

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FOUR

[INTRODUCTION (4)]

{THE DISCOURSE ENDS FOR THE DAY}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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.

श्री वाल्मिकिरुवाच
Vaalmiki spoke

THE ASSEMBLY HALL WAS MOTIONLESS LIKE A PAINTED PICTURE

कथयत्येवमुद्दामवचने मुनिनायके,

Even as -

the excellent Muni was uttering these profound words;

श्रोतुमेकरसे जाते जने मौनमुपस्थिते,

the people in the assembly were absorbed in the 'single state of absorbing his words of wisdom' and stayed absolutely silent;

शान्तेषु किङ्किणीजालरवेषु स्पन्दनं विना,

the beads in the anklets also stayed without moving and their tinkling sounds were not heard, (for, even the maids were listening so attentively that they had forgotten their duties of attendance);

पञ्जरान्तहारीतशुकेष्वप्यस्तकेलिषु,

the parrots and Haareeta birds in the cages had also stopped their plays and speech-imitations;

सुविस्मृतविलासासु स्थितासु ललनास्वपि,

the pretty maidens had forgotten their charming gestures also (which was their natural character);

चित्रभित्ताविव न्यस्ते समस्ते राजसद्गनि,

all the peoples, animals, and the birds in the palace grounds were like some 'pictures fixed on the canvas'-

मुहूर्तशेषमभवद्विषयं मधुरातपं व्यवहारा रविकरैर्सह तानवमाययुः। (4.04)

the day had only a Muhurta left to end; and the sunlight was pleasant and cool; and all the day-duties tapered down slowly along with the rays of the sun.

ARRIVAL OF THE EVENING ENDED THE DAY

ववुरुत्फुल्लकमलप्रकरामोदमांसलाः वायवो मधुरस्पन्दाः श्रवणार्थमिवागताः। (4.05)

The winds had swollen up with the fragrance of all the lotuses in the lake; and moved slowly and gently (as if by the weight of the lotus-fragrance); and had come there to listen to the discourse as it were.

श्रुतं चिन्तयितुं भानुरिव अहोरचनाभ्रमं तत्याज, एकान्तमगमच्छून्यमस्तगिरेस्तटम्। (4.06)

Bhaanu (Sun) wanted to ponder the truths that had been heard in private as it were; and so he renounced the amazing delusion of the 'creation of the day'; and went off to the deserted slope of the western mountain to stay in solitude.

उत्तस्थुर्मिहिकारम्भसमता वनभूमिषु विज्ञानश्रवणादन्तःशीतलाः शान्तता इव। (4.07)

Mists rose up equally all over the forest lands, as if they had attained equipoise and cool nature by listening to the discourse on knowledge.

बभूवुरल्पसंचारा जना दशसु दिक्ष्वपि सावधानतया श्रोतुमिव संत्यक्तचेष्टिताः। (4.08)

People moved sparsely in all the ten directions, stopping all their works and listening to the discourse with full attention.

छाया दीर्घत्वमाजग्मुर्वासिष्टं वचनक्रममिव श्रोतुमशेषाणां वस्तूनां दीर्घकन्धराः। (4.09)

Shadows of all the objects became elongated, as if wanting to listen to the speech of Vasishtha, with their extended necks.

प्रतीहारः पुरः प्रहो भूत्वाह वसुधाधिपं "देव स्नानद्विजार्चासु कालो व्यतिगतो भृशम्"। (4.10)

The door-keeper stood in a humble posture in front of the king and announced "Deva! It is getting delayed for bathing and the worship of the Brahmins."

ततो वसिष्ठो भगवान्संहत्य मधुरां गिरं

"अद्य तावन्महाराज श्रुतमेतावदस्तु वः, प्रातरन्यद्वदिष्यामि" इत्युक्त्वा मौनवानभूत्।

At that time, Bhagavaan Vasishtha stopped his pleasant discourse and said, “MahaaRaaja, let it be this much only be for today’s listening session. I will continue the topic in the early morning” and remained silent.

इत्याकर्ण्य "एवमस्तु" उक्त्वा भूपतिर्भूतिवृद्धये पुष्पपाद्यार्घसन्मानदक्षिणादानपूजया

सदेवर्षिमुनीन्विप्रान्पूजयामास सादरम्। (4.13)

After hearing his words, the king said “So be it”; and worshipped the Brahmins along with Munis, Devarshis with devotion by offering flowers, Paadya, Argha, gifts, official fee, and charity.

EVERYONE IN THE ASSEMBLY STOOD UP

अथोत्तस्थौ सभा सर्वा सराजमुनिमण्डला

The entire assembly with its circle of kings and Munis stood up,

मण्डलाकीर्णरत्नौघपरिवेषावृतानना

with their faces reflecting the ‘colourful luster of the collections of precious stones spread out in heaps’, all around;

परस्पराङ्गसंघट्टरणत्केयूरकङ्कणा

with the armlets and the bracelets rubbing against each other making tinkling sounds;

हारभाराहृतस्वर्णपट्टाभोरुस्तनान्तरा। (4.15)

and with their ‘bosoms and thighs covered by the silk garments embedded with golden designs’, reflecting the ‘shine of the heavy ornaments’.

EVERYONE RETURNED TO THEIR ABODES

शेखरोत्सङ्गविश्रान्तप्रबुद्धमधुपस्वनैः सघुंघुमशिरोभारा वहद्भिरिव मूर्धजैः

Their hairs were carrying a heavy weight on the head as it were with the ‘humming bees’, ‘which were resting in the flowers adorning their heads and had woken up suddenly when they stood up’;

काञ्चनाभरणोद्योतकनकीकृतदिङ्मुखाः

the ‘faces of the directions’ were made golden by the shine of their golden ornaments;

बुद्धिस्थमुनिवागर्थसंशान्तेन्द्रियवृत्तयः

the subtle meanings of the words uttered by the Muni stayed in their intellects and had subdued all the sense actions;

जगमूर्नभश्चरा व्योम, भूचरा भूमिमण्डलं, चक्रुर्दिनसमाचारं सर्वे ते स्वेषु सद्गसु। (4.18)

and the sky-walkers returned to their skies; the ground-walkers returned to their homes on the ground; and everybody got engaged in their routine duties at their own abodes.

NIGHT-LADY MADE HER APPEARANCE: AND THE CROWD DISAPPEARED AT HER SIGHT

एतस्मिन्नन्तरे श्यामा यामिनी समदृश्यत, जनसङ्गात्विनिर्मुक्ता गृहे बालाङ्गना यथा। (4.19)

Meanwhile the dark-hued Yaaminee (Night-lady) appeared alone without the crowd of people, like a young girl who is left behind in her house.

SUN MOVED OFF TO THE OTHER SIDE OF THE WORLD

देशान्तरं भासयितुं ययौ दिवसनायकः, सर्वत्रालोककर्तृत्वमेव सत्पुरुषव्रतम्। (4.20)

The ‘lord of the day’ went off to light up some other country; the noble always hold on to the discipline of enlightening all everywhere.

SANDHYAA-LADY APPEARED WITH HER STAR-DECORATION

उदभूदभितः सन्ध्या तारानिकरधारिणी उत्फुल्लकिंशुकवना वसन्तश्रीरिवोदिता। (4.21)

Sandhyaa (Evening) rose up all around wearing the hosts of (reddish) stars, like the rise of the beautiful spring with its forests of blossomed Kimshuka flowers.

BIRDS RESTED IN THEIR NESTS

चूतनीपकदम्बाग्रग्रामचैत्यगृहोदरे निलिलियरे खगाश्रितेऽवदाता वृत्तयो यथा। (4.22)

Birds melted off (slept off) inside their nests in the 'Chuta', 'Neepa', 'Kadamba' trees that grew in and around the villages and temples.

WESTERN MOUNTAIN APPEARED LIKE LORD VISHNU ADORNED BY THE YELLOW GARMENT AND THE CROWN

भानोर्भासा भूषितैर्मघलेशैर्किंचित्किंचित्कुंकुमच्छाययेव

पाश्चात्योऽद्रिर्पीतवासाः समेघैस्ताराहारः श्रीयुतः खं समेतः।

The 'western mountain' appeared 'as if covered by the yellow garment ('Pitamabara' as it were)' because of the 'scattered clouds' which were adorned by the 'golden shine of the setting sun', and which was slightly reddish here and there (reflecting Lakshmi's hue as it were).

The mountain wore the clouds on its top along with the garland of stars (like Vishnu's jewel crown). With such a beauty (Shree/Lakshmi), it shone high in the sky.

[It was as if the dark-hued Vishnu who was covered by a yellow garment, and who wore a shining jewel crown on his head, entered along with his spouse Shree the pure hearts of the devotees meditating on him in the evening-time.]

'DARK SHADOWS' APPEARED LIKE 'VAMPIRES' AS THE NIGHT DARKENED

पूजामादाय संध्यायां प्रगतायां यथागतमन्धकाराः समुत्स्थुर्वेताला वपुषा यथा। (4.24)

After accepting the worship, Sandhyaa went off; and immediately the dark shadows rose up everywhere like the vampires from the dead bodies.

CHILL MOIST WINDS BLEW; NIGHT-LOTUSES BLOOMED UP

अवश्यायकणस्पन्दी हेलाविद्युतपल्लवः कोमलः कुमुदाशंसी ववावाशीतलोऽनिलः। (4.25)

The cold soft wind blew, scattering the dew drops, moving among the leaves lightly, desirous of absorbing the fragrance of the Kumuda flowers.

DIRECTIONS LOST THEIR LUSTER

परमान्ध्यमुपाजग्मुर्दिशोऽविस्फुटतारकाः लम्बदीर्घतमःकेशयो विधवा इव योषितः। (4.26)

Directions (having lost the light) attained extremely lengthy darkness with all the stars (Taarakas) scattered all over; and appeared like the widows who had lost their glory, and 'who had attained extremely sorrowful states' with their pupils of the eyes (Taarakas) swollen up, and their lengthy dark hairs hanging down loosely.

MOONLIGHT FLOODED THE WORLD

आययौ भुवनं तेजः क्षीरपूरेण पूरयन्नसायनमयाकारः शशिक्षीरार्णवोपमः। (4.27)

Light arrived at the earth making it a 'world of nectar' with the 'floods of milk' as it were, with the moon acting like a Milk-Ocean.

DARKNESS VANISHED OFF SOMEWHERE

जग्मुस्तिमिरसंघाताः पलाय्य क्वाप्यदृश्यतां श्रुतज्ञानगिरश्चितान्महीपानामिवाजताः। (4.28)

The crowds of dark shadows ran off fast and vanished somewhere, like the delusions from the minds of the kings who had listened to the discourse on knowledge.

THE ABSTRACT TEACHINGS RESTED IN ALL THE MINDS

ऋषयो भूमिपालाश्च मुनयो ब्राह्मणास्तथा चेतसीव विचित्रार्थाः स्वास्पदेषु विशश्रमुः। (4.29)

Rishis, kings, Munis, and Brahmins rested in their respective abodes, like the various instructions of the Sage in the mind.

DARK NIGHT VANISHED; BRIGHT DAWN APPEARED

यमकायोपमा श्यामा ययौ तिमिरमांसला, आययौ मिहिकास्फारा तत्र तेषामुषः शनैः। (4.30)

‘Shyaama (night-lady) who was dark like Yama’, became swollen with darkness and went off; then arrived Ushas (Dawn) swollen with the mist.

STAR-FLOWERS WERE BLOWN OFF BY THE MORNING WIND

अन्तर्धानपुमाजग्मुस्तारा नभसि भासुराः प्रभातपवनेनेव हताः कुसुमवृष्टयः। (4.31)

The shining stars disappeared from the sky, like the ‘showers of falling flowers’ scattered off by the morning wind.

SUN OPENED THE EYES OF ALL, LIKE ‘VIVEKA’ OPENS UP THE KNOWLEDGE-EYES IN ALL

दृश्यतामाजगामार्कः प्रभोन्मीलितलोचनः विवेकवृत्तिर्महतां मनसीव नवोदिता। (4.32)

Sun came in sight, opening the people’s eyes with his light, like the ‘thoughts of Viveka rising in the minds of the noble and opening their eyes to knowledge’.

EASTERN MOUNTAIN APPEARED LIKE LORD VISHNU ADORNED BY THE YELLOW GARMENT AND THE CROWN

भानोर्भासा भूषितैर्मघलेशैर्किंचित्किंचित्कुंकुमच्छाययेव

पूर्वक्षमाभृत्पीतवासाः तमोघ्नैस्ताराहारः श्रीयुतः खं समेतः। (4.33)

The ‘eastern mountain’ appeared ‘as if covered by the yellow garment (‘Pitamabara’ as it were)’ because of the ‘scattered clouds’ which destroyed the darkness and which were adorned by the ‘golden shine of the setting sun’, and which was slightly reddish here and there (reflecting Lakshmi’s hue as it were).

The mountain wore the clouds that on its top along with the garland of stars (like Vishnu’s jewel crown). With such a beauty (Shree/Lakshmi), it shone high in the sky.

[It was as if the dark-hued Vishnu who was covered by a yellow garment, and who wore a shining jewel crown on his head, along with his spouse Shree entered the pure hearts of the devotees meditating on him in the morning-time.]

EVERYONE RE-ASSEMBLED IN THE ASSEMBLY-HALL AT THE ARRIVAL OF THE DAY

सभां पुनरुपाजग्मुर्नभश्चरमहीचराः ह्यस्तनेन कर्मणैव कृतप्रातस्तनक्रमाः। (4.34)

The sky-walkers and the ground-walkers again arrived at the assembly like the actions of the past, after completing the morning duties.

पूर्ववत्संनिवेशेन विवेश सकला सभा बभूवास्पन्दिताकारा वातमुक्तेव पद्मिनी। (4.35)

The entire assembly again entered the same state of motionlessness, like the lotus which was in a windless place.

अथ प्रसङ्गमासाद्य रामो मधुरया गिरा उवाच मुनिशार्दूलं वसिष्ठं वदतां वरम्। (4.36)

Rama then spoke soft and sweet words to Vasishtha, the best of Sage and the best of Orators, referring to the topic on hand.