

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY EIGHT

[MANDAPAAKHYAANAM (17)]

{VASISHTA EXPLAINS THE UNREAL NATURE OF JAGAT}

Sanskrit text, Translation and Explanation

by

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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 TWENTY EIGHT
MANDAPAAKHYAANAM (17)

VASISHTA EXPLAINS THE UNREAL NATURE OF JAGAT

वसिष्ठोवाच

Vasishta spoke (to Rama)

FOR THE IGNORANT FOOL, THE WORLD IS SOLID AND REAL

यस्त्वशुद्धमतिर्मूढो रूढो न वितते पदे वज्रसारमिदं तस्य जगदस्त्यसदेव सत्। (42.01)

For the fool who has not understood the Truth, who is not established in the all-pervading state, this Jagat is as hard as the diamond. For him, the unreal alone is the real.

यथा बालस्य वेतालो मृतिपर्यन्तदुःखदः असदेव सदाकारं तथा मूढमतेर्जगत्। (42.02)

Like the (imagined) ghost which torments the child till death where the unreal alone is experienced as the real, so is the world for the foolish minded one.

ताप एव यथा वारि मृगाणां भ्रमकारणं, असत्यमेव सत्याभं तथा मूढमतेर्जगत्। (42.03)

Just like (in the mirages) 'heat' alone is the (appearance of) water which makes the deer wander in search of it and where the unreal alone shines as the real, so is the world for the foolish minded one.

यथा स्वप्नमृतिर्जन्तोरसत्या सत्यरूपिणी अर्थक्रियाकरी भाति तथा मूढधियां जगत्। (42.04)

Like the 'death in the dream' of the creature ('Jantu' - the human who gets born and dies like an animal) is unreal, yet appears real and meaningful, so is the world for the foolish-minded ones.

अव्युत्पन्नस्य कनके कानके कटके यथा कटकज्ञप्तिरेवास्ति न मनागपि हेमधीः

तथाऽज्ञस्य पुरागारनगनागेन्द्रभास्वरा इयं दृश्यद्देगेवास्ति नत्वन्या परमार्थदृक्। (42.06)

A non-expert in gold, sees only the bracelet in the golden bracelet; not in the least, the gold. So also, for the ignorant, this perceived world alone, that is filled with cities, houses, hills, and elephants exists as real; he can never see (grasp) the other Supreme-state which is the substratum of all this.

यथा नभसि मुक्तालीपिच्छकेशोण्ड्रकादयः असत्याः सत्यतां याता भात्येवं दुर्दृशां जगत्। (42.07)

Just as the pearl garland, feather, hair like floaters etc floating in the sky are unreal yet are seen as the real, so does the world appear as a real for the idiots (who lack Vichaara).

दीर्घस्वप्नमिदं विश्वं विद्ध्यहन्तादिसंयुतं अत्रान्ये स्वप्नपुरुषा यथा सत्यास्तथा शृणु। (42.08)

Understand that - this ever-changing perceived-world that exists along with the 'Ahamtaa' (imagined I-ness) and other objects that are imagined based on that I-ness - is a prolonged dream!

Now listen as to why these other persons in the dream appear real.

ARE THE OTHER PEOPLE IN THE MIND-WORLD OF A JEEVA REAL?

अस्ति सर्वगतं शान्तं परमार्थघनं शुचि अचेत्यचिन्मात्रवपुः परमाकाशमाततं

तत्सर्वगं सर्वशक्ति सर्वं सर्वात्मकं स्वयं यत्र यत्र यथोदेति तथास्ते तत्र तत्र वै। (42.10)

There exists only the all pervading, tranquil Supreme Reality, pure, bereft of the all the perceived-states, of the nature of awareness only; this Supreme expanse alone spreads out everywhere.

It is in everything; it is omnipotent; it is everything; it is in all the Selves.

Wherever it rises by itself, it exists as that only, at those places.

[Who is real or who is unreal? Every Jeeva is unreal only. All are the intertwined imaginations of each other.

Since it is 'Chit alone' which perceives all the worlds as all the minds, everyone is real as Chit and unreal as the Jeeva.]

DREAM-WORLD EXAMPLE

(The people in your dream-state rise up instantly as per your own conception of your dream.)

तेन स्वप्नपुरे द्रष्टा यान्वेति पुरवासिनः नरानिति नरा एव क्षणात्तस्य भवन्ति ते। (42.11)

Therefore, in the dream-world, whomsoever the 'Seer of the dream' wants to see as the citizens, they become those men within a second.

(Mind in the dream-state exists as 'you the dreamer' and also 'the people and the objects of your dream'.)

यद्द्रष्टृश्रुतिस्वरूपं तत्स्वप्नाकाशान्तरस्थितं स्वप्नाकाशचित्ताभं हि नरानामेति भावितम्। (42.12)

The conception of the (dream) world formed in the mind of the Seer alone, exists inside the 'dream-space'

also. The shine of the mind in the ‘dream-space’ alone becomes the (dream-) men as conceived by the dreamer.

(Inside the dream you never question who is real and who is unreal. You yourself exist as the entire dream.)

वेदितृत्वैक्यवशतो नरतेवावबुध्यते आत्मन्यतश्चिद्वलेन द्वयोरप्येति सत्यता। (42.13)

Because of the perceiver’s identification with a human form (as a deep-rooted idea), the others (in the dream) are also seen as humans only.

By the power of the Chit (the real), both the ‘seeing human’ (dreamer) and the ‘seen humans’ (dream-citizens) become real.

रामोवाच

Rama spoke

स्वप्ने अपि स्वप्नपुरुषा न सत्याः स्युर्मुने यदि वद तत्को भवेद्दोषो मायामात्रशरीरिणि। (42.14)

In the dream (which is false), if the dream-people are not real at all, hey Muni, then what fault is there in being embodied in a delusory form of Maayaa? *(It is completely false only!)*

[Dream is a private experience of each person, and everyone knows that it is a false experience; so the objects and people seen in the dream are also false only.]

However, this world is not a private dream of one person. So how can this be compared to a dream?]

वसिष्ठोवाच

Vasishta spoke

JAGAT IS A DREAM OF MANY MINDS GROUPED TOGETHER AS BRAHMAA

स्वप्ने न पुरवास्तव्या वस्तुतः सत्यरूपिणः प्रमाणमत्र शृणु मे प्रत्यक्षं नाम नेतरत्। (42.15)

In the dream (of this Jaagrata-world), the people of the city are not real.

I will prove it to you through examples in actual experience.

[Similar to your tiny dream experience where you alone exist as all, and the people are real to each other; this world you perceive also is a huge dream state filled with people and objects.]

We call the huge mind as Brahmaa, the totality principle.]

सर्गादावात्मभूर्भूति स्वप्नाभानुभवात्मकः तत्संकल्पकला विश्वमेवं स्वप्नाभमेव तत्। (42.16)

In the beginning of the Creation, the Self of all, the Brahmaa is the experiencer of the dream. His conception alone is this world; it is the shine of his dream only.

एवं विश्वमिदं स्वप्नस्तत्र सत्यं भवान्मम यथैव त्वं तथैवान्ये स्वप्ने स्वप्नवरा नृणाम्। (42.17)

This world is a dream. In this dream you are real to me; and, just like you, others are also real; for others also the dream-persons are real in their dreams.

(We are all tiny dream-worlds connected to each other as the single Brahmaa-mind.)

स्वप्ने नगरवास्तव्याः सत्या न स्युरिमे यदि तदिहापि तदाकारे न सत्यं मे मनागपि। (42.18)

In the dream, if the city-dwellers are not real, then here also (what you term as ‘Jaagrata’, the waking state), I do not see in the least, anything real in such forms.

यथाहं तव सत्यात्मा सत्यं सर्वं भवेन्मम स्वप्नोपलंभे संसारे मिथः सिद्ध्यै प्रमेदशी। (42.19)

For you (as Rama), I (Vasishta) am a real existing person, and for me also everything (and everybody) looks real. In this world which is like a dream, the reality of each other gets proved like this.

संसारे विपुले स्वप्ने यथा सत्यमहं तव, यथा त्वमपि मे सत्यं, सर्वं स्वप्नेष्विति क्रमः। (42.20)

In this huge dream of Samsaara, just like I (as Brahmaarshi Vasishta) really exist for you, you also (as Rama, the prince of Ayodhyaa) exist really for me; so, everything is real in the dreams of everyone.

(All Jeevas are tiny mirrors reflecting each other.)

रामोवाच

Rama spoke

(If it is so, then the same logic should apply to the dream-worlds also.)

स्वप्नद्रष्टरि निर्निद्रे तद्द्रष्टुः स्वप्नपत्तनं सद्रूपत्वात्तथैवास्ते ममेति भगवन्मतिः। (42.21)

When the dreamer wakes up, then the dream-worlds he saw, also must continue their existence since it is also the form of Reality (since it was real when experienced). That is what I feel!

वसिष्ठोवाच

Vasishta spoke

एवमेतत्तथैवास्ते सत्यत्वात्स्वप्नपत्तनं स्वप्नद्रष्टरि निर्निद्रेऽप्याकाशविशदाकृति। (42.22)

It is indeed so; when the dreamer wakes up, the dream-world of course exists as real, since it is the form of the pure expanse (Chit) which is real.

(Dream-world dissolves off to stay real as the essence of Brahman-emptiness.

This world also dissolves off when 'Knowledge' rises up.)

एतदास्तामिदं तावद्यज्जाग्रदिव मन्यसे विद्धि तत्स्वप्नमेवान्तर्देशकालाद्यपूरकम्। (42.23)

Let the argument rest! However, what you believe to be the waking-state here, understand that, it is also a dream with incomplete space/time phenomenon.

(At each and every moment, the mind vibrates, new scenes freshly rise up as in a dream. We are not aware of the newness;

but believe in the continuity because of the memories retained by the mind. In the dreams, the memories are not retained.

That is all the difference there is.)

एवं सर्वमिदं भाति न सत्यं सत्यवत्स्थितं रञ्जयत्यपि मिथ्यैव स्वप्नपुरस्त्रीसुरतोपमम्। (42.24)

In this manner, everything here shines appearing to be real yet not real.

The company of a woman in the dream is not real, though it is a pleasant experience.

सर्वत्र विद्यते सर्वं देहस्यान्तर्बहिस्तथा यत्तु वेत्ति यथा संवित्तथा स्वैव पश्यति। (42.25)

Everything exists everywhere outside and inside the body.

Whatever one understands the cognition as, he perceives that alone as his own.

(There is only the empty expanse everywhere. When one perceives, the objects appear to him as whatever his mind conceives.

And the mind also believes that it is real because of ignorance.)

यत्कोशे विद्यते द्रव्यं तद्द्रष्टा लभ्यते यथा तथास्ति सर्वं चिद्द्योम्नि चेत्यते तत्त्वनेन वै। (42.26)

All the objects exist inside the box (as potential-states to be unfolded).

Whatever the 'Seer' picks up, that exists as that object.

That is how he perceives everything in the Chidaakaasha.

(Brahman-state is a potential state for all perceptions. It is like a magic box which produces any perceived object.

Whatever the mind picks up, that exists as a real object for that particular mind.

Senses keep on drawing the pictures of objects in the emptiness, again and again newly, at every moment, as per the measure of agitation in the mind.)