

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY THREE

[MANDAPAAKHYAANAM (21)]

{JNAPTI DESCRIBES THE DEATH-EXPERIENCE OF THE IGNORANT LEELAA}

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 THREE  
MANDAPAAKHYAANAM (21)

JNAPTI DESCRIBES THE DEATH-EXPERIENCE OF THE IGNORANT LEELAA

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

ते भृत्यास्ताश्च वै दास्यः स राजा च प्रबुद्धवान् वक्ष्यन्ति वदतां देवि किं कथैव कथं धिया। (53.23)

Those servants, those maids, and the king who wakes up; what will they all say about this?  
How and in what manner will they understand all this?

देव्युवाच

Devi spoke

स राजा सा च ते भृत्याः सर्व एव परस्परं चिदाकाशैकतावेशादावयोश्च प्रभावतः

महाचित्प्रतिभासत्वान्महानियतिनिश्चयात् अन्योन्यमेव पश्यन्ति मिथः संप्रतिबिम्बितात्

इयं मे सहजा भार्या ममेयं सहजा सखी ममेयं सहजा राज्ञी भृत्योऽयं सहजो मम। (53.26)

That king, those servants, those maids - all of them -

being the expression of the same Chidaakaasha,

and being under our influence,

and because of the Great Chit manifesting as all this,

and because of the certainty caused by the 'great Niyati' (fixed rules) -

will see each other as already acquainted,

by reflecting the images of one another in their own minds, as

'This is my familiar wife'; 'This is my familiar friend'; 'This is the familiar queen'; 'This is my favourite servant'; and so on.

(The ignorant Leelaa will continue like the other Leelaa, and others will accept her as the same Leelaa of their world.)

केवलं त्वमहं सा च यथावृत्तमखण्डितं ज्ञास्याम इदमाश्चर्यं न तु कश्चिदपीतरः। (53.27)

Only myself, you and she have the complete knowledge of all these amazing occurrences; others will not know of it in the least.

[Jnapti and enlightened Leelaa are still in Vidooratha's world.

The dead body of the second Leelaa was still lying in Vidooratha's world]

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

अमुनैव शरीरेण किमर्थं न गता पतिं एषा वरेण संप्राप्ता लीला ललितवादिनी। (53.28)

Why did not Leelaa of charming speech, go with this body itself, as per the boon given to her?

देव्युवाच

Devi spoke

अप्रबुद्धधियः सिद्धलोकान्पुण्यवशोदितान् न समर्थाः स्वदेहेन प्राप्तुं छाया इवात्तपान्। (53.29)

The unenlightened ones cannot reach with their bodies, the worlds of Siddhas attainable only through meritorious actions, like the shade can never ever reach the Sunlight.

(No one can physically travel from one world to another, other than the Siddhas like Leelaa and Jnapti.

For the ignorant, the very belief in the physical body as real, blocks their entry into other worlds.)

['Siddhas' are way up in the realization-ladder, and do not have names or forms as their identities; they exist only as the 'knowledge-levels of Brahman', and are not blocked by any time/place barriers.

Higher intellects decide the rules of those of lower intellects.

The ignorant Jeevas who exist only as 'matter-identities' can never ever imagine the worlds of Siddhas which exist as the varied levels of realization itself.

Shiva, Vishnu, Brahmaa, Vasishta, Vishvaamitra, Vaalmiki and so many others exist only as knowledge-forms,

yet manage to interact with the deluded Jeevas of lower levels of existence, descending down to their level to guide them in the path of knowledge.

The Jeevas who are identified only with the 'inert AadhiBhoutika bodies' can never understand or attain the worlds of Siddhas, as long as they are drowned in the realness of the world-phenomenon.]

आदिसर्गे च नियतिः स्थापितेति प्रबोधिभिः यथा सत्यमलीकेन न मिलत्येव किञ्चन। (53.30)

These rules were ordained by the enlightened beings at the beginning of the Creation that - 'the real should not mix with the unreal in the least'.

[Those who are identified with the physical bodies exist in the unreal plane always; they can never grasp even the very idea of a non-physical existence.]

यावद्वेतालसंकल्पो बालस्य किल विद्यते निर्वेतालधियस्तावदुदयस्तस्य कः कथम्। (53.31)

When the ghost-conception belongs to the child only (as its imagination), what and how that ghost can arise for a person who has no ghost-idea?

अविवेकज्वरोष्णत्वं विद्यते यावदात्मनि तावद्विवेकशीतांशुशैत्यं कुत उदेत्यलम्। (53.32)

As long as the fever-heat of non-discrimination exists in oneself, how can the cool moon of discrimination rise at all ever?

'अहं पृथ्व्यादि देहः, खे गतिर्नास्ति ममोत्तमा', इति निश्चयवान्योऽन्तः कथं स्यात्सोऽन्यनिश्चयः। (33)

'I am the body made of elements', 'I cannot properly move in the sky'; he who has the ascertained belief like this in his mind, (because of ignorance), how can he have any other ascertainment (of the non-existence of the body which is just a sensed object)?

अतो ज्ञानविवेकेन पुण्येनाथ वरेण च पुण्यदेहेन गच्छन्ति परं लोकमनेन तु। (53.34)

Therefore, only through discriminative knowledge, or by merits (that push one in the path of the knowledge), or by some boon (as bestowed on Leelaa), can people go to other worlds with a meritorious body (fit to enter those worlds).

शुष्कपर्णं किलाङ्गारे पतदेवाशु दह्यते, अयं देहमहंदेहः प्राप्त एव विशीर्यते। (53.35)

A dried up leaf turns into ash the instant it falls on the hot embers.

The very instant the 'I-body' (as the oneness of the Aatman in all) is attained (through knowledge), this gross body (made of Vaasanaas and the 'body- I') vanishes.

[Through reason, when one understands that he is not the inert-body, and is removed of all the Vaasanaas connected to the physical body, he naturally stays as his Aatvaahika-body, which alone he was. A false conception is removed through intense Vichaara; that is all.]

एतावदेव भवति वरशापविजृम्भितैः,

This is how it happens to those who are met with a curse or a boon.

[The 'memory factor connected to one's identity as a physical body', makes the past actions as real and push him towards the good or bad of the future.

Leelaa through her past action of devotion was pushed towards the worship of Jnapti and somehow somewhere she got the query of 'immortality' forced by the same Samskaara (impressions of the past).]

यथा संचिन्त्य एवाहं तथा

You remembered me, and I appeared before you.

स्मृत इति स्मृतिः। (53.36)

'Remembered' so it is known as the 'memory'(the remembered).

[Smriti is just not the memory of day to day life actions which help only in survival.

Smriti some deep-rooted idea that is one with you Aatvaahika body and paves the way for your future level of knowledge or ignorance.

That is why, the statements uttered by Rishis and other Knowers like Bhagavad-Gita etc carry the name of Smriti.

They need to be remembered as part of your own self, and will save you from downfall.]

[How can mere 'Smriti' remove the physical body?

If that is your argument, understand that there is nothing removed at all as an action here.]

यः सर्पप्रत्ययो रज्ज्वां स कथं सर्पकार्यकृत्, आत्मन्येव हि यो नास्ति तस्य का कार्यकारिता। (37)

If one sees a snake's existence in the rope, how can he make the snake slither away (through some action) (like beating it up or chanting a Mantra)? What is not there at all in oneself, how can it be made to perform some action (of going away)? [If you have the doubt as to why then death is experienced by all, then listen.]

यस्त्वेतन्मृत इत्येव मिथ्या समनुभूयते प्रागभ्यासस्य पुष्टस्य नामैतत्प्रविजृम्भते। (53.38)

That which is falsely experienced as 'some one is dead,' exists as a fact strengthened by the repeated ideas of the past.

[When a sense-produced image of a body is seen motionless and deteriorating, it is defined by the ignorant as a dead body. They believe that they (as the physical bodies) will also cease to exist after death; and fear even the mention of the word 'death' as if it is a devil-made concept. A Knower on the other hand, who has understood the truth of the Aativaahika body, stays only as the Aativaahika body, and is not fooled by the image of the physical body, and has no idea also of its death-state.]  
(*Your ignorance is your own acquired state of existence.*)

स्वानुभूते जगज्जाले सुगमाः संसृतिभ्रमाः,

In this network of world experienced within oneself, the delusions of these recollections are easily gained  
(*through ignorance and false assumptions; and fear of death is the natural state of the ignorant.*)

नान्यसंकल्पितो नाम सर्गाद्यभ्यास ईदृशः। (53.39)

These 'repeated beliefs' (rising through lack of Vichaara), are not the rules conceived in the Creation by another super-being (like a God or a Creator).

अन्तरनुभूयमानाः संसृतयो बाह्यभूतजालानां अविदितवेद्यदशामपि दूरे पुम्सामिवैन्दवं बिंबम्। (53.40)

The worlds experienced outside actually stay within the minds only of the 'ignorant ones who have not realized the Truth', like the second moon in the distant sky is actually within the mind only of the person, as an imagination.

तस्माद्ये वेद्यवेत्तारो ये वा धर्म परं श्रिताः आतिवाहिकलोकांस्ते प्राप्नुवन्तीह नेतरे। (54.01)

Therefore, those only who realize the truths of Vedas, or those who take shelter in the 'Supreme Righteousness named Chit' (through Vichaara), attain the 'world of Aativaahika', (and ascend the ladder of Realization), and not the others.

आधिभौतिकदेहत्वं मिथ्याभ्रममयात्मकं, कथं सत्ये स्थितिं याति, च्छायास्ते कथमातपे। (54.02)

The AadhiBhoutika body is just a false illusion. How can it become a real one?

How can the shadow exist in the sunlight?

[Physical body is just a sensed information, which one identifies with.

This identity is an idea only that rises from the deep-rooted ignorance.

Darkness is just the absence of light. In the presence of light, it has no existence at all.

This AadhiBhoutika body is there as real, in the absence of true knowledge only.

When the Truth is realized, how can it continue to be there?]

लीला विदितवेद्या नो परमं धर्ममाश्रिता, केवलं तेन सा भर्तुः कल्पितं नगरं गता। (54.03)

Leelaa is neither a realized person; nor has she taken shelter in the Supreme.

She just went to the city conceived by her husband.

(*It is just a travel from one dream to another.*)

*The only difference is that she remembers her previous dream in the next dream also.)*

[If the other Leelaa wanted to travel with a physical body, it is just a want rising through ignorance.

She does not know that the body is non-existent except as her ordinary memory of a sense-created image as the 'I'.

You cannot convince the fools that they are foolish. You just play along with them.

Therefore when she woke up from her death swoon, her memory of the physical body was renewed and she believed that it was the same body; and she had no idea that her original body had died and was cremated in her world.]

[If all experiences are dream-like experiences only, then is 'enlightened Leelaa' out of the dream-states?

Yes, she is out of the dream-traps, but has chosen to live a 'dream of learning' as Jnapti's companion.

She is not trapped by the dream.

For her, the dream of Jnapti's companionship is just a blissful expression of the Brahman-state as one with Brahman.]