

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# **BRAHADYOGAVAASISHTA**

## **JNAANA RAAMAAYANAM**

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

**VAALMIKI MAHARSHI**

निर्वाणप्रकरणस्य पूर्वार्धम्

## **FIRST HALF OF NIRVAANA PRAKARANAM**

SIXTH SECTION

‘THE NIRVAANA STATE’

PART NINETEEN

(VASISHTA MEETS SHIVA - 4)

[THE FALLEN STATE OF CHIT]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***  
***TO***  
***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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.

वसिष्ठोवाच

Vasishta spoke (to Rama)

इत्युक्त्वांस्तदा त्र्यक्षः सुधांशुस्वच्छया गिरा पुनः पृष्ठो मया राम सुधांशुस्वच्छया गिरा।

Thus spoke the 'Tryaksha, the three-eyed one' in words clear like the drops of nectar.

He was again questioned by me Rama, in words clear like the drops of nectar.

*(Unless the question is sensible and worthy of being answered by the teacher, the words will be bitter like poison for the teacher. The student and the teacher should converse about noble topics only, when the teacher is Shiva himself.)*

वसिष्ठोवाच

Vasishta spoke (to Shiva)

यदि सर्वगता देव चिदस्त्येका तदात्मकः तदयं चावनिस्फारमयान्धेव न चेतति।

अयं चित्त्वान्पुरा भूत्वा चिद्दीनः संप्रति स्थितः इतीयं कल्पना लोके प्रत्यक्षानुभवा कथम्।

*(Chit alone exists and is the essence of all. Chit alone sees and acts. The physical body is just a conception of the mind. This body which we are identified with is just a lump of flesh and bones, and is blind like the mud heap rolling on the ground. It cannot know anything, and cannot know itself also. It is inert and not at all conscious at anytime; yet, it is considered as conscious when alive and is said to be non-conscious when lying dead. How did this misconception come into being?)*

Deva! If Chit alone is everywhere as the essence of everything, then this body which is blind like the mud spread over the earth does not perceive anything at all at any time.

This body is conscious at one time and not-conscious at a later stage (as at death); so it is experienced by all.

How does this (incorrect) conception came to be about which gets directly experienced by all?

ईश्वर उवाच

Ishvara spoke

शृण्वेतदखिलं ब्रह्मन्यदा पृष्ठं वदामि ते महानयं त्वया प्रश्नः कृतो ब्रह्मविदां वर।

Brahman! Listen I will answer your question in detail.

Hey Best of Knowers of Brahman! You have asked a wonderful question!

*(Chit alone is there; but misconceptions also are there as the moving patterns of the world.*

*Chit is the pure Bodha source; but it is not a Bodha (or information).*

*Chit can exist as any Bodha of any sort; from logical to illogical.*

*It is always the 'can exist' state only; and does not turn into the state of second reality as apart from the original state.*

*This 'can state' exists as the misconceived Bodha also; like sight can be of the rope or also an imagined snake in the rope. Sight does not change; but the sight of wrong object is also there because of the darkness maybe.*

*'Misconceived Bodha' (wrong information) in the form of the superimposition of consciousness on the inert body is the ignorant 'can be' state of Chit; like the reading ability opens up the good books and also the trash books.*

*Reading ability, the 'can read anything' state, is unblemished by any reading that is done through the reading power.*

*Chit just 'is' as the 'knowing'. If it knows itself as other, then it is not the fault of the Chit, but is there because of the lack of clarity.*

*The world seen by a Jeeva is its own mind-content rising as if like a prolonged dream, which has not happened at all as similar to the dream happenings. 'Can be' is never the 'be'.*

*The misconception of getting identified with the form is just the 'can be' state of Chit and the Chit is not affected by the misconception in the least. You can see a snake in the rope and get bitten by it also and fall faint; but the rope never is the snake; similar is the misconception of imagining the body as a conscious entity.)*

चिदस्ति हि शरीरे ह सर्वभूतमयात्मिका चलनोन्मुखात्मिकैका तु निर्विकल्पा परा स्मृता।

Chit indeed is in this body as the essence of all beings; is in a state ready to manifest (as a doer and enjoyer); though 'She' is the Supreme principle of unperturbed state.

संकल्पबुद्ध्या सैवान्तः स्वयमन्येव संस्थिता संकल्पितेतरवरा दौःशील्यं स्त्री यथा गता।

With a will to conceive (as her very nature), she stays as another one within herself, like a woman loses her character imagining another man as her lover in her dream (but that occurrence is not real, since it is her own mind rising as the other man too).

स एव हि पुमान्कोपाद्यथेहान्य इव क्षणात्भवत्येवं विकल्पाङ्का चित्स्वरूपान्यतां गता। विकल्पकल्पिता ब्रह्मश्चित्स्वरूपपरिच्युता जाड्यं क्रमाद्भावयन्ती प्रयाति कलनापदम्। चित्स्वयं चेत्यतामेति साकाशपरमाणुतां शब्दबीजात्मिकां पश्चाद्वाततन्मात्रगामिनी। देशकालविभागान्ता तन्मात्रवलिता क्रमात् जीवो भूत्वा भवत्याशु बुद्धिः पश्चादहं मनः। मनस्त्वं समुपायाता संसारमवलंबते चण्डालोऽस्मीति मननाच्चण्डालत्वमिव द्विजः। सम्कल्पिताऽप्रबोधेन जाड्याऽविश्वप्रबोधिनी शबलं रूपमासाद्य संकल्पाद्यात्यनारतम्। अनन्तसंकल्पमयी जाड्यसंकल्पपीवरा चिज्जाड्यान्मोदमायाति पयः पाषाणतामिव। ततश्चित्तं मनोमोहो मायेति विहिताभिधा जाड्यं निपुणमाश्रित्य संसारे जायते मुने।

The same man instantly becomes another person (devil-like cruel) through anger; so does the Chit turn into a lower state by getting a different nature. (How?)

*(When you are watching keenly some event in some movie or looking at some occurrence even on the street, or even watching a sports event, you lose yourself sometimes and rise up with emotions of joy, anger, sadness etc, though you have no connection with that occurrence, and do not become different.)*

Brahman! Chit, lost in the projections of the manifoldness, swerves from her original state and attains the state of limitations by gradually conceiving inertness.

*(The first and foremost Vaasanaa that is the base of all the other Vaasanaas is the body-idea.*

*The body is just an image rising by the interaction of the light and the eye, and is always sensed by the senses as the constant perceived object from birth to death, and the mind is always absorbed in this body-perception and slowly starts identifying with it. Since the body moves instantly by the very thought that rises in you as a mind agitation, you get easily fooled by the idea that the body is the actual you; and this body becomes the 'I' with limitations. And the subtle senses (the mind-functions) are also superimposed on the body limbs only, and are believed to be physical.)*

*(The mind believes that it is the body that is limited by space and time measures.)* Chit herself attains the state of cognition along with the subtle state of space with the seed of sound etc; and later becomes the subtle Praana.

Divided by the measures of space and time (as the fourteen worlds and time divisions), and being enveloped by the subtle elements gradually, she turns into the state of a Jeeva, the living state (through the support of Praana); and becomes the intellect and then stays as the ego and the mind.

Attaining the state of the mind, she shelters in the world-appearance like a Brahmin attains the state of a Chaandaala by firmly believing that he is a Chaandaala (like Brahmin Gaadhi).

By non-enlightenment she conceives herself as the inert (body) and sees the world which is not there; attains a limited nature; and has a continuous existence through conception. Conceiving endlessly, expanding slowly by conceiving inertness, Chit gets the stupor state by the inertness like the water getting frozen solid.

Hey Muni! Then she gets the name of Chitta, mind, delusion, Maayaa etc.

She completely envelopes the inertness and gets born in the worldly existence (believing in the inertness as her nature). *(What you believe in, that alone rises as your world.*

*Believe in rebirth, you will reborn again and again in your dream-state of existence.*

*Believe in Karma, you will be forced to go through the results of Karma.*

*Believe in a god (not the Devas), your mind itself will produce a god that takes care of you.*

*Believe in a ghost, you will be haunted by a ghost for sure.*

*Like the mind-content alone rising from within you as any dream-world, this Jaagrat world also rises from within you only, as your very mind-content. Unless the mind is fully dead, there is no escape from the mind-stories.)*

मोहमान्द्यमुपायाता तृष्णानिगडपीडिता कामक्रोधभयोपेता भावाभावातिपातिनी त्यक्तानन्तनिजाभोगा व्यवच्छेदविकारिणी दुःखदावानलातप्ता शोकाशिवकृशाशया इयमस्मीति भावेन शून्येन विकलीकृता देहमात्रगृहीतास्था परं दैन्यमुपागता मग्ना मोहमहापङ्के जीर्णव वनदन्तिनी। भावाभावलतादोला परिलोलशरीरका असारपारसंसारविकारव्यवहारिणी तापोपतप्तहृदया रागतेजोनुरञ्जिता निजयूथपरिभ्रष्टा मृगीवावशतां गता। आविर्भवोदिताकारा तिरोभावेऽस्तमागता स्वसंकल्पोपयातासु भीता संभ्रमदृष्टिषु पलायते वाप्यन्यासु वेतालोष्विव बालिका। उष्ट्रीव मधुरं बिन्दुं वाञ्छते भावितं सुखं, अवान्तरपरिभ्रष्टा दोषाद्दोषं पतत्यधः परं वैषम्यमायाति संकटात्संकटं गता दुःखाद्दुःखं निपतिता विपदो विपदि स्थिता। नानानर्थगणोपेता चेष्टापरवशाशया कष्टात्कष्टमनुप्राप्ता परितापानुपातिनी क्रमादाबद्धवैदग्ध्याद्वैदग्ध्याङ्गमुपागता विचित्रबन्धनिर्माण-पराक्रमपदं गता सर्वतः शङ्कते भीता प्राणात्ययमुपागता क्षीणतोयेव शफरी विवर्तनपरायणा।

*(Chit, as you the Jeeva is like an old forest cow-elephant sunk in the mire of delusion. )*

Drowsy by the delusion (of not able to comprehend the truth of the surroundings, and also intoxicated by the delusion-ichor flowing from its cheeks incessantly); chained and trapped by the thirst for pleasures in the form of thorny weeds in the mire (and bleeding all over); agitated by desire, anger and fear (with not a moment of peace); rolling amidst riches and poverty (by engaging in various enterprises resulting in gains and losses); discarding the infinite bliss of one's true nature (by identifying with the body-image only); suffering pains by the separation of the dear ones (through death or some unavoidable circumstances); burning by the blazing fire of pains (of the body and the mind); emaciating in the mind through inauspicious pining (for possessions and pleasures); handicapped by the void ascertainment of 'I am this' (as a body-entity connected to parents, relatives etc); feeling attached only to the body; she attains the most pathetic state like an old forest cow-elephant sunk in the mire of delusion.

*(Chit, as you the Jeeva, is like a lost doe in the wilderness.)*

Getting trapped repeatedly in the entwining creepers of the appearing and disappearing objects, the body dangling from edges (when in search of juicy grass namely pleasures) (ready to fall and die any moment), moving about the vast dry lands and feeling tired and exhausted (in search of the tiny grass shoots namely the tiny bits of pleasures), the body and

mind both exhausted by the heat (of not obtaining anything fruitful), the body paled out by heat and thirst (anger and attraction), lost to her own crowd (the good ones who would guide her in the right path), Chit has become helpless and lost like the foolish doe.

*(Chit, as you the Jeeva is like a foolish girl running away from the ghosts of her own imagination.)*

She is like a foolish young child running away from ghosts of many varieties (imagined by herself), for she as a Jeeva is afraid of the many delusory perceptions brought about by her own convictions and conceptions, which appear as if with solid forms and then vanish off into the emptiness.

*(Images as the people and the objects are in your sight one moment and then move away and disappear. You as the image appear and disappear for them also. Jagat is just a panorama of the appearing and disappearing objects with no one there actually, but just some imagination-agitations rising like the waves of the ocean, non-stop.)*

*(Chit, as you the Jeeva is like a foolish she-camel aspiring for honey.)*

The camel desires to taste the honey from the bee-hive on top of the tree situated on the mountain ridge; she rises its forelegs and stretches its tongue to taste the tiny drop of honey; but because of her own body weight she falls down the mountain, and gets hit by the hard rocks again and again till she lies wounded on the ground exhausted and gasping for breath. She gets wounded all over her limbs by falling from one hard rock to the other, gets one injury after the other, and is always falling from one dangerous spot to another. A Jeeva also pines for the tiny bit of pleasure and tries to possess people and objects hoping to get some permanent joy; but meets with pains after pains only; falls down exhausted and frustrated and meets with many injuries of the mind and the body.

As a Jeeva she is always surrounded by hosts of problems only; is always engaged in various types of actions in search of joys and possessions; moves from one difficulty to another; chases only the afflictions again and again; she gradually becomes skilful in all these worldly enterprises and stays as the evolved intellectual in the society, and becomes highly efficient in producing firm ties of family, people, possessions and what not; but even after all these achievements of hers, there is always the fear from all as her constant possession, and anxiety is the only permanent state that gets achieved as the end in all; and so she attains the pathetic state of a fish lying in the shallow pond of waters, gasping for breath and rolling on the dried up hot sand at the the bottom.

बाल्ये विवशसर्वर्था यौवने चिन्तयावृता वार्धकेऽप्यतिदुःखार्था मृता कर्मवशीकृता जायते स्वर्गनगरे नागी पातालकोटरे आसुरी दैत्यविवरे नरस्त्री वसुधातले राक्षसी राक्षसाधारे वानरी वनकोटरे सिम्ही गिरीन्द्रशिखरे किन्नरी कुलपर्वते विद्याधरी देवगिरौ व्याली च वनगर्तके लता तरौ खगी नीडे वीरुत्सानौ वने मृगी। शेते नारायणोम्भोधौ ध्यानी ब्रह्मपुरेऽब्जजः कान्तागतो हरः शैले स्वर्गे सुरवरो हरिः। दिनं करोति तीक्ष्णांशुः वर्षत्यम्बुधरो जलं करोति श्वसनं संवित्सपर्वतमहोदधिं ऋतुचक्रं प्रवहति सहसा कालमण्डलं दिनरात्रितयोपेति तेजस्तिमिरतां क्रमात्। क्वचिन्नीजरसोल्लासात्क्वचित्पाषाणमौनिनी क्वचिन्नदी रसवती क्वचिन्कुमुदविस्तृतिः क्वचित्फलावलीपाकैः क्वचिकाष्ठानलादिभिः क्वचिच्छैत्यहिमद्वारि क्वचित्खादि न किंचन क्वचिदुज्वलिताकारा क्वचित्कष्टा शिला क्वचित्क्वचिन्नीलाथ हरिता क्वचिदग्निः क्वचिन्मही। सर्वात्मत्वात्सर्वगत्वात्सर्वशक्तित्वयोगतः सर्वत्वादेवंरूपैव खादप्यच्छैव सा परा।

*(Chit, the changeless one goes through many changes as it were, by being identified with the inert body.)*

In the childhood she is helpless and ignorant of everything; in the youth she is overcome by anxieties (of passion and beauty); in the old age also she is excessively grieved (feeble and incapable of enjoying pleasures); and forced by her own actions based on the delusion-state, she attains death also (as conceived by her).

*(Since Chit is a noun of feminine gender grammarwise, all the words used for the term 'Chit' are in female gender; but should be taken in the general sense only.)*

Forced by the result of her own actions (done with the doer ship), she is born in the heavenly city as a heavenly being, as a female Naaga in the nether world; as a demoness in the hollow world of demons; as a human female in the earth; as a Raakshasi in the world of Raakshasas; as a female monkey in the hole of the forest; as a lioness in the peak of the mountain; as a Kinnari in the KulaParvata; as a Vidyaadhari in the divine hill; as a serpent in the forest pit; as a creeper in the tree; as a hen-bird in the nest; as a doe in the creeper-filled lands of the forest. *(What she is not?)*

As Naaraayana 'She' sleeps in the ocean; as the Lotus-born contemplates in BrahmaLoka; in the hill, as Hara enjoys the company of his spouse; as Indra the best of Gods, she is in the heaven.

As the sharp-rayed Sun, she brings about the day. As a cloud she pours down water. As the wind she breathes, and she alone sees the mountains and oceans as a living entity. She makes the wheel of seasons and also the circle of Time (Yugas) rotating non-stop. She becomes the day and the night by becoming lustrous and dark accordingly.

*(Whatever is there as any form with a name, it is Chit alone in one of her 'can be' states.)*

Sometimes she dances as the sprout fed by the moisture of the seed; sometimes stays silent and motionless as the hard rock as if in contemplation; sometime she flows as a river flooding with waters, sometimes is the lake spread out with Kumuda lotuses which bloom at night; sometimes she rises as the tree filled with arrays of ripe fruits, sometimes she burns as the fire with the dry sticks as her fuel; sometimes she is the rain that pours down as snow-cold; sometimes she is the empty sky where there is nothing else and the air also stilled; sometimes she is beautiful with flowery creepers, sometimes she is with only thorny bushes that are difficult to pass through, and sometimes she is just the rocky terrain; sometimes she is blue as the sky or green as the forests; sometimes she is the fire, sometimes just the land.

Being the essence of all, being in all, being all powerful (with Maayaa), being all the forms (as this world), and being all this, she is still the Supreme, purer than the space also.

चिच्चिनोति यथात्मानं येन यत्र यदा यदा तत्तथानुभवत्यम्बु स्पन्दाद्वीच्यादितां यथा।

Whatever Chit chooses to conceive through what, where, and whenever, she experiences that that state like the water itself becomes the wave etc by movement.

*(Chit the agitation-less reality state of 'Knowing' stays as the agitation of Bodha of any form, like a shapeless cloud gets conceived as any form of choice.)*

हंसी क्रौञ्ची बकी काकी सारसी तुरगी वृकी बकी बलाका हरिणी वानरी किन्नरी शुनी वटीका पिङ्गली शाली मक्षिका भ्रमरी शुकी धीः श्रीर्हीः प्रीती रतिश्च शम्बरी शर्वरी शशी एतास्वन्यासु चान्यासु परिभ्रमति योनिषु विवर्तमानसंसारे जलावर्ते तृणं यथा।

Like a grass piece caught in the flooding waters, she moves lost in the various wombs in this flooding river of Samsaara and experiences the birth as many variety of beings and is (all the nouns used here are of female gender only as referring to Chit the noun-form of female gender) the birds like swan, Krauncha, crane, crow, Saarasa, is the animals like horse, wolf, Balaaka, deer, monkey, dog, and the chattering bird Vateeka and the yellow bird, she is the paddy, she alone is the mosquito, bee and the parrot; she alone is the intelligence, the prosperity and the tenderness; she is the attraction, she is the excellent sorcerer (Maayaa), the cool moon and everything else that is there as perceived and experienced.

बिभेत्यथ स्वसंकल्पात्स्वशब्दादिव गर्दभी नानया सदृगन्यास्ति मुग्धा बाला चलाऽबला।

*(Poor helpless Chit-lady, acting like the idiot donkey!)*

She again fears from the world of her own conceptions like a donkey (jenny) by her own braying. There is no one like her so gullible, immature and helpless!

एषा सा कथिता तुभ्यं जीवशक्तिर्महामुने प्राकृताचारविवशा वराकी पशुधर्मिणी।

I have explained to you about the 'Jeeva-Shakti (Jeeva-Power)' hey MahaaMuni, which like a slave behaves as the inert body, and is wretched and animal-like in actions.

*(The conscious body is conceived because of the power of Jeeva which can produce anything that it conceives. Any belief or conviction rising from the ignorant state of the Jeeva, instantly becomes a real experience for a Jeeva. Jeeva is the power to know the Bodha. Unfortunately, the Jeeva identifies with the Bodha itself, and acts as the dirty body; and starts believing in its birth and death, which are just the states (Bodha again) connected to the body made of elements (another Bodha).*

कर्मात्मेत्यभिधां प्राप्ता शोच्यास्य परमात्मनः अनन्तं दुःखबहुलं स्वयं विभ्रममाश्रिता असदेवानयाक्रान्तं विनाशि सहजं मलं अनन्तविभवभ्रष्टा दौर्भाग्यपरितापिनी शोचन्ती प्राप्य जीवत्वं भर्तृहीनेव नायिका ।

She gets called as the Self bound by the results of actions and attains a pitiable state from that of the Supreme Self. She voluntarily is under delusion and suffers immeasurably. She seizes the perishing inert state which is by nature dirty. Losing all the glories, suffering by misfortunes, grieving she attains the state of the Jeeva like the noble lady who has lost her husband.

जडगतेरवलोकय शक्ततां निजपदस्मरणेन विनेह चित्रजति कष्टमधः पतनाय या यदरघटघटीघनपीठवत्। चिनोत्यलीकमेवैवं सुदुःखास्मीति भावनात्चित्स्वप्रक्षीबतामोहपतिता संभ्रमे यथा। अमृतापि मृतास्मीति विपर्यस्तमतिर्वधूः यथा रोदित्यनष्टैव नष्टास्मीति तथैव चित्।

Rama! Observe the power of this Avidyaa that rises as the inertness of the body rising as the conscious entity.

Chit has no remembrance of her original nature and moves into difficulties for only the downward fall, like the space which has entered the pot that is tied to the machine that lifts the water from the well, suffers the up and down movements of the pot, when identified with the pot.

*(Though space is limitless and pure, it experiences the limitness when it is inside the pot, by believing in the pot-form as its identity; and along with the pot, it goes up and down like a chained slave, and suffers many injuries, by getting hit on the wall of the dark dirty well.)*

In this manner (as explained above), Chit-lady understands the unreal as real by the conviction that 'I am suffering' (identified with the body-inertness), like the space connected to the pot; or like getting overpowered by the state of a dream, or getting into the drunken stupor or delusion.

Though immortal yet believing oneself to be mortal, Chit behaves like a naive bride with a distorted mind (who imagines her lover (who has gone out) to be dead because of her anxieties and) who laments that she is ruined, though she is not ruined actually. *(The entire world runs on the power of imagination that is based on the self-made misconceptions and false convictions. Anxiety alone is the essence of the entire world-existence.)*