

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY TWO

[THE POWER OF CHITTA (6)]

{SEVEN CATEGORIES OF JEEVAS}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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CLASSIFICATION OF JEEVA CATEGORIES

INTRODUCTION

Since Jeevas are not particular individuals with fixed name and form; but random Vaasanaa bundles that are produced in the ‘perception process made of delusion’; the Vaasanaa bundles called Jeevas get classified as higher middle and lower.

Imagine the random colours of Vaasanaas to be just three varieties; say white red and black; white is Sattva the good, red is Rajas the dusty, black is Tamas the absence of white or red and is fully dark. Then there are the random mixtures of these three colours also; and these colours keep changing also from white to black or red to white or black to white and so on.

In a huge cauldron of boiling liquid of the perceived, the white, red and black bubbles keep forming and get the name of Jeevas. They keep on rising and disappearing again and again continuously without a break; and keep on changing colours also.

As per the colour they take, the perceived around them is white, reddish or black.

The classification of Jeevas is explained here depending on the colours of bubbles that take on Jeeva-forms.

You are not an individual entity born as Saattvic, Raajasic or Taamasic.

Sattva, Rajas and Tamas are the colours of the Vaasanaas only, and these Vaasanaas make you their perceivers.

You are just a non-existent entity produced by the ‘wants’; like the dream producing the dreaming person.

If wants are destroyed, the bubble will lose all the colours and be one with the colourless liquid of reality.

Such a Jeeva is known as Gunaateeta, one who has transcended the three Gunas.

He sees no good or bad or action; he exists as Brahman state itself.

वसिष्ठोवाच

Vasishta spoke

उत्तमाधममध्यानां पदार्थानामितस्ततः उत्पत्तीनां विभागोऽयं श्रुणु वक्ष्यामि राघव। (94.01)

Raaghava, listen, I will explain to you the production of the ‘Jeeva categories’ divided as the excellent, lowest and middle.

FOURTEEN CATEGORIES OF JEEVAS

[A Jeeva is always bound by three Gunas of Sattva, Rajas and Tamas, one or the other in excess.

Sattva Guna has got more chance of leading up to liberation; Tamas has not much chance of liberation; Rajas can go up to Sattva or fall down to Tamas.

Jeevas are identitless, when they rise from the Brahmaa-mind.

Randomly they get endowed with some predominant Guna, and experience a life as suited to it.

Any Jeeva with any predominant Guna can make that life itself as the last birth, if he develops a Vaasanaa for liberation.

Whatever Guna is in dominance, unless the Vaasanaa for liberation appears in one’s mind, there is no stoppage of births even for many Kalpa-spans.]

[Brahmaa-cauldron is densely filled with bubbles of Jeevas with no gap. Some are white, some are red, and some are black; and they keep moving up and down the cauldron forced by the Vaasanaa-heat.

Understand the nature of the the bubbles that are white (Sattva), red (Rajas) and black (Tamas) in various proportions as explained below; decide what colour-combination is yours as a bubble.

Destroy the blackness in you fully; reduce the redness, minimising the activities; transcend the white by destroying all the Vaasanaas (including the Saattvic ones), and try to remain colourless (in the Turyaa-state).

That is the endless end of the ‘poor bubble’ which never is there!]

(94.01) to (94.19)

(1) IDAM PRATHAMATAA

[If in the previous Kalpa, if some Vaasanaa-heap called a Jeeva has slowly evolves to develop qualities like Shama, etc, and still maintaining the want of heaven etc performs selfless acts of merit, yet without gaining the necessary dispassion and Vichaara-practice, then in the next Kalpa it may seek knowledge and attain liberation in a single birth itself.)

इदं ‘प्रथमतोत्पन्नो’ योऽस्मिन्नेव जन्मनि इदंप्रथमतानाम्नी

शुभाभ्याससमुद्भवा शुभलोकाश्रया सा च शुभकार्यानुबन्धिनी।

This one is the ‘this excellence of first birth’ itself - where in this birth itself which is its first, the Jeeva is born with the previous practice of good qualities (of Shama, Dama etc) (in the previous Kalpa), and has lived in the auspicious worlds (due to some meritorious acts done in the past Kalpa), and is a follower of auspicious actions (because of the past impressions).

(2) GUNA-PEEVAREE (SWOLLEN WITH THE MIXED QUALITIES OF DESIRES AND ALSO THE QUIETNESS)

सा चेद्विचित्रसंसारवासनाव्यवहारिणी भवैः कतिपयैर्मोक्षमित्युक्ता ‘गुणपीवरी’।

The birth which is ‘dense with Gunas (GunaPeevaree) (with Sattva Guna as dominant)’ - is produced by the ‘diminished Vaasanaas for enjoyments’, ‘yet with lack of dispassion’, and leads towards the liberation-state, within a few more births.

(3) SASATTVAA (ENDOWED WITH SATTVA GUNA)

[For others, attaining SattvaGuna dominance itself, takes many births.]

तादृक्फलप्रदानैककार्याकार्यानुमानदा तेन राम ‘ससत्त्वा’ इति प्रोच्यते सा कृतात्मभिः।

The ‘fulfilled ones’ speak of this birth-state of a Jeeva as ‘endowed with Sattva Guna’ - which is achieved after going repeatedly through many good and bad actions with their appropriate results (for many births); and becomes fit for liberation after hundreds of births.

(4) ADHAMA-SATTVAA (LOWEST TYPE OF SATTVA)

अथ चेच्चित्रसंसारवासनाव्यवहारिणी अत्यन्तकलुषा जन्मसहस्रैर्ज्ञानभागिनी

तादृक्फलप्रदानैकधर्माधर्मानुमानदा असौ ‘अधमसत्त्वा’ इति तेन साधुभिरुच्यते।

That birth - where the Jeeva is stuck with various Vaasanaas of the worldly-existence, is tainted much with ignorance (as attachment to objects and people), and gets the knowledge-level after thousands of births doing righteous and unrighteous actions (and experiencing suitable births of many types- good and bad as measured by those actions), is known as ‘Sattva associated with unrighteous acts’ (where the Jeeva, though wanting to rise higher in Sattva, is pulled down by many worldly Vaasanaas again and again).

(5) ATYANTA TAAMASEE (EXTREME TAAMASIC STATE)

सैव संख्यातिगानन्तजन्मवृन्दादनन्तरं संदिग्धमोक्षा यदि, तत्प्रोच्यते ‘अत्यन्ततामसी’।

When even after countless births of varied types, the Jeeva is still in the doubtful state of Moksha, (being averse to seeking knowledge), it is known as the ‘Excessively Taamasic state’.

(6) RAAJASEE (ACTION-BOUND)

अनद्यतनजन्मा तु जातिस्तादृशकरिणी योत्पत्तिर्मध्यमा पुंसो राम

द्वित्रिभवान्तरा तादृक्कार्या तु सा लोके ‘राजसी’ राजसत्तम। (94.09)

Rama! ‘That state of birth of a Jeeva which is not just this present one, but has continued for long from a long past (Anadyatana)’, where a Jeeva is stuck by the results of the past actions only, and is pushed by the Vaasanaas of the past (and goes through many births as animals, insects etc), and yet now has somehow obtained the middle state of human birth (by chance), and still has a doubtful state of Moksha (with no chance of developing SattvaGuna), and takes two to three Creations to change towards the better, then it is known as ‘Raajasee’, hey Rama best of the royal clan.

(7) RAAJASA-SAATTVIKEE

अविप्रकृष्टजन्मापि सोच्यते कृतबुद्धिभिः सा हि तन्मृतिमात्रेण मोक्षयोग्या

मुमुक्षुभिः तादृक्कार्यानुमानेन प्रोक्ता ‘राजससात्त्विकी’।

After many births (pulled and pushed by the Vaasanaas) (and somehow getting dispassion being fed up of the action-bound life), by developing dispassion at the end of the life, with the knowledge-based birth not far, when the Jeeva becomes fit for Moksha after the death, through appropriate conduct suited for that, then it is known as ‘RaajasaSaativiki’; so say ‘those with fulfilled intellects’.

(8) RAAJASA-RAAJASEE

सैव चेदितरैरल्पजन्माभिर्मोक्षभागिनी तत्तादृशी हि सा तज्ज्ञैः प्रोक्ता 'राजसराजसी'।

That Jeeva is known by the 'Knowers of Brahman' as 'RaajasaRaajasee' where one gets liberation after a few births, being born in the higher worlds of Yakshas and Gandharvas (who are slightly above the human level) (by acquiring the knowledge slowly to move towards liberation).

(9) RAAJASA-TAAMASEE

सैव जन्मशतैर्मोक्षभागिनी चेच्चिरैषिणी त्वदुक्ता तादृगारम्भा सद्गी 'राजसतामसी'।

That birth, where the liberation is attained after hundreds of births after a prolonged desire for the liberation, and is endowed with suitable conduct is known as 'RaajasaTaamasee' (where one maintains the desire for Moksha, yet is unable to get out of the Vaasanaa-fields, due to lack of dispassion and discrimination).

(10) ATYANTA TAAMASEE

सैव संदिग्धमोक्षा चेत्सहस्रैरपि जन्मनां तदुक्ता तादृशारम्भा राजसात्यन्ततामसी।

That state of a Jeeva which has a doubtful state of liberation even after thousands of births, where it slips down from the Raajasaa-level downward by getting engaged in appropriate actions is known as 'Excessive Tamas' or 'Atyanta Taamasee'.

(11) TAAMASEE

भुक्तजन्मसहस्रा तु योत्पत्तिर्ब्रह्मणो नृणां चिरमोक्षा हि कथिता 'तामसी' सा महर्षिभिः।

From the time of Creation by Brahmaa, those Jeevas which rise as extremely Taamasic, experience thousands of births of various types, and get freedom, only when the Creation ends after a long time; such a Jeeva is known as 'Taamasee' by the Great Sages.

(12) TAAMASA-SATTVA

तज्जन्मनैव मोक्षस्य भागिनी चेतदुच्यते तज्ज्ञैः 'तामससत्त्वा' इति तादृशारम्भशालिनी।

Even after getting a 'Taamasaa' birth, if one gets qualified to get Moksha in the same birth (like Karkati, Prahlada and others), then the Knowers call it as 'TaamasaSattvaa', with such actions suited to it.

(13) TAMO-RAAJASA

भवैः कतिपयैर्मोक्षभागिनी चेतदुच्यते 'तमोराजसरूपा' इति तादृशैर्गुणबृंहितैः।

If after many creations it befits the attainment of Moksha, then it is called 'TamoRaajasaa', with such qualities in excess.

(14) TAAMASA-TAAMASEE

पूर्वजन्मसहस्राद्या पुरोजन्मशतैरपि मोक्षयोग्या ततः प्रोक्ता तज्ज्ञैः 'तामसतामसी'।

Previously thousands of births, and with hundreds of births ahead, when the Jeeva is fit for liberation, then it is called by the Knowers as 'TaamasaTaamasee'.

EVEN LOWER THAN THAT

पूर्वं तु जन्मलक्षाद्या जन्मलक्षैः पुरोऽपि चेत् सन्दिग्धमोक्षा तदसौ प्रोच्यतेऽत्यन्ततामसी। (94.19)

Previously lakhs of births, and with lakhs of births ahead, and the Moksha is doubtful, then it is known as 'Excessive Tamas' or 'Atyanta Taamasee' (where one is steeped in ignorance so much that there is very little chance of evolving even to Raajasic state).

ALL JEEVAS ARE JUST THE RANDOM OUTCOME OF THE PERCEPTION PROCESS CALLED BRAHMAA

[All the Jeevas exist as the 'ready-to rise experience state' in the Supreme Brahman, without division.

They exist divided as the waves in the Brahmaa-state.

They, randomly getting bound by the three Gunas in various measures, exist as Vaasanaa-fulfilment states only.

They imagine that they are individual Jeevas with particularities, and remain ignorant always.

By chance, if dispassion and discrimination rises in them, they soon climb the ladder of realization, and dissolve off into the Supreme Brahman, never to rise as a bubble again.]

(94.19) to (94.31)

सर्वा एताः समायान्ति ब्रह्मणो भूतजातयः किञ्चित्प्रचलिताभोगात्पयोराशेरिवोर्मयः।

All types of Jeevas (randomly rising as these fourteen types) rise at once from Brahmaa (exist at once as the parts of the totality state of Brahmaa),

like the various types of waves rising from the expansive ocean, which is perturbed just a little.

सर्वा एव विनिष्क्रान्ता ब्रह्मणो जीवराशयः स्वतेजःस्पन्दिताभोगाद्दीपादिव मरीचयः।

All the hosts of Jeevas come out of Brahmaa,

like the countless rays shooting out of the lamp, from its quivering flame.

सर्वा एव समुत्पन्ना ब्रह्मणो भूतपङ्क्तयः स्वमरीचिबलोद्भूता ज्वलिताग्नेः कणा इव।

All the rows of Jeevas are produced from Brahmaa,

like the sparks of the blazing fire, shooting out of its flames.

सर्वा एवोत्थितास्तस्माद्ब्रह्मणो दृश्यदृष्टयः मन्दारमञ्जरीरूपाश्चन्द्रबिम्बादिवांशवः।

All the hosts of Jeevas as the perceivers of the perceived world, rise up from that Brahmaa,

like the clusters of Mandaara flowers; like the rays coming out of the moon-disc.

सर्वा एव समुत्पन्ना ब्रह्मणो दृश्यदृष्टयः यथा विटपिनश्चित्रास्तद्रूपा विटपश्रियः।

All the 'Seers and Seen' are produced from Brahmaa,

like the varieties of beautiful branches of similar nature, growing out of the tree.

सर्वा एव समुत्पन्ना ब्रह्मणो जीवपङ्क्तयः कटकाङ्गदकेयूरयुक्तयः कनकादिव।

All the rows of Jeevas are produced from Brahmaa,

like the bangle, bracelet, armband, and other ornaments from the gold.

सर्वा एवोत्थिता राम ब्रह्मणो जीवराशयः निर्झरादमलोद्योतात्पयसामिव बिन्दवः।

Rama! All the hosts of Jeevas rise from Brahmaa,

like the water drops flying out of the 'clear shining mountain torrent'.

अजस्रैवाखिला राम भूतसन्ततिकल्पनाः आकाशस्य घटस्थालीरन्धाकाशादयो यथा।

All the beings are just the conceptions of the unborn Brahmaa,

like the pitcher-space, pot-space, hole-space etc. from the 'Space'.

(Brahmaa is unborn because he is the very nature of Reality, like the quiver of the ocean.)

सर्वा एवोत्थिता लोककलना ब्रह्मणःपदात् सीकरावर्तलहरीबिन्दवः पयसो यथा।

All the multifarious perceptions have risen from the state of Brahmaa,

like the 'mist of water drops' rising from the waves of the ocean.

सर्वा एवोत्थिता राम ब्रह्मणो दृश्यदृष्टयः मृगतृष्णातरङ्गिण्यो यथा भास्करतेजसः।

All the 'Seers and Seen' have risen from Brahmaa,

like the (unreal) water-waves rising in the mirage-river, by the hot rays of the sun.

सर्वा दृश्यदृशो द्रष्टृत्व्यतिरिक्ता न रूपतः शीतरश्मेरित ज्योत्स्ना स्वालोक इव तेजसः।

'The Seen' and the 'process of seeing' are not different in essence from 'the Seer',

like the moonlight is not different from its cool rays;

like the brightness does not differ from the luster.

[Perception process is the 'Seer seeing the seen'.

You as a Jeeva are seeing the world through your senses and the mind.

The 'Seer seeing the seen' is one single process where each defines the existence of the other.

'Seer' needs the 'seen' to see; 'seen' needs the 'seer' to see.

Both are like the two sides of a coin; you cannot ever separate them both. The 'seeing alone', the pure understanding nature, removed of the 'seer and the seen-divisions' is the Brahman, the Reality state.]

एवमेता हि भूतानां जातयो विविधाश्च याः यस्मादेव समायान्ति तस्मिन्नेव विशन्ति च।

In this manner, the multifarious beings get absorbed into 'That', from which they arose.

[Through the practice of Vichara, when a Jeeva destroys all its Vaasanaas and remains pure in the mind, the knowledge rises up and reveals the unreal nature of the world.

That state alone is termed as Moksha, where one exists as the pure essence of Brahman only.]

काश्चिज्जन्मसहस्रान्ते जातयश्चिरकालिकाः काश्चित्कतिपयातीतजन्मरूपा व्यवस्थिताः। (94.31)

Some categories of Jeevas experience thousands of births for a long span of time;
some categories experience only very few births. (*The time taken depends on the excess or decrease of Vaasanaas.*)

इत्थं जगत्सु विविधेषु विचित्ररूपाः तस्येच्छया भगवतो व्यवहारवत्यः

आयान्ति यान्ति निपतन्ति तथोत्पतन्ति रूपश्रियः कणघटा इव पावकोत्थाः। (94.32)

In this manner, by the will of the Brahmaa, various shapes and forms (of Jeevas) arrive, wander, fall, and jump up, like the sparks from the blazing fire.

अभिन्नौ कर्मकर्तारौ सममेव परात्पदात् स्वयं प्रकटतां यातौ पुष्पामोदौ तरोरिव। (95.01)

The action and the performer of the action are identical.

They both rise from the Supreme, like the fragrance of the blossoms, from a tree.

(*As previously explained, agitation is the mind; mind is the action; action is the man; man is the mind; mind is the agitation.*)

सर्वसंकल्पनामुक्ते जीवा ब्रह्मणि निर्मले स्फुरन्ति वितते व्योम्नि नीलिमेवाज्ञचक्षुषः। (95.02)

The Jeevas appear in the 'taintless Supreme-state that is bereft of any conception', like the blueness filling the sky for the eyes of the ignorant.

(*Seeing blueness is not the actual stupidity; believing blueness to be the colour of space is stupidity.*)

[The Creation-theory comes into existence in the level of the ignorant only, and not in the Reality-state.]

अप्रबुद्धजनाचारो यत्र राघव दृश्यते तत्र ब्रह्मण उत्पन्ना जीवा इत्युक्तयः स्थिताः। (95.03)

Rama! Wherever you see the behaviour of the ignorant (with actions prompted by the Vaasanaas only), (then immediately understand that) there exist something termed as Jeevas (like non-existent ghosts) rising from the Brahmaa (the Totality-state).

संप्रबुद्धजनाचारे वक्तुमेतन्न शोभनं यद्ब्रह्मण इदं जातं न जातं चेति राघव। (95.04)

Raaghava! Wherever the behaviour of the realized is seen, it is improper to say that, 'this Jeeva has risen from Brahman, and this is not'.

[These realized ones are the 'free ones' without Vaasanaas; and exist as the Brahman-state with a pure mind.

They are the persons who have woken up and are moving among the 'dreaming sleeping ones'.

The ignorant who are firmly established in the reality of the world, will never understand the state of the Muktas, who live in their midst. They have no right to comment on these 'ever-liberated ones'.

Similarly, all these instructions will be wasted on a person who still believes in the forms of Gurus and deities and is reluctant to forego of the form-ideas.]

[This question of Rama is getting answered here.

तस्मादियमिति ब्रह्मन्व्यतिरेकार्थपञ्चमी ननु किं विद्धि देवेशादभिन्नं सर्वमित्यपि। (84.18)

Brahman! You are using the word 'from' in the phrase, 'from 'That', 'this' arose', (*from Chit, this Jagat arose*), which belongs to the fifth case denoting differentiation; though you say that everything exists undifferentiated from the Supreme, the Lord of all! (Two things have to be there, if one rose from the other.)]

TO TEACH THE IGNORANT, WORDS ARE INVENTED BASED ON DUALITY

काचिद्वा कलना यावन्न नीता राघव प्रथां उपदेश्योपदेशश्रीस्तावल्लोके न शोभते। (95.05)

As long as the duality (of Brahman state and the Jeevas) is not taken as the common ground (for the teacher and the student), there is no meaning in instructions or discussion on the topics mentioned in the instructions.

(*Unless the teacher descends down to the duality state of the student, no instruction is possible at all.*)

[Reality has no name and form. It has no mind or intellect or senses.

It is just some indescribable state that exists as just the Knowing state.

It rises as any state of perception which produces a Jeeva to experience it.

Actually there is no Brahman and Jeevas as two separate things. However, the teacher has to instruct the student about the 'ignorant Jeevas and the pure state of Brahman', as if they are two separate states.]

अतो भेददृशा दीनामङ्गीकृत्योपदिश्यते ब्रह्मेदमेते जीवा वै वेति वाचामयं क्रमः। (95.06)

Therefore, the duality experienced by the ignorant (student) is accepted as real and the instruction is given. 'This is Brahman' and 'these are the Jeevas' is just an expression used in language.

इति दृष्टो निरासङ्गाद्ब्रह्मणो जायते जगत्तज्जं तदेव तद्देतुगतं दुरवबोधतः। (95.07)

It is observed that the Jagat comes out of the Brahman-state which has no other thing beside itself. The Jagat which comes out of Brahman is Jagat alone. That the Jagat is caused by Brahman is a misconceived idea (and can be mentioned as the cause in that context only) (just to instruct the ignorant student).

मेरुमन्दरसंकाशा बहवो जीवराशयः उत्पत्योत्पत्य संलीनास्तस्मिन्नेव परे पदे। (95.08)

Heaps of Jeevas the size of Meru and Mandara Mountains rise again and again and get absorbed into the Supreme state.

अथानन्ताः स्फुरन्त्येते जायमानाः सहस्रशः नानाककुब्जिकुञ्जेषु पादपेष्विव पल्लवाः। (95.09)

Endless beings get produced in thousands of numbers from the various sky-bowers (of Brahmaandas), like the leaves from the trees.

जीवौघाश्चोद्भविष्यन्ति मधाविव नवाङ्कुराः तत्रैव लयमेष्यन्ति ग्रीष्मे मधुरसा इव। (95.10)

Hosts of Jeevas get produced like the fresh sprouts in the spring, and dissolve off there itself, like the essence of the spring in the summer.

तिष्ठन्त्यजस्रं कालेषु त एवान्ये च भूरिशः जायन्ते च प्रलीयन्ते परस्मिञ्जीवराशयः। (95.11)

Hosts of Jeevas, abundantly, same and different, remain for immeasurable span of time, get born and get absorbed in the Supreme (*repeatedly*).

पुष्पामोदाविवाभिन्नौ पुमान्कर्म च राघव परमेशात्समायाते तत्रैव विशतः शनैः। (95.12)

The embodied one and his action never differ, similar to the flower and its fragrance, O Raaghava! They come out of the Supreme and get absorbed into it again slowly (after the delusion of life in some measure of time-span).

दृष्टमेते जगत्यस्मिन्दैत्योरगनरामराः उद्भवन्त्यभवा भावैः प्रस्फुरन्ति पुनः पुनः। (95.13)

It is observed that in this world, that the Daityas, Naagas, Naras and immortal Devas, though non-existent in the reality, are produced repeatedly because of the Vaasanaas.

हेतुर्विहरणे तेषामात्मविस्मरणादृते न कश्चिल्लक्ष्यते साधो जन्मान्तरफलप्रदः। (95.14)

The only reason for their appearing in the world seems to be none other than 'the forgetting the true essence of the Self', thus forced towards endless births.