

॥ योग वासिष्ठ ॥

Yoga Vāsiṣṭha 1.1.1-3

A grammatical analysis of the opening verses of the first part of the Yoga Vāsiṣṭha, entitled 'Vairāgyaparakaraṇa' (Section on Dispassion). The complete text has six prakaraṇas, 32,000 verses in total. These first three verses serve as an invocation for the whole work.

यतः सर्वाणि भूतानि प्रतिभान्ति स्थितानि च ।

yataḥ sarvāṇi bhūtāni pratibhānti sthitāni ca
from which all beings become manifest and are existing

यत्रैवोपशमं यान्ति तस्मै सत्यात्मने नमः ॥१॥

yatraivopaśamaṃ yānti tasmai satyātmane namaḥ
where alone to dissolution they go for the sake of one whose nature is truth a bow

Swami Venkatesananda

Salutations to that reality in which all the elements, and all the animate and inanimate beings shine as if they have an independent existence, and in which they exist for a time and into which they merge.

Vihari-Lala Mitra

Hail The Eternal. Om, salutation to the self-same Reality, from whom all beings proceed, by whom they are manifest, upon whom they depend, and in whom they become extinct.

यतः yataḥ 841/2 IND.
from which, for which reason

सर्वाणि sarvāṇi N. NOM. PL.
all

सर्व 1184/3
√सृ 1244/3 to run, flow, speed, glide; DhP. in
गति 347/3 going, moving, motion in general

भूतानि bhūtāni N. NOM. PL.
beings

भूत 761/3
√भू 760/1 to be; DhP. in सत्ता 1134/3 being,
becoming

प्रतिभान्ति pratibhānti 3RD PL. PRES.
they shine upon, come into sight, become
clear or manifest

प्रतिभा 668/2
प्रति towards, near to, against + √भा 750/3
to shine, appear as, manifest; DhP. in दीप्ति
481/3 shining

स्थितानि sthitāni N. NOM. PL.
standing, staying, living, existing

स्थित 1264/1
√स्था 1262/2 to stand; DhP. in गति-निवृत्ति
347/3, 560/2 cessation of going

2. च ca 380/1 IND.
and, both, as well

यत्र yatra 841/2 IND.
in which, where

एव eva 232/2 IND.
just so, indeed, truly, only, alone

उपशमम् upaśamam M. ACC. SG.
becoming quiet, cessation, dissolution,
extinction

उपशम 207/3
उप towards, near to, with, under, down + √शम्
1053/3 to toil at, become tired; come to an end;
rest, be quiet or calm; destroy; DhP. in उपशमन
207/3 becoming extinct, ceasing; calming,
appeasing

यान्ति yānti 3RD PL. PRES.
they go, advance, enter, reach

√या 849/1 to go; DhP. in प्रापण 707/2 occurrence;
advancement; conveying

तस्मै tasmai M. DAT. SG.
for the sake of one

तद् 434/1
√तन् 435/1 to extend, spread; shine; reach to;
DhP. in विस्तार 1001/3 stretching, spreading,
expansion

सत्यात्मने satyātmane M. DAT. SG. BV
whose nature is truth

सत्यात्मन् 1136/3
सत्य 1135/3 true, real
√अस् 117/1 to be, exist; DhP. भुवि in being
आत्मन् 135/1 soul, principle of life, Self, nature
√अत् 12/1 to go constantly; obtain; DhP. in
सातत्य-गमन 1200/1, 348/1 uninterrupted going,
pervading

नमः namaḥ N. NOM. SG.
bow, reverential salutation

नमस् 528/1
√नम् 528/1 to bend or bow, subject or submit
one's self; DhP. in प्रह्वत्व शब्द च 701/3, 1052/2
bowing and sounding

ज्ञाता ज्ञानं तथा ज्ञेयं द्रष्टा दर्शनदृश्यभूः ।

jñātā jñānam tathā jñeyam draṣṭā darśanadr̥śyabhūḥ
knower knowledge thus known seer seeing seen existing

कर्ता हेतुः क्रिया यस्मात्तस्मै ज्ञप्त्यात्मने नमः ॥२॥

kartā hetuḥ kriyā yasmāttasmai jñaptiyātmane namaḥ
doer cause deed from for the whose nature is a bow
which sake of intelligence one

Swami Venkatesananda

Salutations to that consciousness which is the source of the apparently distinct threefold divisions of: knower, knowledge and known: seer, sight and seen; doer, doing and deed.

Vihari-Lala Mitra

He is the knower, the knowledge and all that is to be known. He is the seer, the (act of) seeing, and all that is to be seen. He is the actor, the cause and the effect: therefore salutation to Him (who is all) knowledge himself.

ज्ञाता *jñātā* M. NOM. SG.

knower

जातृ 426/1

√ज्ञा 425/2 to know; DhP. in अवबोधन 101/2
knowing

ज्ञानं *jñānam* N. NOM. SG.

knowing, knowledge

ज्ञान 426/1

√ज्ञा 425/2 to know; DhP. in अवबोधन 101/2
knowing

तथा *tathā* 433/3 IND.

in that manner, so, thus

ज्ञेयं *jñeyam* N. NOM. SG.

to be known

ज्ञेय 426/2

√ज्ञा 425/2 to know; DhP. in अवबोधन 101/2
knowing

द्रष्टा *draṣṭā* M. NOM. SG.

one who sees, seer

द्रष्टृ 501/2

√दृश् 491/1 to see, look at, notice, examine;
DhP. in प्रेक्षण 712/2 viewing, looking at or on

दर्शनदृश्यभूः *darśana-dr̥śya-bhūḥ*

M. NOM. SG. TP.

seeing-seen-existing

दर्शन *darśana* 470/3 seeing, perception

दृश्य *dr̥śya* 491/3 any visible object

√दृश् 491/1 to see, look at, notice, examine;
DhP. in प्रेक्षण 712/2 viewing, looking at or on

भूः 760/3 becoming, existing

√भू 760/1 to become, be, arise, exist, abide;
DhP. in सत्ता 1134/3 existence, being

कर्ता *kartā* M. NOM. SG.

doer, maker, agent

कर्तृ 257/3

1. √कृ 300/3 to do, make, perform, cause;
DhP. in करण 254/1 doing, making, effecting,
causing

हेतुः *hetuḥ* 1303/3 M. NOM. SG.

impulse, motive, cause, reason for

√हि 1297/2

to send forth, set in motion, impel;
DhP. in गति 347/3 going, moving, motion in
general OR in 1. वृद्धि 1011/1 growth, increase

क्रिया *kriyā* 320/3 F. NOM. SG.

deed, action, performance

1. √कृ 300/3

to do, make, perform, cause; DhP. in

करण 254/1 doing, making, effecting, causing

यस्मात् *yasmāt* 849/1 IND.

from which, since, because

तस्मै *tasmai* M. DAT. SG.

for the sake of one

तद् 434/1

√तन् 435/1 to extend, spread, shine, reach to;
DhP. in विस्तार 1001/3 stretching, spreading,
expansion

ज्ञप्त्यात्मने *jñapti-ātmane* M. DAT. SG. BV.

whose nature is intelligence

ज्ञप्ति 425/3

(buddhi) intellect, understanding,
apprehension
√ज्ञा 425/2 to know; DhP. in अवबोधन 101/2
knowing

आत्मन् 135/1 soul, principle of life, Self, nature

√अत् 12/1 to go constantly; obtain; DhP. in

सातत्य-गमन 1200/1, 348/1 uninterrupted going,
pervading

नमः *namah* N. NOM. SG.

bow, reverential salutation

नमस् 528/1

√नम् 528/1 to bend or bow, subject or submit
one's self; DhP. in प्रह्वत् शब्द च 701/3, 1052/2
bowing and sounding

स्फुरन्ति सीकरा यस्मादानन्दस्याम्बरे ऽ वनौ ।

sphuranti sīkarā yasmādānandasyāmbare 'vanau
springs spray from of bliss in the on the earth
which atmosphere

सर्वेषां जीवनं तस्मै ब्रह्मानन्दात्मने नमः ॥३॥

sarveṣāṃ jīvanam tasmai brahmānandātmane namaḥ
of all the life for the whose nature is a bow
sake of bliss absolute one

Swami Venkatesananda

Salutations to that bliss absolute (the ocean of bliss) which is the life of all beings, whose happiness and unfoldment is derived from the shower of spray from that ocean of bliss.

Vihari-Lala Mitra

Salutation to Him (who is) supreme bliss itself, from whom flow the dews of delight (as water springs from a fountain) both in heaven and earth, and who is the life of all.

स्फुरन्ति *sphuranti* 3RD PL. PRES.
they spring, shine

√स्फुर् 1270/3 to spring; to tremble, palpitate; to shine, be brilliant, glitter, gleam; to burst out plainly or visibly, be evident or manifest; DhP. in स्फुरण 1271/1 the act of trembling, vibration, flashing, glittering

सीकराः *sīkarāḥ* M. NOM. PL.
fine or drizzling rain, spray, mist

see शीकर 1077/2
√शीक् 1077/1 to rain in fine drops, sprinkle, drizzle; DhP. in सेचन 1246/1 in sprinkling, pouring out, emitting

यस्मात् *yasmāt* 1/849 IND.
from which, since, because

आनन्दस्य *ānandasya* N. GEN. SG.
of bliss, pure happiness

आनन्द 139/3
4. आ 126/1 near to, towards; some commentaries occasionally give to ā the meaning samantāt 'all through, completely'.
+ नन्द 526/3 joy, delight, happiness
√नन्द 526/2 to rejoice, delight, to be pleased or satisfied with; DhP. in समृद्धि 1171/2 great prosperity or success, growth, increase, thriving, abundance, wealth

अम्बरे *ambare* N. LOC. SG.
in the circumference; neighbourhood; sky, atmosphere, ether; garment

अम्बर 83/2
√अम्ब् 83/2 to go, to sound; DhP. in गति 347/3 going, moving, motion in general OR शब्द 1052/2 in sounding, voicing

अवनौ *avanau* N. LOC. SG.
on the course, stream, river, earth, soil, ground

अवनि 100/2
अव् 96/1 to drive, impel, animate; to promote, favour; to satisfy, refresh; to offer; to lead or bring to; to be pleased with, like, accept favourably (as sacrifices, prayers, hymns); to guard, protect, govern. DhP. in रक्षण 859/3, protecting, गति 347/3 going, कान्ति 270/3 being beautiful or brilliant, in desiring etc...

सर्वेषाम् *sarveṣām* N. GEN. PL.
of all

सर्व 1184/3
√सृ 1244/3 to run, flow, speed, glide, move, go; DhP. in गति 347/3 going, moving, motion in general

जीवनम् *jīvanam* N. NOM. SG.
life, means of living, enlivening

जीवन 423/2
√जीव् 422/2 to live, be or remain alive; DhP. in प्राणधारण 705/2 in supporting, maintaining or prolonging life

तस्मै *tasmai* M. DAT. SG.
for the sake of one

तद् 434/1
√तन् 435/1 to extend, spread, shine, reach to; DhP. in विस्तार 1001/3 stretching, spreading, expansion

ब्रह्मानन्दात्मने *brahma-ānanda-ātmane* M. DAT. SG. BV.
whose nature is bliss absolute

ब्रह्मानन्द 740/3 'joy in Brahman'; the rapture of absorption into the one self-existent Spirit
ब्रह्म 738/1 in a samāsa for brahman, growth, expansion, evolution; the one universal Soul, the Self-existent, the Absolute (n.)
ब्रह्मन् 737/3
2. √बृह् 735/3 to be thick, grow great or strong, increase, expand, promote; DhP. in 2. वृद्धि 1011/1 growing, increasing, swelling
आनन्द ānanda (see above)
आत्मन् 135/1 soul, principle of life, Self, nature
√अत् 12/1 to go constantly; obtain; DhP. in सातत्य-गमन 1200/1, 348/1 uninterrupted going, pervading

नमः *namaḥ* N. NOM. SG.
bow, reverential salutation

नमस् 528/1
√नम् 528/1 to bend or bow, subject or submit one's self; DhP. प्रहृत्वे शब्दे च in bowing and sounding

Glossary

Abbreviations

ABL.	ablative case
ACC.	accusative case
BV.	bahuvrīhi compound; a relative or adjective compound in which the last member loses its character of a substantive and together with the first member serves to qualify a noun.
DAT.	dative case
DhP.	Dhātupāṭha
F.	feminine
FR.	from
GEN.	genitive case
IND.	indeclinable
INSTR.	instrumental case
KD.	karmadhāraya compound; compound where the two parts are in adjectival or appositional agreement.
LOC.	locative case
M.	masculine
N.	neuter
NOM.	nominative case
PL.	plural
PRES.	present tense
SG.	singular
TP.	tatpuruṣa compound; compound in which the two or more parts have case values in relation to each other.
√	root form of word, or dhātu
1st	first person
3rd	third person

Sanskrit grammatical terms

Prathama puruṣa प्रथम पुरुष

The form of a verb indicating 'he, she, it or they'.

Upasarga उपसर्ग

A prefix to a word, giving it a particular direction or emphasis.

Avyaya अव्यय

A word whose form does not change.

Pratyaya प्रत्यय

An affix such as a word ending (vibhakti pratyaya)

Vibhakti विभक्ति

An ending on a noun नाम or on a verb क्रिया

Samāsa समास

A compound comprising two or more words

Nānavibhakti pratyaya नामविभक्ति प्रत्यय

A noun ending (nānavibhakti pratyaya) indicates the role that a nāma plays in relation to the action in the sentence. The 6th vibhakti is an exception: it expresses a relationship between two nāmas.

1st vibhakti

The existence of something; or the agent of the action (the 'doer', the subject). In the passive sense 'agent' is expressed in 3rd vibhakti.

2nd vibhakti

That which is most immediately aimed at or affected by the action (the object). In the passive sense this is expressed in 1st vibhakti.

3rd vibhakti

The instrument by which the action is most effectively accomplished.

4th vibhakti

That to which the action is dedicated or offered.

5th vibhakti

That from which the action originates or arises.

6th vibhakti

A relationship or association between two nāmas, eg. the leaves of the tree.

7th vibhakti

The time or place in which the action takes place.