

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER NINETEEN

[MANDAPAAKHYAANAM (8)]

{LEELAA STARTS ON HER SPACE-JOURNEY ALONG WITH JNAPTI}

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

Vaasishtam is an easy to read Upanishad.

The same subtle truths of the Upanishads are presented here through simplified stories, tales and anecdotes, for the easy understanding of the students.

Upanishads rather are made of code-language (simple words which have different hidden meaning altogether); and are difficult to grasp.

The Supreme knowledge is held concealed within the coded words of the Mantras.

The ordinary words like fire water etc have more subtle meanings than the fire, water etc of our day-to-day elements. Surface-reading does not reveal the hidden truths.

To explain the basic terminology of the Upanishads-

‘Aakaasha’ for example, means the field of Vaasanaas, the potential state of Brahman ready to burst forth as any experience.

‘Fire’ refers to the Jeeva who suffers through delusory life existences.

‘Water’ refers to experiences; and ‘clouds’ refer to the potential state of experiences.

‘Wind’ refers to the movement-sensation; and connects the objects to one another and separates them also as different.

‘Bhoomi’ is the gross field of experiences.

‘Moon’ is the mind-phenomenon.

‘Sun’ is the witness state.

‘Stars’ are the rules or ideas that are fixed by the Creator.

‘Lightning’ refers to the flashes of thoughts that continuously occur in the mind.

‘Gandharva Loka’ refers to the illusory world existence.

‘Siddha Loka’ refers to the state of Knowers of the highest grade.

Aakaasha the emptiness expanse alone exists as the fire, water, wind, and earth.

This is explained in a story form in this particular section of Leelaa’s story in the Mandapa tale.

SPACE-JOURNEY OF LEELAA AND JNAPTI

Again Vasishta introduces a very abstract theory of space, sound and images in this section.

Here he gives a detailed travel experience of Jnapti and Leelaa through the space as ‘space-forms’.

Though outwardly this section looks too poetic and a wasteful description of fantasy travel wasted in a ‘Brahma-Jnaanam text’, actually the physics of space alone gets explained here.

It is again a very tough and abstract subject, beyond the ordinary day-to-day mind of a man.

What is Aakaasha?

Aakaasha is something that reveals something; or the capacity of revealing something.

Aakaasha is the canvas that exists as any perceived picture.

Aakaasha exists also as Kaala, the change phenomenon that goes by the common term ‘Time’.

Though we live inside ‘space and time’ we do not know at all, what space and time are really.

For a common man, space is what is contained as lines and dots in a geographical map; and time is what is depicted by the clock on his shelf.

He does not understand that he himself is a shape imprisoned by these two measures.

A body that is physical and made of elements, can exist only at some time and at some place.

Human bodies are also like the rest of the objects, measurable in time and location.

‘Form’ is a shape contained by the measures of space and time.

There is no escape, be it a Deva or a human.

And this space and time idea, is different for each class of species.

What a hill is for an ant, is just a tiny rock for a human.

What a universe is for a human, is just a dust mote for a Shiva.

And accordingly size also varies for all the species.

It is mentioned in the Puraanas that our coconut tree of this 'KaliYuga human world' is just the size of a grass for the people of MahaaBhaarata and Raamaayana.

You can imagine their world now, as to how huge it will be.

Even days and nights are longer for those people.

Those humans could do more work in a day than us, the 'homo sapiens, who in fact measure our days as only the limits of breakfast, lunch and dinner hours'.

If the humans of the ancient world were so tall and huge, then you can imagine what the Deva-world residents will be like. They will cover our entire sky itself; and look down upon us like some ants crawling on some mud hill.

Or, maybe they have to see the humans through a microscope like analyzing tiny atom-sized creatures.

They may also have different life-styles; different senses; different physique; and different biology also.

We can never know of it from here.

We as the ordinary residents of this planet, do not even know our world physics; how can we know of higher world physics?

We believe that we humans are the centre of Creation; and the entire world is analyzed by us through our limited vision only; we cannot even think of any other world that could be better or different from our tiny Earth planet.

What all we believe as the universal truths, little aware of our smallness and worthlessness!

We believe that Jaagrat, Svapna, and Sushupti as a feature that is common to all the worlds that may exist in the creation. We believe that every god or any other world resident also should function with the same senses.

We believe that our philosophy and science is the only one that describes the entire perceived.

We are all actually the blind frogs of the deep well!

Vasishta breaks up the self-conceited theories of our existence; presents us a grand vision of the perceived, through this space-travel episode, and suggests how huge and unimaginable the perceived world is.

BRAHMAAKAASHA

Brahman-state is a potential state for any perceived scene.

What it cannot exist as?

It is the Aakaasha that exists 'as' the perceived.

Call it Chidaakaasha, or Chittaakaasha or Aakaasha; it is all this and something more also!

We can never reach the end of its potential states as the perceived.

It is beyond the imagination-power of the mind.

Brahman the Reality state is the canvas that exists as its pictures also.

It can exist only as the pictures.

You cannot separate the pictures from the canvas.

This Brahman-canvas is not fixed in space and time.

It itself is the picture of space and time.

It is just the canvas-ness.

This canvas-ness is itself a changing pattern of pictures.

Canvas-ness exists as any picture the mind can imagine as.

This imagining power is the mind; it is the power of Brahman; the nature of Brahman.

Mind exists as the changing pattern.

Every second it exists as a new picture in each and every mind, from a Brahmaa to the worm crawling underground.

That is why Vasishta states that the Jagat has no beginning and end.

Every moment of your perceived scene is a fresh new creation of the mind; with its own past memories and future thoughts.

Every perceived scene of your life is the instantaneous new creation of the potential nature of Brahman.

That is why it is called Jagat - the 'continuously rising and disappearing pattern of senses'.

'Sense' may differ for different beings; but change is common for all the forms and names.

Brahman alone appears as your perceived scene with a new garb at every moment.
 You are in Brahman; you see Brahman; hear Brahman; smell Brahman; touch Brahman; taste Brahman.
 You are the Brahman, I am Brahman, or Brahman exists as you me and all.
 There is nothing else.

All the words are mind-made.
 All the divisions are mind-made.
 All the measures are mind-made.
 All the names and forms are mind-made.
 All the perceived is mind-made.

Canvas as pictures is Brahman.
 We can divide this as-
 Pure canvas - Chidaakaasha
 Entire painting - Chittaakaasha
 Picture inside the painting - Aakaasha

You can call the canvas (if without pictures) as the unmanifest Brahman and the canvas with pictures as the manifest Brahman. But, the canvas never exists as pure canvas; as a separate state of emptiness.
 It always exists as the changing pattern of pictures only.
 You can exist as the pure canvas state in the Knowledge level only.
 You cannot erase the pictures of the canvas ever; or reach the end of it ever.

Jagat is beginning-less, endless and eternal as Brahman.
 Jagat is Brahman; Brahman is Jagat.
 Canvas and pictures exist as one. You cannot divide them ever.
 The space travel of Jnapti and Leelaa subtly explains all this.

JNAPTI AND LEELAA JOURNEY TOWARDS GIRIGRAAMA

श्री वसिष्ठ उवाच

Vasishta spoke

[Jnapti was always in the Nirvikalpa Brahman state. By her grace, she made Leelaa enter the thoughtless state where the world naturally remains absent.]

JNAPTI AND LEELAA ENTER THE NIRVIKALPA SAMAADHI STATE

[Their journey took place inside that room only; in that very night only; without the physical bodies used as vehicles. They both entered the state of the picture-less canvas-ness, by withdrawing the mind from the pictures painted on the canvas.]

इति संकथनं कृत्वा तस्यां निशि वराङ्गने,

The two excellent ladies, having conversed like this on that very night -

सुप्ते परिजने नूनमथान्तःपुरमण्डपे, दृढाखिलार्गलद्वारगवाक्षे दक्षचेतसि,

in that very dome of the inner apartments; even as the servants were deep asleep unaware of all this; inside the locked doors well guarded by strong men;

पुष्पप्रकरनिष्ठयूतमांसलामोदमन्थरे,

where the fragrance of the heaps of flowers (covering the dead body of Padma) filled all the corners;

अम्लानमालावसनशवपार्श्वसन्स्थिते,

being seated next to the dead body covered with unfading flowers;

सकलामलपूर्णन्दुवदनद्योतितास्पदे,

lighting up the surrounding space with their taintless moon-like faces;

समाधिस्थानकं गत्वा तस्थतुर्निश्चलाङ्गिके, रत्नस्तंभादिवोत्कीर्णं चित्रे भित्ताविवर्षिते,

reaching the Samadhi state and staying as two motionless bodies, like two portraits rendered on the surface of the pillar made of gems;

सर्वास्तत्यजतुश्चिन्ताः संकोचं समुपागते दिवसान्त इवाब्जिन्यौ प्रसृतामोदलेखिके,

discarding all the thoughts (and withdrawing their senses) like the pair of lotuses shrinking at the end of the day, spreading the fragrance only;

बभूवतुर्भृशं शान्ते शुद्धे स्पन्दविवर्जिते,

their minds becoming tranquil and pure;

गिरौ शरदि निर्वात इव भ्रष्टाभ्रमालिके,

where there was not the least vibration whatsoever, as in the mountain in the autumn, where the clouds are dissolved off and no wind blows in the least;

निर्विकल्पसमाधानाज्जहत्तुः बाह्यसंविदं, यथा कल्पलते कान्ते पूर्वमृत्वन्तरे रसम्। (23.01) to (23.07)

(the two excellent ladies) - discarded the cognition of the outside world through the tranquility of vibration-less state, like the two pretty Kalpa creepers discarding their previous moist essence, when the season ends.

[When the pictures on the canvas do not exist at all, and only canvas-ness exists as the essence of all pictures, what is the difficulty in removing it as unreal?]

अहं जगदिति भ्रान्तिदृश्यस्यादावनुद्भवः यदा ताभ्यामवगतस्त्वत्यन्ताभावेनात्मकः

तदा दृश्यपिशाचोऽयमलमस्तं गतो द्वयोः असत्त्वादेव चास्माकं शशशृङ्गमिवानघ। (23.09)

When they both attained 'such a state' -

where these delusory perceptions as the 'I and the world' had not arisen in the beginning (with a beginning)'; where there was the 'complete absence of all fluctuations', -

then, this 'ghost of perceptions' vanished completely for both of them,

like we lose the hare's horn because it does not exist at all, O Taintless Rama!

['Beginning' and 'end' are just terms prevailing in the delusion state.

These terms are meaningless in the quiescent state of the Aatman.]

आदावेव यन्नास्ति वर्तमानेऽपि तत्तथा, भातं वाऽऽभातमेवातो मृगतृष्णाम्बुवज्जगत्। (23.10)

That which is not in the beginning will not be there in the present also.

The world whether it shines forth or not, is like the waters of the mirage only (and non-existent except as an appearance). (*Nothing was there, and absolute silence prevailed like the empty expanse of the sky.*)

स्वभावकेवलं शान्तं स्त्रीद्वयं तद्वभूव ह चन्द्रार्कादिपदार्थोघैर्दूरमुक्तमिवाम्बरम्। (23.11)

The two ladies became the quiescent state which was their true nature, like the sky freed of all the hosts of objects like the moon, sun etc.

तेनैव ज्ञानदेहेन चचार जसिदेवता,

The Goddess of Knowledge moved with her 'form of Knowledge' itself (though seen with a form).

(*She was always the same with form or without the form.*)

मानुषीत्वितरेणाशु ज्ञानाज्ञानरूपिणा। (23.12)

The human lady had another type as befitting her Knowledge/Ignorance state.

(*Leelaa had a shining body made of space and identified with it, since she was still ignorant.*)

[How much space did they actually travel?

Just a thumb space, you can say!

What distance the ocean has to travel to reach one wave from the other?]

गेहान्तरेव प्रादेशमात्रमारुह्य संविदा बभूवतुश्चिदाकाशरूपिण्यौ व्योमगाकृती। (23.13)

Ascending just a 'thumb-span of space' inside the house itself through the conscious will, they both took the nature of the 'Conscious-space' with forms fit to travel in space.

[They were part of the space, like pictures drawn on the empty space.

They were endowed with just mind-forms.

They saw the room where the dead body of Padma was there, as part of the space itself.

They moved just a tiny bit to enter the Jeeva-state of Brahmin Vasishtha; and their travel in Yojanas of space started.]

अथ ते ललने लीलालोले ललितलोचने स्वभावाच्चेत्यसंवित्तेर्नभो दूरमितो गते

तत्रस्थे वाथ चिद्वृत्त्या पुप्लुवाते नभस्थलं कोटियोजनविस्तीर्णं दूराद्दूरतरान्तरम्। (23.15)

Then those two charming ladies of lovely eyes, being joyously involved in the sport because of the pure nature of the perceiving Consciousness, wandered far from there.

Remaining in the house-space itself, they both floated far, from far to far away places in the sky, which extended millions of Yojanas.

[Where was 'there' or 'here'? It was just the empty space expanse.

They were space forms travelling across space, like Ocean travelling across the surface of the ocean.]

दृश्यानुसन्धाननिजस्वभावादाकाशदेहे अपि ते मिथोऽत्र

परस्पराकारविलोकनेन बभूवतुः स्नेहपरे वयस्ये। (23.16)

By pondering on the true nature of the 'Seen', they could see each other's form though endowed with 'space-bodies', and they both became friends feeling affectionate towards each other.