

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND TWO
(STORY OF VIPASHCIT-28)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -16]
[IS KARMA THE CAUSE OF THE CALAMITIES OBSERVED IN THE WORLD?]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 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.

व्याध उवाच

The hunter spoke

अनन्तरं मुने ब्रूहि तत्तत्त्वं जागतस्य ते किं वृत्तमुरुवृत्तान्तशतनिर्वाणसंसृतेः।

Hey Muni! Tell me the truth of that world where you experienced all this, when going through such extreme events counting hundreds, in such strange existences.

मुनिरुवाच

The ascetic spoke

ततः शृणु तदा साधो तस्मिन्नस्तद्धृदयौजसि अपूर्वं एव वृत्तान्तः को वृत्तो वृत्तसस्पृह।

Then, listen, 'hey you who show interest in these narratives of mine', what strange things happened when I was in the 'Heart-lustre'.

(The ascetic was in a 'Svapna-world' where he 'woke up' as a Brahmin, after a sleep-session. He started living there, as if he belonged there all along. Happy and contented with a householder's life, he was engaged in his regular routine duties. Time passed with its seasons and years; and sixteen years were over for him in that world, after he woke up there as a Brahmin.)

तथा मम च तत्रस्थविस्मृतात्मचमकृतेः अभ्यवर्तत वै कालो ऋतुसम्बत्सरात्मकः।

When I was living there, having forgotten my own original world, time of the nature of seasons and years, passed for long. I had no wisdom of the Self; and was engaged in the life of a householder.

कलत्ररञ्जितमतेर्मम वर्षाणि षोडश तत्र तानि व्यतीतानि गृहस्थाश्रमतोऽमतेः।

Even as my mind was lost in the joy of my wife's company, established in the 'Grhastha Aashrama' (station of a householder), sixteen years passed off (which might have been just a few minutes, in my original waking state world) for me, who had an immature intellect (that was bereft of AatmaJnaana).

(At that time, a Muni who was a 'matured Knower' arrived there at that village. He stayed in the Brahmin's house as a guest.)

कदाचिच्चाजगामाथ गृहमुगतपा मम मुनिर्मान्यो महाबोधो बुधोऽतिथितया तथा।

सोऽत्र संपूजितस्तुष्टः सुसवान्भुक्तवांस्ततः।

Once, a wise Sage who had performed fierce penance arrived at my house as a guest.

He was much respected; and was of great knowledge.

He was worshipped in a proper manner by me, and was pleased by my devotion.

He rested for a while; and accepted the refreshments that were offered by me.

[World runs on random incidents only; like a crow sits on the tree and a Taala leaf falls immediately. The Brahmin had naturally developed dispassion by observing the ways of the world; and at that time a Sage arrived there to wake him up out of his Svapna.]

इदमङ्ग मया पृष्टो विमृश्य जनताक्रमम्।

Dear Vyaadha! Observing the ways of the people, I asked him this question.

[In any place, good and bad people live together.

If Karma is the cause of one's misfortune in a life, what causes the calamities like famine, drought, earth quake etc, which affect the whole community? Is it a Karma-result attached to all those people together?

Do all their bad Karmas fructify at once to bring about that calamity?'

This is the gist of the question presented by the Brahmin to the Sage.]

भगवन्भूरिबोधोऽसि जानासि जगतो गतीः यस्माददृष्टक्रोधोऽसि सुखे गृह्णासि नो रतिम्।

“Bhagavan! You have great knowledge. You know the ways of the world; since anger is completely absent in you, and you do not have any interest in any pleasure.

सुखदुःखान्युपायान्ति कर्मभिः कर्मशालिनां शुभाशुभैः शरत्काले सस्यानीव फलार्थिनाम्।

For those who perform actions endowed with results, and who are desirous of the fruits of those actions, happiness and sorrows are obtained through the respective Karmas; like the crops at autumn season with good or bad results (after the year long hard work at the field).

सममेवाशुभं कर्म किमिमाः सकलाः प्रजाः कुर्वन्त्यासां यदा यान्ति दोषाः सर्वादयः समम्।

When calamities befall affecting all, is it because they all have done the same type of Karmas?

दुर्भिक्षावग्रहोत्पातं सर्वादि सममेव किं जनजालस्य फलति समाना कस्य दुष्क्रिया।

Why is it that famine and other calamities strike all the people equally at the same time?

Whose wicked act affects them all?"

इत्याकर्ण्य समालोक्य स्मयमान इवोन्मनाः स उवाच वचो वन्द्यमममृतस्यन्दसुन्दरम्।

Hearing this, and looking at me, with his mind absorbed in thinking, and with a slight smile as it were, he spoke words which were worship-worthy and which were beautifully oozing out nectar.

[What is the cause of the sudden calamities, which affect many people at the same time? What can be a cause in the causeless perception?

‘There is no cause for any perception’; so it has been explained already.

Any perception, individual or public, just happens as one of the many experiences that belong to the perceived world.

If you want to have an explanation as such, we can say that the total body of a creation is Viraat; and all the bodies are his body cells; and imbalance in the minds and bodies of his creation bring about the ailments of famine etc.

Actually, all these are just explanations to satisfy a probing mind chasing a cause for each and everything.

Brahman exists as all the ‘perceived’, as all the Jeevas and their perceptions also.

It is the nature of Brahman to shine as all this.

If you believe that wicked Karmas bring about the calamities; then it will happen like that only, in your particular perceived world.

Why suddenly some storm blows and showers stones on some trees only? Is there a cause in their Karmas?

How can it be so?

Every perceived scene is like a picture painted on a canvas.

If the picture depicts a famine or drought scene, the picture will show the people suffering, dying etc.

If the picture depicts a stone-shower crushing some trees, it will depict the same scene perfectly.

The dying people, the crushed trees are all part of the scene. The scene is not painted because of the Karmas of the people or trees. It is just there as a scene.

Chit-expanse alone shines forth as all auspicious and inauspicious scenes in a perfect manner. There is no one else who carries the burden of Karmas as such.

Nothing in the world happens with a cause.]

अन्यमुरिवाच

The other Sage spoke

साधो साधु विविक्तान्तःकरणे यत्तु कारणं सद्वासद्वास्य दृश्यस्य कस्माज्जानासि कथ्यताम्।

Hey Saadhu (Good one)! Saadhu! Good (question)! Tell me! In your analytical mind what is the real or unreal cause of the ‘perceived’; and how do you know it as such?

(You know all this already!)

संस्मरात्मानमखिलं कस्त्वं केह स्थितोऽसि च क्वाहं वा किमिदं दृश्यं किं सारं किंचिदेव च।

Remember yourself completely. Who are you, and where have you ended up?

(Why are you acting like an ignorant ordinary person of the world? Remember that this is just a Svapna!)

(Analyze like this.) 'From where have I arrived? What is this perceived scenario?

What is its essence? Is it something at all?' *(This is not real!)* *(Think!)*

स्वप्नमात्रमिदं भाति किल कस्मान्न वेत्सि भो अहं स्वप्ननरो यत्ते त्वं स्वप्नपुरुषो मम।

This world is shining as a Svapna only! Why don't you understand it so?

I am your dream-character and you are my dream-character.

(I am dreaming of you; and you are dreaming of me!

We both are in a world of inter-mixed dreams!

Chit itself is dreaming as you and me the unreal Jeevas; I, a guest and you a host!)

अनाकारमनाख्येयमनाद्यमपकल्पनं इदं चिन्मात्रकाचस्य काचकच्यं जगत्स्थितम्।

That (which is all this), has no form, no name, no beginning and is not imagined.

(We both are imaginations; but 'that' which understands you and me and our dreams is not an imagination.)

This world stays as just the glitter of the crystal namely the ChinMaatram.

रूपमीदृशमेवास्य चिन्मात्रस्यास्त्यकृत्रिमं सर्वगस्य यदेतद्यद्यत्र वेत्यस्ति तत्र तत्।

This is the form of the ChinMaatram which is everywhere and is its very nature.

Whatever you see it as, it stays as that object.

[So many experiences beyond count stay as understood by the Chit in the form of the 'perceiver and perceived' states. The people that see around you and you yourself are just the 'units of perceiver and perceived'. There are no separate individuals seeing a world as such.

The whole scene in front of you, be it a dissolution, or a festival occasion or an ordinary routine scene of a world, the whole thing- 'you seeing a world' - is ChinMaatram.

It alone stays as all this including you a Jeeva-thing.

Whatever is there as an object of perception, it stays as that as the 'seer in all'.

It alone perceives itself as all the objects.

It is the Knowledge principle which shines as all.

There is no cause for anything; no Karma that belongs to anybody.

Cause and Karma, are all imagined terms.]

सकारणत्वकलनात्सर्वमस्य सकारणं अकारणत्वकलनादस्य सर्वमकारणम्।

Since everything is supposed to have a cause, all the objects are seen as having a cause.

Since everything is actually without a cause, all the objects are without a cause.

[We, who are in this particular world as you and me have the imagination that a Viraat is the total body of all. We stay in his 'Heart-Ojas', as his experiences.

Therefore we can imagine him as a giant body that has all of our minerals as his body minerals. All our thoughts, anxieties, apprehensions, excitements belong to him only, who is the golden-wombed

'HiranyaGarbha'. If there is an imbalance in the total mind, because of the abundance of imbalance in our bodies and minds, then his giant body will be affected by illness. Earths will quake, mountains will burst, his body portions will dry up as droughts and famines, wind in excess will blow as storms, and so on.

That is why Satya Yuga people live in more peace, because of their balanced state of mind and body; whereas in KaliYuga, the destruction and deaths are untimely and abundant. Each mind here is infested with wicked and selfish thoughts; and the entire body of Viraat is ailing in each and every cell acting as a living being.

A random evil thought in any mind can randomly infect other brains and bring about suffering to many!]

आसां प्रजानां त्वस्माकं विराडात्मा स आततः वयं हृदि स्थिता यस्य स चास्मच्चिद्वशादितः।

For people like us, the Viraat (another breathing Jeeva/Praani) is there as a total-body of all, pervading his creation. We stay in his heart-Ojas. He exists as real because of our conception only.

भविष्यत्परोऽन्यासां विराडात्मा स एव च कारणं सुखदुःखानां भावाभावात्मकर्मणाम्।

He will become the Viraat-Jeeva for others also (who live in this world); as a cause of all their pains and pleasures, prosperity, calamities, and good and bad actions.

विराड्धातुविकारेण विषमस्पन्दनादिना तदङ्गावयवस्यास्य जनजालस्य वै समं दुर्भिक्षावग्रहातीतमायाति शममेति वा, यस्माद्विराजो या सत्ता सा सर्गस्यास्य सर्गता।

When the minerals in Viraat's body are imbalanced, and when there is incorrect vibration, and when the people-network acting as his limb parts are affected equally, then the calamities like famine, drought, dissolution etc appear, or subside.

That which is within the Viraat as his essence, that alone is the state of his creation also.

काकतालीयवत्साधो केषुचिद्दुष्टकर्मसु समं पतति दुःखादि पादपेष्वशनिर्यथा।

Hey Saadhu! In a random manner, like the hail-stones suddenly falling on the trees, pains appear in totality for all when there are some random wicked actions (in abundance).

[When wicked minds are in abundance, their thoughts will affect the other parts of Viraat randomly, and some places in that world will face death and destruction.

The world is a totality of all the minds and bodies. Anything, anywhere can affect a far off thing randomly. If you entertain an evil thought and suppress it, it may burst out as a wicked act somewhere in some other country. It is therefore necessary to maintain the extreme purity of each mind, for the good of the world as such in total. Every thought in each mind creates a dent in Viraat's body.

Anyhow, the truth is that there is no Karma, no Viraat, no Jeeva, no world and no ailment! The worlds, in which the Jeevas believe in the existence of Karma etc, will have the Karmas having results.

A Knower stays as Chit alone, without the imagination of any Karma. He is not affected by any scene that rises in front of him that gets defined as good or bad by the ignorant.]

कर्मकल्पनया संवित् स्वकर्मफलभागिनी कर्मकल्पनयोन्मुक्ता न कर्मफलभागिनी।

The Chit experiences the results of actions by the imagination of Karma and its results.

When freed of the imagination of Karma and its results, it does not enjoy any results of any Karma.

या या यत्र यथोदेति कल्पनाल्पाथवाधिका सा सा तत्र तथैवास्ते सहेतुकमहेतुकम्।

Where and all the imagination (of Karma) is there in excess or in lesser quantity, there and all it is there in that way, with (an imagined) cause, yet without a cause in reality.

[You can explain off the calamities or prosperity as belonging to the total good Karmas of people or the bad Karmas of people, as per your limited understanding, since you alone believe that Karma is the cause of all the events of the world.]

(The events in the Svapna-world are causeless, and are random experiences only. You can invent a cause by your narrative capacity, or ignore it as worthless dream-experience. Jaagrat state also rises in the same way. The events appear as if with a cause because of the narrative power of the mind.

Without the narrative power, the events exist unconnected and random only.)

नास्त्येव स्वप्नमये कारणसहकारि कारणादि पुरे, तस्मात्तदनादि शिवं चेतनमजरं परं ब्रह्म।

There do not exist at all, causes like concomitant cause etc in the city made of Svapna though it exists as if with a cause; since there is only the beginningless, auspicious knowledge state of the changeless Para Brahman.

एष स्वप्नभ्रमो नाम भाति कश्चिदकारणं कश्चित्सकारणो भाति शून्यः सदसदात्मकः।

Something that is a delusory state of Svapna (of some perceived-state) shines forth without any cause sometimes, with cause sometimes (as per the narrative capacity of the mind).

It is just sheer emptiness of the nature of real and unreal (in whatever way it is imagined as).

काकतालीयवद्भान्ति स्वप्नाः सकलसंविदः ताभ्यस्तुल्योपलम्भत्वान्नान्यज्जगदिदं ततम्।

From the all-perceiving Chit, the Svapnas (of all the Jeevas) shine forth randomly. The same explanation holds good for the experiences of Jaagrat state also. There is nothing that spreads out as the Jagat.

(You alone have the capacity to invent a cause and make it so.)

सकारणतया रूढमिह यत्तत्सकारणं अकारणतया रूढमिह यत्तदकारणम्।

Whatever is prevailing as having a cause here, has a cause.

Whatever is prevailing as not having a cause here, has no cause.

(It depends on the mind-content of the totality of Jeevas. Any theory proves right to that world of Jeevas only, who believe it to be so.)

(The potential state exists as all the probable states at once, as its very nature, like the rock existing as all the imaginable statues at once, though itself not becoming any statue.)

कार्यकारणमयक्रमोदितं स्वप्न एष चित्तिभानमात्रकं जाग्रदाख्यमहतः स्वभावकं तेन शान्तमखिलं परं विदुः।

This Svapna which has risen like a system having cause and effect, is just the shine of Chiti (Chit).

It is the nature of the gross world seen in the Jaagrat also.

The Knowers know everything as just the tranquil state of the Supreme.

[You can analyze each and every object and person and try to find out where it rose up from.

You will understand then, that each thing is a knowledge-shine of the Chit alone that is in you, as the understanding principle.

You see the Aakaasha as the Aakaasha and the water as water.

Your 'understanding nature' alone rises as the 'understood objects'.

The world in front of you is your knowledge shine.

Since it is clouded by ignorance, your world is filled Karmas and causes.

What you believe as, shines as all the events that are bound by Karmas.

Your mind-content alone shines as a world outside of you.

Your own understanding power, Chit is the true cause of all; since it alone shines as all.]

WHAT CAN EXIST OUTSIDE OF YOUR UNDERSTANDING NATURE?

[HAVE YOU ASKED THESE QUESTIONS AND WONDERED ABOUT ALL THESE FACTORS EVER?]

सत्यकारणका भावाः के ते शृणु महामते।

Hey intelligent one! Listen! What are the objects that have the reality of Chit as their cause?

कारणं हि स्वभावानां किमिहाकाशकारणम्।

What is the cause of the innate qualities of objects? *(What creates the differentiating qualities in objects?)*

What is the cause of the Aakaasha here? *(Why the space exists as the container of all the objects?)*

पृथ्व्यादेर्घनपिण्डत्वसर्गादेः किं च कारणम्।

What is the cause of the Creation where the earth stays as a solid mass?

(Why the world is seen by us all as a solid structure? Who made it?)

किं कारणमविद्यायाः कारणं किं स्वयंभुवः।

What is the cause of this Avidyaa? *(Why are we deluded?)* What is the cause of the Self-born?

(If Viraat is the total structure of a creation, then who made Viraat?)

सर्गादौ कारणं किं स्याद्वायूनां तेजसां च किम्।

What is the cause of the perceived worlds?

(Why do we see what we see? Why are we bound to these limited identities of form and name?)

किमपां वेदनामात्ररूपाणां गगनात्मकम्।

What causes the wind to blow and the fire to burn? *(Why the natural factors are like this?)*

What is the cause of water? *(What makes the liquidity in the so-called water?)*

What is the cause of sense perceptions of the nature of emptiness?

(Why do we see objects in the emptiness through the senses?)

पिण्डग्रहे देहलाभे मृतानां किं च कारणम्।

What is the cause of the solid bodies obtained by the dead? *(If the dead continue to live (as mentioned in Mandapa Aakhyaana), how do new bodies get obtained by the next Jeeva-beings?)*

[The answer that reveals through Vichaara, leads to your own understanding essence as the cause of all!]

एवमेव प्रवर्तन्ते सर्गाः प्रथमतोऽखिलाः। एवमेव प्रवर्तन्ते जगत्यावलयन्ति च चक्रकाणीव नभसि

चिरसंपेक्षणादृशा।

In this manner only, (as a long-rooted delusion-state), all the creations proceed from the first one. In this manner only, the worlds proceed and envelop all over, like the rotating wheels (imagined) in the sky get stuck to the long-habituated sight.

(World-reality is like an infection that is stuck to the vision, and one never knows what it is to be without that infection.)

[I, in my Svapna-world have some beliefs and theories about the world; and you in your Svapna world may have your own theories about the world. When we meet each other, we exchange our thoughts; and our thoughts get exchanged to many others whom we meet.

The world that belongs to all of us gets filled with all our thoughts and theories and beliefs. We get into deeper states of beliefs and theories. The world seems to obey the rules we believe in. We feel happy that we are right.

We do not understand that the world-structure we see is what our minds believe in.

Like the wheels stuck to one place; or frogs stuck to one tiny dark hole, we live happy and content in our world of deities, Karmas, rebirths, miracle-yogis and non-rational theories. The irony is that we can never get out of the dark holes, because our ignorant worlds run only by the rules we have invented; and we start believing in them as true.

Who can rescue us caught in our own belief-webs made by our own minds?

The ascetic who was living as a Brahmin in some Svapna world was happy and contented; everything was so real and stable; he would have continued to live there till death; would have dreamt more and more Svapna-worlds one after the other, as various identities for ever, without ever waking up.

His original body might have perished and withered off into dust!

He will never have even a waking world proper to wake up.

This we have seen in the story of Aeindavas, where the ten sons of Brahmin Indu contemplate upon the identity of Brahmaa, and then live forever as Brahmaas in their mind-worlds. Their original bodies die and wither away. The same thing happens to Ushanas when he starts entering the Svapna world of Indra's heaven. His original body becomes a dead mass of bones and dust, which comes to life through Kaala's help.

If Knowledge does not touch us with a magic wand, our wheels of ignorant worlds will never stop their rotation. The Brahmin in this story was fortunate enough to meet a Knower in his Svapna world; and so woke up to his true essence.

Otherwise...? The dreams will never end at all!

The wheels keep rotating in the empty sky creating varied forms of perceptions.

Vipashcit was stuck to four rotating wheels by his stupidity.

Even the Vyaadha, who has been instructed so well by the ascetic, gets stuck in another giant rotating wheel!

You also, who are seeing a world around you with fixed rules of your own beliefs and theories are actually a rotating wheel, habituated to see the same world again and again.

What should you do to escape?

You must stop believing in everything; remain motionless as just the 'understanding essence' which just is aware of all.

Do not react with a mind at all. Do not accept or discard anything.

Just be; just be conscious; just remain as awareness; as the sun of knowledge.

The wheel will vanish and the emptiness will reveal itself as the true 'I'!]

एवमेव प्रवृत्तेन सर्गेण ब्रह्मरूपिणा पश्चात्स्वस्यैव रूपस्य संज्ञाः पृथ्व्यादिकाः कृताः।

The Sarga (creation) is of the form of Brahman alone and proceeds like this.

All the terms like Prthvee etc are the names invented for itself (Chit) later on, (by the deluded mind-structure of Viraat, as a totality of all minds).

वातस्पन्दवदाभान्ति सर्गाः पूर्वं चिदम्बरे स्वयमेव च कुर्वन्ति देहकारणकल्पनाः।

The worlds shine in the Chit-expanse like the movement seen in the wind (as its natural state).

They themselves produce the imaginations of the causes for the bodies.

[Minds discover the causes, and these causes exist for those minds alone which discover them.

The higher intellects (those with sharp scrutiny and analyzing capacity) (like the physicists) create the rules for their created world; and it stays in that manner only for all the others of the lower intellects.

When any law is discovered newly by any rational person, that stays as the controlling factor of that Creation. This fact is observed in the evolved state of the earth planet here.]

यद्यथा कल्प्यते धत्ते तत्तथा नियतिर्वपुः कल्पितायाश्चितेर्यस्मादेवमेतन्निजं वपुः।

In whatever way it is imagined, the Niyati makes it appear in that way only.

Since it is made of Chit alone, the world is the natural form of Chit alone.

[The world stays as per the rules and regularities that are conceived by the total mind-structure of Viraat.

Viraat is not an individual; but just the total body and mind-content of one group of minds which believe in some common rules of perceptions.

In the same earth, many Viraats can exist as total structures of some particular groups of minds; for example, as the religious groups, the fanatic groups, the scientific groups; the Moksha-seeking groups; the theist groups; the atheist groups; and so on.

Physically all may have one Viraat; mentally they will have many Viraats.

So who is where? Where is a single solid world? Nowhere!]

यद्यद्भानात्मकं रूपं प्रथमं चेतितं चित्ता स्वतोऽहमेव चित्त्येव तदद्यापि तथा स्थितम्।

Whatever object was known by the Chit, as having particular qualities at first, as the 'I', that stays like that even now.

[In the one mind-Viraat, what the first dominant thought was there as the 'perceived', that alone is what is seen by others now.

Who was that first mind? You can trace the path back to Aakaashaja mentioned in the beginning of the text. He (Chit-state) alone manifests as the Brahmaas of many creations.

Each Brahmaa is a Viraat who is the total structure of all within him.

What this Brahmaa conceived, that alone becomes the 'perceived' for the beings within his creation.

Can other worlds exist with different perceptions?

Why not? Who can put a limit to the limitless Chit?]

पुनरन्येन यत्नेन तदुत्कृष्टेन सैव चित्शक्ता तदन्यथाकर्तुं यत्नेने महता पुनः।

Whatever effort was used to make it appear like that, the same effort is needed by the same Chit, to make it otherwise.

[To come out of his mind and mind-structure, what should you do?

'Just go back the way you came here'- said Ramana!

Analyze the cause of all that is there. Destroy all your beliefs that you are habituated to.

Just reduce all the objects to just the 'knowledge brought about by senses' only.

Remain only as the 'understanding essence' which receives sense information.

Remain as the awareness only, at all situations.

Do not even shake a little in your mind. Do not let reason to be overpowered by irrational beliefs.

Do not make an effort as much as crushing a jasmine petal even.

Just 'be'; be rocklike as your true essence. That is all!

The world shines as Knowledge alone; as your own essence.

From the blazing flames of poisonous fumes, it turns into cool showers of nectar.

In any perception, wherever you are, in whichever life-situation you are in, whatever name and form you are stuck with, you will feel the silent bliss of pure awareness at all times. That is Moksha.]

कल्प्यते कारणं यत्र तत्र कारणसारता न कल्प्यते विदा यत्र कारणं तदकारणम्।

Wherever the cause has been conceived, that stays along with the cause.

That which has been conceived by the Chit as without a cause, that stays without a cause.

वात्यावर्तवदाभातमिदं प्रथममाततं असदेव यथा भातं तथैवाद्यापि संस्थितम्।

This (world-phenomenon) has spread out at first like the patterns in the water by the wind (and is on the increase). It shines as unreal only; and stays like that only, even now.

संभूय केचन शुभाशुभमात्मकर्म कुर्वन्ति तस्य सदृशं फलमाप्नुवन्ति।

संप्राप्नुवन्ति च शिलाशनिवच्च केचिद्दुःखं त्वकारणमेव सहस्रसंख्याः।

Jeevas who appear here, do some auspicious and inauspicious actions; and obtain the fruits accordingly (as per their beliefs). Thousands suffer for no reason at all, like a sudden shower of stone falling from the sky, (since they all are parts of the Viraat-body.)

(Imbalance in their bodies and minds creates the imbalance in the total structure of existence.)