

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 THIRTY NINE  
[MANDAPAAKHYAANAM (28)]

{QUESTIONS AND ANSWERS (5)}

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.

CHAPTER THIRTY NINE  
MANDAPAAKHYAANAM (28)

QUESTIONS AND ANSWERS (5)

वसिष्ठोवाच

Vasishta spoke

एवमेकं परं वस्तु राम नानात्वमेत्यलं नानात्वमिव संजातं दीपाद्दीपशतं यथा। (66.01)

In this manner, the 'one Supreme reality' takes on the manifold variety of forms, like one single lamp lights up hundreds of lamps, and shines as many.

यथाभूतमसद्रूपमात्मानं यदि पश्यति विचार्यतेऽन्तस्तदनुभावहीनं न शोचति। (66.02)

If through the same mind, one observes and analyzes oneself as stuck in the unreal state of existence, even as he is in the experience of the world, then he is freed of the continuous chain of experiences and suffers no more.

चित्तमात्रं नरस्तस्मिन्गते शान्तमिदं जगत् उपानद्रूपपादस्य ननु चर्मास्तृतैव भूः। (66.03)

The 'Nara' (Jeeva as the human) is just the mind. If the mind is subdued, the world also gets subdued. If the feet are covered by some suitable material, will not the entire ground become shielded by the leather?

पत्रमात्रादृते नान्यत्कदल्या विद्यते यथा भ्रममात्रादृते नान्यज्जगतो विद्यते तथा। (66.04)

Like the plantain tree (made of layers of leaves only) does not exist devoid of the leaves, nothing called the world exists devoid of delusion (layers).

जायते बालतामेति यौवनं वार्धकं ततः मृतिं स्वर्गं च नरकं भ्रमाच्येतो हि नृत्यति। (66.05)

Gets born; attains childhood, youth and old age; then death and heaven and hell; the mind alone dances madly as all this.

विचित्रबुद्बुदोल्लासे स्वात्मनो व्यतिरेकिणि यथा सुरायाः सामर्थ्यं तथा चित्तस्य संसृतौ। (66.06)

Liquor has the power to make the entire sky covered by its bubbles even outside of it (in the intoxicated state); so is the power of the mind which fills the world with its bubbles (through delusion).

यथा द्वित्वं शशाङ्कादौ पश्यत्यक्षिमलाविलं चिच्चेतनकलाक्रान्ता तथैव परमात्मनि। (66.07)

The infected eyes see the single moon as two; so also, the mind infected by delusion makes the Jeeva see duality in the '(undivided) essence of the Supreme Reality'.

यथा मदवशाद्भ्रान्तान्क्षीबः पश्यति पादपान् तथा चेतनविक्षुब्धान्संसारंश्चित्प्रपश्यति। (66.08)

A man, who is drunk, sees the trees also as moving because of intoxication; so also, the Chit sees the world-objects as real because of the deluded mind.

यथा लीलाभ्रमाद्वालाः कुम्भकृच्चक्रवज्जगत् भ्रान्तं पश्यन्ति चित्तात्तु विद्धि दृश्यं तथैव हि। (66.09)

When the children rotate themselves like a potter's wheel, they see the world also as rotating (though the world does not rotate actually); so also, understand that the perceived world is also similarly seen by the (deluded) mind (as real, though it is non-existent).

यदा चिच्चेतति द्वित्वं तदा द्वैतैक्यविभ्रमः यदा न चेतति द्वैतं तदा द्वैतैक्ययोः क्षयः। (66.10)

When the Chit perceives 'duality', then there is the 'delusion of duality and oneness'!

When the Chit does not perceive 'duality', then there is the 'disappearance of duality and oneness'!

यच्चेत्यते तदितरद्व्यतिरिक्तं चितोऽस्ति न, किञ्चिन्नास्तीति संशान्त्या चितः शाम्यति चेतनम्। (66.11)

Whatever is perceived as the inert and as different from it, is non-existent.

By the knowledge that nothing is there, the mind stops its perceiving state of the world (as real).

*(To get rid of the ghost, you must stop seeing the ghost.*

*There is no other weapon that can kill the world-ghost, except the process of reasoning.)*

चिद्धनेनैकतामेत्य यदा तिष्ठति निश्चलः शाम्यन्व्यवहरन्वापि तदा संशान्त उच्यते। (66.12)

When one remains stable, by attaining the oneness with the all-pervading Chit,

whether he stays quiet or active in the world, he is called the 'supremely peaceful one'.

[A JeevanMukta also perceives the world, and goes through the actions as if they are real.  
Then how can he be one with the Chit-state?

If that is the question, then this is the explanation.

Even Devas like Shiva, Vishnu and others maintain a little delusion wantonly, so as to function in the world, yet they are fully one with the Self; for they are like the fully drunk person, and act from that silent level only. But an ordinary person with half and half knowledge of Brahman, who shuns the perceived, is still in the Avidyaa-state only, and perceives the world as real.

Jeevanmukti does not mean that the world ceases to exist; but is the state of Brahman acting with the stabilized pure intellect in the world.]

तन्वी चेतयते चेत्यं घना चिन्नाङ्ग चेतति, अल्पक्षीबः क्षोभमेति घनक्षीबो हि शाम्यति। (66.13)

The thinned out mind (of a person who has incomplete knowledge of the Chit) still perceives all (as real); the dense Chit (of a Knower) does not perceive anything, dear Rama.

A slightly drunk person acts perturbed; but a heavily drunk person remains quiet.

चिद्धनैकप्रपातस्य रूढस्य परमे पदे नैरात्म्यशून्यवेद्याद्यैः पर्यायैः कथनं भवेत्। (66.14)

For the one who is established in the 'dense deep chasm of Chit-state of Supreme Reality', the state is variously described by synonymous terms like - 'Nairaatmya' (no identity with the limited form), 'ShoonyaVedya' (everything is seen as emptiness only, and not as real).

चिच्चेतनेन चेत्यत्वमेत्येवं पश्यति भ्रमं जातो जीवामि पश्यामि संसरामीत्यसन्मयम्। (66.15)

Chit through the consciousness, attains the cognizing character (of co-joining the flickering sense-input as stabilized objects), and sees the unreal delusion as 'I am born, I live, I see, I move' and so on (as a narrative centered on the 'body-I').

स्वभावाद्व्यतिरिक्तं तु न चित्तस्यास्ति चेतनं स्पन्दादृते यथा वायोरन्तः किं नाम चेत्यते। (66.16)

Mind (Chitta) cannot exist bereft of its nature of perceiving.

What else is the wind understood as, but its movement!

चेत्यत्वं सम्भवत्येवं किंचिच्चचेत्यते चित्ता रज्जुसर्पभ्रमाभासं तमविद्याभ्रमं विदुः। (66.17)

Even if the mind is slightly active (by the belief in the realness of the perceived), the perceived rises as a real experience,

like the snake that is seen when the rope moves even slightly.

This alone is known as the 'Avidyaa delusion' (delusion caused by the lack of proper knowledge).

संविन्मात्रचिकित्स्येऽस्मिन्व्याधौ संसारनामनि चित्तमात्रपरिस्पन्दे संरम्भो न च किंचन। (66.18)

There is no exertion at all in treating this 'disease called Samsaara' namely 'the agitation of Chitta', which needs only the 'Knowledge of the Reality-essence' for its cure.

यदि सर्वं परित्यज्य तिष्ठस्युत्क्रान्तवासनः अमुनैव निमेषेण तन्मुक्तोऽसि न संशयः। (66.19)

If you can discard everything (that is based on the realness of the perception-phenomenon), and remain without any Vaasanaa (as a need for fulfilment), in this very instant you stand liberated; there is no doubt about it.

यथा रज्ज्वां भुजङ्गाभा विनश्यत्येव वीक्षणात् संविन्मात्रविवर्तेन नश्यत्येव हि संसृतिः। (66.20)

When you see the rope, the snake is gone for sure instantly.

If the consciousness is turned the other way (towards the realness of the inner Self, by turning it away from the realness of the perceived world), then the worldly-existence will indeed get destroyed.

[For such a turning away from the unreal, the senses need to be controlled; for that, the wants have to be renounced completely.]

यत्राभिलाषस्तन्नूनं संत्यज्य स्थीयते यदि, प्राप्त एवाङ्ग तन्मोक्षः, किमेतावति दुष्करम्। (66.21)

If you can remain discarding all your wants, then that liberation is attained instantly, dear Rama.

What is so difficult about it?

[People give up lives also for achieving worldly gains, then what is difficult about renouncing the wants only?]

अपि प्राणांस्तृणमिव जयन्तीह महाशयाः यत्राभिलाषस्तन्मात्रत्यागे कृपणता कथम्। (66.22)

Great men give up even lives to achieve something (in the world).

Why then the hesitation to just give up just the desires only?

यत्राभिलाषस्तत्यक्त्वा चेतसा निरवग्रहं प्राप्तं कर्मेन्द्रियैर्गृह्यंस्त्यजन्नष्टं च तिष्ठ भोः। (66.23)

Hey Rama, Discarding any desire that you have through the restrained mind,  
moving only your 'organs of actions' when engaged in any life-activity that comes by itself in  
the natural course of events,  
remain as you are (established in the oneness of the inner essence),  
without any anxiety about anything lost or gained.

यथा करतले बिल्वं यथा वा पर्वतः पुरः प्रत्यक्षमेव तस्यालमजत्वं परमात्मनः। (66.24)

Then, the 'unborn state of Brahman' gets realized directly like the Bilva fruit in the palm, or  
a mountain seen in front of you.

आत्मैव भाति जगदित्युदितस्तरङ्गैः कल्पान्त एक इव वारिधिरप्रमेयः

The 'inner essence of Reality' (as self-awareness) in each one,  
shines forth as the 'total perceived world',  
like the 'single stretch of dissolution-waters rising as the high waves'.

ज्ञातः स एव हि ददाति विमोक्षसिद्धिं त्वज्ञात एव मनसे चिरबन्धनाय। (66.25)

When known, it alone bestows the attainment of Moksha;  
when unknown, it binds you for long in the mind.