

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER NINE

[GIST OF UTPATTI PRAKARANAM (4)]

{IS MOKSHA REALLY POSSIBLE?}

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.

WHERE AND HOW CAN THE SOLID WORLD WHICH IS NON-EXISTENT GO OFF?

रामोवाच

Rama spoke

इत्थं रूपमिदं दृश्यं जगन्नास्तीति भासुरं, महाप्रलयसम्प्राप्तौ भो ब्रह्मन्क्वेव गच्छति। (11.01)

Brahman! Where does this Jagat which is shining in this manner as solid and perceived as real, go off at the time of great dissolution (in the mind of the realized Yogi) and become non-existent?

वसिष्ठोवाच

Vasishta spoke

कुत आयाति कीदृग्वा वन्ध्यापुत्रः क्व गच्छति, क्व याति कुत आयाति वद वा व्योमकाननम्। (11.02)

From where and in what way does the 'barren woman's son' come and where does he go? Tell me, from where does the forest imagined in the sky come or where does it go?

रामोवाच

Rama spoke

वन्ध्यापुत्रो व्योमवनं नैवास्ति न भविष्यति, कीदृशी दृश्यता तस्य कीदृशी तस्य नास्तिता। (11.03)

The barren woman's son and the forest imagined in the sky never exist at all; and will never exist; in what way can it exist as the perceived, and in what way can it disappear? (*Your example is improper.*)

वसिष्ठोवाच

Vasishta spoke

वन्ध्यापुत्रव्योमवने यथा न स्तः कदाचन, जगदाद्यखिलं दृश्यं तथा नास्ति कदाचन। (11.04)

Like the barren woman's son and the forest in the sky do not ever exist, this perceived also has no existence whatsoever.

न चोत्पन्नं न च ध्वंसि यत्किंलादौ न विद्यते, उत्पत्तिः कीदृशी तस्य, नाशशब्दस्य का कथा। (11.05)

That which 'never was there in the beginning' cannot be produced or destroyed.

How can that which 'never has existence' get created?

What meaning does the word 'destruction' have in such a case?

रामोवाच

Rama spoke

वन्ध्यापुत्रनभोवृक्षकल्पना तावदस्ति हि, सा यथा नाशजन्मादृया तथैवेदं न किं भवेत्। (11.06)

The 'barren woman's son' and the 'forest in the sky' do exist as some form of imagined concepts.

So why can't this world also exist in a similar manner as an imagined concept that begins and ends?

वसिष्ठोवाच
Vasishta spoke

DO NOT TAKE THE EXAMPLE LITERALLY

तुल्यस्यातुलदुःस्थस्य किल तोलनं, निरन्वया यथैवोक्तिर्जगत्सत्ता तथैव हि। (11.07)

Comparison is made only when two things are different.

Only one particular aspect of similarity is to be taken into account.

World has no existence like an imagined forest in the sky or a barren woman's son.

Other things in the comparison have to be ignored in this context.

यथा सौवर्णकटके दृश्यमानमिदं स्फुटं कटकत्वं तु नैवास्ति जगत्त्वं न तथा परे। (11.08)

When you see a golden bracelet, what you see is only the gold; the bracelet is just a conception of the mind; so is the state of the world in the Supreme.

REALITY STATE OF BRAHMAN AND JAGAT ARE NOT DIFFERENT

आकाशे च यथा नास्ति शून्यत्वं व्यतिरेकवज्जगत्त्वं ब्रह्मणि तथा नास्त्येवाप्युपलब्धिमत्। (11.09)

Emptiness of the sky does not exist separately from it. (Emptiness alone is named as the sky.)

The state of the world also does not exist in Brahman as a separate object of perception.

कज्जलान्न यथा काष्ण्यं, शैत्यं च न यथा हिमात्पृथगेवं भवेत्बुद्धं जगन्नास्ति परे पदे। (11.10)

Like the blackness does not exist separately from the collirium, like the coolness does not exist separately from the snow, the world does not exist separately from the Supreme state.

यथा शैत्यं न शशिनो न हिमाद्व्यतिरिच्यते, ब्रह्मणो न तथा सर्गो विद्यते व्यतिरेकवान्। (11.11)

Just like the cool-ness does not differ from the moon or the snow, the perceived phenomenon of the world does not exist differently from the Brahman.

मरुनद्यां यथा तोयं द्वितीयेन्दौ यथेन्दुता नास्त्येवेह जगन्नाम दृष्टमप्यमलात्मनि। (11.12)

The water in the mirage-river, or the moon-ness in the two moons does not exist at all; so also, the world here also does not exist though seen as existing in the Aatman (in one's perceiving awareness.)

JAGAT IS CAUSELESS, IS INSTANTLY CREATED AS A DELUSION ONLY

आदावेव हि यन्नास्ति कारणासंभवात्स्वयं वर्तमानेऽपि तन्नास्ति नाशः स्यात्तत्र कीदृशः। (11.13)

A thing (like Jagat) which never existed in the beginning, cannot have a cause; it does not exist at present also. How can it be destroyed ever?

HOW CAN THE NON-INERT CAUSE THE INERT?

क्वासंभवद्भूतजाड्यं पृथ्व्यादेर्जडवस्तुनः कारणं भवितुं शक्तं च्छायायाश्चातपो यथा। (11.14)

How can 'that which is not inert (Brahman-state), be the cause of the objects made of inert elements like earth etc (since cause and effect must be similar in character like the clay and the clay-pot)?

How can the sun be defined as the cause for the shadow (when both are of different characters)?

कारणाभावतः कार्यं नेदं तत्किञ्चनोदितं यत्तत्कारणमेवास्ति तदेवेत्थमवस्थितम्। (11.15)

Due to the absence of the cause, no effect ever rises here. (This Jagat-phenomenon is causeless.)

If the indescribable Reality alone is to be the cause, then, that alone exists as this perceived, in this manner.

ABSENCE OF KNOWLEDGE IS THE CAUSE OF THE PERCEIVED

अज्ञानमेव यद्भाति संविदाभासमेव तत्, यज्जगद्दृश्यते स्वप्ने संवित्कचनमेव तत्। (11.16)

If it is ignorance (no-Knowledge state) that shines like this, then even that is the shine of the awareness only.

(The world seen in a dream is the shine of awareness only (even if it is proved unreal at the waking state.)

संवित्कचनमेवान्तर्यथा स्वप्ने जगद्भ्रमः, सर्गादौ ब्रह्मणि तथा जगत्कचनमाततम्। (11.17)

The shine of awareness within alone is the 'world-illusion' experienced in the Svapna state. The Creation (with the beginning and end) is the 'spread out form of Jagat' in Brahman itself.

यदिदं दृश्यते किञ्चित्सदैवात्मनि संस्थितं, नास्तमेति न चोदेति जगत्किञ्चित्कदाचन। (11.18)

Whatever is seen here (as the world) is, always there in the essence of awareness (Aatman). The phenomenon named Jagat does not set or rise in the least ever (as separated from that).

यथा द्रवत्वं सलिलं, स्पन्दनं पवनो यथा, यथा प्रकाश आभासो, ब्रह्मैव त्रिजगत्तथा। (11.19)

Liquidity is water; movement is wind; light is vision; Brahman is the tri-world.

(Aatman and Paramaatman are the same; like the sunlight coming through a window (mind) (as Aatman) and the sunlight which is everywhere (as Brahman) are the same.)

यथा पुरमिवास्तेऽन्तश्चिदेव स्वप्नसंविदः तथा जगदिवाभाति स्वात्मैव परमात्मनि। (11.20)

The 'dreaming consciousness' alone shines like the 'city in the dream' inside the mind. So also, the essence of awareness within (Aatman) alone shines like the Jagat in the Supreme Aatman.

रामोवाच

Rama spoke

LIBERATION IS NEVER POSSIBLE

एवं चेत्तत्कथं ब्रह्मन्सुघनप्रत्ययं वद इदं दृश्यविषं जातमसत्स्वप्नानुभूतिवत्। (11.21)

If it is so, hey Brahman, tell me how this 'poisonous perception-state' which is so densely believed as real rises like the false experience of a dream?

(If the unmanifest is alone there, why then it appears as the manifest world?)

We all are experiencing a solid world at all times. How can it be denied as non-existent?]

सति दृश्ये किल द्रष्टा, सति द्रष्टरि दृश्यता, एकसत्त्वे द्वयोर्बन्धो मुक्तिरेकक्षये द्वयोः। (11.22)

If the perceived exists really, then the perceiver also exists as real; if the perceiver exists as real, then the perceived also exists as real. *(Each is the complementary portion of the other).*

Even if one remains, both are bound. Even if one is gone, then both must be gone.

अत्यन्तासंभवो यावद्बुद्धो दृश्यस्य न क्षयः तावद्द्रष्टरि दृश्यस्य न संभवति मोक्षधीः। (11.23)

Since the perceiver/Seer (as Chit-awareness) can never cease to exist, the Seen (the perceived) cannot be destroyed. Therefore, the Seer of the Seen can never ever be liberated!

(Perceiver will always exist bound by the chains of the perceived.)

दृश्यं चेत्सम्भवत्यादौ पश्चात्क्षयमुपालभेत् तद्दृश्यस्मरणानर्थरूपो बन्धो न शाम्यति। (11.24)

(And also) if the Seen had a beginning, it could have an end later.

(But you are saying that the seen is beginning-less.)

Therefore, the bondage left back as the 'memory of the seen that is harmful' cannot ever subside.

(It will always be there as the inner essence of Brahman.)

यत्र क्वचन संस्थस्य स्वादर्शस्येव चिद्रतेः प्रतिबिम्बो लगत्येव सर्वस्मृतिमयो ह्यलम्। (11.25)

Like the mirror which reflects whatever is there, the Chit will be reflecting images, since it will be of the nature of the residual memories only.

आदावेव हि नोत्पन्नं दृश्यं नास्त्येव चेत्स्वयं द्रष्टृदृश्यस्वभावत्वात्तत्संभवति मुक्ता। (11.26)

Since the 'Seen' is the very nature of the 'Seer', and only if the 'Seen' was not produced in the beginning and not there at all as a true existence, will the liberation ever become possible (otherwise not).

तस्मादसंभवन्मुक्तेर्मम प्रोत्सार्य युक्तिभिः अत्यन्तासंभवो यावत्कथयात्मविदां वर। (11.27)

Therefore, I believe that the liberation is not possible at all. Hey best of the Self-realized! Prove to me with proper reason that the perceived is non-existent for sure.

वसिष्ठोवाच

Vasishta spoke

असदेव सदा भाति जगत्सर्वात्मकं यथा शृण्वहं कथया राम दीर्घया कथयामि ते। (11.28)

व्यवसायकथावाक्यैर्यावत्तत्रानुवर्णितं, न विश्राम्यति ते तावद्धिदि पांसुर्यथा हृदे। (11.29)

The unreality alone always shines as the entire perceived phenomenon of the world.

Rama! I will prove the non-existence of the world to you through a story I will relate to you next, about how the creation came to be about, listen. Unless I give you the details of the events that happen in the story, your mind will not feel at peace like a lake filled with sand.

(Doubts will soil the mind, like the sand in the lake waters. I will explain to you as to how the dense state of concepts turns into this horrid worldly existence that is felt as real.)

अत्यन्ताभावमस्यास्त्वं जगत्सर्गभ्रमस्थितेः बुद्धैकध्याननिष्ठात्मा व्यवहारं करिष्यसि। (11.30)

When the 'stabilized delusion of the created world' is realized as completely non-existent, you will normally go about the activities of life with your intellect always established in the truth.

भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचलाचलाः दृशस्त्वां वेधयिष्यन्ति न महाद्रिमिवेषवः। (11.31)

The 'perceived phenomenon' with the objects, that are with the characters of presence and absence, acceptance and rejection, gross and subtle, non-moving and moving, will not pierce you like the arrows thrown at the great mountain.

स एषोऽस्त्येक एवात्मा न द्वितीयास्ति कल्पना, जगदत्र यथोत्पन्नं तत्ते वक्ष्यामि राघव। (11.32)

That single essence alone is there; there cannot be a second one even in imagination.

I will explain to you how the world arose there, Raaghava.

तस्मादिमानि सकलानि विजृम्भितानि सोऽपीदमङ्ग सकलासकलं महात्मा

रूपावलोकनमनोमननप्रकाराकारास्पदं स्वयमुदेति विलीयते च। (11.33)

Dear Rama! From that (pure essence of awareness) alone, all these shine forth.

That supremacy alone, which is all the 'totality and the individual states', the 'abode of all forms and sights, thoughts and ideas of the mind of multifarious varieties', rises and dissolves by itself.