

आदिकविश्रीमद्ब्रह्मसंहितासुप्रणीतबृहत्संहितासिद्धः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY EIGHT

[MANDAPAAKHYAANAM (27)]

{QUESTIONS AND ANSWERS (4)}

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.

वसिष्ठोवाच
Vasishta spoke

यदेतद्ब्रह्मतत्त्वं सर्वथा सर्वदैव सर्वत एव सर्वशक्ति सर्वाकारं सर्वेश्वरं सर्वगं सर्वमेवेति। (63.01)

‘That which is the principle of Brahman’, exists in all possible ways, at all times, at all places; is omnipotent; takes on all the forms; is the Lord of all (as the essence of all); is everywhere; is all.

[If the sky is the sky, if the moon is the moon, if the tree is the tree, if any object stays as it is without changing into something else as in a dream; it is because of the very nature of Brahman-state which is the power that holds the world from dissolving off.]

एष त्वात्मा सर्वशक्तित्वाच्च क्वचिच्चिच्छक्तिं प्रकटयति क्वचिच्छान्तिं क्वचिज्जडशक्तिं क्वचिदुल्लासं क्वचित्किंचिन्न किंचित्प्रकटयति। (63.02)

Since this ‘Aatman the essence of all’ is omnipotent, sometimes it exhibits the power of consciousness (as a Jeeva); sometimes tranquility (Sattva); sometimes the power of inertness (Tamas); sometimes joy (Rajas); sometimes some indescribable thing (unaccountable events); sometimes nothing (dissolution and deep sleep states).

यत्र यदा यदेवासौ यथा भावयति तत्र तदा तदेवासौ प्रपश्यति। (63.03)

Wherever, whenever, whatever it conceives, there and all, then and all, it perceives that alone.

सर्वशक्तेर्हि या यैव यथोदेति तथैव सा। (63.04)

As it is all powerful, in whatever way it appears; that alone it is.

[The very grass piece in front of you is held by this supreme power of Brahman, and maintains its identity till it perishes. So it is with everything you see, hear, smell, taste or touch.

Though the world is a flow of continuous non-stop information-flow of images, sounds, tastes, smells, and touches, the information maintains its stability till the end. This is the amazing power of the Chit-state.]

BRAHMAN-STATE AND ITS POWER ARE NOT DIFFERENT

तदास्ति शक्तिर्नानारूपिणी सा स्वभावत इमाः शक्तयोऽयमात्मेति। (63.05)

Thus the power is of various types because of its (Brahman state) very nature.

All these powers are the Self (Aatman) alone.

एवं विकल्पजालं व्यवहारार्थं धीमद्भिः परिकल्पिते लोके नत्वात्मनि विद्यते भेदः। (63.06)

This network of differences (of different sound-formations) (as Brahman and its power) is invented by the wise, for the sake of explaining the Truth to others.

The Self has no such differentiation (as the power and the one who has the power.)

यथोर्मितरङ्गपयसां सागरे कटकाङ्गदकेयूरैर्वा हेम्नः

अवयवावयविनोः संवित्काल्पनिकी द्विता न वास्तवी। (63.07)

It is like the ocean having the waves and wavelets; like the gold shaped like the bracelets, and armlets. The superimposed principle of duality namely the parts and its owner, is not real.

यथा यच्चेत्यते हि तथैव, तन्न बाह्यतो नान्तरतश्चैतत्समुदेति हि। (63.08)

In whatever way it conceives, that is like that only; that does not rise from the outside or inside.

सर्वात्मत्वात्समाभासं क्वचित्किञ्चित्प्रपश्यति। (63.09)

As Brahman is the essence of all, it shines equally in all, perceives something somewhere (as the Jeeva).

सर्वाकारमयं ब्रह्मैवेदं ततं,

The Brahman alone is spread out like this as all the forms.

मिथ्याज्ञानवद्भिः शक्तिशक्तिमत्त्वे अवयवावयविरूपे कल्पिते न पारमार्थिके। (63.10)

The 'misconceived theory of powers and its owner as like an object and its parts' is just an imagination, not true.

सद्वा भवत्वसद्वा चिद्यत्संकल्पयत्यभिनिविशति तत्तत्पश्यति सकला तत्सद्ब्रह्मैव चिद्भाति। (63.11)

Whether real or unreal, Chit enters completely into whatever it conceives and perceives all as such. That is Brahman alone which shines as the conscious principle.

योऽयं सर्वगतो देवः परमात्मा महेश्वरः स्वच्छः स्वानुभवानन्दस्वरूपोऽन्तादिवर्जितः। (64.01)

This Brahman state is the (only) divinity which is everywhere, is the Lord of all, pure, is of the form of one's own bliss-state, is without an end or beginning.

एतस्मात्परमानन्दाच्छुद्धचिन्मात्ररूपिणः जीवः संजायते पूर्वं, स चित्तं, चित्ततो जगत्। (64.02)

From this supreme divinity which is of the form of pure awareness alone, Jeeva gets produced at first; he is the Chitta, the mind-factor; and from the Chitta, the Jagat appears.

रामोवाच

Rama spoke

स्वानुभूतिप्रमाणेऽस्मिन्ब्रह्मणि ब्रह्मबृंहिते कथं सतामवाप्नोति जीवको द्वैतवर्जिते। (64.03)

When this Brahman is proved in one's own experience (as the 'I and the perceived'), and when everything is the expression of this Brahman alone, and is devoid of duality, how does the Jeeva-sense comes into being?

वसिष्ठोवाच

Vasishta spoke

असदाभासमच्छात्मा ब्रह्मास्तीह प्रबृंहितं बृहच्चिद्भ्रैरववपुरानन्दाभिधमव्ययम्। (64.04)

'Brahman the pure Self' alone (in each Jeeva shining as Self-awareness) appears as this 'unreal-state of the perception' and exists extending gigantically like this (Creation-state); is very huge; is of enormous size; and is known as 'Aananda' - the Bliss Principle.

तस्य यत्सममापूर्णं शुद्धं सत्वमचिद्विहितं तद्विदामप्यनिर्देश्यं तच्छान्तं परमं पदम्। (64.05)

'That state' which is uniform; complete; pure; real, which cannot be symbolized; which is indefinable by even the Knowers, is the tranquil Supreme-state.

तस्यैवोद्यदिवाशान्ति यत्सत्त्वं संविदात्मकं स्वभावात्स्पन्दनं तत्तु जीवशब्देन कथ्यते। (64.06)

By its own nature, that 'essence' of the nature of 'consciousness' - which rises from 'that (Brahman state described previously) and exists as a disturbance till the quietude is attained (Aashaanti), - is named by the sound-form 'Jeeva'.

तत्रेमाः परमादर्शं चिद्व्योम्न्यनुभवात्मिकाः असंख्याः प्रतिबिम्बन्ति जगज्जालपरंपराः। (64.07)

There in that Supreme mirror of Consciousness, get reflected, the countless hosts of networks of worlds in the form of experiences, in the Chidaakaasha.

[Experiences flow on without a break and produce the Jeevas and their countless perceived worlds.]

ब्रह्मणः स्फुरणं किञ्चिदवातांबुधेरिव दीपस्येवाप्यवातस्य तं जीवं विद्धि राघव। (64.08)

Understand some indescribable expression of Brahman as the Jeeva; similar to what occurs in the windless ocean or the windless lamplight (just the vague quiver of a movement seen in them).

शान्तत्वापगमेऽच्छस्य मनाक्संवेदनात्मकं स्वाभाविकं यत्स्फुरणं चिद्व्योम्नः सोऽङ्ग जीवकः। (64.09)

Dear one! That essence of the pure Chit-expanse which comes into being by its very nature, like a slight conscious quiver with the quietness disturbed, is the minuscule Jeeva-state.

यथा वातस्य चलनं कृशानोरुष्णता यथा शीतता वा तुषारस्य तथा जीवत्वमात्मनः। (64.10)

Like movement of the wind, or the heat of the fire or the cool nature of the snow (as not different or separated, but as itself), the 'Jeevatva' belongs to the 'Aatman' (as not different or separated, but as itself).

चिद्रूपस्यात्मतत्त्वस्य स्वाभावशतः स्वयं मनाक्संवेदनमिव यत्तज्जीव इति स्मृतम्। (64.11)

The very slight deviation of the awareness (as another one) in the essence of Chit expanse, by being not aware of one's true self, is named as the Jeeva-state.

तदेव घनसंवित्या यात्यहंतामनुक्रमात् वहन्यणुः स्वेन्धनाधिक्यात्स्वां प्रकाशकतामिव। (64.12)

That deviation alone becomes dense (through Vaasanaas) and takes on the form the 'Aham-state', like the spark of the fire blazing high by the addition of fuel.

यथा स्वतारकामार्गे व्योम्नः स्फुरति नीलिमा शून्यस्याप्यस्य जीवस्य तथाहंभावभावना। (64.13)

When the 'pupil of the eye' extends towards the 'sky expanse' as the sight, its incapability of seeing the faraway space rises as the (unreal) blueness in the void-space (as a mark of its limitation); so is the rise of the (unreal) 'Aham -sense' in the Jeeva (as a limitation of self-knowledge).

जीवोऽहंकृतिमादत्ते संकल्पकलयेद्दया स्वयैतया घनतया नीलिमानमिवाम्बरम्। (64.14)

The Jeeva attains the 'I' ness by the fuel of conception, based on the superimposition of the body-idea on oneself, like the sky attains blueness because of its dense nature.

अहंभावो हि दिक्कालव्यवच्छेदी कृताकृतिः स्वयं संकल्पवशतो वातस्पन्द इव स्फुरन्,

संकल्पोन्मुखतां यातस्त्वहंकाराभिधः स्थितः, चित्तं जीवो मनो माया प्रकृतिश्चेति नामभिः। (64.15,16)

The 'I' ness manifesting like the 'movement in the wind' with a (physical) form separated through space and time, forced by the imagined idea of oneself, moves out towards conceptions (based on that limited form) and stays with the name of 'Ahamkaara', and is known by the names of 'Chitta' (thinking faculty), 'Jeeva', 'Maayaa (delusion)', 'Prakrti' (inert nature) etc.

[Brahmaa as the 'Totality-Self' rises as the 'individual Selves' and perceives the world made of objects that are co-joined as the five subtle elements.]

तत्संकल्पात्मकं चेतो भूततन्मात्रकल्पनं कुर्वन्स्ततो व्रजत्येव संकल्पाद्याति पञ्चताम्। (64.17)

The 'mind that is of the nature of conception' (Brahmaa), conceives the subtle elements with their innate principles, and slides down towards forming the joint structure of five elements.

तन्मात्रपञ्चकाकारं चित्तं तेजःकणो भवेत् अजातजगति व्योम्नि तारका पेलवा यथा। (64.18)

The 'mind now endowed with the principles of the elements' is a 'fire spark of energy' (ready to burst forth as a world of perception) - akin to the sky with very few pale stars where the Jagat has not yet formed (before the rise of the day).

तेजःकणत्वमादते चित्तं तन्मात्रकल्पनात् शनैः स्वस्मात्परिस्पन्दाद्बीजमङ्कुरतामिव। (64.19)

The Chitta attains the state of a 'spark of energy' through the conceptions of the essences of the elements, slowly, by its own vibrations, like the sprouting of the seed.

असौ तेजःकणोऽण्डाख्यः कल्पनात्कश्चिदण्डतां प्रयात्यन्तस्फुरद्ब्रह्मा जलमापिण्डतामिव। (64.20)

Gradually this spark termed as the 'egg' (Anda) with the Brahmaa vibrating inside it, attains the state of 'egg-ness' through imagination, like the water becoming solidified, (and the Brahmaanda appears instantly).

कश्चिद्द्रागिति देहादिकलनाद्याति देहतां भ्रान्तित्वं तदतद्रूपं गन्धर्वेश्व वसत्पुरम्

कश्चित्स्थावरतामेति कश्चिज्जङ्गमतामपि कश्चिद्याति खचार्यादिरूपं संकल्पतः स्वतः। (64.22)

Sometimes instantly it attains the solidified structure by the conception of body (which is not the real self) along with the delusion of body-identity, goes to the city of Gandharvas and other Devas (through meritorious acts), and sometimes (through its wicked actions) it becomes plant life, sometime the moving beings, and sometimes the birds etc, by its own conceptions.

सर्गादावादिजो देहो जीवः संकल्पभावनः क्रमेण पदमासाद्य वैरिञ्चं कुरुते जगत्। (64.23)

The 'first vibration' which is the 'first Jeeva' made of conceptions, slowly attains the state of Brahmaa and creates the Jagat (or rather, exists as the Jagat, as those conceptions).

आत्मभूकलनात्मासौ यत्संकल्पयति क्षणात् तत्स्वभाववशादेव जातमेव प्रपश्यति। (64.24)

This Brahmaa churning his own mind, perceives whatever he conceives instantly, by his very nature.

चित्स्वभावात्समायातं ब्रह्मत्वं सर्वकारणं संसृतां कारणं पश्चात्कर्म निर्माय संस्थितम्। (64.25)

The Brahmaa-ness which rises by the very nature of the Chit is the cause of everything. It later makes 'Karma' - 'Action with result' (the movement with a result) as the cause of the 'worldly existence'.

चित्तं स्वभावात्स्फुरति चित्तः फेन इवाम्भसः कर्मभिर्बध्यते पश्चाडिण्डीरमिव रज्जुभिः। (64.26)

The Chitta rises by the very nature of the Chit like the formation of the (dirty) foam on the ocean-waters, which later gets bound by actions, like the foam-balls by the ropes (though the water is not bound).

संकल्पः कलनाबीजं, तदात्मैव हि जीवकः, कर्म पश्चात्तनोत्युच्चैरुत्थायाकर्मतः क्रमात्। (64.27)

Conception is the seed of all perceptions. Jeeva is the essence of conception.

He then gets bound by Karma. He gets out of it by practising non-action (by discarding the idea of doership in the actions).

क्रोडीकृताङ्कुरं पूर्वं जीवो धत्ते स्वजीवितं पश्चान्नानात्वमायाति पत्राङ्कुरफलक्रमैः। (64.28)

(Totality) Jeeva holds within himself, the subtle sprouts of the past.

Then that alone increases in diversity as the leaves, sprouts and fruits.

[Since there is no past in reality, the past is imagined only. Brahmaa is the huge ladder-like structure made of countless Jeeva-steps (all the probable states of his conceptions, higher and lower).

The ladder seems to go up also; and go down also; never ending; and never reaching anywhere; going round and round, up and down without any stop. It goes nowhere; it comes from nowhere, but always exists as the steps that appear to go up or come down as per the mind's conception.

Each step (Jeeva) always stays with the idea of a previous and next step as its limited existence.

Since Brahmaa is always there as the totality structure of his Creation, Jeevas seem to get born in an 'already existing Creation with a past'.]

अन्ये स्व एव ये जीवा एवमेवाकृतिं गताः पूर्वोत्पन्ने जगति ते यान्ति भूताश्रयां स्थितिम्। (64.29)

The other limited Jeevas also get the bodies (as born to some parents) in the world that is already there as the mind of Brahmaa; and get to depend on other beings.

[When a Vaasanaa-field opens up as an experience with its Jeeva-counterpart, it presents the illusion as an already existing world, like a picture painted by a talented painter.

If a painting is there of a man walking on a road filled with buildings on both sides; you have to immediately suppose that the man has parents already, has a family and home somewhere; the road must belong to a city; the buildings must contain people with their own life-stories; the king should be a ruler of the city; and so on. In one single picture of man walking on the road, all these ideas of the world stay inbuilt.

This is how the world we live also stays in our mind as just the ideas conceived by us.]

स्वकर्मभिस्ततो जन्ममृतिकारणतां गतैः प्रयान्त्यूर्ध्वमधस्ताद्वा, कर्म चित्स्पन्द उच्यते। (64.30)

Goaded by their own actions into a variety of births and deaths, these Jeevas move upwards or downwards (through higher and lower births). That Karma is known as the vibration of the Chit.

[Karma is an imagined concept in the 'non-moving stable state of Reality'.

The quiver can be imagined only. This imagination of the quiver alone is the action of a Jeeva.

Rather, Jeeva is himself his action.

What you think, is what you are; your thoughts appear as the actions in the grosser level.]

चित्स्पन्दनं भवति कर्म तदेव दैवं;

The vibration of the Chit alone is Karma. That alone is the divinity or fate or destiny.

[Since your own action brings about the result, your effort alone acts as the divine principle.

Every thought of yours is a flash of awareness state only.

Reality alone exists as the thought, action and results.

When Reality is blocked by ignorance, the same vibration exists as the mind.]

चितं तदेव भवतीह शुभाशुभादि;

Mind alone causes auspicious or inauspicious things.

तस्माज्जगति भुवनानि भवन्ति पूर्वं भूत्वा निजाङ्गकुसुमानि तरोरिवाद्यात्। (64.31)

Therefore in the Jagat, repeatedly the worlds keep appearing,

like the flowers blooming on the tree again and again.

[Like a limitless game of snakes and ladders, Jeevas keep on going up the ladders and coming down through snake bites, because of their own wants and desires prompting them to act good or bad.

The game never ends, because the wants never end. The entire game is a Brahmaa (Totality of all) who never climbs up or falls down. He is not Karma-bound. He is just the game-screen.]

CHITTA- THE COGNIZING MIND IS THE CAUSE OF WORLDLY EXISTENCE

परस्मात्कारणादेवं मनः प्रथममुत्थितं मननात्मकमाभोगि तत्स्थमेव स्थितिं गतम्। (65.01)

In this manner, mind (the function of processing the sense information) arose first from the Supreme Cause.

It is of the nature of thoughts (not in language actually), and experiences everything that is there.

By that alone, the world keeps extending (through Vaasanaas).

[Thought is just an agitation (ChittaVritti) that is explained later in language.]

[An object that is seen at anytime is just made of some particular sense-information only and exists only when perceived directly, then when you see another set of sense-information as another object, the previous object is no more there except as a lingering memory.

‘See’, and it is there; turn away, it is not there.

Every object instantly makes its appearance when you ‘see’ only. And not when you ‘do not see’.]

भावाभावलसद्दोलं तेनायमवलोक्यते सर्गः सदसदाभासः पूर्वगन्ध इवेच्छया। (65.02)

Swinging between objects that are there and not there (fleeting sense information that appear as the presence and absence of objects), the mind perceives the non-existent world as existent, through the memories of the objects like the lingering smell, as prompted by the desires.

[Mind is never satisfied with what is there; but always seeks what is not there.

It lives in a world made of memories alone; and keeps on imagining more fulfilment of desires, and runs after them like a deer chasing the mirage waters.

[Pause in your ceaseless activities and analyze the life you are living for a second at least.

What is there turns already into a memory in a single wink of the eye; what is coming is also an idea only (as expectation) what is present is not there at all! What are you holding on to as the world?]

अपारावारविस्तारसंवित्सलिलवल्गनैः चिदेकार्णव एवायं स्वयमात्मा विजृम्भते। (65.03)

This ‘ocean of Chit’ alone - with the ‘ever-leaping waters of cognition’ ‘extending from this end to that end’ - shines by itself.

[Imagine the perception-states that you experience one after another, as the waves that make up the ocean of Chit.

Chit-Ocean knows no perception-state (wave) as separate from itself; it is the very wave also.

How much does the Ocean extend to and fro? As much as your mind can imagine!]

असत्यमस्थैर्यवशात्सत्यं संप्रतिभासतः यथा स्वप्नस्तथा चित्तं जगत्सदसदात्मकम्। (65.05)

Though unreal and unstable, the Jagat appears as real though unreal, like the dream for the the mind which sees the non-existent world as existent.

न सन्नासन्न संजातश्चेतसो जगतो भ्रमः अथ धीसमवायानामिन्द्रजालमिवोत्थितः। (65.06)

The illusion of the world rises in the mind as both real and unreal, like the magical feat deludes many people at the same time and looks the same for all.

दीर्घः स्वप्नः स्थितिं यातः संसाराख्यो मनोबलात् असंयग्दर्शनात्स्थाणाविव पुंस्पृत्ययो मुधा। (65.07)

Just like by an the imagination power of the mind, the idea of a non-existent man in a pillar becomes affirmed, this thing called worldly-existence attains the steady state of a prolonged dream, because of the mind’s power.

अनात्मालोकनाच्चित्तं चित्तत्वं नानुशोचति वेतालकल्पनाद्बाल इव संकल्पिते भये। (65.08)

By observing only the non-self (unreal sense perceptions) the Jeeva does not regret (or try to come out of) the mind-state, like a child is firmly established in the ghost whom he has imagined; and gets adapted to it.

अनाख्यस्य स्वरूपस्य सर्वाशातिगतात्मनः,

Though the Aatman is nameless and formless in essence, and transcends all the wants and wishes,

चेत्योन्मुखतया चित्तं,

by turning towards the perceived, it becomes the Chitta (as an essential counterpart of the perceived);

चित्ताज्जीवत्वकल्पनम्,

from this Chitta, the imagined state of Jeeva comes into being;

जीवत्वाद्यहंभावस्त्वहंभावाच्च चित्तता,

from this Jeeva-state again the limited 'Aham-state' gets established;

and from this 'Aham-state' the mind becomes more constricted in nature (each state helping the other to get stabilized);

चित्तत्वादिन्द्रियादित्वं ततो देहादिविभ्रमाः,

the 'mind acting through and as the body with name and form' produces the world-picture through the senses, and the delusion of the 'body and the interactions with the world' start;

देहादिमोहतः स्वर्गनरकौ मोक्षबन्धने बीजाङ्कुरवदारम्भसंरूढे देहकर्मणोः। (65.09) to (65.11)

and with the doership (as the limited 'I') attached to the actions motivated by desires, the imaginations of hell and heaven rise up; and the ideas of liberation and bondage also rise up by the connection of the body and action, acting like the sprout rising from a seed.

द्वैतं यथा नास्ति चिदात्मजीवयोस्तथैव भेदोऽस्ति न जीवचित्तयोः,

As there exists not 'duality' between the conscious Self and the Jeeva, there exists not the difference between the Jeeva and the Chitta;

यथैव भेदोऽस्ति न जीवचित्तयोस्तथैव भेदोऽस्ति न देहकर्मणोः। (65.12)

as there exists not the difference between the Jeeva and the Chitta, there exists the same way no difference between the body and the action.

कर्मेव देहो ननु देह एव चित्तं,

Action (that is result-oriented) alone is the body; the body is indeed the Chitta;

तदेवाहमितीह जीवः,

that Chitta alone is the 'I', the Jeeva here;

स जीव एवेश्वरचित्स आत्मा सर्वः,

that Jeeva alone is the Supreme Consciousness; that is the true essence of oneself, Aatman; and all.

शिवस्त्वैकपदोक्तमेतत्। (65.13)

'Auspiciousness' (Shivam) is the one word which explains it all.