

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIX

[GIST OF UTPATTI PRAKARANAM (1)]

{WHAT EXISTS WHEN NOTHING OF THIS EXISTS?}

Sanskrit text, Translation and Explanation

by

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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.

CHAPTER SIX
GIST OF UTPATTI PRAKARANAM (1)

WHAT EXISTS WHEN NOTHING OF THIS EXISTS?

वसिष्ठोवाच

Vasishta spoke

अथोत्पत्तिप्रकरणं मयेदं तव कथ्यते यत्किलोत्पद्यते राम तेन मुक्तेन भूयते। (9.43)

I will now explain to you the section on 'Utpatti'; and tell you about what is produced and how you get liberated from that.

इयमित्थं जगद्भ्रान्तिर्भात्यजातैव खात्मिका इत्युत्पत्तिप्रकरणे कथ्यतेऽस्मिन्मयाऽधुना। (9.44)

'This delusion of the Jagat shines forth without getting produced at all; it is of the essence of emptiness only'; I will explain this truth to you in this Utpatti Prakarana.

WHAT IS THERE WHEN NOTHING IS THERE

[Jagat can cease to exist for a Knower of Brahman also through his reasoning excellence, or get destroyed as the physical reality also by Pralaya (dissolution) at the end of the Kalpa.

If nothing is there, what will be left back? Jagat if it is imagined to have a beginning, then the end of this Jagat is also inevitable. If everything that is perceived perishes, what is left back, after the end of it all?]

यदिदं दृश्यते किञ्चिज्जगत्स्थावरजङ्गमं सर्वं सर्वप्रकाराद्यं ससुरासुरकिन्नरं

तन्महाप्रलये प्राप्ते रुद्रादिपरिणामिनि भवत्यदृश्यात्मा क्वापि याति विनश्यति। (9.45,46)

Whatever is seen as the 'Jagat enriched by all its moving and non-moving things of multifarious varieties, along with the Suras, Asuras and Kinnaras', becomes invisible, and goes off somewhere and perishes, when the 'great dissolution-time' arrives with the destructive deities like Rudra and others.

'THAT ALONE' IS LEFT BACK

(9.46) to (9.74) is a single sentence

ततः स्तिमितगम्भीरं न तेजो न तमस्ततं अनाख्यमनभिव्यक्तं सत्किञ्चिदवशिष्यते, (47)

There remains left back only some Reality all around, which is very still, profound, not lustrous or darkness, which has no name, which is not manifest in any way;

न शून्यं नापि चाकारं न दृश्यं न च दर्शनं न च भूतपदार्थोद्यो यदनन्ततया स्थितं, (48)

not a state of void-ness; has any form; not any perceived; not any seeing process; not the host of objects made of elements; yet stays stretching endlessly;

किमप्यव्यपदेशात्म पूर्णात्पूर्णाकृति न सन्नासन्न सदसन्न भावो भवनं न च, (49)

something which cannot be described; more complete than completeness;

not existing and not 'non-existing'; not real and not unreal;

not anything that has come into being, not anything that will change in the future;

चिन्मात्रं चेत्यरहितमनन्तमजरं शिवं अनादिमध्यपर्यन्तं यदनादि निरामयं, (50)

'(existence-) awareness alone' without any perceived; endless; not ageing; auspicious;

without beginning, middle or end; which itself is without beginning; which is without afflictions;

यस्मिञ्जगत्प्रस्फुरति दृष्टमौक्तिकहंसवत् यश्चेदं यश्च नैवेदं देवः सदसदात्मकः, (51)

in which the Jagat shines forth like a swan made of pearls (pearls and swan do not differ like the Brahman and the Jagat); that which is 'this' (perceived); that which is not at all 'this' (is not the perceived);

the Lord, of the nature of existence and non-existence (is both the perishing Jagat and the imperishable Brahman);

अकर्णजिह्वानासात्वग्नेत्रः सर्वत्र सर्वदा श्रुणोत्यास्वादयति यो जिघ्रेत्स्पृशति पश्यति, (52)

has no ears, no tongue, no nose, no skin, no eyes (no senses that perceive);

yet at all times and at all places - hears, tastes, smells, touches, sees (as the awareness of all);

स एव सदसद्रूपं येनालोकेन लक्ष्यते सर्गचित्रमनाद्यन्तं स्वरूपं चाप्य रञ्जनम्। (9.53)

'that alone is' which is of the nature of existence and non-existence;

by whose sight 'this picture of the world which is without beginning and end' and 'which is its own nature' is seen; is its own pure state (when ignorance is removed) (like the canvas removed of the pictures);

yet is the 'spread-out colours of perception' (as Jagat);

अर्धोन्मीलितदृश्यभूमध्ये तारकवज्जगत्त्वयोमात्मैव सदाभासं स्वरूपं योऽभिपश्यति, (54)

who views this continuous Jagat-appearance of the nature of emptiness as his own nature, like the pupil fixed in-between the eye-brows with the half-closed eyes (KhecharaMudraa, where there is vagueness of vision);

यस्यान्यदस्ति न विभोः कारणं शशशृङ्गवत् यस्येदं च जगत्कार्यं तरङ्गौघ इवाम्भसः, (55)

who is the cause of this world which shines like a hare's horn (non-existing but existing in the state of ignorance), and rises like the host of waves from the ocean (as not different from the ocean); yet there exists not another cause for this Vibhu (the all-pervading lord);

ज्वलतः सर्वतोऽजस्रं चित्तस्थानेषु तिष्ठतः यस्य चिन्मात्रदीपस्य भासा भाति जगत्त्रयम्, (56)

who stays as a 'lamp made of ChinMaatram' (self-awareness) alone, inside the mud-pots of Chitta (the thinking-faculty), burning (as the fire namely Jeevas) in thousands of numbers; and the three worlds stay revealed, only because of his (awareness) light;

यं विना अर्कादयोऽप्येते प्रकाशास्तिमिरोपमाः, सति यस्मिन्प्रवर्तन्ते त्रिजगन्मृगतृष्णिकाः, (57)

without whom, even the sun and other luminous bodies will equal darkness only; because of whom as the essence, the mirages of the Tri-worlds shine forth;

सस्पन्दे समुदेतीव निःस्पन्दान्तर्गते न च इयं यस्मिञ्जगल्लक्ष्मीरलात इव चक्रता, (58)

this grand show of the Jagat is like a burning torch that rotates and creates the illusion of a circle; for, when he moves it rises as it were; and when he is still, it vanishes into him and has no existence at all;

जगन्निर्माणविलयविलासो व्यापको महान्, स्पन्दास्पन्दात्मको यस्य स्वभावो निर्मलोऽक्षयः, (59)

who sports in producing and dissolving worlds; pervades all; is supreme;

who is of the nature of movement and no-movement; whose nature is taintless and is never ending;

स्पन्दास्पन्दमयी यस्य पवनस्येव सर्वगा सत्ता नाम्नैव भिन्नेव व्यवहारान्न वस्तुतः। (9.60)

like the 'wind which is everywhere (both as still and moving) and differs as if, only in the usage of words as 'moving' and 'non-moving' (for the observer)', who is of the nature of movement and no-movement both, when he is distinguished as dual-natured (as Brahman and Jagat) when described by others; though in truth, there is no movement at all in Brahman (like the wind) except through the words ('still' and 'moving');

सर्वदैव प्रबुद्धो यः सुप्तो यः सर्वदैव च, न सुप्तो न प्रबुद्धश्च यः सर्वत्रैव सर्वदा, (61)

who is always awake; is always asleep; (however) who is never asleep; never awake; and who is everywhere at all times;

यदस्पन्दं शिवं शान्तं यत्स्पन्दं त्रिजगत्स्थितिः स्पन्दास्पन्दविलासात्मा य एको भरिताकृतिः, (62)

'who is 'That' - which never moves; which is auspicious; which is tranquil; which is the ever-moving phenomenon of tri-world existence; which sports as the moving and non-moving principle; whose single form fills up everything;

आमोद इव पुष्पेषु न नश्यति विनाशिषु प्रत्यक्षस्थोऽप्यथाग्राह्यः शौक्ल्यं शुक्लपठे यथा, (63)

like the fragrance (essence) in the flowers, who stays as the essence of all and does not perish when the perceived objects perish;

though is directly experienced (as self-awareness) who is difficult to comprehend, like the whiteness pervading throughout the white garment (because the garment alone is seen; not the whiteness which forms the undivided essence of all the threads);

मूकोपमोऽपि योऽमूको मन्ता योऽप्युपलोपमः यो भोक्ता नित्यतृप्तोऽपि कर्ता यश्चाप्यकिञ्चनः, (64)

though is mute-like, who is not mute (talks as the Jeevas);

though still and motionless like a rock, who thinks (as the Jeevas);

though always satisfied, who enjoys everything (as the Jeevas);

though he never does anything, who is the doer of all things (as the Jeevas);

योऽनङ्गोऽपि समस्ताङ्गः सहस्रकरलोचनः न किञ्चित्संस्थितेनापि येन व्यासमिदं जगत्, (65) though he has no limbs, who has all the limbs, and has thousands of hands and eyes (as the Jeevas); though he is not in anything, who pervades the entire phenomenon of the Jagat;

निरिन्द्रियबलस्यापि यस्याशेषेन्द्रियक्रियाः यस्य निर्मननस्यैता मनोनिर्माणरीतयः, (66)

though he never has any sense-perception, who performs endless actions through the senses (as the 'Jeeva-perceivers');

who has no thoughts, yet all these are there because of whose conceptions;

यदनालोकनाद्भ्रान्तिसंसाररोगभीतयः यस्मिन्दृष्टे पलायन्ते सर्वाशाः सर्वभीतयः, (67)

because of not realizing 'which Reality as the essence (that everyone and everything is Reality in essence)', the fears of the disease of Samsara delusion persists; yet, when that reality is experienced as oneself, all the desires and fears run off far;

साक्षिणि स्फार आभासे ध्रुवे दीप इव क्रियाः, सति यस्मिन्प्रवर्तन्ते चित्तेहाः स्पन्दपूर्विकाः, (68)

who shines as the undivided witness-awareness of all; and therefore the actions become possible like the dance etc in the presence of the lighted lamp;

in whose presence (as self-awareness) the desires of the mind vibrate (and produce the perceived-fields);

यस्माद्धटपटाकारपदार्थशतपङ्क्तयः तरङ्गकणवीचयो वारिधेरिव, (69)

from whom rise the hundreds and hundreds of rows of objects in the form of pots and clothes, like the countless waves from the ocean;

स एवान्यतयोदेति यत्पदार्थशतभ्रमैः कटकाङ्गदकेयूरनूपुरैरिव काञ्चनं, (70)

who alone rises as if another, as the hundreds of delusions of objects, like the Kataka, Angada, Keyura and Nupura (various types of bracelets, armlets, anklets) in the gold;

यस्त्वमेकोऽवभासात्मा योऽहमेते जनाश्च ये यश्च न त्वमबुद्धात्मा नाहं नैते जनाश्च ये, (71)

who as the single essence of all; shines as you; shines as me and all these people;

who is neither the ignorant you, nor me or these people;

अन्येवाप्यतिरिक्तेव सैवासैव च भङ्गुरा पयसीव तरङ्गाली यस्मात्स्फुरति दृश्यभूः, (72)

as if like another, as if existing outside of oneself, who alone is this Jeeva also, that has only a momentary existence; from whom rises the row of the perceived like the row of waves in the ocean;

यतः कालस्य कलना यतो दृश्यस्य दृश्यता मानसी कलना येन यस्य भासा विभासनम्, (73)

from whom rises the changing nature of Kaala;

from whom rises the perception-state in the 'perceived-phenomenon';

because of whom exists the flow of thoughts;

because of whose shine everything is revealed;

क्रियां रूपं रसं गन्धं शब्दं स्पर्शं च चेतनं यद्वेत्सि तदसौ देवो, येन वेत्सि तदप्यसौ। (9.74)

who is 'that divinity' which is 'understood' as the action (as accompanied by result), the shapes (as the divided objects), taste, smell, sound, touch, and the conscious nature;

who is also that by which one 'understands' these things.

(He is both that is perceived and that which perceives; yet is not those also).

'THAT ALONE' IS 'THIS'

द्रष्टृदर्शनदृश्यानां मध्ये यद्दर्शनं स्थितं साधो तदवधानेन स्वात्मानमवबुध्यसे। (9.75)

Hey good one, by contemplating on only that state which exists as the 'Seeing' in the midst of the 'Seer, Seeing and Seen' (self-awareness that bridges the perceiver to the perceived) -

you will realize 'That' which is all 'This'.

अजमजरमनाद्यं शाश्वतं ब्रह्म नित्यं शिवममलममोघं वन्द्यमुच्चैरनिन्द्यं

सकलकलनाशून्यं कारणं कारणानामनुभवनमवेद्यं वेदनं विश्वमन्तः। (9.76)

This 'expansive state of Brahman' is not produced, does not age, is beginning less, eternal, is always there, is auspicious, taintless, unflinching, most adorable, blameless, is free of all the faults, is the cause of all the causes, is only experienced, is not perceivable, is the perception of the entire Vishvam within.