAINING MUKTI

वसिष्ठोवाच

Vasishta spoke

तथापि तिष्ठतस्तस्य संवत्सरशतत्रयं कोटरे विन्ध्यकच्छस्य ययावर्धमुहूर्तवत्। (84.07)

Even as he stayed absorbed in the Samaadhi-state like this, in that hollow of the plantain-hut in that Vindhya Mountain, three hundred years passed off, like half of a second.

[When VeetaHavya was absorbed in the Nirvikalpa Samaadhi, he was not inside any time-frame; time was non-existent for him, like one is unaware of time when asleep. VeetaHavya was lost in the 'sleep of Nirvikalpa Samaadhi'; but the 'slight Jeeva-agitation' that was left back kept his body intact without the Praana also; and for that 'left-back VeetaHavya Jeeva-agitation', three hundred years passed off under the buried mud itself. The body was like a non-conscious costume forgotten by the Master; and was lying there itself, without deteriorating, by the Yogic-power of the Sage who had owned it.]

एतावन्तमसौ कालं नाबुद्ध्यत किलात्मवान् जीवन्मुक्तया ध्यानी न च तत्याज तां तनुम्। (84.08)

Till that time (of the passage of three hundred years), he never woke up, was staying absorbed in the self, had liberated while with a body; and though absorbed in contemplation, did not discard the body (by some negligence may be). *(Life went on outside the body as usual, with deaths, destruction and change of landscape; but nothing affected the buried body of the Yogi.)*

तावत्कालं स सुभगो न प्राबुद्ध्यत योगवित् उदारैरम्बुदारावैरासारभरघर्घरैः,

पर्यन्तमण्डलाधीशमृगयागतबृंहितैः पक्षिवानरनिर्हार्त्तैर्मातङ्गास्फोटनिःस्वनैः,

सिंहसंरम्भरटितैर्निर्झरारावसीत्कृतैः विषमाशनिसंपातैर्जनकोलाहलैर्घनैः,

प्रमत्तशरभास्फोटैर्भूकम्पतटघट्टनैः वनदाहधमध्वानैर्जलौघाहतिवल्गनैः,

महोपलतटाघातैर्धरणीतलमृज्जलैः जलौघान्दोलनायातैस्तापैरनलकर्कशैः। (09 to13)

For the long span of three hundred years, he had kept the body in tact by his power of Yoga, and did not wake up at all -

by the loud thundering noises of the clouds pouring down showers of waters with great noise;
or by the enhanced sounds of the trumpeting of the running elephants dashing against all the things;
or by the screeching cries of birds and monkeys when hunted by the chieftains of the hunter colonies that were situated at the outskirts of the forest; or by the loud roars of angry lions;
or by the noisy waterfalls spraying waters, or by the huge flashes of lightning;
or by the noise of the people who watched him with awe;
or by the mad Sharabhas dashing against each other madly;
or by the cracking of the ground in earthquakes; or by the sound of the blazing fire burning the forest;
or by the noise of the floods destroying everything;
or by the huge rocks falling over each other in the landslide;
or by the muddy water rising from under the ground;
or by the flooding rivers flowing all over the mountain;
or by the fire-like heat of the summer sun.

केवलं वहति स्वैरं काले गलितकारणं परियान्तीषु वर्षासु लहरीष्विव वारिणि,

स्वल्पेनैव हि कालेन तस्मिन्पर्वतकन्दरे प्रावृडोघविनुन्नेन पङ्केनोर्वीतले कृतः,

तत्रासाववसद्भूमौ कोटरे संकटोदरे पङ्कसंपीडितस्कन्धः पर्वतेषु शिला यथा। (14 to16)

'Kaala' like a river moved at his will as usual, with no purpose as such; and the years passed like the passing waves of the river; and soon he (the body that was left back by the owner) was slowly pushed underground, by the muddy waters of the monsoon flowing over that little plantain-cave of his. He stayed buried inside that mud that was thickly pressing him all over; and his shoulders were pressed hard by the dense hard mud, and he looked like one among the many rocks in the mountain.

शतत्रये स वर्षाणामथ याते स्वयंप्रभुः व्यबुद्ध्यतात्मरूपात्मा धराकोटरपीडितः। (84.17)

After three hundred years passed off, the lord who was powerful by nature (Reality-state), in the form of the self-state with a mind, woke up in the body that was buried under the mud.

संविदेवास्य तं देहं जग्राहोर्वीनिपीडितं तनुः प्राणमयस्पन्दः प्राणसंसरणं विना। (84.18)

There was no vibration of Praana, and no Praana moved through the body; but his will (Samkalpa) alone held the body, and kept it alive even under the buried mud.

[Meanwhile, in his absorbed state of Samaadhi, where Brahman alone was there as the quiescent state, the slight mind-agitation that was left back, went through many lives within itself, and had many experiences good and bad.

It was a rare occurrence where the body was kept intact, and no one owned it.

Brahman-state as per its nature expanded as many possible life-existences as the VeetaHavya-mind, through the slight trace of agitation left back in the body, as the will of the Yogi.]

उत्पत्तिप्रौढिमासाद्य कलना हृदयान्तरे स्वमनोरूपिणी तस्य ह्येवानुबभूव सा,

कैलासकानने कान्ते कदम्बस्य तरोस्तले मुनित्वं शतमब्दानां जीवन्मुक्तात्मनिर्मलं,

विद्याधरत्वं वर्षाणां शतमाधिविवर्जितं युगपञ्चकमिन्द्रत्वं प्रणतं सुरचारणैः। (19 to 21)

The ‘agitation of life’ rose up from the inside of the heart (central life-essence), became dense, and turned into the ‘agitation of the mind’, and ‘that agitation of life’ experienced there itself, a life of a Sage under the Kadamba tree in the forest of Kailaasa for hundred years, and the life of a taintless Vidyaadhara as a JeevanMukta for another hundred years, and as the king of Devas (Indra) freed of all ailments for five Yugas revered by the Suras and others (before it was taken over by VeetaHavya himself from another life-existence).

रामोवाच

Rama spoke

(The body was buried for three hundred years; then how could Yugas pass as an Indra-identity?

And how could it experience a life in the Kailaasa-forest also, when it stayed buried under the mud?)

शक्रत्वादिषु तेष्वस्य प्रतिभासेषु भो मुने नियमोऽनियमश्चैव दिक्कालनियतेः कथम्। (84.22)

Hey revered Sage! In his experiences of Indra etc, how were the ‘boundaries of place and time of different measures’ could be experienced within the ‘small time-span of the life-agitation’, inside a body that was buried under the mud?

वसिष्ठोवाच

Vasishta spoke

(There is only the Reality-state and ‘no space and time expanses’ other than that. It can exist as any possible perceived world of any time and place measure of any mind.)

सर्वात्मिकैषा चिच्छक्तिर्यत्रोदेति यथा यथा तथा तत्राशु भवति तथात्मैकस्वभावतः। (84.23)

Wherever, in whatever manner the ‘power of the Chit, the essence of all’, rises, it becomes that only, in that very manner, there and all, by its very nature.

यथा यत्र यदा बुद्धौ नियमः स तदा स्थितः देशकालादिनियमक्रमाणां तन्मयात्मता। (84.24)

In whatever manner, in whichever place, in whatever time, the boundaries of space and time appear inside the intellect (as a perceived-field), that alone holds good at that time of experience, by the complete absorption into it (and appears real).

तेन नानाविधान्येष जगन्ति परिदृष्टवान्हृदि संवेदनाकाशे वीतहृद्यो विवासनः। (84.25)

That is how VeetaHavya who was rid of all the Vaasanaas, perceived all these various types of worlds in his heart, the expanse of awareness (not as the Jeeva experiencing Vaasanaa-fields, but as a state of Brahman who can become any perceived-state).

[What actually happens when a Yogi dissolves his ego in the Brahman-state?

There is no one left back, and only the Brahman-state is left behind, like the ocean alone is left back when the wave has dissolved off, or where the gold alone is left back when the idea of the bracelet is gone, or where the rope alone is left back when the snake-misconception is gone. However, VeetaHavya had not completely erased off the mind; he had entered the ‘Nirvikalpa Samaadhi state’, like Prahlada and was absorbed in the ‘sleep of Nirvikalpa state’. His ‘ego-based mind’ had not vanished without a trace yet. It was still alive as a slight agitation; and that agitation rose up as those experiences; like Brahman manifesting as any possible world, depending on the impressions that were printed on that mind.]

संयग्बोधवतामेषा वासनैव न वासना ज्ञानाग्निदग्धस्य कैव बीजस्य बीजता। (84.26)

For those who have attained the Supreme understanding, this Vaasanaa is not a Vaasanaa at all.

How can the seed burnt by the fire of knowledge, ever sprout like a seed?

(Still, the deep impressions of the mind about the people he knew as Indra, Shiva and others rose up as the worlds of experience for him. Since he was Shiva's devotee, he experienced a Gana's life and served Shiva for a long time.)

कल्पमेकं गणत्वं स चन्द्रमौलेश्वकार ह समस्तविद्यानिपुणं त्रिकालामलदर्शनम्। (84.27)

He served 'Lord Shiva with the crescent moon on the head' for one Kalpa, staying as one of his Ganas. He was a master of all learning then, and was capable of knowing the events of all the three time modes.

(This life was a better one than that of VeetaHavya, where he had to be just the brother of Brhaspati.)

यो यादृग्दृढसंस्कारः स तं पश्यति तादृशं जीवन्मुक्ततयैवैतद्वीतहव्योऽनुभूतवान्। (84.28)

Whatever intense impressions one maintains, he experiences them in that manner only.

Even as he remained as a JeevanMukta, VeetaHavya had these experiences accordingly.

[His knowledge-journey did not end with that Samaadhi-state. That is why, he had to experience some meritorious worlds of pleasures like heaven, and also some knowledge-worlds as that of Shiva's abode. In the Knowledge-world of Shiva, he reached the perfect state of a Knower and was able to look at all the lives he had experienced as of no value.

All his impressions were erased off without a trace, through the training in knowledge, in the presence of Shiva.]

रामोवाच

Rama spoke

एवं स्थिते मुनिश्रेष्ठ जीवन्मुक्तमतेरपि बन्धमोक्षदृशः सन्ति वीतहव्यात्मनो यथा। (84.29)

Hey Best among Sages! If that is the case, then even those JeevanMuktas get trapped in the experiences of bondage and liberation like VeetaHavya! Is that so?

(Even JeevanMuktas are not freed of life experiences of many births; is it so?)

वसिष्ठोवाच

Vasishta spoke

यथास्थितमिदं विश्वं शान्तमाकाशनिर्मलं ब्रह्मैव जीवन्मुक्तानां बन्धमोक्षदृशः कुतः। (84.30)

This 'Vishvam' as it is in reality, is the 'taintless quiescent-expanse of Brahman'.

How can the liberated beings (who have reverted back to Brahman-state and have no ego as such) get caught in the experiences of bondage and liberation?

एतत्संविन्नभो भाति यत्र यत्र यथा यथा तत्र तत्र तथा तावतावत्तद्विन्दते ततम्। (84.31)

Wherever, however, this awareness expanse (Brahman) shines forth, there and all, in that very manner, at those times, it attains all those (experiences).

[All the worlds are Brahman-expression only; there is no second thing other than Brahman.

VeetaHavya's agitation rose up as all those worlds from the Brahman-state only.]

तेनानुभूतानि बहून्यनुभूयन्त एव च जगन्ति सर्वात्मतया ब्रह्मरूपेण राघव। (84.32)

Raaghava! Whatever is experienced by that awareness-expanse, many other JeevanMuktas experience the same in this world, as the 'Brahman who is the essence of all'.

[VeetaHavya was not VeetaHavya anymore. There was only the Brahman-state of Reality, and the small agitation as the 'VeetaHavya-Jeeva state' was left back. This 'Jeeva state agitation' was the channel through which the Brahman-state manifested as many possible perceived states of worlds. Brahman alone is all that is there as anything or anybody.

Mind-agitation is like a machine that chucks out experiences after experiences as the 'seer-seen states', continuously and without stop, like a movie-making machine that is never switched off.

Nobody is the experiencer.

The experiencer is imagined as the ego.

There are only two main possible states; 'Vision of the Truth' and 'no Vision of the Truth'.

Knowers have the vision of the Truth and are Brahman in essence; they have no body-based egos; and even if they experience many lives like VeetaHavya, they are not bound, and their single state of JeevanMukta-consciousness continues as one. The ignorant on the other hand are only the egos that rise with any experience as a new character. While the Knower-entity witnesses the experiences as the Brahman with a mind, the ignorant are produced as new egos by the experience itself. The 'seen' produces the 'seer' here, as a function of the Vaasanaa-fulfilment.]

धराकोटरनिर्मग्नवीतहव्यचिदात्मसु जगत्सु तेष्वसंख्येषु नीरूपेषु महात्मसु, (33)

यः शक्रोऽनवबुद्धात्मा सोऽद्य दीनेषु पार्थिवः कर्तुं प्रवृत्तो मृगयां क्षणेऽस्मिन्नपि कानने, (34)

यो हंसोऽनवबुद्धात्मा पाद्रे पैतामहेऽभवत् स्थितः स एव दाशेन्द्रः कैलासवनकुञ्जके, (35)

यो राजानमवबुद्धात्मा भूमेः सौराष्ट्रमण्डले स एषोऽद्य स्थितोऽऽन्धाणां ग्रामे बहुलपादपे। (84.36)

VeetaHavya's body was buried under the hollow of the earth, and VeetaHavya had dissolved himself in the Brahman-state. The state where VeetaHavya dissolved off was the Reality-state which exists as countless possible states of perception, that appear as countless expanses of worlds, as mind-agitations (seer-seen units), and are formless (and do not exist in any solid space and time).

The Indra who never made effort to have the 'Vision of the Truth', is now the king of the people who needed a ruler, and at this moment is engaged in hunting in the forest; that swan who resided in the lotus in BrahmaLoka did not make effort to have the 'Vision of the Truth', and is the 'chief of hunters' in the Kailaasa-forest; the king of Souraashtra who did not make effort to have the 'Vision of the Truth' is now living inside the 'village of Aandhraas covered by many trees'.

[Brahman alone shone as the Knower and the ignorant states, through the mind-agitation of VeetaHavya; and the ego-factors of those experiences went through their own stories of ups and downs.

There is no individual Jeeva as such.

There is only the process of evolution in knowledge, or the process of devolution in ignorance. At every moment, at every experience, there rises the possibility of evolution or devolution, which decides the next scene of the life. Indra, who was enlightened, went upwards in the knowledge-ladder and became Shiva's attendant, where he would be always trained in dispassion and knowledge. Indra, who was not enlightened, went downwards to the state of ruling the ordinary people. So it is, with all the experiences experienced by the VeetaHavya mind.

It is as if at every event of your life, you have always two choices to make; to go upward or downward.

Each event splits as two, as two possible states, one going upward and one going downward.

You, if controlled, will choose the upward going possible state, and step up to the next ladder rung;

if uncontrolled, will roll down without control, in the downward path of devolution to the worst possible state.]

रामोवाच

Rama spoke

मानसः किल सर्गोऽसौ वीतहव्यस्य तत्र ये देहिनो भ्रान्तिमात्रं चेतद्देहाकारिणः कथम्। (84.37)

That world which was experienced by VeetaHavya was in his mind only, and those embodied beings (Indra, swan and others) were delusory things only; how can they have physical forms?

वसिष्ठोवाच

Vasishta spoke

यदि भ्रान्त्येकमात्रात्म वीतहव्यस्य तज्जगत् तदिदं नाम ते राम किं भूयः परिभासते। (84.38)

इदमप्यङ्ग चिन्मात्रं मनोमात्रभ्रमोपमं तदपि व्योम चिन्मात्रं मनोमात्रं भ्रमोपमम्। (84.39)

If 'that Jagat of VeetaHavya is just a figment of delusion', then Rama, what is this world you are experiencing now here? Is it more real? Dear Rama! Even this Jagat also is just the 'awareness-state of Reality' and is similar to the delusion felt by the mind. That 'world of VeetaHavya' also is just the 'empty expanse of the awareness of Chit', construed only by the mind, and is also a similar delusion.

वस्तुतस्तु न तद्राम जगन्नैवं न चेतर्त् तवापि न जगत्सत्ता ब्रह्मेदं भाति केवलम्। (84.40)

Actually, that world is also not there; not any other also. Your world also is not absolutely real.

Brahman alone shines as all this.

भावि भूतं भविष्यच्च यथेदं च तथेतर्त् जगत्सर्वमिदं दृश्यं संविन्मात्रमनोमयम्। (84.41)

Whatever gets understood as the 'present, past and future' in this world; the same way it gets experienced in the other worlds also. All that is perceived anywhere at anytime, is just made out of the mind which is empowered by the awareness (Chit).

एवं रूपमिदं यावन्न परिज्ञातमीदृशं वज्रसारदृढं तावज्ज्ञातं सत्परमांबरम्। (84.42)

As long as one does not understand this 'amazing truth' like this, the world that is experienced is as hard as the diamond; but when understood, it is just the 'Supreme expanse of the undivided Reality'.

अज्ञानान्मन एवेदमित्थं संप्रविजृम्भते प्रत्युल्लासविलासाभ्यां जलमंबुनिधाविव। (84.43)

Because of ignorance only, the mind shines forth like this, in all its grandeur, with varied experiences of birth, growth, death etc, like the waters of the ocean rising in various forms.

यथास्थितेनैव चिदंबरेण स्वचित्तमेवैति मनोभिधानं

स्फारं कृतं तेन जगच्च दृश्यमेवं ततं नैव ततं च किञ्चित्। (84.44)

The Chit-expanse as it is and without swerving from its quiescent state, by its very nature of becoming any possible state of perception, is aware of the experiences, and that alone is known by the term mind which agitates as these experiences; that alone causes the worlds and their perceived-states which are spread-out in limitless divided-frames of space and time expanse; but (since they are possible states only, and are not really manifest as anything anywhere), nothing at all is spread-out as any expanse of space and time.

SUMMARY

THE ABSTRACT TRUTH HIDDEN IN THE STORY OF VEETAHAVYA

[Previously Vasishta had mentioned the two paths of Jnaana and Yoga.

VeetaHavya was an example of a Yogi, who through Vichaara, attained Jnaana and dissolved in Brahman.

We saw how VeetaHavya the great Yogi practices Vichaara and absorbs off into the Brahman state of Nirvikalpa Samaadhi. He is no more an identity now; but only Brahman state of Kaivalyaa is there.

But it so happens that his Yogic power had held back the body from deteriorating, and the body lay buried under the ground in tact, though without the Praana. How?

The physical body is an inert thing; has no power of its own, but it was held back by the minute agitation of the mind that was known as VeetaHavya. This agitation was a storage bin of ideas like his identity as Brhaspati's brother, his learning, his Yoga power, his favoured deities, and the scenes he had been familiar with as heaven, Kailaasa etc. This mind agitation went on vibrating, and with those impressions and ideas of VeetaHavya's mind, it went on experiencing many more worlds and many more lives. One of them was the life in Shiva's Kailaasa as Shiva's attendant. This VeetaHavya had mastered many Siddhis through Shiva's grace, and he

could see all the past and future of any life-agitation of his. He just analyzed his past also by chance; and found that of all the lives he had lived, the Yogi's life was far better, and saw that the body of that Yogi of his previous existence was buried and had not yet dissolved off. It was an incomplete work of that VeetaHavya; so this VeetaHavya of Kailaasa decided to finish off its mission in life and dissolve it off in the proper manner; and does it also.

It is almost like digging the treasure here with a sickle borrowed from the dream world.

So, was VeetaHavya liberated or not?

He was liberated; that means that VeetaHavya identity was no more there.

Only the Brahman state of Reality was there.

VeetaHavya had dissolved off in Brahman through the Vichaara practice.

What was left back?

Brahman state alone was vibrating as also a VeetaHavya agitation that was like a costume left back by the owner. The costume namely VeetaHavya mind which was stuck to the body preserved by Yoga, continued its agitation as VeetaHavya stories once again; like another producer making stories out of the same plot, not owned by anybody.

These VeetaHavya incarnations as Vidyaadhara, Indra, or Shiva Gana were all just Brahman shining as those those worlds as its very nature; it was not that VeetaHavya was born once again.

There was no original VeetaHavya anymore; but only the agitation which shone as the stories of VeetaHavya.

Brahman alone is the Rama-agitation, Vasishta-agitation, VeetaHavya-agitation, Dasharatha-agitation, your agitation, my agitation and we all exist as the perceived worlds of those minds which have particular memories, impressions, learning etc.

If you dissolve off in the Brahman state and stay as any Siddha anywhere, and your mind-copy of the Earth has its own recycling process of more possible states, what harm is there?

This alone is the truth explained in this VeetaHavya story.)]