

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER SIXTEEN

{IS CHIT THE WITNESS-STATE?}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**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.

CHAPTER SIXTEEN

IS CHIT THE WITNESS-STATE?

रामोवाच

Rama spoke

यथेदृशं स्थितं विश्वं विश्वातीते चिदात्मनि तन्मे कथय हे ब्रह्मन्पुनर्बोधविवृद्धये। (36.01)

Hey Brahman, tell me for my enlightenment, how this ‘perceived phenomenon of changing patterns (Vishvam)’ exists in the ‘Essence of Reality’ which transcends the ‘changing phenomenon of the world’.

वसिष्ठोवाच

Vasishta spoke

यथोर्मयोऽनभिव्यक्ताः भाविनः पयसि स्थिताः न स्थिताश्चात्मनोऽन्यत्वाच्चित्तत्वे सृष्टयस्तथा। (36.02)

The ‘waves which have not yet risen’ are not there inside the waters (but are ready to spring forth at anytime in any form). Similarly, the ‘Creations which are of completely contradictory nature to the principle of Chit (and so unreal)’ do not exist in the ‘principle of the Supreme’ (before their appearance).
(Chit-state is the potential state for all the perceptions, which exist in it as the ‘to be formed’ only, and not as ‘the formed’.)

यथा सर्वगतः सौक्ष्म्यादाकाशो नोपलक्ष्यते तथा निरंशाश्चिद्भावः सर्वगोऽपि न लक्ष्यते। (36.03)

The ‘sky-space which is all around oneself’ cannot be seen, because of its subtleness. (We see the objects only, and never the space which reveals them.) Similarly, the Chit-state also is not seen, though it is everywhere; because ‘it’ is without parts (and cannot be sensed by the senses).

सुस्थितेवास्थितेवान्तः प्रतिभास्ति मणौ यथा न सत्यभूता नासत्या तथेयं सृष्टिरात्मनि। (36.04)

Whether well-polished or covered by the mud, the ‘shine’ remains with the ‘gem’ only. Similarly, the Creation exists inside the ‘Reality-essence that is within each Jeeva-point’, as neither real nor as unreal (whether covered by the sheath of Jeeva-ness, or free of it).

स्वाधारैरंबुदैः स्वस्थैर्न स्पृष्टं गगनं यथा चित्स्थैः सर्गेऽधिदाधारैर्न स्पृष्टा चित्परा तथा। (36.05)

The ‘sky’ is the support of the ‘rain-bearing clouds’ which exist inside it; but the ‘sky’ is not touched by them. Likewise, ‘Chit-state’ is the support of the ‘Creations which exist in it’; and is never touched by them (like a mirror is not touched or affected by any reflection that appears on it).

[Ocean-waters are not lustrous; but when the sunlight falls, each water-drop shines like a diamond piece.

The ‘Awareness principle of Chit’ is reflected in the ‘inert mind-expanse of the Jeeva’ and gets reflected as a ‘world’ through each ‘Jeeva-point’.]

जलधिष्ठितततेजो यथाङ्ग प्रतिबिम्बति तथा पुर्यष्टकेष्वेव चिद्धि देहेषु लक्ष्यते। (36.06)

Dear Rama, like the lustre falling on the ocean-waters gets reflected, Chit alone is reflected in the eight-fold city of the body.

सर्वसंकल्परहिता सर्वसंज्ञाविवर्जिता सैषा चिदविनाशात्मा तच्चेत्यादिकृताभिधा। (36.07)

आकाशशतभागाच्छा जेषु निष्कलरूपिणी सकलाकलसंसारस्वरूपैकात्म्यदर्शिनी। (36.08)

She (Chit - is a feminine gender word; and does not refer to a female) is completely free of all conceptions.

She cannot be defined by names (since she is formless). She is of imperishable nature.

She is referred to as the ‘perceived state (Chetya)’, (appearance) etc.

For the Knowers, she is hundred percent purer than the (elemental) space and completely free of taints.

She alone shines forth taintless (Akala) as ‘this entire perceived phenomenon of the world’ for them.

(The Knower is not fooled by the lines of divisions produced by the mind.)

[It is Chit within everyone that is reflecting some potential-state as the perception-state within itself. ‘You’, who at present are perceiving something, are actually a reflection of some potential-state reflecting in the ‘Awareness-state of Reality’.

So it is with each and every Jeeva that perceives something. ‘The entire world with its skies and mountains’ is just a ‘network of potential-states’ that are seen as existing, though not existing as real.]

तरङ्गादिमयी स्फारा नानाता सलिलार्णवे तस्मान्न व्यतिरेकेण यथा भावविकारिणी। (36.09)

त्वत्तामतामयी स्फारा नानातेयं चिदर्णवे चिन्मात्रव्यतिरेकेण तथा नैव प्रकाशते। (36.10)

‘Manifoldness’ expressing expansively as waves, whirlpools etc in the ocean, though existing as the varieties of forms, does not differ from the ocean.

Likewise, the ‘manifoldness’ expressing expansively as ‘you and I’ in the ‘ocean of Chit’ does not shine with differences, since it does not differ from the Chit.

[All our experiences or perception-states are woven together, or collected by the witness-state of awareness which is always observing the Jeeva-state called ‘you’ from the time ‘you’ as a ‘you’ arose along with your own world-state.

This is how the student is taught in the beginning about Chit.

Even then, what collects what? Chit alone collects Chit itself as Chit, since nothing else exists other than Chit.

How can anything collect itself as another thing?

Therefore, it is proved that it does not collect anything as an experience as outside of itself. This is the ‘Vision of the Truth’.

For him, who thinks that he ‘knows’ the world, though he as the Self ‘knows nothing’ as the world, for him the world exists as different and and he imagines another thing.

Therefore, Chit alone shines as itself, as ‘nothingness’, yet blocks herself with the ‘Bodha’ of the world.]

चिच्चिनोति चितं चेत्यं तेनेदं स्थितमात्मनि, अज्ञेऽज्ञे त्वन्यदायातमन्यदस्तीति कल्पना। (36.11)

‘Chit alone’ perceives ‘Chit itself’ as the ‘perceived phenomenon’. Therefore, everything exists in the ‘Aatman essence’ only (since there is no other second thing for Chit to perceive as another, and therefore it perceives nothing). In each and every ignorant mind, there is the imagination that ‘*something has happened newly, something else is there*’.

अज्ञेष्वसत्स्वभावोऽसंसारगणगर्भिणी जेषु प्रकाशरूपैव सकलैकात्मिका सती। (36.12)

In the ignorant, she (Chit) is of unreal nature and is pregnant with hosts of terrible worldly-existences.

In the Knowers, she shines as enlightenment and is of unified nature.

[‘Existence-Awareness’ the ‘Chit-essence’, through various minds, experiences the existence of the Sun, Moon etc.

The perceived-objects need a perceiver for their existence. Both the ‘perceived and the perceiver’ exist dependent on each other, and are supported by the Chit-state.

The world is held firmly inside the ignorant minds because of the attraction they have for the worldly-objects.]

अनुभूतिवशान्नित्यमर्कादीनां प्रकाशिनी स्वादिनी सर्वभावानां भाविनी भवभोगिनाम्। (36.13)

Through the ‘means of experience’ she lights up the Sun and other light-sources.

She is the taste-giver for all the sense-objects (sound, taste, touch etc). She is the ‘maker of Bhava’ for those Jeevas who enjoy ‘Bhava’. She is the ‘attraction’ in those who experience the world-delusion.

(Chit alone exists as all, and understands all as such, through all the Jeeva-minds.)

नास्तमेति न चोदेति नोत्तिष्ठति न तिष्ठति न चायाति न वा याति न चेह नच नेह चित्। (36.14)

She does not set; does not rise; does not get up; does not stay; does not come; does not go; is not here; is not ‘not here’. (She as the self-awareness state stays penetrating inside, outside of everything as the basic support of all.)

सैषा चिदमलाकारा स्वयमात्मनि संस्थिता राघवेत्थं प्रपञ्चेन जगन्नाम्ना विजृम्भते। (36.15)

This Chit, hey Raaghava, is of a taintless nature. (She is untouched and undamaged by the perception-states.)

She exists as the ‘inner essence’ of all (and allows the perceptions to occur). She alone goes by the name of Jagat (the ever-changing phenomenon called the world), by manifesting in this manner.

तेजःपुञ्जैर्यथा तेजः पयःपूरैर्यथा पयः परिस्फुरति संस्पन्दैस्तथा चित्सर्गविभ्रमैः। (36.16)

Like the dense lustre quivering from the Sun, like the quivering waters filling up the expanse of water, Chit shines with the world-delusions (as described in the next few verses).

(36.17 to 20) is a single sentence.

तत्स्वभावेन चिन्नाम्ना सर्वगेनोदितात्मना प्रकाशेनाप्रकाशेन निरंशेनांशधारिणा, (36.17)

Because of her innate nature, she goes by the name of Chit or Pure Consciousness (or pure awareness, which as a witness is aware of all, but is not affected); is found pervading and penetrating through all (and as all); revealing all, yet unrevealed; as if divided as parts though undivided and without parts;

स्वयं स्वकलनाभोगादनन्तं पदमुञ्जता अयमस्मीति भावेन गच्छताऽज्ञपदं शनैः, (18)

discards the ‘Endless state of Supremacy’ by herself, experiences her own conceptions, and gradually gets into the ignorant-state of the Jeeva by the conception of limitation as ‘I am’;

नानातायां प्ररूढायामस्यां संसृतिपूर्वकं भावाभावग्रहोत्सर्गपदे स्थितिमुपागते, (19)

gets deep-rooted in (the ascertainment of) manifoldness with the conception of the delusory worlds; gets established in the ‘state of existence, non-existence, and the state of acceptance, rejection’;

पुर्यष्टकस्पन्दशतैः करोति न करोति च।

with hundreds of vibrating eight-fold cities (bodies) - makes (the world), yet does not make.

CHIT SPROUTING AS THE JEEVA

[According to Upanishads- 'Aakaasha' is the revealing state; 'wind' is the contact-principle namely agitation; 'water' is the cloud of Vaasanaas that manifest as the experiences; 'earth' is the stage of experiences; 'fire' is the Jeeva-state which burns as limitations and experiences the Vaasanaa-fields; 'Kaala' is the 'continuous formation of new sense-information' which is referred to as time. 'Gandha' is the differentiation of what is liked and what is not liked.]

उत्सेधमेति भूकोशकोटरस्थोऽङ्कुरोत्करः। (36.20)

'She' (Chit) is like the 'sprout' bursting forth from the hollow of the earth under the ground, tearing out through the surface (like the potential-states rising from the 'hollow of emptiness' bursting forth as 'experiences'; yet nothing at all happens actually).

व्योम सौषिर्यमादत्ते सर्वमूर्त्यविरोधि यत्स्पन्दैकधर्मवान्वातो रसरूपतया जलम्। (21)

The 'emptiness' (Vyoma) is the 'hollow expanse that is not opposed to any shape and is spread-out as all the shapes, equally penetrating through all (like a canvas filled with lines)'.

The 'agitation' namely the 'wind' (Praana) pulls the sprout (of the potential-state) from within the 'hollow of the emptiness' (and gives names to the shapes that fill the Aakaasha without a gap);

and the waters of experience allow the sprout to grow.

दृढोर्वी प्रकटं तेजः स्थितिमन्ति जगन्ति च प्रतिबन्धाभ्यनुज्ञासु कालः कलनया स्थितः। (22)

The 'earth (urvi/ground) (not the planet Earth) the spread-out field of the perceived' stays firm, and allows the experiences to manifest. The fire burns with lustre and heat as the Jeeva-state (as the forms with names) burning with experiences, consuming the endless fuel of sense-experiences; and thus the worlds also (as each mind-kingdom comes into existence). Kaala, the change-phenomenon stays as the base of all the experiences by allowing and blocking the experiences. *(Unless one action is blocked and another action is allowed to happen, life cannot go on.)*

पुष्पेषु गन्धतां याति शनैः संचितकेसरं मृत्कोटररसोल्लासः स्थाणुतामेति भूतले। (23)

The 'sprout' gradually yields flowers and gets the smell (in the form of likes and dislikes, beliefs, conceptions about oneself, attractions, repulsions, etc), with its pollen (of self-made ego-conception as the many powder-particles of imagined ideas). Sucking the water from the hollow of the mud as the Vaasanaas (wants), the sprout gets deeply rooted inside the ground (as a Jeeva with a life-story).

मूलस्थाः फलमायान्ति पेलवा रसलेशकाः संनिवेशं व्रजन्त्येता रेखाः पल्लवपालिषु। (36.24)

According to the quality (Gunas) of the waters that make it grow, the 'plant of Jeeva' yields fruits (results of actions) that contain the quality of the waters; and the 'thin leaves' get the lines drawn on them (as memories of events and objects, that nourish the plant).

JEEVA-PLANT GROWS INTO A FOREST

नवतामनुगृह्णाति शक्रबाणासनेन च यो यो भवत्यविरतं संस्थानेन वनेन च। (25)

Graced by the 'formation of rainbow with its various colours' (that appear as the colours of experiences of joys and attractions that exist nowhere as real), the 'plant of Jeeva-state' appears new at every moment and grows higher with its various branches, and becomes a 'forest of groves' in no time.

वसन्तमुपतिष्ठन्ति पुष्पपल्लवराशयः निदाघविधिमायान्ति दैवदाहविभूतयः। (26)

At the spring-season (of good results of Karma), the tree abounds with leaves and flowers (of joyous experiences). At the summer season (bad results of Karmas), the tree suffers by the scorching heat of the Sun.

प्रावृट्समयमीहन्ते नीला जलदराशयः शरदं चानुधावन्ति समग्राः फलराशयः। (27)

At the time of monsoon (uncontrolled Vaasanaa-floods), the dark clouds (desires) fill the sky.

At the time of autumn (when purity fills the heart) all delicious fruits follow suit.

हेमन्ते हिमहासिन्यो भवन्ति ककुभो दश नयन्त्युपलतामम्बु शिशिरे शीतलानिलाः। (36.28)

In the snow-season of frustrations and sorrows, the ten directions are filled with the cold snow of depression. The waters get frozen into stones by the cold winds (of tragedies).

न जहाति स्वमर्यादां कालो युगमयीमिमां तरङ्गिणीतरङ्गौघलीलया यान्ति सृष्टयः। (36.29)

नियतिः स्थितिमायाति स्थैर्यचातुर्यकारिणी तिष्ठत्याप्रलयं धीरा धराधरणधर्मिणी। (36.30)

Kaala (the supporting principle of change) does not transgress 'his limits which exist as the time-array of Yugas, years etc'. The Creations keep appearing and disappearing like the rising and falling waves. 'Niyati', in the form of the binding laws that govern each Creation, gives stability to the Creations with the causal-factor balancing everything, and is the very power that holds the Earth (perception-phenomenon) as a sane experience, and stays till the 'dissolution time' (as the floods and fires for the ignorant, and as the Knowledge-realization for the Knowers).

चतुर्दशविधानीह भूतानि भुवनान्तरे नानाचारविहाराणि नानाविरचनानि च (31)

पुनःपुनर्विलीयन्ते जायन्ते च पुनः पुनः धारापरम्परा याति विना वारीव बुद्बुदाः। (36.32)

'Fourteen types of living species' exist in this Universe (tri-world) with various types of conduct with various types of objects. The 'succession of living entities' dissolve off and again get formed (as various identities in the form of desire-fulfilment processes only), and vanish off as bubbles without water, at the time of Knowledge- realization.

आयाति याति परितिष्ठति लीलयाऽतिस्वार्थानुपार्जयति धावति जन्मनाशैः

ऊन्मत्तवद्विहितभावनमाहितेहा मुग्धा कृतान्तविवशा जनता वराकी। (36.33)

The 'wretched populace of the world', comes (are born); goes (die); stays (lives);

'getting enamoured by pleasures' earns enough wealth to enjoy them;

runs (is busy in various enterprises) and destroys the life (without seeking the knowledge of it all);

filled with endless desires, the 'mind' running berserk like that of the insane idiot, ignorant to the core, *(the wretched populace) is overpowered at the end by the 'Deity of Death'. (What a waste of precious life!)*

इत्थं स्थिरबलाकाराः संसारावलयोऽभितः स्वभावादब्रह्मणः सर्वाः पुनरायान्ति यान्ति च। (37.01)

In this manner, all the 'successive lines of the world-existences all around, which have been established as stable in character', come and go, again and again, because of the very nature of Brahman.