

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY SEVEN

[ THE POWER OF CHITTA (1)]

{CHITTA/MANAS IS ALONE THE JAGAT-FORM}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

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**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.

वसिष्ठोवाच  
Vasishta spoke

ब्रह्मणः सर्वमुत्पन्नं सर्वं ब्रह्मैवमेति च मद्गीभिः संप्रबुद्धः सन् ज्ञास्यस्यलमनिन्दितम्। (84.17)

Everything has come out from Brahman. Everything is Brahman alone.

You will get enlightened by my words and know everything completely and clearly.

श्री राम उवाच  
Rama spoke

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.)

वसिष्ठोवाच  
Vasishta spoke

उपदेशाय शास्त्रेषु जातः शब्दोऽथवार्थजः प्रतियोगिव्यवच्छेदसंख्यालक्षणपक्षवान्। (84.19)

The word or the sound with a meaning, has been coined for the sake of instruction in the scriptures, and the difference is created as between two opposing things as a number, just to clarify some idea. (Though Brahman alone is the Jagat, this truth cannot be proved without explaining them as two things opposed to each other, and as one coming out of the other, and as differing from each other.)

भेदो दृश्यत एवायं व्यवहारान्न वास्तवः वेतालो बालकस्येव कार्यार्थं परिकल्पितः। (84.20)

The difference observed is only a 'language modification' and not real.

It is like the term 'ghost' which is used with the purpose of frightening a child (to discipline it).

द्वैतैक्यमपि नो यस्यां तथा भूतार्थसंस्थितौ अस्ति तस्यामीदृशः स्यात्कृतः संकल्पविप्लवः। (84.21)

When the 'Supreme state' is neither of dual nature nor of single nature, how can such words denoting duality have any meaning?

कार्यकारणभावो हि तथा स्वस्वामिलक्षणं हेतुश्च हेतुमांशैवावयवावयविक्रमः

व्यतिरेकाव्यतिरेकौ परिणामादिविभ्रमः तथा भावविलासादि विद्याविद्ये सुखासुखे

एवमादिमयी मिथ्यासंकल्पकलना मिता अज्ञानामवबोधार्थं न तु भेदोऽस्ति वस्तुनि। (84.24)

'Cause and effect, master and servant, purpose and the maker with a purpose, parts and no parts, difference and no-difference, transformation from one thing to the other, sporting nature, knowledge and ignorance, pleasure and pain' - (words used in the sense of duality when explaining the undivided Supreme) all these are just network of made-up words that are used for instructing the ignorant, but actually there is no difference at all in the Reality-state.

(मिता/कल्पिता- made-up or coined)

अविबोधादयं वादो ज्ञाते द्वैतं न विद्यते ज्ञाते संशान्तकलनं मौनमेवावशिष्यते। (84.25)

When one realizes the Truth, there is no sense of any duality; only the silence is left back (without the need of words). (No explanation is needed any more.)

सर्वमेकमनाद्यन्तमविभागमखण्डितं इति ज्ञास्यसि सिद्धान्तं काले बोधमुपागतः। (84.26)

‘The Supreme exists as all; as one only; without end or beginning; undifferentiated; and without parts only’; this conclusion you will arrive at in time, when you attain the true understanding.

विवदन्ते हि ह्यसंबुद्धाः स्वविकल्पविजृम्भितैः उपदेशादयं वादो ज्ञाते द्वैतं न विद्यते। (84.27)

All the arguments (based on mere words and their meanings, ignoring the Truth suggested by those different words) are put forth by the ‘non-knowers’ expressing their own opinions in their instructions (as mere word-games); but once the Truth is realized, there does not exist the conception of duality at all.

वाच्यवाचक संबोधो विनाऽद्वैतं न सिद्ध्यति न च द्वैतं संभवति मौनं वापादयत्यलम्। (84.28)

‘Non-Duality’ cannot be proved without the meaningful speech (made of different words), and the speaker addressing the other (as the state of duality).

*(A teacher and disciple have to remain as two, to converse with each other.)*

But actually there occurs no duality when the Silence occurs (as beyond the reach of words).

महावाक्यार्थनिष्ठान्तां बुद्धिं कृत्वा रघूद्वह वचोभेदमनादृत्य यदिदं वच्मि ते शृणु। (84.29)

Rama, ignore the literal formation of the words expressing differences, and concentrate only on the essence of the statements mentioned in the Scriptures.

यतःकुतश्चिदुच्छ्रायं गन्धर्वपुरवन्मनः भ्रान्तिमात्रं तनोतीदं जगदाख्यं स्वजृम्भणम्। (84.30)

Somehow or other, like the illusory city of Gandharvas, the mind produces this enormous thing called the ‘Jagat’ which is made of illusion only, by stretching itself.

यथा चेतस्तनोतीमां जगन्मायां तथानघ शृणु त्वं कथयामीदं दृष्टान्तं दृष्टिवेदनं

यं श्रुत्वा सर्वमेवेदं भ्रान्तिमात्रमिति स्वयं राम निश्चयवान्भूत्वा दूरे त्यक्ष्यसि वासनाम्। (84.31, 32)

Hey Anagha! How this mind produces the word-delusion, that I will explain to you through another example of a story by which you will be able to understand the truth; by listening to which you will decide for sure that all that is spread out around you as the perceived forms and names, is made of delusion only; and you will discard the Vaasanaa (for the world-reality), once for all.

मनोमनननिर्माणमात्रमेव जगत्त्रयं सर्वमुत्सृज्य शान्तात्मा स्वात्मन्येव निवत्स्यसि।

The three worlds are just the creations of the mind by conception only; you will discard all, and will stay within your self-state only, with a quietened mind.

मद्वाक्यार्थावधानस्थो मनोव्याधिचिकित्सने विवेकौषधलेशेन प्रयत्नं च करिष्यसि। (84.34)

Understand the essence of my teachings and try to cure the diseased-mind, using only the ‘least amount of the medicine of discrimination’.

#### INTRODUCTION TO THE STORY OF AEINDAVAS

एवं स्थिते जगद्रूपं चित्तमेवेह जृम्भते न विद्यते शरीरादि सिकतान्तरतैलवत्। (84.35)

Since, this alone is the nature of the Jagat, and the mind (Chitta - the active process of perception) alone exhibits itself as all this, the physical body and the (I-idea) based on the body-identity etc, do not exist at all, like the oil is not there in the sand.

चित्तमेव हि संसारो रागादिक्लेशदूषितं तदैव तैर्विनिर्मुक्तं भवान्त इति कथ्यते। (84.36)

Mind afflicted with attraction (repulsion) etc, is this 'worldly existence'.  
If freed of such faults, the 'world appearance is said to have ended.'

MIND ALONE IS EVERYTHING THAT IS THERE AS THE WORLD

चित्तं साध्यं पालनीयं विचार्य कार्यमार्यवत् आहार्यं व्यवहार्यं च संचार्य धार्यमादरात्। (84.37)

Chitta (mind-faculty) alone is there as -

*'whatever is to be achieved, maintained, reasoned out, actions that are noble-like, that which is acquired, dealings of the world, the movement in the world, and all that is held on to with fondness'.*

[ 'Saadhyam' is what needs to be achieved; 'Paalaneeyam' is protecting that what has been achieved previously; 'Vichaaryam' is the planning of what is to be achieved, the methods of achieving it and so on; to bring back what is attained elsewhere is 'Aahaaryam'; the household maintenance is 'Vyavahaaryam' in the proper way; the vehicles like horses, and chariots is 'Sanchaaryam'; ornaments, clothes etc that are worn to decorate the body are known as 'Dhaaryam'; attachment to all these things is known as 'Aadara'.  
All these things are just the various forms of Chitta (the disturbed state of information and information-processing) only.]

सर्वमभ्यन्तरे चित्तं बिभर्ति त्रिजगन्नभः अहमापूरमिव तत्प्रथाकालं विजृम्भते। (84.38)

Chitta (the function of the mind intellect etc) alone holds the 'empty expanse of the tri-world' within itself, and shines forth as the 'grandeur of the perceived (as the chain of experiences)' at suitable times, (like a wave rising up) in its overflowing flood of 'I' ness.

[Do not make the mistake of understanding these statements to mean, that your particular tiny mind alone imagines the world like a dream, and will vanish off through knowledge. World is not an imagination; but is a wrong understanding, like the heat misunderstood as waters in the desert.  
Whatever you see as the world is based on your particular mind-capability, particular brain-function, particular sense capability, your private desires, beliefs, attachments, likes and dislikes, self-made philosophies, self-made supremacy of oneself, religious dogmas and so on.  
When removed of all these, and the mind stays empty and quiet, and you will see the world through your 'knowledge eyes', like Shiva with his third eye.  
Though the same world continues to be there as painted by the same senses and the brain, the world will be understood as a brain-activated pattern only.  
Even you as the imagined state of ego will vanish off, like a water bubble touched by a sun-ray.]

MIND IS BOTH CONSCIOUS AND INERT

योऽयं चित्तस्य चिद्भागः सैषा सर्वार्थबीजता

The conscious part of the 'Chitta' contains the seed for all the objects;

यश्चास्य जडभागश्च तज्जगत्सोऽङ्ग संभ्रमः। (84.39)

the inert part of the 'Chitta' is the grand illusion of the Jagat, Rama!

[Mind is just a name given to the perceiving function, which acts through a physical brain, like the sight through the physical eyes. Mind is not an organ or limb or any supernatural stuff.  
Mind is not inside your body or outside; it is both the inside and the outside as the 'world-scenario', as understood by your 'limited capacity as some form based entity'.  
It is 'you' - the 'seeing mind and the seen world' both.  
It is conscious as 'you' (the body-I), and inert as the world that is experienced by you as per your intellectual efficiency.]

WHO IS BRAHMAA?

[Brahmaa is the 'totality of the mind structure' made of all the minds; yet is not a deluded state, similar to where a video game itself is not a player, though it is the structure of a game.  
Brahmaa is just a quiver in the Reality state, which rises as a totality of potential states.  
There is no one called a 'Brahmaa-entity' that creates a world.  
World is the mind; and it is termed as Brahmaa, the 'quiver' of 'Brahman Reality'.]

अविद्यमानेवेदमादिसर्गे धरादिकं निराकृतिरजः स्वप्नं पश्यतीव न पश्यति। (84.40)

Brahmaa the unborn (not produced at any time-point) who is the formless (since he has no AadhiBhoutika body), sees (his creation) as it were (since he is aware of it as all the Jeevas of his Creation), yet 'does not see' (since he is always one with the Brahman-state) - this 'dream of the world', from the beginning (as imagined by the Jeevas in his Creation).

HIS THREE BODIES WITH THREE NAMES

सर्गादिदीर्घसंवित्या

The Saakshi-state (the common witness-consciousness in all the Jeevas that experience a common world phenomenon) which has the prolonged awareness of the beginning, middle and end of a Creation (as a Kalpa-span),

शैलादिजडसंविदा

the 'Viraat body' (the intelligence which rules over the aggregate of bodies) which is conscious of the inertness in the objects,

सूक्ष्मं सूक्ष्मविदा चेति

the HiranyaGarbha body (the golden wombed one) which is conscious of the subtle experiences of his Creation, (as the common 'I' sense),

देहं शून्यं न वास्तवम्। (84.41)

his (totality-) body (made of these three bodies) is just 'nothingness' (void/Shoonyam), and not really there. (*The totality-sense which is identified with the aggregate of bodies is known as 'Vaishvaanara'.*)

[If you believe the world to be a solid structure, then that 'total solid state' is referred to as Viraat.

If you believe that each Jeeva is an experiencer of some part of the world, then the 'totality of all the experiencing states' is referred to as HiranyaGarbha, the golden wombed.

And he is the Brahman existing as the 'witness-state' inside all his Jeevas.

If you believe in a creation, then the Creator is referred to as Brahmaa.

If you do not 'believe' in anything, including you as an ego, then what is left back is the state of Reality only (Kevalatva); call it Brahman or call it Tripuraa, or any other name you choose it to be; or just refer to it as 'That' in the Upanishad way and stay as the quietness itself.]

सर्वगेनात्मना व्याप्तं स्वचेत्यात्मवपुर्मनः आततं सौम्य विमलं वारीव रवितेजसा। (84.42)

Saumya! Like the taintless water by the luster of the sun, the mind pervades all that is there, as the perception-state of each Jeeva, and is spread out as all.

[Whatever you think and believe, that alone spreads out as the world for you, like the pure waters of the ocean pervaded by the luster of sunlight.

When you remain inside the ocean waters and look at the sun, the sun spreads out a beautiful panorama of silver lines on the waters. Each person who stays there in the waters has his own vision of this luster, as his private experience.

Still, everyone believes that they saw the same luster. This imagined sameness of luster is known as Brahmaa.]

चित्तबालो जगद्यक्षं मिथ्या पश्यत्यबोधतः बोधितोऽसौ परं रूपं स्वं पश्यति निरामयम्। (84.43)

The 'mind-child' sees the 'unreal world-ghost' because of ignorance (absence of Vichaara). Once it is enlightened, it sees the Supreme form of its essence, bereft of all afflictions.

[Aatman/Self or the inner essence of every Jeeva is not any 'separate individual self with form' that you believe that you are. In fact you as a limited mind-structure are also as unreal as any other sense perception.

You, living inside this world as someone are yourself the mind which created a 'you'.

The word 'Self' here refers to the Reality state of emptiness which is spread out as all the perceived, including you also. Vaasishtam (Upanishad) does not state that the Self is the world (not the solipsism); but rather erases the (imagined) Self and points out to the Emptiness state which is just a source for all potential states of the perceived.

Nothing exists; no one exists, but the delusion-state as all, as the reality of the world.]

यथात्मा दृश्यतामेति द्वित्यैक्यभ्रमदायिनीं शृणु तत्ते प्रवक्ष्यामि वक्ष्यमाणकथागमैः। (84.44)

As to how the Self-essence attains the state of the 'Seen' giving rise to the delusion of duality and oneness, listen I will explain it to you through a forthcoming tale.

SUBTLE TRUTHS EXPLAINED THROUGH SIMPLE STORIES

यत्कथ्यते हि हृदयङ्गमयोपमानयुक्त्या गिरा मधुरयुक्तपदार्थया च

श्रोतुस्तदङ्ग हृदयं परितो विसारि व्याप्नोति तैलमिव वारिणि वार्यं शङ्काम्। (84.45)

Dear Rama! Whatever is spoken here through the 'medium of words with subtle meanings that contain the sweetness of knowledge', directly enter the heart by their simplified structures and fill up the heart of a listener all over, like the oil in the water, removing all the doubts.

त्यक्तोपमानममनोज्ञपदं दुरापं क्षुब्धं धराविधुरितं विनिगीर्णवर्णम्

श्रोतुर्न याति हृदयं प्रविनाशमेति वाक्यं किलाज्यमिव भस्मनि ह्यमानम्। (84.46)

The 'kind of speech' -

that has no illustrations (of stories and examples to support it), that has words that are too difficult to understand, that is too difficult to grasp (being not clearly explained), that is confusing in nature (because of the lack of understanding in the speaker himself and tainted by his own agitation), that has grammatical flaws and unclear sound-formations,

- does not enter the heart of the listener; and it perishes (without giving the proper understanding), like the oblation of ghee dropped into the hot ashes of the fire.

आख्यानकानि भुवि यानि कथाश्च या या यद्यत्प्रमेयमुचितं परिपेलवं वा

दृष्टान्तदृष्टिकथनेन तदेति साधो प्राकाशमाशु भुवनं सितरश्मिनेव। (84.47)

The 'huge and small tales that are prevalent in the world' are made for the understanding of the student and are easy to hear and understand, by explaining everything in the form of examples taken from day to day life, and they make the intellect grasp the truths immediately, like the sunlight falling on the earth to light up everything, at once.