

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY FOUR

{HOW THE JEEVAS GET THEIR PARTICULAR BODIES?}

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER THIRTY FOUR

HOW THE JEEVAS GET THEIR PARTICULAR BODIES?

वसिष्ठोवाच

Vasishtha spoke

ANY JEEVA IS JUST A RANDOM WAVE IN THE BRAHMAN/BRAHMAA-OCEAN

अस्मिन्भगवति ब्रह्मंश्वपलं पदमाश्रिते पितामहे महाबाहो कृतसर्गव्यवस्थितौ (60.01)

When Bhagavaan Brahmaa, the Grandfather (Pitaamaha) is in the restless state of the world-awareness, hey Rama, and is taking care of his Creation,

जगज्जीर्णारघट्टेऽस्मिन्वहति स्वव्यवस्थया विप्रेतभूतघट्टया रज्ज्वा जीविततृष्णया, (02)

when the rope of the ‘thirst for pleasures’ (Trshnaa) is pulling up and down the dying Jeevas, in the ancient well of Samsaara, by itself (automatically, like a machine running by itself);

ब्रह्मोत्थेषु च भूतेषु विशत्सु भवपञ्जरं, आवर्तेष्वीश्वरव्योमबालमध्यविवर्तिषु, (03)

when the beings rising out of Brahmaa enter the ‘cage of Bhava’; when the minds were caught in the whirlpool of the ‘First-born expanse’ (Aakaashaja) rising from the ‘Brahman-state’;

मनःस्वन्येषु वातान्तलोलाहतकणेष्विव अनारतं विनिर्यान्ति विशन्त्यन्ये तथाभितः। (60.04)

some minds shooting forth like the sparks from the fire come out from all around (as the Vaasanaa-bundles), and some enter into it (by destroying the conceptions) again and again repeatedly, without an interval.

(Some Jeevas keep devolving towards more stagnant state of the intellect and suffer through countless life-existences. Some Jeevas keep evolving towards the higher level of intellect and get liberated.)

राम ब्रह्मणि जीवौघास्तरङ्गा इव वारिधौ अनाद्यन्तपदोत्पन्नाः कलनापदमागताः (05)

भूताकाशं विशन्त्येते धूमश्रीरिव चाम्बुदं एकतां यान्ति जीवौघा ब्रह्मण्याकाशमारुतैः। (60.06)

Rama, the hosts of Jeeva-states (the probable-states of perception) rise like the waves from the ‘Ocean of Brahman that is without beginning or end’, get into tainted states and enter the material expanse of space, like the smoke-lines joining together to form the ‘Cloud of Brahmaa, the Creator’, getting pushed by the winds of Vaasanaas, in the empty expanse of the Brahman-state.

HOW THE JAGAT OF SUCH WRETCHED-NATURE ARISES OUT OF PURE BRAHMAN?

दिनं तन्मात्रवातेन तत्प्राणात्मतया यथा आक्रम्यन्ते प्रचण्डेन दैत्यौघेनामरा इव। (07)

Like the powerful Daityas (taint) occupying the Deva-lands (purity),

the ‘lustre of awareness’ is covered by the ‘subtle functions of the senses’ (as the screen of sense-input that blocks the Reality), with the help of the ‘energy of vibration’ namely the ‘Praana’.

भूतप्राणानिलं तेन गन्धवाहेन तेन च निविशन्ति शरीरेषु जीवा गच्छन्ति वीर्यताम्। (08)

With the ‘subtle elements’ grouped by the energy-wind of ‘Praana which brings about the division of (four) varieties of beings (living in the sky, water, land and below the earth)’,

the Jeevas see themselves with those particular bodies (as a random state)

and attain the power of producing more bodies like them (through the reproduction-system of any type).

ततो जगति जायन्ते भवन्ति प्राणिनोऽस्फुटाः अन्या धूमादिमाजाता राम जीवपरम्परा। (60.09)

Then, many other beings get born in the Jagat, and stay as the ‘unfulfilled Vaasanaa states’ (ready to enter suitable wombs). Other succession of Jeevas journey through the smoky-paths of darkness, for long (as confused lost beings), and get born in various wombs.

MIND RISES LIKE THE MOON SHINING OVER THE WAVES OF THE MILK-OCEAN

तन्मात्रवति तावद्भिरशून्येऽम्बरकोटरे उदेति यावद्भगवानिन्दुरुद्धाममण्डलः, (10)

In ‘these groups of subtle elements that are endowed with the subtle senses’ (as mentioned in the 7th verse) , with the expanse of Brahmaa, which is now filled completely with the Jeeva-states,

क्षीराम्बुनिधौ लोलैः पाण्डुवद्रश्मिभिर्जगत् ततस्तेष्वतिरम्येषु चन्द्ररश्मिषु संपतत्, (11)

the moon (mind-state, the process of conception) with its excessive sphere of lustre rises forth;

and, like the white shine playing on the Milk ocean, the ‘rays from the mind-moon’ fall into those ‘Jeeva-states’ which rise like the divided awareness-states (divided waves) in the ‘Brahmaa-Ocean’;

करोति विहगी लोला वने प्रेष्यान्तरेष्विव तेभ्योऽपि स्वरसेनैव यान्ति पीवरतामपि। (60.12)

and, like a bird easily floating inside even the 'guarded harem mansions', the rays of the moon-mind (as the Vaasanaa-fields) enter inside the Jeeva-states, and increase in size by their Vaasanaas.

['Pure sense-inputs' or 'sense-wrought information-sets' are actually unconnected units of experiences only, which get connected by the 'witness state' that acts like a constant observer, and these unconnected sense-inputs are joined together by the mind, the information-processor as a 'narrative, and these tiny narratives turn into a huge book of life-story for each Jeeva from birth to death. Any deluded Jeeva lives as fiction-book only, as authored by the mind.

A Jnaani exists just as documentary - freed of 'fiction blah blah'!

फलेषु तेषु बध्नाति पदमिन्दुकरात्क्षता जीवाली क्षीरपूर्णेषु मातुः स्तनभरेष्विव। (13)

Like the child bound by the mother's breasts that are overflowing with milk, the 'array of Jeevas that are hit and broken by the moon-rays of the mind' gets bound by the fruits of the desires.

ताः फलावलयः पक्वा भविष्यन्ति मरीचिभिः तेष्वेव वीर्यमागत्य तिष्ठन्त्यप्रासबोधिताः। (60.14)

Those 'circles of fruits (and desires)' (that envelop the Jeevas) become ripe by the 'hot sun-rays namely the power of Brahman-state', which forms their inner essence.

The Jeevas thus become empowered to experience their Vaasanaa-fields, and stay as if asleep in a faint-state (lost in their dream-worlds of life events).

प्रसुप्तवासनाजालजीवतागर्भपञ्जरं अधितिष्ठति बीजश्रीः सुप्तपत्रा यथा वटम्। (15)

Like the unmanifest leaves and fruits staying within the 'fig-tree seed', these Jeevas stay inside the unmanifest state of the Vaasanaas, as if caged inside the womb.

यथा काष्ठे स्थितश्चाग्निर्यथा मृदि घटाः स्थिताः अनेकक्रमयोगेन परागत्य महेश्वरात्। (60.16)

Rising out of the Supreme Lord (Brahmaa) through many processes of formation, they remain like the fire inside the wood, like the pot inside the clay (with countless Vaasanaas ready to rise forth as their experience- fields).

SAATTVIC JEEVAS AND THE RAAJASA-SAATTVIKA JEEVAS

अदृष्टान्यशरीरश्रीः क्रमते यो न चोदति स हि सत्येव जातिः स्यादुदारव्यवहारवान्। (60.17)

तेनैव मोक्षभागी चेज्जन्मना स तु सात्त्विकः।

Not getting bound by the bodies again, and by maintaining extreme dispassion towards the body-identity, he who strives for knowledge only, and stays unaffected by the ups and downs of life, is of a noble nature and qualifies for the Moksha state; and is referred to as 'Saattvic by birth'.

अथैतां योनिमासाद्य कृत्यां जन्मपरम्परां रक्षार्थं प्राप्तजन्मा चेतमोराजससात्त्विकः। (18,19)

The other category is the 'Excellent Raajasa-Saattvika' Jeevas with a slight taint of Tamas. Though capable of cutting off the chain of births and deaths, they are born only for the protection of others (like the divine-descents and Sages of excellent knowledge).

(Though aware of their Brahman state, they voluntarily take on a form to guide others; and bear with the Tamas-state of the body. There is no first or last birth for them.)

पाश्चात्यजन्मना पुंसो राम वक्ष्यामि चाधुना। (60.19)

I will explain the qualities of a person who is in his last birth.

प्राधान्येन यथाऽऽयातः संसारमिति सात्त्विकः स कदाचिन्न कश्चिच्च संभवत्यनघाकृते। (60.20)

He who as arrived here in this Samsaara as the first one (the Creator-state) is made of pure Sattva, and he never takes a birth as such, at anytime as any entity. Hey Rama, you are also of excellent purity.

संभवन्तीह पुरुषा राम राजससात्त्विकाः प्रविचार्य समायाता मन्तव्यं चेह तद्धिया। (60.21)

Rama, only those who are made of both Rajas and Sattva take birth here, and attain the Saattvic state of mind through constant Vichaara churning in their intellects.

प्राधान्येन समायाता ये यदा परमात्मनः दुर्लभाः पुरुषा राम ते महागुणशालिनः। (60.22)

Those who rise from the Brahman-state directly with pure Sattva are endowed with excellent noble qualities; and are rare to find.

ये चान्ये विविधा मूढा मूकास्तामसजातयः तेषां स्थावरतुल्यानां किञ्च राम विचार्यते। (60.23)

The others with various levels of ignorance are foolish and dumb, and belong to the Taamasic category. What is there to talk about these fools who are only equal to the plants (which just exist as inert living things)!

कतिपया गता न भवभावनां नरसुराः प्रकृतक्रमजन्मनि,

अहमिव प्रविचारणयोग्यतामनुगतो ननु राजससात्त्विकः। (60.24)

Even after getting born in excellent positions of humans and Devas in course of time (through meritorious acts), very few have got over the taste for the Samsaara-experiences.

(Pure dispassion rising through Vichaara is very rare to find, as in you.)

Even though I can stay in the state of the self-essence through constant enquiry, I voluntarily remain in the Raajasa-Saatvika category, by maintaining a slight taint of 'Rajas' so as to perform the duties of the 'Preceptor of the Raghu dynasty'.

स्थितस्य ते महापदाविचार्यैवमायता विचारय त्वमञ्जसा तदद्य चेह न द्वयम्। (60.25)

You also are in the highest type of birth.

Yet this ignorant state of great harm (Mahaapat) has arrived (Aayataa), because of not enquiring about the Supreme-state in the right manner. Deliberate on all the truths instructed by me so far, without any further delay now itself. You will directly experience your real essence which is not two or one.