

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 FOURTEEN

[MANDAPAAKHYAANAM (3)]

{THREE TYPES OF AAKAASHAAS}

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.

CHAPTER FOURTEEN  
[MANDAPAAKHYANAM (3)]

THREE TYPES OF AAKAASHA- CHIDAAKAASHA, CHITTAAKAASHA AND AAKAASHA

[The term 'Aakaasha' means 'that which reveals all', and is not the 'space' the boundary that is measured, as defined in the English language.

Brahman state (the silent self-awareness in each conscious being, be it a worm or a Brahmaa) is a state of all the perceived that can be there, like the gold is for all its countless shapes. It is 'Chidaakaasha'.

It is not in any space or time. It is the dome which holds 'all that is, was, and will be' within it.

Through the mind (the coherence and the narrative that is conceived in the flickering sense-information), a particular perceived scene is experienced by a Jeeva, the living-phenomenon. It is 'Chittaakaasha.'

Physical-space the 'Aakaasha' is some information only of some measured point.

All the perceived worlds extending to countless Yojanas (as ideas and information) (contained in the physical space, Aakaasha), are within this 'Chittaakaasha-dome' which is inside the 'dome of Chidaakaasha' which is in 'no-space' actually.

All the Jagats which 'are, were and will be' are inside the 'varied material sky-domes' (space that contains material objects) which are inside the 'mind-dome Chittaakaasha (not in space), which is inside the Chidaakaasha-dome (not in space).

Chidaakaasha is empty of all because it is a 'no-perception state'; is pure existence as 'existence-awareness'. It is emptier than the emptiness itself.]

JNAPTI EXPLAINS THE PRINCIPLE OF JEEVA-STATE

श्रीदेव्युवाच

Devi spoke

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकम्। द्वाभ्यां शून्यतरं विद्धि चिदाकाशं वरानने। (17.10)

There exist (three Aakaashas as the revealing-states) -

the 'mind-expanse' the Chittaakaasha, and the 'awareness-expanse' the Chidaakaasha; and the 'gross-expanse' the Aakaasha (material space), is the third one.

Hey lady of beautiful face, understand that the 'awareness-expanse' to be emptier than the other two.

तच्चिदाकाशकोशात्मा चिदाकाशैकभावनात् अविद्यमानमप्याशु दृश्यतेऽथानुभूयते। (17.11)

That (the Jeeva) is a sheath (just a superimposition) covering the Chidaakaasha. Through the conception of the Chidaakaasha alone, though non-existing, it is seen and gets experienced also.

CHIDAAKAASHA/THE AWARENESS EXPANSE

[If the 'changeless observer-state' (Saakshi) is not there as your true essence then, how can you be aware of the 'change' in the perceptions?

This awareness is not the brain-consciousness, but is that 'steady state of awareness' that is aware that you are aware.

Whenever you perceive an object, you are aware not only of the object that is perceived, but are also aware that you (as some name and form) are perceiving an object.

When your perception moves from one object to another in various directions, the 'silent awareness' that is aware of 'you (the name and form character) being aware of the objects' is the Chidaakaasha.

Chidaakaasha is the Quiescence-state, bereft of all the perceived and their qualities; which is your true natural state; which can be contemplated as the 'pure awareness state' that is in-between the 'mind-states of the cognition of two different objects that are inside the material space', and acts as the connecting string for all the perceptions.]

देशादेशान्तरप्राप्तौ संविदो मध्यमेव यत् निमिषेण चिदाकाशं तद्विद्धि वरवर्णिनि। (17.12)

Hey lady of beautiful hue, when the consciousness moves from one object to another object (which are located at different places), 'that which exists in between these change of perceptions' for a 'minute-fraction of an instance', know that to be the 'awareness expanse' (the silent witness state in all).

तस्मिन्निरस्तनिःशेषसंकल्पा स्थितिमेषि चेत्सर्वात्मकं पदं तत्त्वं त्वं प्राप्नोष्यसंशयम्। (17.13)

If you remain as one with that never-changing point where there is no residue of any conception, then doubtless you will attain the tranquil-state which is all-pervading.

[For such a state to be established as the true nature, a person should be endowed with proper reason and has to analyze the state of the perceived for long. Then only, he will understand that the perceived is nothing but a mind created false state of reality. Hey Leelaa! You analyze that now sincerely; and stay established in that state.]

अत्यन्ताभावसंपत्त्या जगतश्चैतदाप्यते नान्यथा, मद्वरेणाशु त्वं तु प्राप्स्यसि सुन्दरि। (17.14)

In this Jagat, such a state is attained by the excessive contemplation of the ‘non-existence’ (of the perceived) (through non-stop Vichaara accompanied by true dispassion), and not otherwise.  
However, hey beautiful lady, you will soon attain it because of my boon.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा सा ययौ देवी दिव्यमात्मीयमास्पदं, लीला तु लीलयैवासीन्निर्विकल्पसमाधिभाक्। (17.15)

Having spoken thus, that Goddess returned to her divine abode.

Leelaa indeed remained absorbed in the ‘Trance-state without perturbation’, as if in sport (with ease).

तत्तत्याज निमेषेण सान्तःकरणपञ्जरं स्वदेहं खमिवोड्डीना मुक्तनीडा विहङ्गमी। (17.16)

In a winking-span of time, she discarded her body which was the cage for the mental-faculty (AntaHkarana), like the ‘female bird rises in the sky away from its nest’.

PADMA’S NEXT LIFE-EXPERIENCE AFTER DEATH

[Since ‘Brahman-state’ is not a thing in space or bound by time, when Leelaa was forced by the power of Jnapti into that state, her Vaasanaa of seeing her husband’s experience got fulfilled instantly, and in that very instance she saw her husband as a young king in a country exactly similar to her own country of Padma king.

She did not see just a conceived scene as if in a dream; but was invisibly present in a huge kingdom on the Earth with its four oceans and mountains and forests, along with the countless people who lived in that kingdom.

It was as real as the Earth in which she lived, solid and real and without any flaw that belonged to a dream or imagination.

It was another universe itself, which contained a similar Earth (BhooLoka) as hers.

Being invisible (as Brahman-vision and remaining space-like) she was not seen by anyone in that country.

And she observed that her husband was of a different age, of different form and of a different character.

She also knew by her ‘Knowledge-vision’, that his kingdom was inside the ‘space of the harem-dome’ only, and had not gone out of it at all, as promised by the Goddess. Leelaa was able to see all this through her ‘knowledge vision of contemplation’; and not with her physical eyes.]

[(17.17) to (17.30) is a single sentence.]

ददर्श स्वस्था भर्तारं तस्मिन्नेवाम्बरालये संस्थितं पृथ्वीपालमास्थाने बहुराजनि, (17)

She who was established in her own Self-state, saw her husband, staying in that very ‘abode of space (of her harem-dome)’ as the ‘Ruler of the Earth’ in the court-room filled with many other kings;

सिंहासने समारूढं जयजीवेति संस्तुतं,

seated on a high throne; getting praised as ‘May the Victorious King live long’ by the bards ;

प्रस्तुतं मण्डलानीककार्यमाहर्तुमादृतं, (18)

engaged very busily in bringing into open, many affairs of the army and other groups;

पताकामञ्जरीविकीर्णराजधानीगृहस्थितं,

staying in the main palace that was situated in the capital city spread out with hosts of flags;

पूर्वद्वारस्थितासंख्यमुनिविप्रर्षिमण्डलं, (19)

assemblage of countless Sages and Brahmin-Sages present at the eastern gate;

दक्षिणद्वारगासंख्यराजराजेशमण्डलं,

assemblage of countless kings and emperors present at the southern gate;

पश्चिमद्वारगासंख्यललनालोकमण्डलं, (20)

collection of countless groups of women in the western gate;

उत्तरद्वारगासंख्यरथहस्त्यश्वसंकुलं,

collection of countless ‘chariot-elephant-horse retinue’ at the northern gate;

एकभृत्यविनिर्णीतदक्षिणापथविग्रहं, (21)

decision taken about the battle-plans in the Southern section, through a discussion with a single servant;

कर्णाटनाथविरचितपूर्वदेशक्रियाक्रमं,

making plans with the Karnaata king about the rules to be set for the eastern section;

सुराष्ट्राधिपनिर्णीतसर्वम्लेच्छोत्तरापथं, (22)

decision taken with the Suraashtra king about the control of all Mlecchaas (lower section of people) in the northern section;

मालदेशसमाक्रान्तसर्वपाश्चात्यतङ्गणं,

planning with the Maala country king about conquering the entire Tangana part of the western section;  
दक्षिणाब्धितटायतलङ्कादूतविनोदितं, (23)

getting amused by the messenger from Lankaa who had arrived from the ocean in the southern side;  
पूर्वाब्धितटमाहेन्द्रसिद्धोक्तगगनापगं,  
spoken about the amazing river of divine Gangaa by a Siddha arriving from the Maahendra Mountain situated in the eastern ocean;

उत्तराब्धितटायतदूतवर्णितगुह्यकं, (24)

mysteries of his place described by a messenger coming from the northern ocean;

पश्चिमाब्धितटालोकवर्णितास्तमयक्रमं,

the 'beauty of setting Sun' described by the person who had visited the western ocean;

असंख्यबद्धभूपालकलाकीर्णाखिलाजिरं, (25)

the courtroom spread-out with the shine (of ornaments, garments etc) of countless subordinate kings;

यज्ञवाटपठद्विप्रजिततूर्याग्रनिःस्वनं,

the Mantra sound of Brahmins in the 'Yajna enclosure' overlapping the sounds made by the 'Tooryaa instruments (played by the singers)';

बन्दिकोलाहलोल्लासप्रतिश्रुद्धनकुञ्जरं, (26)

the excited songs sung by the bards echoing in the bowers of the forests;

गेयवाद्योद्यतध्वानप्रध्वनद्गनान्तरं,

the melodious songs sung by the musicians rising and echoing all over the sky-canopy;

हयहस्तिरथाराजिरजोमेघघनाम्बरं, (27)

the sky getting covered by the dust-clouds produced by the arrays of horses, elephants and chariots;

पुष्पकपूरधूपाद्यं गन्धामोदितपर्वतं,

the entire area filling up by the fragrance of flowers, camphor and incense;

the mansion, like a mountain getting filled by the fragrance of sandal;

सर्वमण्डलसंभाररचितानेकशासनं, (28)

the various servants and maids engaged in carrying in the gifts coming from many parts of the kingdom, and arranging them in a proper order;

यशःकर्पूरजलदसुशुभ्राम्बरपर्वतं,

his white blameless fame spreading, like the camphor-fragrance and filling the sky-mountain, like the clouds;

रोदसीस्तम्भभूतैकस्वप्रतापजितार्ककं, (29)

his 'valour shining like a single element supporting the entire sky' had conquered even the shine of the Sun;

आरम्भमन्थरोदारकार्यसंव्यग्रभूमिपं,

all the subordinate kings engaged busily in attending to the various matters of the State;

नानानगरनिर्माणसोद्योगस्थपतीश्वरम्। (17.30)

the architects busily planning the construction-works in the various parts of the city.

INVISIBLE LEELAA ENTERS THE COURTROOM

*(Leelaa had the identity of Leelaa, and moved among all the people of that other universe like a misty wind, and saw everybody; but for their eyes, she was invisible.)*

पपाताथ महारंभा सा तां नरपतेः सभां व्योमात्मिका व्योममयीं मिहिकेवाम्बराटवीम्। (17.31)

That lady of great enterprises, who was like the emptiness of space, descended down into the court of that king which was like empty space, like the mist filling the forest of the sky.

भ्रमन्ती तत्र तामग्रे ददृशुस्ते न केचन संकल्पमात्ररचितां पुरुषाः कामिनीमिव। (17.32)

तथा ते तां न ददृशुः संचरन्तीं पुरोगतां अन्यसंकल्परचितामन्येन नगरीं यथा। (17.33)

The people (in the court-room) did not see her wandering amidst them, like people do not see a lady imagined by some one else. They did not see her wandering in front of them, like no one perceives a city created in the imagination of someone else.

[(17.34) to (17.40) is one single sentence]

THE VERY SAME PEOPLE OF HER CITY WERE IN THIS NEW CITY TOO

*(That new world was like an exact copy of her own world; slightly different may be; but too real and too solid and very much the same; as if her own world had gone off with the dead king along with him.)*

प्राक्तनानेव तान्सर्वान्स्वानन्ददर्श सभागतान्भूभृतेव सुसंप्राप्तान्नगरान्नगरान्तरं (34)

She 'saw' - her own people (of Padma's previous life) assembled in the court-room as if they had been moved safely from one city to another, (carried through) by a mountain;

तद्देशांस्तत्समाचारांस्तथा तानेव बालकान्ता एव बालवनितांस्तानेव च मन्त्रिणः (35)

तानेव भूमिपालांश्च तांस्तानेव च पण्डितान्तानेव नर्मसचिवान्भृत्यांस्तानेव तादृशान् (36)

those very countries; those very happenings; those very children; those very young ladies; those very ministers; those very kings; those very scholars; those very confidential ministers, and those very servants, exactly like in her world;

अथान्यानप्यपूर्वांश्च पण्डितान्सुहृदस्तथा व्यवहारांस्तथान्यांश्च पौरानन्यांस्तथैव च, (37)

others too that were not seen by her previously who were scholars and well wishers, other friends and other citizens also;

मध्याह्नकाले दिवसे घनदावाकुला दिशः अन्तरिक्षं सचन्द्रार्कं साम्भोदपवनध्वनि (38)

the dark clouds densely enveloping the sky in the mid day; the sky with the sun and the moon; the rumbling clouds caught by the rumbling winds;

महीरुहनदीशैलपुरपत्तनमण्डितं नानानगरविन्यासजङ्गलग्रामसंकुलं (39)

adorned by the trees, rivers, hills, cities, and towns, and many number of cities encircled by wilderness, and villages alike;

द्विष्टवर्षं भूपालं प्राक्तन्या जरसोञ्जितं प्राक्तनीं जनतां सर्वां समस्तान्यामवासिनः। (17.40)

the king (Padma) who had died of old age in his past birth as a king of sixteen years now, freed of old age; all the people of her own country, and all the residents of the villages there.

LEELAA IS CONFUSED

सा तानालोक्य ललना चिन्तापरवशाऽभवत्स्मिन्नगरवास्तव्याः किं ते सर्वे मृता अपि। (17.41)

Seeing all those people and all the residents who belonged to the city of the previous existence (of Padma's world), the lady became apprehensive as to whether all the people of her world were also already dead.

पुनः प्रज्ञसिबोधेन प्राक्तनान्तःपुरं गता क्षणेन च ददर्शात्र सार्धरात्रे तथैव तान्। (17.42)

Again by the enlightenment (power of movement between the worlds) attained by the grace of Jnapti, she returned to the harem of the previous existence. Instantly she saw in the middle of that night, all of them, just as she had left them (before entering Padma's new world).

*(Her world had not vanished off actually.)*

LEELAA DECIDES TO CHECK WHETHER ALL THE PEOPLE WERE STILL ALIVE IN HER WORLD

अथ सोत्थापायामास निद्राकान्तं सखीजनं, आह चातीव मे दुःखमास्थानं दीयतामिति,

भर्तुः सिंहासनस्यास्य पार्श्वे तिष्ठाम्यहं यदि, पश्यन्ती स्वभ्यसंघातं तत्प्रजीवामि नान्यथा। (17.44)

She woke up the sleeping maids and told them that she was very much depressed and wanted the court to assemble; she explained to them that she will be alive only if she stood next to the throne of her husband, seeing all those people who belonged to the court, and not otherwise.

THE COURT GETS ASSEMBLED AT MID-NIGHT, AS AT DAY-BREAK

स राजपरिवारोऽथ तयेत्युक्तो यथाक्रमं आसीद्विनिद्रः संविग्नः सर्वः सर्वस्वकर्मणि। (17.45)

All the royal servants got up from their sleep and acting as ordered by her, started to move about anxiously, fulfilling their respective duties.

सर्वान्सभ्यान्समानेतुं ययुर्याष्टीकपङ्क्तयः व्यवहारं कलयितुमुर्व्यामर्ककरा इव। (17.46)

The lines of ‘soldiers holding sticks’ like the rays of the sun, moved out, so as to bring all the courtiers to start the routine activities of the day on Earth (as at the rise of the Sun).

आस्थानभूमिं भृत्याश्च मार्जयामासुरादृताः प्रावृट्पयोदमलिनं खं शरद्वासरा इव। (17.47)

The anxious servants cleaned the floors of the courtroom, like the autumn days wiping out the dirt of the monsoon clouds from the sky.

अङ्गणं प्रति दीपौघास्तस्थुः पीततमोम्भसः आश्चर्यदर्शनायेव संप्राप्ता ऋक्षपङ्क्तयः। (17.48)

The ‘lighted lamps that drank the waters of the darkness’ were arranged all along the path leading to the court; and shone forth as if the ‘lines of stars’ had arrived (on the ground) to see the wonder (of this mid-night excitement).

जनताः पूरयामासुः पूरैरजिरभूमिकाः अब्धीन्प्रलयसंशुष्कान्पुरासर्ग इवाम्भसा। (17.49)

People started flooding the courtroom, like the ‘waters before the start of the Creation enter the oceans that are dried up by the dissolution’.

आजगमुर्मन्त्रिसामन्ताः स्वस्वं स्थानमनिन्दिताः त्रैलोक्ये पुनरुत्पन्ने लोकपाला यथा दिशः। (17.50)

All the good-hearted ministers and subordinate kings (who were sympathetic towards the queen) occupied their own seats, like the ‘guardians of direction’ rising again in the three worlds.

ववुराकीर्णकर्पूरसान्द्रावश्यायशीतलाः उत्फुल्लकुसुमोद्धान्तमांसलामोदितानिलाः। (17.51)

The ‘winds’ blew cold, ‘with the dense white dews of the camphor and the thick fragrance bursting out of the blooming flowers’.

पर्यन्तेषु प्रतीहारास्तस्थुर्धवलवाससः ऋष्यमूकार्कतापार्तमेघमाला इवाद्रिषु। (17.52)

At both ends, white-robed body guards stood, like the array of the ‘sun-dried white clouds’ on the RishyaMooka Mountain (where Sugreeva lived, and the Sun always stayed there being favourable to him).

प्रभापीततमःपुञ्जाः पेतुः पुष्पोत्करा भुवि चण्डमारुतविध्वस्तास्तारकानिकरा इव। (17.53)

Heaps of darkness swallowed up by the lamps, made the light fall down like clusters of flowers, looking like the hosts of stars thrown down by the dissolution-winds.

आस्थानं पूरयामासुर्महीपालानुयायिनः उत्फुल्लकमलोत्कीर्णं हंसा इव सरोवरम्। (17.54)

Those men who accompanied the subordinate kings filled up the court, like the swans surrounding the bloomed lotuses scattered all over the lake.

सिम्हासनसमीपस्थे हैमचित्रासने नवे उपविशदसौ लीला लीलेव स्मरचेतसि। (17.55)

Leelaa sat on the beautiful new golden seat next to the throne, like the amorous sport in the ‘mind of Manmatha’.

ददर्श तान्नुपात्सर्वान्पूर्वानेव यथास्थितान् गुरुनार्यान्सखीन्सभ्यान्सुहृत्संबन्धिबान्धवान्। (17.56)

She saw all those kings, elders, noble men, her own friends, courtiers, well wishers, and relatives, who were as before.

सकलमेव हि पूर्ववदेव सा समवलोक्य मुदं परमां ययौ,

नृपतिराष्ट्रजनं खलु जीवनाभ्युदितया च बभौ शशिवच्छ्रया। (17.57)

Seeing everything as before, she felt extremely happy; life shone in them as a certainty, and she shone like the moon coming out of eclipse. (She felt relieved that none of them had died and gone off to the next world.)

इत्थं विनोदयामीदं दुःखदं चित्तमित्यलं बोधयित्वेङ्गितैर्भूपानास्थानादुत्थिताथ सा

प्रविश्यान्तःपुरं भर्तुः पार्श्वेऽन्तःपुरमण्डपे विवेश पुष्पगुप्तस्य चिन्तयामास चेतसा। (18.01,02)

‘I am just soothing my broken heart’, thus informing those other kings through gestures, she got up from her seat, returned to the harem and sat next to the body of her husband covered by the flowers. She started to analyze everything in her mind, like this.

LEELAA ANALYZE THE STRANGE EXPERIENCES SHE HAD

‘अहो विचित्रा मायेयमेतेऽस्मत्पुरमानवाः बहिरन्तरवद्देशे तत्र चेह च संस्थिताः। (18.03)

‘Aha! What a wonderful delusion!

The people in this city exist both here and there as if existing inside and outside also.

तालीतमालहिम्तालमालिता गिरयोऽप्यमी यथा तत्र तथेहापि बत मायेयमातता। (18.04)

The same hills garlanded by multifarious trees like Taalee, Tamaala, Hintaala exist both here, and also there. Ah! All this is pervaded by Maayaa, the deluding power!

आदर्शोऽन्तर्बहिश्चैव यथा शैलोऽनुभूयते बहिरन्तश्चिदादर्शं तथा सर्गोऽनुभूयते। (18.05)

Just like a hill is seen both inside and outside the mirror, this Creation is experienced both inside and outside the 'mind-mirror'.

तत्र भ्रान्तिमयः सर्गः कः स्यात्कः पारमार्थिकः इति पृच्छामि वागीशामभ्यर्च्योक्तमसंशयम्। (18.06)

Which one is real, which one is illusory?

I will worship the 'Goddess of Knowledge' and ask her about this doubt of mine, and get it cleared.'

SARASVATI APPEARS IN FRONT OF HER

इति निश्चित्य तां देवीं पूजयामास सा,

Deciding thus, she worshipped the Goddess;

तदा ददर्श च पुरः प्राप्तां कुमारीरूपधारिणीं भद्रासनगतां देवीं,

उपविश्य पुरोगता परमार्थमहाशक्तिं लीलाऽपृच्छद्भुवि स्थिता। (18.07,08)

she saw in front of her the Goddess in the form of a young maiden seated on a splendid throne;

Leelaa humbly sat on the ground and questioned about the great power of the Supremacy.