

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY THREE

[MANDAPAAKHYAANAM (12)]

{LEELAA REMEMBERS HER PREVIOUS LIVES}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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.

वसिष्ठोवाच
Vasishta spoke

तस्मिन्गिरितटे ग्रामे तस्मिन्मण्डपकोटरे अन्तर्धिमापतुर्दृष्ट्वा ततस्ते सिद्धयोषितौ,
अस्माकं वनदेवीभ्यां प्रसादः कृतः इत्यथ शान्तदुःखे गृहजने स्वव्यापारपरस्थिते,
मण्डपाकाशसंलीनां लीलामाह सरस्वती व्योमरूपा व्योमरूपां स्मयात्तूष्णीमिव स्थिताम्। (27.01,02, 03)
When those two 'female Siddhaas' vanished from sight in 'that village situated at the mountain base',
inside 'that hollow' of 'that Dome (of Brahmin Vasishta's mind-field)';
when the people in the house were freed of sorrow thinking that they had been graced by the Goddesses
of the forest, and returned to attend to their own affairs;
then, Sarasvati, the 'form of empty expanse' addressed 'Leelaa who was made of empty expanse,
who was silent and lost in the wonder of the dome-expanse', feeling surprised by her silence.
(Leelaa had an amazing experience; and was lost in the wonder of it all and remained silent.)

[What happens when two realized people talk to each other?

Though they both were in the state of Brahman, Jnapti was higher in knowledge than Leelaa.

Two space points talked to each other now.

They had no physical bodies, no sound mechanism of throat; but, yet they talked and understood each other. 'Sound'
after all, is mind-conceived. It does not need any element as a support.]

संकल्पस्वप्नयोर्येषां यत्र संकथनं मिथः यथेहार्थक्रियां धत्ते तयोः सा संकथा तथा।(27.04)

Where the conversation in the dreams or conceived worlds is purposeful and is heard also between
two persons, the conversation between the two ladies was similar in kind.

पृथ्व्यादिनाडीप्राणादिऋतेऽप्युदिता तयोः सा संकथनसंवित्तिः स्वप्नसंकल्पयोरिव। (27.05)

Though bereft of 'bodies made of elements, nerves and Praanas (winds)', they could converse as in
a dream or as in a conceived world.

श्रीसरस्वत्युवाच
Sarasvati spoke

ज्ञेयं ज्ञातमशेषेण दृष्टादृष्टार्थसंविदः ईदृशीयं ब्रह्मसत्ता किमन्यद्ब्रह्म पृच्छसि। (27.06)

Whatever has to be known has been known completely including the understanding of the 'perceiver-
perceived phenomenon' (as nothing but the empty expanse seen through delusion).

This is the truth about Brahman. Tell me what else you want to ask.

लीलोवाच
Leelaa spoke

मृतस्य भर्तुर्जीवोऽसौ यत्र राज्यं करोति मे तत्राहं किं न तैः दृष्टा दृष्टास्मीह सुतेन किम्। (27.07)

Why was I not seen by them where my dead husband's Jeeva (as Padma's new life) is ruling the kingdom?
How was I seen by my son?

(Why the people inside King Padma's new life-experience in another life (inside the courtroom) did not see me, when I
visited them before? Why is my son in this Brahmin Vasishta's world able to see me?)

श्रीसरस्वत्युवाच
Sarasvati spoke

अभ्यासेन विना वत्से तदा ते द्वैतनिश्चयः नूनमस्तं गतो नाभून्निःशेषं वरवर्णिनि। (27.08)

Dear daughter! Being without practice (of realization state of knowledge), the ‘certainty about duality’ had not disappeared completely for you at that time, O fair lady!
(You were deluded then. You had no true knowledge of all this.)

अद्वैतं यो न यातोऽसौ कथमद्वैतकर्मभिः युज्यते, तापसंस्थस्य च्छायाङ्गानुभवः कुतः। (27.09)

How anyone who has not lost the sense of differentiation through the realization of non-duality, ever act without differentiation? How can a man standing under the hot sun experience the coolness of the shade?

लीलास्मीति विनाभ्यासं तव नास्तं गतोऽभवत्यदा भावस्तदा सत्यसंकल्पत्वमभून्न ते। (27.10)

As long as the belief ‘I am Leelaa’ had not disappeared through the practice of knowledge, you could not acquire the power of making the desired things happen.

अद्यासि सत्यसंकल्पा संपन्ना तेन मां सुतः संपश्यत्वित्यभिमतं फलितं तव सुन्दरि।

इदानीं तस्य भर्तुस्त्वं समीपं यदि गच्छसि ततेन व्यवहारस्ते पूर्ववत्संप्रवर्तते। (27.12)

Now you are empowered to make true anything you want (because you are not identified with Leelaa’s character as a wife or a mother).

That is why your wish that your son should see you became fruitful, O beautiful lady!

Now, (in this state of knowledge), if you go near your husband (the new identity of the dead Padma), then, the same type of events can happen as before. (You can also see him and get seen by him also.)

लीलोवाच
Leelaa spoke

(Leelaa tries to grasp the wonder of her huge kingdom situated inside the tiny cottage-space of the Brahmin. She observes the tiny space inside the cottage and exclaims.)

इहैव मन्दिराकाशे पतिर्विप्रो ममाभवत् इहैव स मृतो भूत्वा संपन्नो वसुधाधिपः। (27.13)

Here alone in this ‘space of the house’, my Brahmin husband was there!

Here alone he died and became a king!

(Here inside this cottage is situated Padma’s world and I lived as his queen here itself. This is the original Creation where we were united as husband and wife at first.)

इहैव तस्य संसारे तस्मिन्भूमण्डलान्तरे राजधानीपुरे तस्मिन्पुरन्ध्यस्मि व्यवस्थिता। (27.14)

Here alone, ‘inside his world (as the Brahmin)’, ‘in another Creation (as king Padma)’,

I was his queen residing in the capital city!

(Inside this empty space of the cottage exists a kingdom filled with people; and no one of this world is aware of that world at all.)

इहैवान्तःपुरे तस्मिन्स मृतो मम भूपतिः, इहैवान्तःपुराकाशे तस्मिन्नेव पुरे नृपः संपन्नो वसुधापीठे

नानाजनपदेश्वरः, सर्वाजवजवीभाव इहैवैवं व्यवस्थितः। (27.16)

(My harem is inside this empty cottage-space only; and his dead body as Padma is here only!)

The king-husband of mine died inside the harem (of Padma’s world), here alone (inside this tiny ‘cottage space’ of Vasishtha). Here alone (inside this cottage-space), inside the space of the harem, in a city there itself, he became a king ruling the country filled with people (in another life)!

All those things occurred so fast and in such a simple manner ‘here’ alone!

*(In that harem space, he is seeing another kingdom and another world!
Then, that world is also here only in the Vasishtha Brahmin's house-space!)*

अस्मिन्नेव गृहाकाशे सर्वा ब्रह्माण्डभूमयः स्थिताः समुद्रके मन्ये यथान्तः सर्षपोत्कराः। (27.17)

In this very 'house-space', all those worlds (of the Brahmin) stay like heaps of mustard seeds inside a casket.

सदाऽदूरमहं मन्ये तद्भर्तुर्मम मण्डलं क्वचित्पार्श्वे स्थितमिह यथा पश्यामि तत्कुरु। (27.18)

I believe that the 'conceived sphere of my husband' (Padma's new world after death) is not far!

(It is here only, inside this house-space.)

Make it such that I see it nearby!

(Let me see that world also, here itself; so I will be able to enjoy the wonder of it all!)

देव्युवाच

Devi spoke

[Leelaa has yet to understand that there is no 'here' or 'there' in Brahman-Reality.

Devi controls her excitement of wonder; and makes her analyze her own identity and her husband's identity also. She addresses her as Arundhati, the original identity-name.)

भूतलारुन्धतिसुते भर्तारस्तव संप्रति त्रयो नामाथवाभूवन्बहवः शतसंमताः। (27.19)

My daughter Arundhati on Earth!

Your husband at present has become three or may be hundreds or more!

[First, tell me who your husband really is! Which husband do you want to meet?

Now, you have seen the three worlds that your husband has dreamt.

There may be past worlds also where he lays dead and had seen worlds after worlds, being pushed by his Vaasanaas.

He may have more worlds in the future also accordingly.

In each world he has a different form and different parentage. He may have different wives also. He may have different characters also. He may not recognize you also, in those worlds.]

THE FATE OF FIRST TWO HUSBANDS

नेदीयसां त्रयाणां तु द्विजस्ते भस्मतां गतः, राजा माल्यान्तरगतः संस्थितोऽन्तःपुरे शवः। (27.20)

If we consider only the recent three ones, your Brahmin husband has been cremated already and turned to ashes. The king (Padma) remains as a corpse under the garland of flowers, inside the harem.

(Two are dead already. The third one is more ignorant and has developed more Vaasanaas.)

THE FATE OF THE THIRD ONE

संसारमण्डले ह्यस्मिन्स्तृतीयो वसुधाधिपः, महासंसारजलधिं पतितो भ्रममागतः। (27.21)

The third one is an emperor in another sphere of existence;

he is drowning in the huge ocean of worldly existence through delusion;

भोगकल्लोलकलनाविकलो मलचेतनः जाड्यजर्जरचिदृत्तिः संसाराम्भोधिकच्छपः। (27.22)

his mind which is agitated by the waves of worldly pleasures is tainted;

his intellect is also shaken by the stagnancy and he is like a tortoise caught in the ocean of Samsaara (carried away uncontrollably)!

चित्राणि राजकार्याणि कुर्वन्नप्याकुलान्यापि सुप्तः स्थितो जडतया न जागर्ति भवभ्रमे। (27.23)

though busy in various affairs of the State, he is asleep through ignorance, and does not wake from the delusion of existence;

ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी इत्यनर्थमहारज्ज्वा वलितो वशतां गतः। (27.24)

'I am the Lord, I am successful, I am mighty, and I am happy'; thus he is tied up by the huge deadly rope of delusion!

WHICH ONE WOULD YOU LIKE TO SEE?

तत्कस्य वद भर्तृस्त्वां समीपं वरवर्णिनि वात्या वनान्तरं गन्धलेखामिव वनान्नये। (27.25)

So my dear daughter! Tell me which husband you want to be taken to, like the fragrance of sandalwood carried by the wind from one forest to another forest (for no purpose)?

अन्य एव हि संसारः सोऽन्यो ब्रह्माण्डमण्डपः अन्या एव तता वत्से व्यवहारपरम्पराः। (27.26)

That is an entirely different world; that is another dome of a Brahmaanda!
The affairs of that world are completely different, hey daughter!

[Intellectually it can be proved that all the worlds of your husband exist inside this cottage space; and you can believe also that the moment you enter that cottage-space, you will see your husband immediately.
It is not that easy. All the worlds exist in great distances far away from each other.]

संसारमण्डलानीह तानि पार्श्वे स्थितान्यपि दूरं योजनकोटीनां कोटयस्तेष्विहान्तरम्। (27.27)

Though all these 'spheres of worldly existences' remain close to each other (as if situated in the same point in the emptiness of space), the distance between them is millions of Yojanas!

आकाशमात्रमेतेषामिदं पश्य पुनः पुनः मेरुमन्दरकोटीनां कोटयस्तेष्ववस्थिताः। (27.28)

Observe again that these world-forms are of course made of 'empty space' only; but inside them, hosts of countless Meru and Mandara Mountains exist.

[Though everything is empty space only and though everything is made of empty space only, yet all the worlds exist as the lands and mountains which are at measurable distances from each other.
In the same logic, Creations also exist at very great distances from each other.
If you are the canvas of space expanse, you can know all the objects at once as the essence of space; but if you want to be a part of the picture in the canvas, then you have to walk on the roads depicted on the canvas.
'A canvas with a picture of the mountain' is all over the mountain at once; but a man who is a picture in the canvas has to ascend the mountain step by step.
If the identity of the limitation is there, then you have to bear with the limitations of space and time also.]

परमाणौ परमाणौ सर्ववर्गानिरर्गलं महाचितेः स्फुरन्त्यर्करुचीव त्रसरेणवः। (27.29)

In each and every subtle atom (of this empty expanse), varieties of countless worlds appear forth, without any break, from the Supreme Chit, like dust particles rising up in the sunlight!

महारम्भगुरुण्येवमपि ब्रह्माण्डकानि हि तुलया धानकामात्रमपि तानि भवन्ति नो। (27.30)

Though all these Brahmaandas appear to be huge and gigantic, they are just like the 'tiny seeds of the coriander' in reality (for they stay in the empty expanse of the mind only, as just some information)!

नानारत्नामलोद्योतो वनवद्भाति खे यथा पृथ्व्यादिभूतरहिता जगच्चिद्भाति चिन्तया। (27.31)

The world though is bereft of elements like earth etc, shines through thoughts (conceptions and Vaasanaa-fields), like the 'forest filled with various gems' shines lustrously in the sky (as in imagination only)!

कचति जसिरेवेदं जगदित्यादि नात्मनि नतु पृथ्व्यादि संपन्नं सर्गादावेव किञ्चन। (27.32)

Only Knowledge (essence as Brahman) (as information processed by the mind) shines in the name of world etc!
There are no solid worlds made of elements at all!

यथा तरङ्गः सरसि भूत्वा भूत्वा पुनर्भवेत्विचित्राकारकालाङ्गदेशाज्ञसावलं तथा। (27.33)

Just like the waves get formed, get formed, and again get formed, on the surface of the lake, these 'various pictures contained in various space and time boundaries' rise in Jnapti (Knowledge-awareness as Brahman) abundantly.

[Each Creation-wave, though very next to each other, though appearing at the very same point of a lake, are the waves of varied conceptions of Creations. Each creation is unapproachable and unseen to the other. Each Creation carries its own 'time and place calculations'. That is why, in Brahmin Vasishta's world it is calculated as eight-days; in Padma's world as many years. Each is a different story book of the mind, with its own time and space measures.]

लीलोवाच

Leelaa spoke

[Every Jeeva is nothing but a bundle of Vaasanaas, experiencing some, losing some, gaining some. When the death-like cessation of a particular life-dream occurs, then, the most dominant Vaasanaas, start fructifying in another identity of another name and form; as a male or female; or as a human or animal; or as a Deva-world resident or a Sage; or inert or conscious. Actually, who is who...???. Leelaa analyzes her own mind; and sees her own births as various forms in various Creations; or rather understands the futile nature of an identity as a Vaasanaa-fulfilment process.]

एवमेतर्जगन्मातर्मया स्मृतमिहाधुना ममेदं राजसं जन्म न तमो न च सात्त्विकम्। (27.34)

Indeed it is so! O Mother of the Universe! I remember now!

This is my birth (as Arundhati) with Raajasic character, neither Saattvic, nor Taamasic!

(I, as Arundhati, was a dutiful wife, serving the family day in and day out; but I had not developed any Saattvic quality of Mumukshutva or enquiring nature.)

ब्रह्मणस्त्ववतीर्णाया अष्टौ जन्मशतानि मे नानायोनीन्यतीतानि पश्यामीवाधुना पुनः। (27.35)

Eight hundred births have been passed in various wombs by me, after descending from the Brahman (as a delusory state)! I see them all again. *(I gathered up some bad qualities then, and was pushed down to a human level.)*

संसारमण्डले देवि कस्मिन्धिदभवं पुरा लोकान्तराब्जभ्रमरी विद्याधरवराङ्गना, (27.36)

In the circle of worldly existences, O Goddess, long back I became a Vidyaadharaa woman, a mere bee hovering in the lotus of a different world (intent on only the enjoyments of pleasures);

(Then I again landed up in a lower world; but as a queen of serpents.)

दुर्वासनाकलुषिता ततोऽहं मानुषी स्थिता संसारमण्डलेऽन्यस्मिन्पन्नगेश्वरकामिनी, (27.37)

then I was a human lady tainted by wicked Vaasanaas; in the circle of worldly existence, somewhere else I became the beloved (female serpent) of the king of Serpents;

(I gathered good Vaasanaas to become a human again, but had not much merits to get a good birth.)

कदम्बकुन्दजम्बीरकरञ्जवनवासिनी पत्राम्बरधरा श्यामा शबर्यहमथाभवम्, (27.38)

then I became a hunter woman, dark hued, dressed with leaves and lived in the forest filled with the Kadamba trees, jasmine creepers, Jambhira trees, and bowers of Karanja trees;

(I loved the forest trees and creepers so much; that after death, I ended up as a flower creeper.)

वनवासनया मुग्धा सम्पन्नाहमथोद्धता गुलुच्छनयना पत्रहस्ता वनविलासिनी, (27.39)

then by the Vaasanaa for the forest, I had a form where clusters of flowers became my eyes, and leaves became my hands;

(Since I had no mind-function to create any havoc, I was just a creeper without any Vaasanaas.

Since I was liked by the Sages, I took birth as a creeper again in some hermitage grounds.)

पुण्याश्रमलता साहं मुनिसङ्गपवित्रिता वनाग्निदग्धा तस्यैव कन्याभूवं महामुनेः, (27.40)

I was a creeper in the garden in a sacred hermitage; and became pure by the company of Sages; then I got burnt by the forest-fire and was born as the daughter of the great Sage;

अस्त्रीत्वफलदातृणां कर्मणां परिणामतः राजाहमभवं श्रीमान्सुराष्ट्रेषु समाःशतम्, (27.41)

through actions (of valour and manly courage) that result in non-female forms, I became a king endowed with all auspicious things in the Suraashtra kingdom for hundred years;
(Again I gave way to wicked Vaasanaas; and took a lower birth.)

तालीनां तलकच्छेषु राजदुष्कृतदोषतः नकुली नववर्षाणि कुष्ठनष्टाङ्गिकाभवम्, (27.42)

having performed many evil deeds as a king, I lived as a mongoose afflicted by leprosy, and had deteriorated limbs, while living in the damp regions of a lake;

वर्षान्यष्टौ सुराष्ट्रेषु देवी गोत्वं कृतं मया मोहाद्दुर्जनदुष्टाज्ञबालगोपाललीलया, (27.43)

then I sported as an evil, wicked, ignorant cowherd boy, and later I experienced cow-ness for eight years in the country of Suraashtra, Hey Devi!

विहङ्ग्या वैरविन्यस्ता वागुरा विपिनावनौ क्लेशेन महता च्छिन्ना अधमा वासना इव, (27.44)

I was later a bird caught in the net spread by the enemy (hunter) in the forest grounds, and was torn by immense pain like the mean variety of a Vaasanaa;

कर्णिकाक्रोडशय्यासु विश्रान्तमलिना सह पद्मकुड्मलकोशेषु भुक्तकिञ्जल्कया रहः, (27.45)

I rested with the bee in the bed of the inner seed of the lotus, secretly consuming the pollen in the hollow of the lotus buds;

भ्रान्तमुतुङ्गशृङ्गासु हरिण्या हारीनेत्रया वनस्थलीषु रम्यासु किराताहतमर्मया, (27.46)

I wandered in the tall mountain-peaks and forest-lands, as a deer with pretty eyes, and was killed by the forest dwellers with their arrows;

दृष्टं नष्टासु दिक्ष्वब्धिकल्लोलैरुह्यमानया मत्स्या अम्बुकच्छपाच्छोडे मोघमाननताडनम्, (27.47)

in the form of a fish, with the direction-sense lost, I was carried away by the ocean waves, fell on the tortoise backs in the shallow waters, was hit on the face by the fisher men, and was wasted away;

पीतं चर्मण्वतीतीरे गायन्त्या मधुरस्वनं पुलिन्दसुरतान्तेषु नालिकेररसासवम्,

सरसीसरसालिन्या सीत्कारमधुरस्वरं सारसः सुरतैः स्वैरं सामन्तःश्चारुरञ्जितः, (27.48, 49)

I was a fisher woman, and singing melodiously I drank the liquor made of coconut waters after the passionate unions with my husband, on the banks of Charmanvati River; and like the bee intoxicated by the 'lotus honey', I entertained well my husband, the chieftain, with the hissing soft sweet noises that were unrestrained, when in unions with him;

तालीतमालकुञ्जेषु तरलानननेत्रया क्षीबप्रेक्षणविक्षोभैः कृतं कान्तावलोकनम्, (27.50)

(in another birth), inside the dark bowers of Taalee and Tamaala trees, I who was lost in intoxication, gazed at my lover with my eyes fluttering continuously, with my looks unsteady by the consumption of liquor;

कनकस्यन्दसंदोहसुन्दरैरङ्गपञ्जरैः स्वर्गेऽप्सरोऽम्बुजिन्याशु तोषिताः सुरषट्पदाः,

मणिकाञ्चनमाणिक्यमुक्तानिकरभूतले कल्पद्रुमवने मेरौ यूना सह रतं कृतम्, (27.51,52)

with my body-cage of limbs oozing out molten gold luster, I as an Apsaraa entertained the Suras, like a lotus entertains the bees; and, on the ground spread out with pieces of gold, precious stones, gems and pearls in the forest made of Kalpa trees, I enjoyed the company of the young Suras;

कल्लोलाकुलकच्छासु लसत्गुच्छलतासु च वेलावनगुहास्वब्धेश्चिरं कूर्मतया स्थितम्, (27.53)

in the moist wet lands near the ocean, inside the bushes of creepers and inside the caves of Velaa forests, I lived as a tortoise;

तरतारतरङ्गासु दोलनं सरसालिनां चलच्छदपटालीषु राजहमस्यं मया कृतम्, (27.54)

I lived as a RajaHamsa (white royal swan) and enjoyed the fluttering bees which sat on my moving wings (mistaking it to be the lotus) when I swung across the moving waves of the lake;

शाल्मलीदललोलानामान्दोलनदरिद्रतां मशकस्य मयालोक्य दीनं मशकया सह स्थितम्, (27.55)

then (when I died as a swan) I attained the birth of a mosquito by looking at wretched state of another mosquito hanging on to the grass leaf moving in the wind;

तरत्तारतरङ्गासु चञ्चद्वीच्यग्रचुम्बनैः भ्रान्तं शैलस्रवन्तीषु जलवञ्जुललीलया, (27.56)

as a water-bird I wandered in the hill-streams kissed by the edge of the ripples in the moving waves;

गन्धमादनमन्दारमन्दिरे मदनातुराः पातिताः पादयोः पूर्वं विद्याधरकुमारकाः, (27.57)

inside the hollow of the house in the Mandaara groves of GandhaMaadana Mountain, the Vidyaadharaa princes who approached me passionately were made to fall at my feet;

कीर्णकर्पूरपूरेषु तल्पेषु व्यसनातुरा चिरं विलुलितास्मीन्दुबिम्बेष्विव शशिप्रभा। (27.58)

in the beds spread out with camphor fragrance (to cool the heat), I had rolled for long unable to bear the separation from my lover, like the moon luster in the moon discs.

योनिष्वनेकविधदुःखशतान्वितासु भ्रान्तं मयोन्नमनसन्नमनाकुलाङ्ग्या (उन्नमन् सन्नमन्)

संसारदीर्घसरितश्चलया लहर्या दुर्वारवातहरिणीसरणक्रमेण। (27.59)

Thus, I wandered in wombs suffering hundreds of pains of various types, afflicted in the mind, by going up and down repeatedly as in a balance (through higher and lower births), caught in the ever-moving waves of the lengthy river of worldly existence, like the swift antelope runs madly following the wind without control.