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The scientific principles articulated in the yog vasistha

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Abstract

Aim: To know and understand scientific references from Yog Vasishtha

Objective: To search various aspects and references of known spiritual text like Yog Vasishtha. To expose important information and give motivation for new researchers in the field of Yoga and Science as well.

Introduction: The yoga vasistha, an important text within sanatan philosophy, offers profound insights that align with contemporary scientific perspectives. The concept of the mind as the architect of reality posits that reality is fundamentally constructed by the mind, shaped by our thoughts and emotions. This notion finds resonance in modern scientific discourse, particularly in quantum mechanics, which illustrates the observer effect, indicating that consciousness can influence outcomes, thereby reinforcing the idea that awareness plays a crucial role in shaping reality.

Discussion: Ongoing research continues to explore these areas, and it is conceivable that future theories may be substantiated through experimental validation. Notably, some of these concepts can be found in the ancient text yoga vasishtha.

Physics: Utpatti prakarana encompasses dialogues regarding the essential characteristics of space (akasha) and its attributes. It includes references to atomic theory, which describes matter as being made up of tiny particles. Additionally, it presents ideas akin to wave-particle duality in the context of consciousness and matter. Furthermore, it explores mathematical notions of infinity and recursive patterns in the process of creation.

Keywords: Yoga vasistha, consciousness, quantum mechanics, observer effect, mind and reality, akasha, atomic theory, wave-particle duality, infinity, recursion, spiritual science, sanatan philosophy

Introduction

उपलभ्य उपनिषद् ४४.३४
यमेवैतदथवा त एव सम्भवात्।
आकाशे परमाण्वादेरणुकेः अपि च ॥

उपनिषद् ४४.३५
जीवाण्युक्तमेदं जगदेव निजं वपुः।
अग्निरौद्रं यथा वेत्ति निजभावं प्रबोधितम् ॥

The nature of this world cannot simultaneously embody truth and falsehood, as a singular entity cannot possess contradictory characteristics. Considering the three opposing facets of Brahman, it is conceivable that this world may indeed represent Brahman in a state devoid of opposition. Regardless of the bacterium's position—whether in the sky, at the core of an atom, or within the innermost structure of a molecule—this world is aware of its own corporeal existence.

In a similar manner to how the nature of worship manifests an outpouring from the essence of its emotional state—an outpouring that arises from the act of worship—the untainted conscious soul recognizes this reality as inherently existent. Just as the tridents spin within the dwelling at dawn, these cosmic tridents also rotate in the heavens. As there exists both vibration and joy in the atmosphere, alongside the vastness of the sky, so too does Brahman pervade the universe, devoid of physical substance.

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ती० ३.१२
परमाणाविदं भाति जगत् सर्वनायिकम्।
देहकायादि निर्यातं मायातत्त्वात्मकम् ॥

ती० ३.१३
परमाणुः प्रविस्तारो व्याप्तो गगनेव च।
भाति भासुरताकारो तत्रैव गिरिरङ्गणम् ॥

ती० ३.२०
सूर्यातपं नृणां संस्तातुं सहस्रशतोऽणवः।
उत्पन्ने चिदनादौ ते प्रख्याताः परमाणवः ॥

ती० ३.२१
यथाऽणवो वहन्त्येके दीप्तीभिः स्फुरदंशुकम्।
तथा वहन्ति चिन्मात्रा प्रख्याताः परमाणवः ॥

The inherent quality of the world is characterized by disorder. Consequently, the essence of existence does not manifest in the conventional form of the world but rather in the form of Brahman, which in turn gives rise to the chaotic nature of the world—referred to as "dishakaal," among other terms. The three realms, comprising elements such as forests, clouds, and the sky, along with the structures of place, time, action, matter, day, and night, are fundamentally composed of atoms. The original atom encompasses another extended atom, which mirrors the original atom and contains an identical realm filled with jungles, clouds, the sky, and luminous mountains. This is merely an illusion; it is not reality.

नराः सुररूपिदेवानां गणाः संहत्य भूरिदाः।
उत्पन्ने विश्वशक्त्येते कदाचित् पृथक् पृथक् ॥
मुमुक्षुः ३.२४

In second example, there is reference of an evolution theory. Vyasa and Valmiki, akin to their predecessors yet distinct in their contributions, will be discussed next. This characterization can similarly be applied to other sages such as Bhṛigu, Angira, and Pulastya, who also share similarities with their predecessors while maintaining their unique identities. Throughout time, humans, demigods, and deities have been repeatedly created and differentiated. These individuals were once granted a specific form, and they continue to embody that essence in the present; furthermore, they will eventually be reborn in forms that differ from their current physical existence.

श्रीवसिष्ठ उवाच —
परमाणवः कणाः सूक्ष्मा यत्र जगत्समीरितम्।
उद्भवन्ति यथाकालं येन संहत्य लीयते ॥
मुमुक्षुः ३.४

Bhagwan Vasistha, in response to Shriramchandra's inquiry, emphasized that without an understanding of Avidyajnyata—specifically, the essence of Avidya and its observer, the eternal and all-powerful consciousness—one cannot genuinely hold the belief in Jivanmukti. Therefore, it is essential to first establish this understanding before addressing his question. Śrīvāsisthāji stated, "The Sun, which serves as the source of illumination for the entire universe, is referred to as Arka." The Sun is emblematic of the Supreme Personality of Godhead, who illuminates the cosmos. Within this advanced

light, an unquantifiable number of transcendental particles, characterized by their infinite order in trigonometric cosmology, are situated and absorbed. Furthermore, it is noted that this phenomenon generates a multitude of diameters and other dimensions.

Geographical references

मुमुक्षुः ३.२१
कथार्थसद्भासाभासं भ्रान्तिमन्मुमुषोरिव।
कटकं मणिरित्येव तथा रज्ज्वां यथाऽहिः ॥

मुमुक्षुः ३.२२
यथा नभसि नीलाभं सदैवोदितमद्भुतम्।
अभिरामं निराकारमपुंसां मनोहरम् ॥

Radiant, akin to the profound significance of the narrative (noted for embodying the belief in the story's essence as interpreted through the samskara linked to it), resembling the celestial elixir, the gleam of gold, the undulations of water, and the azure brilliance of the heavens, it has perpetually emerged, unafraid (the foundation upon which the artwork is created) and devoid of varied hues, akin to a simple impression (a memory of prior experiences), akin to an image residing within the self or eternally suspended in the sky.

Cosmology and Astronomy: The Vairagya Prakarana chapter explores the concept of multiple universes and infinite worlds, elaborating on cosmic cycles and the immense expanse of space. It includes references to numerous solar systems and planetary bodies situated in various dimensions. Additionally, it provides descriptions of time dilation and the relative nature of time experienced across different cosmic realms.

वैराग्यप्रकरण ३.५
जगन्मायामोऽयं नन्वयोऽपि नात्मनेवेति नुभूयते।
वर्णरूपोपमिवाऽखेदाचरेणामुनानघ ॥

This world is fundamentally illusory; it presents itself as real, much like the sudden emergence of blue, yellow, and other colors in the sky. However, through the contemplation expressed in this text, it becomes evident that this reality is, in fact, deceptive.

श्रीराम उवाच —
भगवन् कथयैतन्मे कथं भूगोलकं स्थितम्।
कथमृषिगणं याति लोकालोकः कथं गिरिः ॥

However, ongoing astronomical research and experimentation have led to the proposition that multiple galaxies exist within the cosmos. Notably, certain narratives from the Yoga Vasistha have emerged in this context. The presence of such information suggests that the text is not merely a product of imagination. It includes references to chronology and the genesis of the universe.

Atoms and molecules can be observed within the spectrum of sunlight. The blue hue of the sky is a result of an optical phenomenon. The Earth is a spherical body, suspended within the galaxy alongside various other planets. It possesses a natural satellite. All these celestial bodies receive illumination from the Sun, which is a star. The planets orbit the Sun, influenced by the gravitational forces present in space. The

Sun itself remains fixed in position, exhibiting no movement. The quantification of the minuscule atoms present in the primordial rays of the sun suggests that the triatomic atoms generated in the inner light (*chid rup Aditya*) can similarly be enumerated. In essence, their abundance is comparable to that of the atoms observed in the sun's rays. Just as the atoms found in the sun's atmosphere, water, and dust undergo melting, so too do the ternary atoms in the vastness of space.

१७.९

श्रीश्रीता उवाच —

अत्यन्तमवबोधो भवान् किं करोतु स्थ कीदृशः।
समीपं नय मां तात नेकाशापाशजीवितम् ॥

१७.१०

श्रीदेव उवाच —

चित्ताकाशं चिदाकाशं मायाकाशं च तृतीयकम्।
त्रयाणामपि भूतानां कारणं चिदाकाशं वरानने ॥

१७.११

यच्चिदाकाशकोशोऽयं चित्ताकाशैकमावृतः।
अविवेकान्महत्सृष्टिरियतेऽतोऽच्युतो भुवि ॥

१७.१२

देशादेशान्तरं यान्ति संविदो मृगतृष्णिकाः।
निमिषेण चिदाकाशे तिष्ठन्त्येव वरानने ॥

Lila inquired, "Goddess, can you tell me the whereabouts of my husband, his current activities, and his emotional state—whether he is experiencing happiness or sadness? Please guide me to him, for I cannot endure life without him."

The imaginative capacity of this man, akin to that of every individual, resides solely within the realm of Chitta. To illustrate this concept, Goddess Saraswati reveals Chidakasha emanating from Chitta-Akasha and Bhuta-Akasha, thereby emphasizing the significance of "Chitta" in the process of imagination.

Saraswati articulated that beauty manifests as a seductive illumination, while another form represents an untainted radiance, with the commonly recognized practical specter constituting the third aspect. It is understood that the absolute nullity of these two forms is discernible; specifically, within the concordance of these two, the definitive absence of both is distinctly delineated. When the aforementioned darkness manifests, exacerbated by the ignorance that envelops it, an illusory world-form swiftly emerges, leading to the same experience of suffering, as articulated by *tadchida*, etc.

The information you have requested regarding your husband's place of residence, among other details, can be likened to the configuration of the sky. Consequently, when one reflects upon the focused essence of the sky, it becomes evident from this vantage point and is simultaneously perceived elsewhere, despite its lack of tangible existence.

The Goddess presents the concept of *chidakasha* to him, referring to its origin from 'desh' and related terms. She asks Leela, O Subhage, you are aware of the *chidakara*, which represents the central aspect of samvit, occurring instantaneously as it transitions from one realm to another.

Zoological References

उपशमप्रकरण १४.२९

अनारतं विनश्यन्ति विविधानि भूतजातयः।

अनारतं च जायन्ते मक्षिका यूकपिपीलिकाः ॥

१४.३०

जलेषु कोष्ठेषु जायन्ते मीनो भेमकरादयः।
भूमावपि तु जायन्ते कीटैष्टृवृश्चिकादयः ॥

१४.३१

अम्बरस्थलेऽपि जायन्ते आकाशविहगादयः।
वनवीथिषु जायन्ते सिंहव्याघ्रमृगादयः ॥

१४.३२

ग्रावकण्ठेष्वपि जायन्ते विचित्राः कुक्कुटादयः।
ग्रावरेखास्वपि जायन्ते घृणा जघनकादयः ॥

१४.३३

स्रोतःस्थानेषु जायन्ते कीटभेकघृणादयः।
वृक्षेष्वपि जायन्ते नानाकीटगणास्तथा ॥

१४.३४

एवमेषु सङ्घेषु जात्युपचयेषु च।
अजन्तुं कणमात्रं स्यात्तत्र तत्रोद्भवद्भुवि ॥

१४.३५

अनारतमृतावर्ते नारतसमुद्रवे।
संसारसङ्घमे युक्ताः न तुष्यन्ति न च दुःखिताः ॥

१४.३६

पङ्क्तय एवेवमेवेमा वृक्षपर्णगणैः समाः।
उद्भवन्ति यथाकालं भूतानां भूरसात्मकाः ॥

The diverse types of living beings are perpetually annihilated, while numerous organisms such as leeches, lice, and ants are continuously generated. Aquatic life, including fish, water elephants, and crocodiles, emerges in the water, while terrestrial environments give rise to various insect groups, such as scorpions. Additionally, avian species inhabit the skies, and within the flora, creatures like lions and tigers are also produced.

In various environments, peculiar organisms such as insects and lice emerge from the bodies of animals, while other entities like worms and various woody organisms develop within trees. Additionally, insects, frogs, and mites can be found originating from rocks, and a diverse array of insects is also generated in fecal matter.

In the cycle of countless births and deaths, individuals endowed with compassion maintain a sense of happiness, even amidst their tears. However, within the realm of worldly existence, characterized by perpetual cycles of life and death, the concepts of happiness and unhappiness lose their significance. Consequently, the lines that generate a multitude of beings are assimilated into the tree, akin to leaves.

Consciousness and Neuroscience

निर्वाणप्रकरण उत्तरार्ध १९.२१

दयाकात्मा महात्मासौ तदज्ञानात्मा च मूढधीः।

अज्ञानान्मार्गपर्याप्तानज्ञानादेदं न तिष्ठति ॥

The renowned Chidakashamtra form, as one have conceptualized it, aligns with the traditional understanding of this form. However, there exists a rationale behind its apparent nature, which can be attributed to the understanding

of the uninformed mother. Upon the realization of the Self, the distinction between these two realms ceases to hold any significance.

Psychology: The text of Yoga vasishtha delves into the nature of the mind and 'Chitta' and the impact of thoughts upon it.

उत्तरगीता ६७.६

श्रीवसिष्ठ उवाच —

यथार्थभावं हि चित्तं विमृशति।

खे वात इव तत्सर्वत् स्वप्रासङ्गमिवात्मथा ॥

उत्तरगीता ६७.७

चित्तं चित्तं भावितं सत्यमिति प्रजल्पते।

दयाभावितं च तद्भावनिमित्तं कृतम् ॥

The 'Chitta' is identified as the fundamental consciousness or energy that remains indestructible. In the realm of physics, this concept is equated with energy, from which matter emerges. This notion can be regarded as a foundational principle. (Rashmi Ranade, 2023) ^[2], (Rashmi P Ranade, 2021) ^[1] The concept of 'Karma' is expounded upon in the 'YogVasishtha', wherein it is posited that the root cause of suffering can be traced back to our Karma or actions. Because root of karma is the mind of human beings.

Conclusion

Historically, the prevailing notion was that our universe consisted of a singular galaxy, encompassing Earth and its neighboring planets. However, ongoing astronomical research and experimentation have led to the proposition that multiple galaxies exist within the cosmos. Notably, certain narratives from the Yoga Vasishtha have emerged in this context. The presence of such information suggests that the text is not merely a product of imagination. It includes references to chronology and the genesis of the universe. Consequently, the Yoga Vasishtha transcends its roles as a yoga manual, a narrative collection, and a source of spiritual guidance; it also embodies scientific insights and forward-thinking concepts. Ongoing research continues to explore these areas, and it is conceivable that future theories may be substantiated through experimental validation. Notably, some of these concepts can be found in the ancient text Yoga Vasishtha. YogVasishtha transcends its roles as a yoga manual, a narrative collection, and a source of spiritual guidance; it also embodies scientific insights and forward-thinking concepts.

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