

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THREE

[INTRODUCTION (3)]

{CREATION IS NON-EXISTENT; CREATOR ALSO IS NON-EXISTENT}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 THREE
INTRODUCTION (3)

CREATION IS NON-EXISTENT; CREATOR ALSO IS NON-EXISTENT

QUESTIONS POSED BY RAMA

रामोवाच

Rama spoke

CAM 'SMRTI' BECOME THE CAUSE OF THE BRAHMAA, THE CREATION-PHENOMENON?

[An entity can be formless and also have a functioning Manas. Therefore, this Brahmaa as a Manas-state is formless; however, as a Manas-phenomenon, he may have memories as the cause of his recurring Creations.

This is the argument put forth by Rama. In this section, Vasishta explains, 'how every living thing has to have two types of bodies; but Brahmaa has only one; and is not tainted by any memory-factor'.]

एवमेव मनः शुद्धं पृथ्व्यादिरहितं त्वया मनो ब्रह्मेति कथितं सत्यं पृथ्व्यादिवर्जितम्।

तदत्र प्राक्तनी ब्रह्मन्स्मृतिः कस्मान्न कारणं यथा मम तवान्यस्य भूतानां चेति मे वद। (03.01,02)

Manas is pure (as the Chit-power of understanding), and is not made of elements (and not a solid limb inside a body); so it is agreed upon. Therefore, your statement that the Manas alone is the Brahmaa (the Creation-state), and has no solid structure made of elements is a fact, and I agree. However, how is it that his own memory of the previous existence is not the cause of his existence, like for you or me or other beings?

['Manas' is the power to process the information produced by the senses. 'Manas' alone exists as the perception-field of a Jeeva. 'Manas' does not differ from the Chit except that it cannot know of Chit, its own essence.

Is the 'Creation phenomenon' just the recycling process of the memories of a Creator?]

वसिष्ठोवाच

Vasishta spoke

पूर्वदेहोऽस्ति यस्याद्य पूर्वकर्मसमन्वितः, तस्य स्मृतिर्संभवति कारणं संसृतिस्थितेः। (03.03)

For a person who has had a previous existence as a body, endowed with actions belonging to that life, memories of that life become the cause for his continuity in the worldly-existence (as many life-existences).

ब्रह्मणः प्राक्तनं कर्म यदा किञ्चिन्न विद्यते, प्राक्तनी संस्मृतिस्तस्य तदोदेति कुतः कथम्। (03.04)

When there does not exist any action belonging to a past life for Brahmaa (the Brahmin of the previous story), how and where forth will rise the memories of the past for him?

तस्मादकारण भाति वा स्वचित्तैकारणं स्वकारणादनन्यात्मा स्वयंभूर्स्वयमात्मवान्। (03.05)

Therefore, he shines without a cause; or rather he shines with his own will as the cause.

The 'Self-born' rises by his own power; and exists as 'not different' from his cause the Chit, (like an imagined statue in the rock is not different from the rock).

आतिवाहिक एवासौ देहोऽस्त्यस्य स्वयंभुवः न त्वाधिभौतिको राम देहोऽजस्योपपद्यते। (03.06)

There exists only the Aativaahika (subtle) body for the Self-born, hey Rama; the AadhiBhoutika (physical) body (made of elements) of his, is not at all found.

[Aativaahika means 'that which gets carried over' as Vaasanaas, as ignorance or knowledge.

AadhiBhoutika refers to any physical form as a Deva, or Nara, or any living being which marks the location-point for the formless Aativaahika-self, and is contained within some time and place measure, and is made of elements.]

AATIVAHIKA AND AADHIBHAUTIKA BODIES

रामोवाच

Rama spoke

आतिवाहिकैवास्ति देहोऽन्यस्त्वाधिभौतिकः सर्वासां भूतजातीनां, ब्रह्मणोऽस्त्येक एव किम्। (03.07)

For all the species of beings, the Aativaahika body exists indeed; the other is the AadhiBhoutika. Does Brahmaa have only one (as mentioned by you)?

वसिष्ठोवाच

Vasishta spoke

सर्वेषामेव देहो द्वौ भूतानां कारणात्मनां, अजस्य कारणाभावादेक एवातिवाहिकः। (03.08)

For all the beings born out of a cause (Karma-result or Vaasanaas), there are two bodies.

Since there is no cause for the 'Unborn', there exists only the Aativaahika-form for him.

[For beings other than Brahmaa, their own Vaasanaas, residual memories of actions of previous existences cause the continuous existences in various identities. Even Trinities are born to fulfil some functions. But Brahmaa mentioned in this context has no such cause. He has no memories of previous existence; he does not have Vaasanaas; he does not have any functions to fulfil; he has no identity also. He is not any formless invisible entity who creates the Jagat.]

AADHIBHAUTIKA BODY NEEDS A CAUSE

सर्वासां भूतजातीनामेकोऽजः कारणं परं, अजस्य कारणं नास्ति, तेनासावेकदेहवान्। (03.09)

For all types of beings, the 'Unborn' (Brahmaa) is the Supreme cause (as the concept of Creator).

There is no cause for the 'Unborn'. Therefore, he has only one body.

नास्त्येव भौतिको देहः प्रथमस्य प्रजापतेः, आकाशात्मा च भात्येष आतिवाहिकदेहवान्। (03.10)

There is no physical body for this 'First one', the Lord of all the beings.

He shines with emptiness alone as his body. He has only the Aativaahika body (knowledge-form).

चित्तमात्रशरीरोऽसौ न पृथ्व्यादिक्रमात्मकः आद्यः प्रजापतिर्व्योमवपुः प्रतनुते प्रजाः। (03.11)

He has the body made of Chitta alone (the perceiving-state of the Manas) (or the information process as the Creation-state) and not a body arising out of the combination of the elements like earth etc.

He is the First one; he is the Lord of all beings; he is of the nature of space; he creates all the other beings.

HE IS JUST THE TOTALITY-CONCEPTION FOR ALL THE PERCEPTION-EXPERIENCES OF ALL THE JEEVAS

[He is the totality-structure of all the Jeevas, and they are also pure like him; but they do not know their 'inner essence of Chit' like him. He is like a 'giant Manas' made of all the 'mini Jeeva-Manas totality' as one, but is of the 'knowledge-form' (Brahman-awareness) only.]

Actually, the AadhiBhoutika body in a Jeeva is also just a perceived inert object that is understood by the senses only. It is also non-existent like the other perceived objects.

Brahmaa is a Creation-concept which contains all other concepts of the Jeevas.

All are of Aativaahika form only; AadhiBhoutika is a false knowledge that everyone believes in.

This is the delusion that covers all the mini Manas-entities.]

ताश्च चिद्व्योमरूपिण्यो विनान्यैर्कारणान्तरैः यद्यतस्तत्तदेवेति सर्वैरेवानुभूयते। (03.12)

Those beings created by him are also are of the nature of the Chit-expanse itself, without any cause whatsoever. Everyone experiences whatever is there instantly (as their world), as per their Manas-content.

[Vaasanaa-fulfilment alone appears as a Jeeva experiencing a world.]

Every Manas sees what it is bound to see instantly as per its ignorance or knowledge-level.]

निर्वाणमात्रं पुरुषः, परो बोधः सैव च, चित्तमात्रं तदेवास्ते नायाति वसुधादिताम्। (03.13)

He is of the nature of the 'Supreme Beatitude' (Nirvaana). He is the 'Supreme enlightenment-state alone.

He exists as the Chitta, the mental faculty alone. He does not have any physical characteristics.

[Brahmaa is not an individual entity with a physical body. He has no form. This Brahmaa as Aakaashaja is also a potential-state of random Vaasanaas. This state instantly exists as the perceived worlds of name and form experiencing the time factor.]

There is no creation-process, nor a Creator who sits and creates the worlds.]

FIRST VIBRATION WHERE THE 'FIRST' BEGAN

सर्वेषां भूतजातानां संसारव्यवहारिणां प्रथमोऽसौ प्रतिस्पन्दश्चित्तदेहः स्वतोदयः। (03.14)

He is the first vibration (the quiver of Chit) (the first information) (the first delusion) which gives rise to the entire hosts of beings existing in the world. He is the Self-born, and has mental structure alone (as the total information-processing power of the Chit).

अस्मात्पूर्वात्प्रतिस्पन्दादनन्यैतत्स्वरूपिणी इयं प्रविसृता सृष्टिर्स्पन्दसृष्टिरिवानिलात्। (03.15)

The natural state of this Creation which is spread-out like this, is actually not at all different from its previous quivering state (Brahmaa). The Creation does not differ from Brahmaa in the least, similar to where the wind creates some movement (without differing from it),

[Actually there is no first or second or many vibrations in Chit. First vibration is the vibration which contains the concept of the first. This is the concept of beginning which also contains the end of it all.]

प्रतिभानाकृतेरस्मात्प्रतिभामात्ररूपधृक् विभात्येवमयं सर्गः सत्यानुभववान्स्थितः। (03.16)

His form is of the nature of appearance only (for the Jeevas caught in ignorance). The Creation which is also in essence just an appearance only, exists as matter of real experience for all.

(Or, he is the Chit-essence only; and the world also is in essence Chit-essence only, but shines forth as non-Chit appearance and is experienced as real.)

[Jeevas are deluded by the concepts of cause, effect, beginning, end, etc; and experience these things as real. They imagine a Creator also as the cause of the world-phenomenon.]

दृष्टान्तोऽत्र भवत्स्वप्नपुरस्त्रीसुरतं यथा असदप्यर्थसंपत्त्या सत्यानुभवभासुरम्। (03.17)

The example that can be quoted here is that of experiencing the union of a woman in a dream.

Though not real, it feels like a real experience because of its purposeful nature.

[The dream-experience was real at the moment of experience only. When you wake up; the dream world is understood as non-existent. This waking-state experience also serves its purpose when we are experiencing it moment to moment. Every Jeeva is content and happy in the false knowledge provided by the senses.]

अपृथ्व्यादिमयो भाति व्योमाकृतिरदेहकः सदेहेव भूतेशः स्वात्मभूर्पुरुषाकृतिः। (03.18)

Though not having any physical body made of elements like earth etc, and though being of the nature of space alone, the Self-born appears to have an embodied form, as the Lord of all (for the ignorant Manas). [He is understood as 'embodied' for the embodied beings only. Actually he owns no physical body that restrains him.]

संवित्संकल्परूपत्वान्नोदेति समुदेति च, स्वायत्तत्वात्स्वभावस्य नोदेति न च शाम्यति। (03.19)

He is merely the 'Conception within the Reality-state which exist as the awareness' (SamvitSankalpa); and therefore, he does not rise (as a separate being) but rises indeed (as its own natural quiver).

He is always identified with his true nature as the Self; he never rises, or sets.

[He is just the knowledge-essence of the Chit, and is always there as the nature of Chit, like the quivering state of the ocean.

He is the Chit-state which exists as the quiver. Can the ocean ever exist without the quivering motion?

What is the cause of that quiver?

Nothing! It exists as itself; appearing by itself; 'Brahmaa' is a name given to the quiver in the Reality.]

ब्रह्मा संकल्पपुरुषः पृथ्व्यादिरहिताकृतिः केवलं चित्तमात्रात्मा कारणं त्रिजगत्स्थितेः। (03.20)

Brahmaa is a 'Samkalpa Purusha', a person conceived in the Manas.

His form is not made of earth etc. He is just the essence of the 'Manas-faculty' (Chitta).

He is the cause for the three worlds to come into existence.

[He is just a conception of our own Manas that defines and describes Creation, because we firmly believe that the world was created in a beginning and will end in dissolution.]

संकल्पैष कचति यथा नाम स्वयंभुवः व्योमात्मैष तथा भाति भवत्संकल्पशैलवत्। (03.21)

The 'conception' (Samkalpa) alone shines with the name of 'Self-born'.

He is just made of the essence of empty expanse and shines like a mountain imagined in the Manas.

[Avidyaa in the Manas forces the conceptions of false reality.

'Creation with a Brahmaa who creates the creation' is one such false conception.

Based on our belief in the reality of Creation, we have conceptions of a beginning and end.

We need a cause for all the things. We need a cause for Brahmaa also who is conceived by us only.]

DO WE HAVE PHYSICAL BODIES?

[All the beings are also conceptions only, and have no physical bodies.

Their Avidyaa produces Brahmaa as a Creator; they in turn exist as his created beings.

Brahmaa and his Creation are stuck to each other like two conceptions producing each other simultaneously.

When observed from the world-level, a Creator has to be conceived as the cause of the world; so a Brahmaa has to be conceived as a Creator. But this Brahmaa is not really there as an entity, and is just our imagination; is just the 'totality-information state. This 'totality information state' is the 'infinite possibilities' that belong to the 'potential state' called Brahman. Since we are 'aware' of the world, this Brahmaa must also be considered as a state of awareness; and the potential state also has to be considered as having awareness of itself. However, all these words like consciousness, inertness, awareness, etc belong to the perceived world alone, and not to that indescribable Reality.]

आतिवाहिकमेवान्तर्विस्मृत्या दृढरूपया आधिभौतिकबोधेन मुधा भाति पिशाचवत्। (03.22)

All the beings created by him also only have Aativaahika-bodies; but the Aativaahika body, because of the 'complete forgetfulness of itself'(because of Avidyaa) shines falsely as AadhiBhoutika with an ascertained solid form, like a ghost.

[What is the difference between the Creator and the Created?

Creator exists with the full knowledge of his essence; we do not. We have forgotten our Aativaahika bodies and are caught in the belief of the ghost called AadhiBhoutika body. The physical body is the ghost that haunts our Manas; not the Aativaahika.]

WHAT WOULD SUCH A BRAHMAA BE LIKE?

इदं प्रथमतोद्योगसंप्रबुद्धं महाचितेः नोदेति शुद्धसंवित्वादातिवाहिकविस्मृतिः। (03.23)

Brahmaa is the first purposeful action of the Supreme Reality (as the basic probable state of information). Since he is of the nature of pure consciousness, the forgetfulness of the Aativaahika nature does not arise for him.

(He never forgets his true body of Aativaahika. For him, the 'Creation Vaasanaa' is the Aativaahika body; and he carries the nature of his creation as his body.)

आधिभौतिकजातेन नास्योदेति पिशाचिका, असत्या मृगतृष्णेव मिथ्या जाड्यभ्रमप्रदा। (03.24)

He does not get endowed with a physical form. The 'ghost (physical body)' which never has any reality, which deludes one to get identified with the inert body, which is false like a mirage, does not arise at all for him. (He is not haunted by the ghost called the physical body.)

मनोमात्रं यथा ब्रह्मा न पृथ्व्यादिमयात्मकः मनोमात्रमतो विश्वं यद्यज्जातं तदेव हि। (03.25)

Brahmaa is just the form of the Mind (Manas) (as a conception). He is not made of elements like earth etc. This Vishva, which has arisen out of him also is of the nature of Manas alone.

That which comes out of something has that very nature of the cause only.

[Manas is the conception which conceives more and more conceptions.

Brahmaa is the totality-structure of all the conceptions that can ever be, and is beginning-less and endless.

He is the conceiving nature of all the Manas-entities of his Creation.

Jeevas conceive the objects forced by their Vaasanaas; and are deluded.

Brahmaa is not forced by a Vaasanaa; he is in full control of his conceptions.

He knows what he is; Jeevas do not. He knows that he has no physical body.

Jeevas believe that nothing can exist without a physical body; so they imagine a physical body for Brahmaa also.

They imagine him as an entity endowed with intelligence that sits and creates the people as his job.

They imagine days and night for him. They imagine him as having a life-span and calculate the years based on their own time-calendar.

We try to define reality through our ignorant Manas, like an ant defining the sky.

Actually we, as a part of the Reality called Brahman who is also the Brahmaa, are not the physical bodies at all; and do not die also. Mrtyu cannot approach us also, because we are Chit in essence, Brahman in essence, Brahmaa in essence.]

अजस्य सहकारीणि कारणानि न सन्ति यत् तज्जस्यापि न सन्त्येव तानि तस्मात्तु कानिचित्। (03.26)

Concomitant causes do not exist for the 'Unborn'.

Similarly, this world born out of him also has no such causes.

[Nothing is the cause of the Jeevas also; or Brahmaa also.

Brahmaa is the 'Totality-Jeeva'. Brahmaa is the world; world is Brahmaa.

Brahmaa is Brahman; so the world also is Brahman. There exists nothing but the Reality-state which is causeless.

We are all the quivers of Reality only; and do not differ from it. Where is the 'I' or 'you' or the 'world'?

These are also just conceptions of a false nature; and are non-existent.]

कारणात्कार्यवैचित्र्यं तेन नात्रास्ति किञ्चन, यादृशं कारणं शुद्धं कार्यं तादृगिति स्थितम्। (03.27)

The difference that makes an effect different from the cause does not exist here at all.

Just as the cause is of very pure nature, effect also stays the same way.

[What you know as the cause (Brahmaa), is actually the Reality alone that exists as Brahmaa in our ignorant Manas.

We are also the Reality only. Reality alone is; nothing else.]

कार्यकारणता ह्यत्र न किञ्चिदुपपद्यते, यादृगेव परं ब्रह्म तादृगेव जगत्त्रयम्। (03.28)

The commonly observed principle of causality is not found in this case.

Whatever the ParaBrahman is like, the Three-worlds remain like that only (as not different).

मनस्तामिव यातेन ब्रह्मणा तन्यते जगत् अनन्यदात्मनः शुद्धाद्द्रवत्वमिव वारिणः। (03.29)

'Jagat' manifests from the 'Principle of Brahman, which has attained the level of the Manas as it were', and is not different from the 'pure principle of Brahman', like 'liquidity is not different from the water'.

मनसा तन्यते सर्वमसदेवेदमाततं यथा संकल्पनगरं यथा गन्धर्वपत्तनम्। (03.30)

All that is seen spread-out here is projected by the Manas, like a world of imagination, like a world created through illusion.

A 'NITYA-MUKTA' HAS NO AATIVA AHKA OR AADHIBHAUTIKA BODY

आधिभौतिकता नास्ति रज्ज्वामिव भुजङ्गता, ब्रह्मादयः प्रबुद्धास्तु कथं तिष्ठन्ति तत्र ते। (03.31)

A NityaMukta (never bound, never liberated) like Brahmaa has no AadhiBhoutika body also in truth, like the snake is not really there in the rope.

When Brahmaa and others (Brahman-Knowers) are always awake to the truth of reality (awareness of oneself as Brahman), how can they have physical bodies (like the snake-idea in the rope)?

[A physical body that is limited in space and time is like a snake imagined on the rope in darkness.

A physical body gets imagined in the Manas-body for the ignorant.

However, in the case of Brahmaa, there is no Aativaahika body also.
There is no rope also that can be imagined as a snake.]

आतिवाहिकैवास्ति न प्रबुद्धमतेर्किल, आधिभौतिकदेहस्य चर्चैवात्र कुतः कथम्। (03.32)

The Aativaahika body also is not there for the enlightened one (Brahmaa), (there is no rope that is seen as a snake also)!

Where then is the question of an AadhiBhoutika body?

[Something mistaken as some other thing is not there for a Mukta. There is only one thing which is not a rope and not a snake also. Such delusions are absent completely in a 'Knower' like Brahmaa.]

BRAHMAA IS THE LORD OF THE MANAS-KINGDOM

मनो नाम्नो मनुष्यस्य विरिञ्चियाकारधारिणः मनोराज्यं जगदिति सत्यरूपमिव स्थितम्। (03.33)

The 'kingdom conceived in the human named Manas that is endowed with the form of a Brahmaa', appears real and is termed as the Jagat.

[Brahmaa is an image, a shape like our physical bodies; but his body is not made of material elements. We conceive a particular shape for the shapeless Brahmaa, based on our own shapes. He is just the Manas. His Manas is the world. This world is also not made of elements; but we believe in its realness and see the shapes here as real and solid.]

मन एव विरिञ्चित्वं तद्धि संकल्पनात्मकं, स्ववपुस्फारतां नीत्वा मनसेदं वितन्यते। (03.34)

Manas alone is the 'state of Brahmaa'. That alone carries the power of conception.

The conception alone expands and extends like this (Jagat) through the Manas.

विरिञ्चो मनसः रूपं विरिञ्चस्य मनो वपुः, पृथ्व्यादि विद्यते नात्र, तेन पृथ्व्यादि कल्पितम्। (03.35)

Brahmaa is of the nature of the Manas. Manas is the body of Brahmaa.

Elements namely earth etc do not exist there, but are conceived by him.

पद्माक्षे पद्मिनीवान्तर्मनो हृद्यस्ति दृश्यता, मनोदृश्यदृशौ भिन्ने न कदाचन केनचित्। (03.36)

Like the lotus-creeper existing inside the lotus-seed, this Jagat exists inside the Manas. If the Manas and the 'perceived perceptions' are separated, there is nothing whatsoever seen by anybody.

(What is a lotus seed if removed of its lotus-ness?)

[Manas is the perceiving entity stuck to the perceived objects.

Perceiving entities are just processes of Vaasanaa-fulfilment. This is the Manas called Brahmaa.

Suppose you remove off all the perceiving entities and the perceived, there remains no world at all.

Manas cannot exist at all, if the perceived is removed.

Manas 'is' the perceived.

Brahmaa as a Creator exists as real for you as long as the Creation exists as real for you.]

यथा चात्र तव स्वप्नः संकल्पश्चित्तराज्यधीर्स्वानुभूत्यैव दृष्टान्तस्तस्माद्धृद्यस्ति दृश्यभूः। (03.37)

For example, just like the dream is your own personal experience occurring inside your own Manas, this world also exists in the 'Heart' (not the physical heart, but the central essence of Chit).

(This world is the Manas of Brahmaa; is a conception-dream of his, like a dream experienced in a controlled manner.)

तस्माच्चित्तविकल्पस्थपिशाचो बालकं यथा विनिहन्ति एवमेषान्तर्दृष्टारं दृश्यरूपिका। (03.38)

This Jagat which is of the nature of perception harasses the perceiver, like a terrifying ghost imagined through the misconception arising in the mind of a child.

(This world is a ghost, a non-existing thing existing only, similar to the experiences that are felt real in a dream.)

यथाङ्कुरोऽन्तर्बीजस्य संस्थितो देशकालतः करोति भासुरं देहं तनोत्येवं हि दृश्यधीः। (03.39)

Like the sprout inside the seed comes out at some suitable time and place, this perceived world also rises the same way.

(Vaasanaas fix their own time and place boundaries and create a world of experience.

World is a network of interconnected Vaasanaas.)

THE PERCEIVED-WORLD IS NON-EXISTENT AND IS IN NO NEED OF A CREATOR

[If the world is real and exists as an absolute reality, then it will be always there without cessation.

It will again and again appear and continue forever. There is never an escape out of the suffering.

The only way is to understand its unreal nature. That alone is the correct understanding,

When the truth of its non-existence is understood and realized, the 'perceived' never stays as a binding phenomenon.

This state is known as liberation.]

सच्चेन्न शाम्यति कदाचन दृश्यदुःखं दृश्ये त्वशाम्यति न बोद्धरि केवलत्वं

दृश्ये त्वसंभवति बोद्धरि बोद्धभावः शाम्येत्स्थितोऽपि हि तदस्य विमोक्षमाहुः। (03.40)

If the perceived is real and truly existing, then the pain of the 'Seen' will never subside.
If the 'Seen' does not subside, then there cannot be the 'Kevalatva state' in the Knower.
If the 'Seen' exists as true, then there cannot be the 'Knowledge state' in the Knower.
Though existing as experienced, if the 'Seen' subsides as unreal, then such a state alone is known as
'Complete liberation' (Vimoksha).