

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY SEVEN

[MANDAPAAKHYAANAM (26)]

{QUESTIONS AND ANSWERS (3)}

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 THIRTY SEVEN
MANDAPAAKHYAANAM (26)

QUESTIONS AND ANSWERS (3)

रामोवाच

Rama spoke

एकात्मैकतयैवं हि जाते सम्यग्विचाराणात् निर्विकल्पात्मविज्ञाने परे, ज्ञानवतां वर,
किमर्थमिह तिष्ठन्ति देहास्तत्त्वविदामपि दैवेनैव समाक्रान्ता, दैवमत्र च किं भवेत्। (62.06,07)

After a person realizes the single self as all, hey Best among Knowers,
then why do bodies exist for the realized ones here, as if forced by divine will?

What is the place of 'Daivam' (controlling factor) here?

(Should not the realized person also vanish off with the body, after realization?

Why the world continues even after realization? Who makes these rules and why?)

वसिष्ठोवाच

Vasishta spoke

A CREATION IS BOUND BY THE RULES ORDAINED BY THE CREATOR

अस्तीह नियतिर्ब्राह्मी चिच्छक्तिः स्पन्दरूपिणी अवश्यभवितव्यैकसत्ता सकलकल्पगा। (62.08)

There indeed exists the ordained law of Brahmaa! It is the power of the Chit.

It is of the nature of 'Spanda' only. It is an inevitable fact. It is a part of all the Creations.

(‘Spanda’ in this context refers to the orderly system of the world-activities, the power of Chit, the MahaaNiyati.)

PARAASHAKTI, THE POWER OF BRAHMAN

आदिसर्गे हि नियतिर्भाववैचित्र्यमक्षयं अनेनेत्थं सदा भाव्यमिति संपद्यते परम्। (62.09)

In the beginning of the Creation itself, the imperishable rule about the objects that -

‘This should be like this’ - is formulated.

[You can call this ‘power of reality’ by any of these following names.

Since Brahman-state is the most auspicious state named Shivam, the power is referred to by the word ParaaShakti, the Supreme power of this Shiva-state (not the Kailaasa Shiva of a single Tri-world).]

महासत्तेति कथिता महाचितिरिति स्मृता महाशक्तिरिति ख्याता महादृष्टिरिति स्थिता

महाक्रियेति गदिता महोद्भव इति स्मृता महास्पन्द इति प्रौढा महात्मैकतयोदिता। (62.10,11)

It is known as MahaaSattaa- Great existence.

It is remembered as MahaaChiti - Great Consciousness.

It is well-known as MahaaShakti- Great power.

It stays as MahaaDrishti - Great vision.

It is said to be MahaaKriyaa - Great Action.

It is known as Mahodbhavaa - Great Production.

It is well established as MahaaSpandaa - Great vibration.

It rises from the magnanimity of the single essence of all.

[This is what makes the world to be bound by the ‘physical laws’, ‘causality boundaries’, and ‘stability of objects as what they are’, and so on. This is the most important quality of the delusion, because these laws make us believe in the reality of the perceived fully. Dream is another part of the delusion too, which in comparison, makes this world look more real and stable. If a delusion has to look very real, it has to be very perfect in its laws.]

CREATION IS MADE OF NIYATI ONLY!

तृणानीव जगन्त्येवमिति दैत्याः सुरा इति इति नागा इति नगा इत्याकल्पं कृतास्थितिः। (62.12)

The ‘continuously appearing and disappearing grass-like worlds’ should be ‘like this’ (governed by some particular rules);

(and, in those worlds) the Daityas (wicked ones) ‘like this’; Suras (virtuous ones) ‘like this’; Naagas ‘like this’; hills ‘like this’;

such rules are there from the beginning itself (as the inbuilt-nature of a Creation).

कदाचिद्ब्रह्मसत्ताया व्यभिचारोऽनुमीयते चित्रमाकाशकोशे च नान्यथा नियतेः स्थितिः। (62.13)

Sometimes even ‘transgression of rules’ is allowed as a rule from the state of Brahmaa; like an extra additional picture drawn on the empty expanse of Chit. Otherwise the rules do not change.

CREATION AND NIYATI ARE ONE AND THE SAME

विरिञ्च्याद्यात्मभिर्बुद्धैर्बोधायाविदितात्मनां ब्रह्मात्मैव सा नियतिः सर्गोऽयमिति कथ्यते। (62.14)

What an ignorant one calls as the ‘rules governing the Creation’ (Niyati) is - actually the ‘Essence of Brahman’ itself, for the Knowers like Brahmaa and others, and goes by the name of the ‘Creation’.

[Actually no object moves. Movement itself is an illusion.

What we see as movement is the image of the object at various measures of location and time.

Just the co-ordinate numbers of time and place are looked upon by us as movements of objects.

Everything is just the information brought by the senses; and the mind-made narratives.

Nothing called the life or world is there actually!]

अचलं चलवद्दृष्टं ब्रह्मापूर्य व्यवस्थितः अनादिमध्यपर्यन्तं सर्गो वृक्ष इवाम्बरे। (62.15)

It is unmoving yet seems to move!

The Creation exists filling the entire state of Brahman, from the beginning to the end and the middle, like a tree filling the sky.

[Like the emptiness that is filled with the picture of a fully grown tree with all its leaves, flowers, fruits, birds, worms, insects, this world stays as a mind-picture filling the ‘emptiness expanse’.

Even the ‘empty space’ is just a mind-conception only.

In Gita, this tree example is mentioned as the upside down ‘Ashvattha tree’ which grows downward, and spreads all over without an end.]

पाषाणोदरलेखौघन्यायेनात्मनि तिष्ठता ब्रह्मणा नियतिः सर्गो बुद्धोऽवबोधवतेव खम्। (62.16)

Like the ‘lines or reflections’ that are seen inside a stone or crystal, Brahmaa ‘within himself’ ‘knows’ the ‘emptiness as the Creation that is ordained by the rules’, as if asleep, being absorbed in it.

[The entire world is a dream of the huge mind called Brahmaa, which is asleep in ignorance.

Since Brahmaa is a Knower by nature, his dream is more orderly than ours.

Actually, the Svapna-state discussed in this text belongs to the higher level of intellects of KrtaYuga,

and their dream-states are more orderly than the REM sleep state of homo sapiens living here in this Earth-planet.]

CHIT AND ITS POWER ARE NOT DIFFERENT

देहे यथाङ्गिनोऽङ्गादि दृश्यते चिस्वभावतः ब्रह्मणा पद्मजत्वेन नियत्याद्यङ्गकं तथा। (62.17)

Just like a person with limbs knows his own limbs,

the Chit knows the ‘laws etc, the limbs of the creation’, through the ‘vibration of the Lotus-born’.

[This alone goes by the name of ‘Daivam, the laws that govern the Creation’ and bestow the fruits of actions in the right manner. There is no other controlling power other than this. There is no single divine supremacy which controls the ‘perceived’ as the ‘Ishvara’. The very nature of the ‘Reality state’ is the controller of the perceived also, as the perfect state of delusion. ‘This Brahman-state which is not bound by the limitation of the mind and the intellect’ is alone referred to as Ishvara, the Supreme controller.]

एषा दैवमिति प्रोक्ता सर्व सकलकालगं पदार्थमलमाक्रम्य शुद्धा चिदिति संस्थिता। (62.18)

This has been known by the name ‘Divinity’ (Daivam - that which bestows the fruits of actions) at all times; it is nothing but the Chit existing as all the objects (binding them with certain rules).

[This alone controls the perceived as bound by ‘perfect laws and causality factors’.]

स्पन्दितव्यं पदार्थेन भाव्यं वा भोक्तापदं अनेनेत्थमनेनेत्थमवश्यमिति दैवधीः। (62.19)

The ‘will of the divine’ is -

‘so should the vibration in the objects occur; so should the events be experienced; this should happen by this; this should happen by this as a certainty’.

[If every object appears bound by perfect laws, and maintains its essence of qualities from birth to destruction, it is because of the very nature of the Reality-state. Reality cannot exist as a chaos-state.

Everything will always look perfect for you, because of the mind-construes.

Creation is the ‘perfect dream’ of the ‘perfect Brahmaa’.]

एषैव पुरुषस्पन्दस्तृणगुल्मादि चाखिलं एषैव सर्वभूतादि जगत्कालक्रियादि वा। (62.20)

This alone is the agitation called the Purusha, the grass, the cluster of trees and everything.

This alone is the entire hosts of beings, the Jagat, space, action etc.

[The main rule that governs the world is not that some super-being like a God will take care of all your needs and requirements; but that the effort that is exerted by any person, will bear fruits accordingly.]

अनया पौरुषी सत्ता सत्तास्याः पौरुषेण च लक्ष्यते भुवनं यावद्दे एकात्मतयैव हि। (62.21)

By this (Daivam or the Unseen fate) exists the manly effort (Paurusha) (which gets the right results), and this (Daivam) exists by the manly effort (giving the right results), as long as the Three-worlds exist. Both (Daivam and Paurusha) stay as made of single-essence only.

[Effort is synonymous to the Daivam; it alone decides your fate.]

नरेण पौरुषेणैव कार्यं सत्तात्मके उभे, ईदृश्येतेन नियतिरेवं नियतिपौरुषे। (62.22)

When a human performs an action, the effort and the Niyati both exist as one, there.

‘Niyati and Paurusha together stay as one’, is the rule ordained there.

[No other Daivam is there to control you, or block your path.]

प्रष्टव्योऽहं त्वया राम दैवपौरुषनिर्णयः मदुक्तं पौरुषं पाल्यं त्वयेति नियतिः स्थिता। (62.23)

If you ask me Rama about the ‘will of the divine’ (Daivam) and a man’s effort (Paurusha), as to which one decides your fate, then I tell you that only the ‘manly effort’ should be maintained and that is the ‘law’.

भोजयिष्यति मां दैवमिति दैवपरायणः यत्तिष्ठत्यक्रियो मौनं नियतेषु निश्चयः। (62.24)

‘Divinity (or a deity which I adore) will get me everything’;

thinking thus, if a devotee of a deity (or fate) remains (lazy) without doing any effort; then, that is also an ascertained law (where failure is ensured).

[No divinity as some divine entity, made rules like this; Niyati is just the natural-state of the perceived.]

न स्याद्बुद्धिर्न कर्माणि न विकारादि नाकृतिः केवलं त्वित्थमाकल्पं स्थित्या भाव्यमिति स्थिताः। (62.25)

There is no intellect, no actions, no changes, no forms that decide the rules;

but everything exists from the beginning of the Kalpa (as a quiver called Brahmaa), as per the law- ‘It should be like this’.

[‘Devas of higher intellectual levels’ are just the functioning-entities of a world conceived by a Brahmaa. They also cannot transgress the rule that ‘effort alone fructifies’.]

अवश्यंभावितव्येषां त्विदमित्थमिति स्थितिः न शक्यते लङ्घयितुमपि रुद्रादिबुद्धिभिः। (62.26)

‘This should happen like this only’ - is the inevitable (fixed) state of the world.

These laws cannot be transgressed by even higher level of Devas like Rudra and others (who are part of the perceived).

[Sincere effort always leads to success; this is the ordained rule of the perceived.]

पौरुषं न परित्याज्यमेतामाश्रित्य धीमता, पौरुषेणैव रूपेण नियतिर्हि नियामिका। (62.27)

A wise one should not discard effort (Paurusha) depending on a non-existing fate.

‘Niyati’ is the controller in the form of ‘Paurusha’ only.

[‘Effort alone gives the results’ is the ‘effortless divine will of the Creation’.]

अपौरुषं हि नियतिः पौरुषं सैव सर्गगा,

Niyati is ‘non-Paurusha’(natural), and she alone is the ‘Paurusha’(effort) that fills the Creation;

निष्फलाऽपौरुषाकारा सफला पौरुषात्मिका। (62.28)

if she is in the form of ‘non-Paurusha’ (non-effort), she does not give fruit;

and if she is in the form of ‘Paurusha’(effort), she gives the required fruit.

नियत्या मूकतामेत्य निष्पौरुषतयाऽक्रियं यस्तिष्ठति प्राणमरुत्स्पन्दस्तस्य क्व गच्छति।

अथ प्राणक्रियारोधमपि कृत्वा विरामदं यदि तिष्ठति तत्साधुर्मुक्त एव किमुच्यते। (62.29,30)

If one remains silent (and refrains from even the action of eating also) because of the belief in the assumption (‘let whatever happens, happen; divinity will take care of everything’) and does not perform the needed action with effort; then where does his breathing-action stop?

(At least he has to do the breathing action by himself, till he dies.)

Even if one controls the breathing-act and remains in rest (as if in Samaadhi) (refraining from all the actions), can he be freed of the action (for ‘even the controlling of the Praana is an action only’)?

[Body-feats presented by the fake-yogis are worthless.

They are not the truly realized ones; they are at best some show-men only.

Who can remain without any action at any moment? Even a meditating Yogi (ignorant, but outwardly religious) is lost in his thoughts only; or asleep as if drugged. Without an effort of Vichaara, Knowledge is not possible.

Even penance cannot bestow any knowledge like a fruit falling from the heaven; it will be as foolish an act as filling the ocean with handfuls of sand.]

EFFORT OF VICHAARA TO FREE ONESELF FROM ACTION

पौरुषैकात्मता श्रेयो मोक्षोऽत्यन्तमकर्तृता आभ्यां तु सबलः पक्षो निर्दुःखैव महात्मनाम्। (62.31)

There is no suffering for the noble who adopt these two practices; the 'effort' as the means of achievement for one's welfare (Moksha) as guided by the scriptures; and the 'attainment of liberation' as the best welfare namely, the 'extreme state of non-doer ship'.

नियतिर्ब्रह्मसत्ताभा तस्यां चेत्परिणम्यते नूनं परमशुद्धाख्यं तत्प्राप्तैव परागतिः। (62.32)

'Niyati' is the shine of the 'Brahman essence' only; when one follows it with effort, the 'Supreme state which is extremely pure' gets attained for sure.

'Attainment of such a state alone' is the 'supreme goal' to be achieved.

एतैर्नियत्यादिमहाविलासैर्ब्रह्मैव विस्फूर्जति सर्वगात्मा

तृणादिवल्लीतरुगुल्मजालैः सत्तेव तोयस्य धरान्तरस्था। (62.33)

Brahman alone, the Self of all, shines with the great play of these rules; similar to the 'water below the ground' alone is the 'essence' of all the grass, creepers, trees, grooves and other plant-growth.