

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER SEVENTY NINE
(STORY OF VIPASHCIT-5)
[THE FATE OF THREE VIPASHCITS]

Sanskrit text, Translation and Explanation

by

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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 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.

INTRODUCTION

This section is very subtle in essence, and needs some serious effort on the part of the seeker if he wants to understand the 'Drshyam' as presented by Vasishtha.

Vipashcit is just a measuring rod used by Vasishtha to measure the expanse of Avidyaa.

Avidyaa is synonymous with Drshyam (Perceived).

Perceived is all that you sense, think, believe, love, hate, understand etc etc..., staying as the 'Ahamkaara'-the ego-personality that you think you are!

In the ignorant level, the 'perceived' is gross, solid, blocking and binding.

In the knowledge level, the same 'perceived' is subtle, empty, and liberating.

From the ant to a Brahmaa of a Creation, the perceived world around each conscious entity gets understood by it, each from a different level, in a different way.

Each is right in his or her level; but nothing is valid, since everything is mind-made.

Even Brahmaa's creation is nothing but his own dream, where his 'Creation-Vaasanaa' gets fulfilled.

Brahmaas also differ in their conceptions.

Is Vipashcit real?

Vasishtha is Brahmaa's son, and is made of Knowledge only.

He is as powerful as Brahmaa himself.

What he thinks, that thought instantly stands as a reality in front of him.

Whenever he narrates a story, those characters start appearing in some world-scene as real persons, even if he had thought of them at the moment of narration.

This we got proved in 'Jeevata story' also, where Vasishtha states that 'Jeevata monk is living as a Rudra in some world after the experience of his many life-dreams'.

Nothing is real or imagined at his level, as he is above the level of all these words.

When he got this knowledge from his father Brahmaa, he did not get it verbally; but as a power to create real examples which could prove as knowledge path to many aspirants.

At present, Vasishtha is narrating the story of Vipashcit.

This King Vipashcit later on is brought inside the courtroom of Dasharatha, from another world in another Brahmaanda, where he had been living as a deer.

Whether the story is real, or whether Vipashcit really existed in any world as such, need not be a matter of concern to us.

Vipashcit becomes a real entity as the hero of the story, when narrated by Vasishtha.

Vasishtha is another Brahmaa; so it can be stated; who is roaming in the worlds, distributing the nectar of knowledge to anyone who may be in need of it.

When he talks about any person in any story, they turn into real Jeevas in some world somewhere. It is as if he is picking up some particular Vaasanaa from the store-room of Chit, and throwing it into a space time-screen, to view a film produced by that Vaasanaa.

Leelaa had the Vaasanaa for immortality.

Vipashcit has the Vaasanaa for measuring the perceived world of Avidyaa.

Vipashcit is as real as any Jeeva here or anywhere!

Since Vaasanaas alone create the perceivers, the Vaasanaa for measuring the Avidyaa extent, takes on the forms of four Vipashcits measuring the four directions.

Vipashcit is one such Vaasanaa-entity which wants to see the end of the 'perceived' world, in the level of ignorance itself. Instead of ending it with the rise of knowledge, this foolish wise king wants to travel across all the worlds, till the end of space!

Is it ever possible?

How can space and time reach their ends, when you possess a mind steeped in ignorance that can reflect nothing but space and time?

What is the Drshyam, according to Vasishta?

He states that, the 'perceived' is in-between the two levels of - what you want and what you get.

We always 'want' to perceive the world we imagine it to be; filled with happiness and joy. We always 'get' what our ignorance presents to us as the world, which of course is filled with suffering and pain.

Drshyam is like a mirage; we want water and get only the hot sand instead!

This is the 'perceived' as presented by Avidyaa.

Where does it end?

Only with Knowledge!

Otherwise...?

It extends as a never ending maze of worlds made of ignorance.

What does the perceived look like in the Vidyaa level?

If you stand on the topmost level of Knowledge, like Vasishta does and look down at all the worlds, at once, how does it look like?

This is what Vasishta describes and explains as the 'BhooGola of Chit'.

This is an abstract description as explained from the Knowledge level of Vasishta, covering the entire perceived phenomenon; and in no way does it cater to the universe-theories held by the scholars in the tiny dust mote called earth planet.

This after all is just one small planet earth which is just one tiny atom in the Lokaaloka hill (the all-containing hill).

Vasishta is talking about 'Chit' as the 'perceived'; and presents the abstract concepts with names and descriptions, in his own style.

He is not talking about the waters seen in the mirage, like earth scientists.

He is talking about the phenomenon of mirage-formation itself, from the Chit-level.

If Chit could become a person and talk; this is how it will describe the worlds as, standing at the top of everything.

Story part:

The four Vipashcits get killed in their never ending journey.

The king stands as an Aativaahika body; and cannot have a body made of elements in that level where he has reached. He produces four Aativaahika bodies once again, and moves in four directions to fulfil his Vaasanaa.

What happens to these four Vipashcits, whether they reached the goal or not, forms the content of the rest of the story.

रामोवाच
Rama spoke

अनन्तरं मुनिश्रेष्ठ कुर्वन्तः किं विपश्चितः आसम्स्तेषु दिगन्तेषु सद्दीपाब्धिवनाद्रिषु।

Hey Best of Sages! Later, what did the Vipashcits kept doing in the various directions filled with islands, oceans and mountains?

वसिष्ठोवाच
Vasishta spoke

शृणु किंवृत्तमेतेषां तात तत्र विपश्चितां तालीतमालमालाद्यद्दीपाद्रिवनचारिणाम्।

Dear Rama! Listen what happened to those Vipashcits, who were wandering in the mountain forests that were richly garlanded by Taalee and Tamaala trees.

(The boon requested by the Vipashcits was worded as – 'no death should happen to us even when we enter the path of Siddhas; but it did not mention 'the non-Siddha paths'!)

क्रौञ्चद्वीपगिरेरेको विपश्चित्पश्चिमे तटे कटेनाद्रितटे पिष्टः करिणा कमलं यथा।

One Vipashcit was mashed up by an elephant like a lotus with his tusks and head, in the west-side rocky mountain-base of 'VarshaGiri' of 'Krauncha Mountain' (and died).

द्वितीयो नभसा नीतो रक्षसा विक्षताङ्गकः निक्षिसो वाडवे वह्नौ तत्र भस्मत्वमागतः।

The second one fought with a Raakshasa; broke his limbs; was carried in the sky by him; was thrown into the Vaadava fire; and turned into ashes (and died).

तृतीयश्चैदं देशं नीतो विद्याधरेण वै गतोऽप्रणामकुपितशक्रशापेन भस्मताम्।

The third one was taken to the world of Indra by a Vidyaaadhara; turned into ashes by the curse of Indra who got angry because he was not offered the proper salutation.

चतुर्थश्चतुरं गच्छन्कुशद्वीपगिरेस्तटे दुर्वारेण नदीकच्छे मकरेणाष्टधा कृतः।

The fourth one, carefully walking across the moist land of the river at the mountain base in 'Kusha Dveepa', was torn into eight pieces by a crocodile.

इति ते पञ्चतां प्राप्ता दिङ्मुखेष्वकुलाशयाः क्षये चतुर्षु चत्वारो भूपाला लोकपालवत्।

In this manner, all four of them with tainted desires attained death in all the directions, and all the four kings died like the Lokapaalas (dissolving off) at the dissolution times,

[King Vipashcit had four strong bodies with equal powers and was supported by the boon of Agni also. Yet, all four of them were caught in the hold of Vaasanaas of various kinds and wasted the precious time of their lives in enjoying the pleasures found on the wayside.

Anyhow since the basic Vaasanaa was to reach the end of Avidyaa-land, they were on the move as soon as they woke up to their original nature.

All the four were moving like straight lines drawn towards the end of directions, moving on and on without stopping. They helped each other; rescued each other from difficulties that each encountered, and moved towards their goal undaunted without losing their spirits.

It was not as easy as they deemed.

So many lands, so many countries, so many forests, so many mountains, so many islands that were populated by beings of various sorts, good, bad, powerful, weak..!

It was inevitable that they had to meet their deaths somewhere sometime somehow.

So all four physical bodies died! The AadhiBhoutika phase was over!

Now there was only the Aativaahika of the original king Vipashcit left back, with the same one single Vaasanaa of reaching the end of Avidyaa-land.

That alone was his Aativaahika body; the main prominent Vaasanaa holding on to the subordinate habits like devotion to Agni etc. This 'Vaasanaa-body' had not reached its fulfilment at all, even when it made itself four-fold.

What was this Vaasanaa body like? Like any of our Vaasanaa bodies, just made of emptiness!

He as the 'Chit shining forth as a Vaasanaa' perceived the global sphere of the creation.

He was now above the 'Bhoo-sphere' and observed it far below him.)

अथ तेषां ददर्शासौ व्योम्न्येव व्योमरूपिणां सम्वित्प्राक्तनसंस्काराद्व्योमात्मावनिमण्डलं सप्तद्वीपाब्धिवलयं
पुरपत्तनभूषणं सुरशैलशिरःपीठं ब्रह्मलोकशिरोमणिं चन्द्रार्कबिम्बनयनं तारामुक्ताकलापकं विलोलमेघवसनं
नानावनतनूरुहम्।

The individual Jeeva of Vipashcit, accompanied by the previous impressions, remaining as the empty space itself, staying in the empty space itself, saw the 'sphere of BhooLoka'- which was encircled by seven oceans and islands, which was ornamented by cities and towns, which had Meru as its adorning crown-land, which had BrahmaLoka as its crest jewel; which was with the eyes of Chandra and Soorya; which was covered all over by the pearls of stars; which was wearing the 'garment of clouds' which moved in the wind beautifully; which was filled with various types of forest trees.

[Whether such a world exists as mentioned by Vasishtha with such huge mountains, oceans and islands and people, need not be much of a bother here.

Since there is no fixed solid world according to 'Vaasishtam philosophy', there is nothing that can make such worlds non-existent also.

As Vasishtha himself mentions later, there exist similar types of worlds in various Brahmaandas, as experienced by Jeevas with similar Vaasanaas. If the Homo sapiens on this earth are not aware of it, or if this is a different world-structure as proved by the earth-sciences, this fact does not in any way lessen the main truths presented by Vaasishtam, which forms the basic essence of any world anywhere in any form.

Vipashcit was the king of BhooLoka, which was in such a Brahmaa's creation, where there was this Brahmaanda containing all these islands and mountains.

If Chit is shining as this perceived world of ours here as experienced by us, there is nothing to stop it from shining in that manner as that world of Vipashcit.]

[And so, this Vipashcit who was the original Aativaahika body (mind-body which alone was experiencing all this), saw again four Aativaahika bodies of four Vipashcits, who were empty like space, and who had the Vaasanaa of moving in one one direction each, to reach the end of space. These four 'mind-bodies' again projected suitable physical bodies, so that they could fulfil their respective goals. They were again in another similar creation phase, as conceived by the same mental structure; and started their journey anew.]

देहान्विपश्चितां संविद्धर्शं चतुरोऽपि सा प्राग्वत्कल्पपरावृत्तौ यौर्दिगन्तानिवाततान्

आतिवाहिकसंविद्येस्तेऽव्योम्नि व्योमात्मकाः आधिभौतिकदेहत्वभावान्दृशुरग्रतः।

अस्यात्मकत्वेऽविद्येयं कियती स्यादिति क्षितुं चत्वारोऽपि प्रवृत्तास्ते संस्कारवशतः पुरः।

That individual consciousness of Vipashcit (space-like, without any form) saw all the four (Vipashcits) (as Aativaahika forms). They were spread out like space only, in the four directions; at the beginning of the succeeding creation phase, and carried the Vaasanaa of the previous incarnation.

They had now the awareness of the Aativaahika existence only. They were like empty space existing in empty space. They saw in front of them the objects which belonged to the AadhiBhoutika nature (the body with its own field of perceptions) (as their bodies). Now endowed with physical bodies, and pushed by the previous ideas that were entertained in the mind, the four of them again started their journey to find out how much does Avidyaa extend in such a world-scene (as conceived by the mind as per its ideas).

(All the dead Vipashcits now were in their Aativaahika bodies, which were the four extensions of the original Vipashcit. They were also space-like; yet they were actually the same Vipashcit who wanted to see the end of space in all the four directions. His original Aativaahika body now saw four physical bodies suited to the fulfilment of his Vaasanaa, once again.

Instantly his mind perceived four physical bodies; was identified with them; and each saw a different direction as east, west, north and south.)

[What east, west, north or south?

Like time and space measurements are concocted by the mind, the names of the directions also are concocted by the mind only. If there were no sun, moon, or stars at all; and if you were standing as something like a point drawn on emptiness; and you looked around...?

What direction is there in which way?)

दृश्यदर्शनयोरूर्वीमण्डलानुभवाकृतेः निष्ठां द्रष्टुमविद्याया भ्रेमुर्द्वीपान्तराणि ते।

They again wandered in the islands, in order to see the limit of Avidyaa which can be experienced in the sphere of Bhoomi, which existed in-between what is seen and what is understood.

[Where is the perceived world? It is in the form of experience only; as a Vaasanaa-path.

It is what you experience as something caught between 'something you want to perceive prompted by a Vaasanaa' and 'something that you get as 'the perceived' through ignorance'! They both never match usually!]

'WEST ONE' ATTAINED NIRVAANA

द्वीपसप्तकमुल्लङ्ग्य समहार्णवसप्तकं विपश्चित्पश्चिमः प्राप घनभूमौ जनार्दनम्।

तस्मादनुपमं ज्ञानं समासाद्य दिगन्तरे तस्मिन्नेव समाधाने सोऽतिष्ठद्वर्षपञ्चकम्।

ततो देहं परित्यज्य चित्ते सत्तामुपागते स तत्प्राण इवाकाशं परं निर्वाणमाययौ।

The 'West-Vipashcit' crossed the seven islands with all the seven oceans; and reached a land dense with golden light, where Janaardana (Vishnu) was sporting. He obtained unparalleled Knowledge from him.

Remaining in that silent state of Knowledge, he stayed in that direction itself for five years.

Then he discarded the body, when his mind attained the Sattaa (purity) state.

Like Praana dissolving in the Aakaasha, he attained the Supreme Nirvaana state.

(He alone attained Mukti, by walking the path of devotion to gain knowledge from Vishnu, the best of all Teachers.)

'EAST ONE' STAYED OFF IN CHANDRAPURA

पूर्वः पर्वणि शीतांशुबिम्बपार्श्वे स्थितं वपुः चिन्तयंश्चिरमुन्नष्टदेहश्चन्द्रपुरे स्थितः।

The East-Vipashcit stayed with his body near the disk of the moon; and remained in ChandraPura believing in his body as getting waned (like the moon).

'SOUTH ONE' STAYED OFF IN SHALMALIPURA

दक्षिणः शाल्मलीद्वीपे राज्यमुत्सन्नशत्रवः करोत्यद्यापि न सतो विस्मृतान्यविनिश्चयः।

The South-Vipashcit has destroyed his enemies and is ruling a kingdom presently in 'Shaalmaali island'.

(Unfortunately) the external thoughts were not forgotten by him through the attainment of the Knowledge of the Reality (and he remained ignorant only, with more life-existences awaiting him as Vaasanaa-fields).

'NORTH ONE' WENT OFF TO LOKAALOKA GIRI

उत्तरस्तरलास्फालकल्लोले सप्तमाम्बुधौ सहस्रमेकं वर्षाणामुवास मकरोदरे।

मकरोदरमांसाशी मृते मकरनायके मकरोदरतोऽब्धेश्च निर्गतो मकरो यथा ।

ततोऽशीतिसहस्राणि योजनानां घनावनिं हिमकल्पजलाम्भोधेरुल्लङ्ग्य सुघनोदरीं

प्राप्तो दशसहस्राणि योजनानां महामहीं सौवर्णी सुरसंचारसरणिं मृतवानसौ।

तस्यां भूमौ च मध्ये च विपश्चिन्नाकितामगात् उत्तमामग्निमध्यस्तं क्षणात्काष्टमिवाग्निताम्।

The 'North-Vipashcit', who went to the 'Seventh Ocean' filled with dashing turbulent waves, lived inside the belly of a crocodile for one thousand years; eating the flesh inside the dead crocodile. Then from the 'belly of the crocodile' which was his residence, he came out of the ocean like a crocodile, and crossed

eighty thousand Yojanas of the icy waters of the ocean; reached the huge golden earth which was very dense inside and extended for ten thousand Yojanas, and where the Suras moved about.

He died in the middle of that land and attained the state of a Deva; like a wooden stick dropped into a highly

blazing hot fire instantly turns into fire.

प्रधानदेवो भूत्वासौ लोकालोकगिरिं गतः अस्य भूमण्डलतरोरालवालमिव स्थितम्।

He became a prominent Deva there; and went to Lokaaloka Giri which existed like the supporting 'water-basin' for the 'Bhoo-Mandala', which was like a tree with its edge shining with the Meru Mountain.

स पञ्चाशत्सहस्राणि योजनानां समुन्नतः आलोकलोकाचारादयो भाग एकोऽस्य नेतरः।

Just even a tiny part of it, which had a height of fifty thousand Yojanas, was filled with the actions of people living in the light (that reveals the objects); and not the other.

लोकालोकशिरःप्राप्तं तारकामार्गसंस्थितं अधःस्थिता अपश्यंस्तमुच्चनक्षत्रशङ्कया।

He reached the top of the Lokaaloka Giri which was in the path of the stars.

Those who were down below saw him as a star shining in high regions.

LOKAALOKA GIRI

तस्मात्प्रदेशात्तत्पारे तमस्तस्य महागिरेः चतुर्दिक्कं महाखातं नभः शून्यमनन्तकम्।

Beyond that area of that huge hill, there was only darkness.

A huge gorge was all around the four directions; just the empty void stretching to endless measure.

ततो भूगोलकोऽयं हि समाप्तो वर्तुलाकृतिः नभःशून्यं महाखातं ततस्तिमिरपूरितम्।

The circular land space ended there itself. It was pure emptiness; huge gorge filled with only darkness.

तत्रालिकज्जलतमालनभोन्तरालनीलं तमो न मही न च जंगमादि।

There is only darkness there in that inside of that space as dark as the collyrium, or Tamaala.

There is no land; no moving thing; no support.

नालम्बनं न च मनागपि वस्तुजातं किञ्चिद्क्दाचिदपि संभवतीति विद्धि।

Nothing like an object ever appears there ever; understand that.

[What is revealed as perception is Lokaaloka (see and produce); what is not perceived is darkness (the unmanifest probable states of Brahman).

The perception-state is just a tiny atom of Brahman!

The information-content of Brahman is inexhaustible!

Brahman is unknowable; and Knowers exist as various levels of realization only, that is endless.

The YogaVaasishtam study deals with the destruction of Vaasanaas only, and just reveals the sight of the ladder called Brahman-Knowledge. The ladder extends far beyond with its limitless rungs.

Vaasanaa-destruction is just the beginning; not the end in all!]