

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTEEN
[MANDAPAAKHYAANAM (4)]

{WHICH WORLD IS REAL, WHICH ONE IS UNREAL?}

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.

WHICH WORLD IS REAL, THIS OR THAT?

लीलोवाच

Leelaa spoke

अनुकम्प्यस्य नो देवी भजन्त्युद्वेगमुत्तमाः। त्वयैवं किल सर्गादौ स्थापिता स्थितिरुत्तमा। (18.09)

Hey Devi, the noble ones never are annoyed at a person who deserves compassion.
By you alone, these Creations exist within their own boundaries.

तदिदं यत्पुरः प्रहा पृच्छामि परमेश्वरि, तद्ब्रूहि त्वत्कृतो नूनं सफलो मेस्त्वनुग्रहः। (18.10)

Therefore O Great Goddess, I place this question before you with all humbleness.
Please answer me. May your grace immediately become fruitful to me!

CHIT IS THE MIRROR THAT REFLECTS ALL THE WORLDS

अस्यादर्शो जगन्नाम्नः खादप्यधिकनिर्मलः यस्य योजनकोटीनां कोटयोऽवयवो मनाक्। (18.11)

‘Distances of tens of millions of tens of millions of Yojanas’ (that are immeasurable) form just a very minuscule part, for ‘That one’ (Chit), which is the ‘mirror purer than the sky’ mirroring the thing called the ‘Jagat’. (*One Yojana is approximately the distance of eight to nine miles.*)

CHIT-STATE

निःसंधितवचोज्योतिर्घनो मृदुसुशीतलः अचेत्यचिदिति ख्यातो नाम्ना निर्भित्तिरग्रतः। (18.12)

‘That’ which is unattainable to the words (description), (and is without any division of any sort), which is the dense form of light (of Knowledge), which is soft (formless), and cool (removes the heat of all sufferings), which is without boundaries yet is the foremost in all the dealings of the world (as the essence of all the Jeevas) , is known as the Chit which cannot be perceived by the senses.
(*That alone contains these two worlds also.*)

MY EXPERIENCE OF THESE TWO DIFFERENT WORLDS

दिक्कालकलनाकाशप्रकाशनियतिक्रमाः यत्रमे प्रतिबिम्बन्ति परां परिणतिं गताः। (18.13)

The fixed rules of various phenomena like space and time and the revealed objects in the space, that are reflected in this (Chit) mirror, have attained the ‘extreme ends of changes’ (and are completely different as regard to the two worlds).

(*My husband died only today, and already is living as a young man in the other world; the very same people of this world are there also. And his Jeeva is still here as ordained by you.*)

त्रिजगत्प्रतिबिम्बश्रीर्बहिरन्तश्च संस्थिता,

The wonder of this reflection of the tri-world exists both inside and outside (here and there).
(*That world is inside this world and yet exists outside of this, as an independent tri-world phenomenon.*)

तत्र वै कृत्रिमा का स्यात्कासौ वा स्यादकृत्रिमा। (18.14)

Here, which one is illusory (mind-made) and which one is truly existent as real?

(*That world is inside this harem-boundary only; yet seems to be outside of it, as a separate universe by itself.
Which one is real of the two?*)

(कृत्रिम - कृत्या निर्मितं- factitious, fictitious, feigned as opposed to अकृत्रिम - natural, unfeigned, inartificial)

श्री देव्युवाच
Devi spoke

अकृत्रिमत्वं सर्गस्य कीदृशं वद सुन्दरि कीदृशं कृत्रिमत्वं स्याद्यथावत्कथयेति मे। (18.15)
Hey beautiful lady! Tell me what you mean by a non-artificial (real) Creation.
Tell me what exactly artificiality (not real) is!

लीलोवाच
Leelaa spoke

यथाहमिह तिष्ठामि त्वं च देवि स्थिताम्बिके असावकृत्रिमः सर्ग इति देवेशि वेद्म्यहम्। (18.16)
Hey Devi Ambike! I am staying here and you are also present here.
(We both are real; and this is a real experience.)
(Therefore) 'This' (the world where I belong), hey Deveshi, I understand to be not the illusory one.

यत्राधुना स भर्ता मे स्थितः सर्गः स कृत्रिमः अहं मन्ये यतः शून्यो देशकालाद्यपूरकः। (18.17)
That world where my husband exists, that one I believe is the illusory one, as it is just the empty void
(Shoonya) and the space-time phenomenon is incomplete.
(It is inside the space of the harem here only; and so it cannot really exist. It must be made of the empty void only.)

श्री देव्युवाच
Devi spoke

[Let us analyze as to how that world that you call the illusory was produced.
Since it is there as an experienced world, it should have a cause for it.
So where did it come from?
If you say that 'that unreal world' has risen out of 'this real world', then it is not possible, because the cause and effect do not carry the same essence.
A clay-pot cannot come out of anything else other than clay; so also, the unreal world cannot rise out of the real world.]
कृत्रिमोऽकृत्रिमात्सर्गान्न कदाचन जायते,
'Illusory unreal one' cannot ever come out of the 'non-illusory real one'.
नहि कारणतः कार्यमुदेत्यसदृशं क्वचित्। (18.18)
The effect is never different from the cause.
(Unreal cannot come out of the real.)

लीलोवाच
Leelaa spoke

दृश्यते कारणात्कार्यं सुविलक्षणमंबिके
Ambike! (What you say is improper.)
The effect can be seen as different from its cause.
(Both the clay and the pot are different, yet the hardened pot comes out of the wet-clay only).
अम्बवादातुमशक्ता मृद्धटस्तज्जस्तदास्पदम्। (18.19)
(For example) The clay is unable to hold the water, but the pot made out of it can do so.

श्री देव्युवाच
Devi spoke

(If your husband's world is like some pot coming out of clay, as a different one, then tell me where are the concomitant causes for such a creation.

*What are the concomitant causes that produced that world of your husband?
If that world is made of the five elements, then where did they rise from?*

संपद्यते हि यत्कार्यं कारणैः सहकारिभिः मुख्यकारणवैचित्र्यं किञ्चित्त्रावलोक्यते। (18.20)

When the effect is caused by many concomitant causes, the main cause may somewhat look different (as in the case of the pot which needs a potter, wheel, water, heat etc).

(If that world is just a part of 'this world made of these elements', then how was that world caused as a different one made of different set of elements?)

वद तद्भ्रतृसर्गस्य किं पृथ्व्यादिषु कारणं तद्भ्रमण्डलतो भूतिर्जाता तत्र वरानने। (18.21)

Tell me hey pretty faced girl, what caused the elements like earth etc in your husband's world where the Creation has occurred there?

*(If this world has alone changed into that world like the clay changing into a pot, then why this world is still here?
If that world alone has caused that world like the clay, then why this world is still here as before?)*

गतं चेदित उड्डीय कुतः स्यादिह भूतलं,

If this world has gone off flying from here to exist there, then how can this world exist still?

सहकारीणि कानीव कारणान्यत्र कारणे। (18. 22)

Therefore, what are the concomitant causes accompanying the main cause?

(Where is the Creator, the tools, purpose, plan, etc?)

(Even if the concomitant causes are missing, we can still say that, that world is caused by this world, because of the sameness found in both. The sameness rises as a continuation of the Vaasanaas, and the actions of the previous existence.)

कारणानामभावेऽपि योदेति सहकारिता तत्पूर्वकारणान्नान्यत्सर्वेणेत्यनुभूयते। (18.23)

Even in the absence of such (concomitant) causes, the sameness is due to the previous cause only. It is a matter of everyone's experience (that the cause and effect carry the same qualities).

लीलोवाच
Leelaa spoke

स्मृतिः सा देवि मद्भ्रतृस्तथा स्फारत्वमागता, स्मृतिस्तत्कारणं वेद्मि सर्गोऽयमिति निश्चयः। (18.24)

My husband's residual memories must have extended and spread out like that, Devi!

I understand 'memory' alone as the cause of that creation for sure.

श्री देव्युवाच
Devi spoke

स्मृतिराकाशरूपा च, यथा तज्जस्तथैव,

Dear girl, memory is just some abstract space (emptiness) and whatever comes out of it, is that alone (emptiness only).

ते भर्तुः सर्गोऽनुभूतोऽपि स व्योमैव तथाबले। (18.25)

Dear one! The world of your husband though experienced as real, is just the 'empty expanse' only.

लीलोवाच

Leelaa spoke

स्मृत्याकाशमयः सर्गो यथा भर्तुर्ममोदितः तथैवेममहं मन्ये, स सर्गोऽत्र निदर्शनम्। (18.26)

Just as my husband's world has risen as the 'expanse of memory', this also must be like that, I believe!
That Creation proves this fact.

श्री देव्युवाच

Devi spoke

(If that world is an outcome of memory, then this world also should be an outcome of some memory only, as you reasoned it out, and therefore is just the empty expanse, and cannot be real as you mentioned before.)

एवमेतदसत्सर्गो भर्तुस्तैर्भाति भासुरः तथैवायमिहाभाति पश्याम्येतदहं सुते। (18.27)

It is indeed so! The unreal world of your husband shines as real because of those memories.
Similar is the case with this one. I indeed see it like that only, dear daughter.

लीलोवाच

Leelaa spoke

यथा पत्युरमूर्तोऽस्मात्सर्गात्सर्गो भ्रमात्मकः जातस्तथा कथय मे जगद्भ्रमनिवृत्तये। (18.28)

Explain to me as to, how from my husband's formless self (Jeeva-state), that creation of a deluded nature was produced from this Creation, so as to clear my delusion about the world.

श्री देव्युवाच

Devi spoke

(First, let me explain as to how this world of yours is also an outcome of some memory-residue of a previous Creation only. Listen to that story of your previous life now.)

प्राक् स्मृतेर्भ्रान्तिमात्रात्मा सर्गायमुदितो यथा स्वप्नभ्रमात्मको भाति तथेदं कथ्यते शृणु। (18.29)

As to how 'this Creation (Leelaa's world)' that has arisen as the 'mere essence of the previous memory' (of another Creation), shines as the 'delusory world of dreams (after the death-experience)' (there) (of another Creation), I will explain, listen.