

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWELVE

[MANDAPAAKHYAANAM (1)]

{THE UNREAL NATURE OF THE JAGAT}

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.

## INTRODUCTION

The story is named ‘Mandapaakhyaana’; the ‘Tale of the Dome’.

*What is a ‘Mandapa’?*

मण्डप- मण्डं पाति – भूषां पाति– (adorns the place) – an open structure of a hall adorned at the top by a dome.

*Why the name ‘DOME’ or Mandapa is used here in the title of the story?*

Look all around you! Whatever the Science has discovered or the religion asserts, what you actually see from the location of your brain-point is just a dome of the sky around you.

We all are inside a dome with a blue canopy that is lighted alternately by two luminous bodies, the Sun and Moon that are on the move constantly, and adorned by the non-moving scattered twinkling lights, namely the stars (or the slowly moving constellations).

It is the imagined dome that is visible to our naked eye.

But actually we are entrapped in a dome of delusion and ignorance, where truth remains hidden.

This is our real dome; Our ‘Mandapa’!

‘Domes’ are of many varieties.

Apart from the ‘Creation-dome’, we have domes in the temples, gardens and in the palaces too.

What Vasishta relates here is the story of the ‘DOME’ which contains all the possible Creations and worlds inside it, as a potential state.

The story unfolds from the ‘dome of a bedroom’ in the palace and ends with the ‘dome of Chit (Brahman) which contains everything that ever can be there’.

CHAPTER TWELVE  
MANDAPAAKHYAANAM (1)

INTRODUCTION  
THE UNREAL NATURE OF THE JAGAT

वसिष्ठोवाच

Vasishta spoke

JAGAT IS JUST AN ILLUSORY APPEARANCE

जगदाकाशमेवेदं यथा हि व्योम्नि मौक्तिकं विमले भाति स्वात्मैव जगच्चिद्रगनं यथा। (15.01)

This 'Jagat-scenario' is just the 'Chit-expanse of emptiness' only, (for sure), (is termed as 'Jagat-Aakaasha'); and, just like some 'heap of pearl is seen in the emptiness of the taintless sky' (not real; but seen because of superimposing one's own ideas of pearly whiteness on its empty shine) - the 'Chit-expanse, the awareness state of reality' - alone is seen as the 'Jagat that shines as one's own inner essence' (reflecting one's own ideas and Vaasanaas).

NO ONE 'MADE' THE JAGAT

अनुत्कीर्णैव भातीय त्रिजगच्छालभञ्जिका चित्स्तभेनैव सोत्कीर्णा नचोत्कर्तात्र विद्यते। (15.02)

The 'wooden statue of Tri-world' shines without getting sculpted even.

She (the statue) is sculpted as if, from the Chit-pillar, yet there is no actual chiselling agent here.

'MOTION-LESS AWARENESS' ALONE IS SEEN AS THE MOVING-PATTERNS OF THE JAGAT

समुद्रेऽन्तर्जलस्पन्दाः स्वभावादच्युता अपि वीचिवेगा भवन्तीव परे दृश्यविदस्तथा। (15.03)

Though the (non-moving) 'quivering waters inside the ocean' by nature do not flow off, they alone rise as the (moving) speedy waves; so are the (continuously appearing and disappearing) perceived scenes in the 'Reality-state which is beyond the reach of the senses' ('Para').

[Actually, the Jagat stays as the non-moving quiver of the Chit-ocean only. Nothing moves, nothing happens!

There is nothing else that exists except the 'non-moving steady awareness of self-existence' existing as the - 'Bodha' (information/knowledge/understanding) of all the movements and changes known by the name of 'Jagat'.]

JAGAT IS NOT EVEN AS SOLID AS A DUST-MOTE

जालान्तर्गतसूर्याभा जालाकाररजांस्यपि जगद्भानं प्रति स्थूलान्यणुं प्रति यथाचलाः। (15.04)

The mountains are considered as grosser when referring to the subtle atoms; like-wise, the tiny invisible subtle 'dust particles - that are floating in the thin sun-ray that comes in through any grilled window-structure', are considered as grosser (more solid), when referring to the 'world-appearance which shines solid and huge for the ignorant'.

CHIT-SUN IS ITSELF IS SEEN AS THE JAGAT DUST-MOTE

जगद्भानं न भातीदं ब्रह्मणो व्यतिरेकतः जालसूर्याशुजालं तु व्यतिरेकानुभूतिदम्। (15.05)

This 'shine of the world' (that is seen as objects and people under a canopy of the blue sky) does not shine forth as separate from the 'Reality-state of Brahman'; whereas even the sunlight that comes in as a variegated design (depending on the design of the grills) is seen as different from the 'outside sunlight' in our ordinary experience.

OBJECTS ARE NOT MADE OF ELEMENTS: AND ARE NOT SOLID

अनुभूतान्यपीमानि जगन्ति व्योमरूपिणि पृथ्व्यादीनि न सन्त्येव स्वप्नसंकल्पयोरिव। (15.06)

Though experienced, these worlds are made of empty expanse alone. The elements like earth etc, do not exist at all, similar to the dream-state, or when conceiving anything in the mind.

WHAT YOU SEE AS THE JAGAT IS JUST THE 'CHANGING- PATTERNS OF INFORMATION'

पिण्डग्रहो जगत्यस्मिन्विज्ञानाकाशरूपिणि मरुनद्यां जलमिव न संभवति कुत्रचित्। (15.07)

The 'perceived reality of the solid forms in this Jagat, (which is made of sense and mind-conception)', is 'pure knowledge' alone, and does not occur at all, similar to the waters in the mirage river.

THE WATER IN THE MIRAGE IS SEEN, BUT IS NOT REAL

जगत्यपिण्डग्रहाःस्मिन्संकल्पनगरोपमे मरौ सरिदिवाभाति दृश्यता भ्रान्तिरूपिणी। (15.08)

The 'perceived state of the world' is made of illusion alone, and shines like the 'river in the desert- emptiness', and is equal to a 'non-solid city' seen in the imagination and the dream.

RELATIVE REALITY OF SVAPNA AND JAAGRAT

(Dream and imagination time-spans are momentary; but the world goes on for many days. If that is what your argument is...)

[Actually, the taintless undivided state of emptiness alone is exhibited in this way, as the grandeur of the perceived, be it the dream or be it the waking state.]

स्वप्नादृश्येव जगतां तुलादेशेन केन च तुलिता कलनोन्मुक्ता दृश्यश्रीर्व्योम जृम्भते। (15.09)

Only when compared, as if weighing the 'state of Svapna' and the 'perceived-state of the Jaagrata' in a balance (the scale), the difference gets observed (that the waking-state is more stable than the dream-state).  
(The 'Jaagrata state' is proved as more stable and real, when compared to dream state, after you wake up only.  
If you never wake up, then you will live in the dream-world itself, believing in its reality.)

'BRAHMAN' AND 'JAGAT' ARE SYNONYMOUS WORDS

[Words are just sound-variations conveying different meanings.

The words 'Brahman' and 'Jagat' may sound differently; but mean the same thing.]

वर्जयित्वा ज्ञविज्ञानं जगच्छब्दार्थभाजनं जगद्ब्रह्मस्वशब्दानामर्थं नास्त्येव भिन्नता। (15.10)

Except as the language-interpretation that defines the word Jagat as different from Brahman, there is no difference at all between the 'sound-variations' of 'Jagat' and 'Brahman'.

FOR THE KNOWER, THE WORLD IS NON-EXISTENT, THOUGH SEEN

MIND-CLOUD AND THE REAL CLOUD

[For a Knower, it is the Chit-awareness (pure existence-awareness) that fills the expanse of the perceived, like the sunlight filling the empty sky.]

इदं त्वचेत्यचिन्मात्रं भानोर्भातं नभः प्रति,

This 'state of ChinMaatram' (Chit-alone) which is bereft of the reality of the perceived' is like the sunshine filling the empty sky (awareness alone shining in the empty expanse); (the vision that belongs only to the Knowers).  
A KNOWER'S VISION IS SUBTLE AND BEYOND THE GRASP OF THE IGNORANT

[For the Knower, the world is like a cloud imagined in the mind; for the deluded it is like a real cloud floating in the sky.]

तथा सूक्ष्मं यथा मेघं प्रति संकल्पवारिदः। (15.11)

The 'perceiver-state of the Knower' is extremely subtle, like the imagined cloud in the mind compared to a cloud (that is floating in the sky).

DREAM-WORLD IS NON-EXISTENT IN THE WAKING-STATE; AND VICE VERSA

[The dream-world, whatever it is like, while dreaming, is completely swept off when you wake up.

The waking-world also is completely swept off, while dreaming or when absorbed in any conception.

In each of the experience, other states do not exist as memory also, and are non-existent. We keep on rolling from one state to the other; and believe in the reality of that state alone, which is experienced at that moment.]

यथा स्वप्नपुरं स्वच्छं जाग्रत्पुरवरं प्रति तथा जगदिदं स्वच्छं सांकल्पिकजगत्प्रति। (15.12)

Like the city of the dream is swept off when inside the beautiful city of the waking state, this Jagat (of the waking state) is swept off clean, when inside the world-experience that is conceived in the mind, or when experiencing a dream while asleep.

WHAT IS LEFT BACK WHEN NOTHING IS THERE?

[In the Chit-state of Knowledge, this Jagat is swept off clean and the emptiness of the world alone remains, with the ascertained understanding that the world is non-existent as an absolute solid reality, like the emptiness of the dream alone is left back in the waking state, where the dream-world is understood as non-existent.]

तस्मादचेत्यचिद्रूपं जगद्व्योमैव केवलं,

Therefore, the 'state of Chit bereft of the perceived' is 'the swept off emptiness of the world' only;

[Be it the awareness of the world as existent, or awareness of its non-existence, both are the same state of awareness only, like the presence of the dream or its absence. You are 'awake' in the dream also; and are 'awake' in the waking state also.]

शून्यौ व्योमजगच्छब्दौ, पर्यायौ विद्धि चिन्मयौ। (15.13)

both the terms - the 'empty expanse (Vyoma)' and the 'world (Jagat)' mean 'emptiness' alone, and are synonymous words only; and are pure awareness-states.

तस्मान्न किंचिदुत्पन्नं जगदादीह दृश्यकं, अनाख्यमनभिव्यक्तं यथास्थितमवस्थितम्। (15.14)

Therefore, the 'perceived-states' like the Jagat etc (any other state of perception in a dream etc) are not produced ever; the nameless indescribable 'something' alone stays as it is.

HOW BIG IS CHIT?

(Do not consider the Chit-expanse to be the size of the world that has lost its dividing lines.)

जगदेवं महाकाशे चिदाकाशमभित्तिमत्,

In this manner, 'this Jagat which stays in the expanse of delusion' is actually the 'Chit-expanse, which is free of any sort of superimposed dividing line';

तद्देशस्याणुकमात्रस्य तुलायाश्चाप्रपूरकम्। (15.15)

if you consider the Chit-expanse as if in some space-limitation, then the Jagat (containing all the worlds of all times) cannot fill up even the minutest atom-span of that Chit-expanse.

आकाशरूपमेवाच्छं पिण्डग्रहविवर्जितं व्योम्नि व्योममयं चित्रं संकल्पपुरवत्स्थितम्। (15.16)

Jagat is of the form of empty expanse alone, bereft of any solid form or limited shape; is a picture made of emptiness only, that is seen in the emptiness; and exists like a city of imagination only.

अत्रेदं मण्डपाख्यानं शृणु श्रवणभूषणं निःसन्देहो यथैषोऽर्थश्चित्ते विश्रान्तिमेष्यति। (15.17)

Now listen to the 'Mandapa tale', which is an ornament to the ears, by which the 'statements which I have mentioned' will stay in your mind as certainties, without any doubt.