

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND NINE  
(STORY OF VIPASHCIT-35)  
[WHAT IS THE JAGAT?]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**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 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.

रामोवाच  
Rama spoke

यन्मुनिव्याधयोरेतद्वृत्तं नानादशाशतं अन्यकारणकं किं स्यादेतत्किं वा स्वभावजम्।

Are the varied strange events connected to the ascetic and the Vyaadha, natural occurrences or do they have some other cause?

*(The story of Vyaadha and the ascetic was indeed strange and amazing. Are such events common in the Chit-expanse, or was this particular event caused by something else?)*

वसिष्ठोवाच  
Vasishta spoke

NO EXPERIENCE IS IMPOSSIBLE IN THE EMPTINESS OF CHIT

ईदृशाः प्रतिभावर्ताः परमात्ममहाम्बुधौ अनारतं प्रवर्तन्ते स्वतः स्वात्मनि खात्मकाः।

Such patterns of events rise up continuously in the vast ocean of the Supreme Self within itself; and are in essence empty only.

[What is amazing or not amazing?

Any event is a narrative experienced by some mind somewhere; which is real when experienced, as in a Svapna; but is made of emptiness only! What cannot happen in the Svapna called life?!

The probable states that can rise from Brahman are limitless!]

यथा स्पन्दात्मनो वायोरजस्रं स्पन्दलेखिकाः उद्यन्त्येव सतश्चित्वाच्चिद्व्योम्नि प्रतिभायुताः।

The wind is of the nature of movement only; and countless movements of various measures rise up in the wind, (even if there is no outside cause like the fan). So also, such meaningful events rise up in the Chit-expanse from its Knowledge-state.

[We all know that the wind cannot be without movements; yet, can we restrict in any way its movements which range as short, long, sudden, or fast? It is not necessary that, only a fan can raise the movements in the wind; the wind will be always quivering in its own random manner, fan or no fan. So also, the perceived patterns cannot also be restricted with rules and regularities. Any event is a possibility!

What is amazing for us, in our Jeeva-level, is just the empty knowledge-shine of Chit only!

Mind is a master of narratives! What is there that it cannot imagine or conceive!]

या यथा स्वाङ्गभूतास्मादुतिता प्रतिभा प्रभा तावत्सेह तथैवास्ते न हता यावदन्यया।

That shine of the 'perceived-state' which rises from one's own mind-state, stays shining as that only, till it is not destroyed by another 'perceived state' (which is stronger) (like Vyaadha's perceived world getting changed by the ascetic's perceived world).

[Vyaadha was in his world-Svapna of hunting, killing, and so on.

It was a perceived field forced on him by his base Vaasanaas.

He was a 'TaamasaTaamasa' character and lived like an animal only, though in a human form.

Many humans are like that only; look human but act rock-like or animal-like.

Even such base humans, when they come into contact with a person of a higher category like the ascetic, change their way of life, by sincerely following the advice of such noble men.

When the Vyaadha came into the contact of the ascetic, at that very moment, instantly, the entire world of Vyaadha had changed.

The inauspicious Vaasanaas which were pushing him towards hunting and killing were destroyed completely; and his 'perceived' (hunting and killing animals) changed into that of another ascetic (disciplined life in a hermitage). This is the power of SatSanga, the company of the realized.

Though his dominant Vaasanaa of arrogance led him to the worst state of becoming a giant-body, eventually he reached the realized state as Sindhu. That was solely due to the good Vaasanaas he had developed when in the company of the ascetic.

Anything can happen in anybody's life, as per their Vaasanaa-dominance.

The company of the realized and practising Vichaara under their guidance can lead to any magical change in one's life.

If you are amazed that the ascetic lived in a Svapna world, then also, it is no more amazing than your life you live here now. Svapna or Jaagrat, life is just what you experience at that time; names differentiating those states get invented later.

If you are also by chance, stuck to a Svapna world now (since Rama was a Naaraayana actually), you will not know of it now, till you remember your other Jaagrat.

So nothing is amazing or extraordinary in the shine of Chit-expanse!]

BODHA ALONE IS THE ESSENCE OF CHIT

नानावयववानेक एवेहावयवी यथा चिद्ब्रह्मैकमिदं व्योम तथैवं प्रतिभात्मकम्।

Though having various limbs, the man with the limbs is one only (like a tree with its many parts).

This expanse of this 'shine of the form of perceived' is just the Chit-Brahman only (the swelled up Knowledge-form) (information processed in various measures).

[There do not exist, hosts of Jeevas with varied fields of experience; but only one Chit shines as all the experiences experienced by itself, as many Jeeva-states.

A huge tree experiences itself (without an I-sense) as the branches waving in the wind, fruits hanging from it, sprouts coming out of it, leaves falling from it and so on. The entire tree with all its parts is the tree as such; the tree sees no differences in its limbs. It is one; not many!

All the varied events of the 'perceived', are just the shine of the Chit-expanse in its entirety. Each and every image you see, each and every bit of sound you hear, each and every thing you smell, touch or taste, all the emotions of all, all that is there as anything and everything is Chit-expanse alone! Nothing else is there other than this Knowledge-shine.

Information exists as limited measures of Jeevas, and rises as an experience of the Chit.

Jeeva is a term that refers to the 'limitation measure of information processing'.

Jeeva does not rise as a person inside a world with a story of his own.

Information-limitation rises as a Jeeva. Information-limitation (Avidyaa) is known as a Jeeva.

Each Jeeva is capable of receiving only some limited information only, and sees that alone as a world, and experiences an imagined life-story.

Chit is the totality of all information, and information has no limits.

Chit is the silence that exists as the disturbance of information, namely the Jagat.]

JAGAT IS NOT THE SAME FOR ALL

ब्रह्म काश्चित्स्थिराः काश्चिदस्थिराः प्रतिभार्थवत्देहावस्था इवात्मस्थाः स्थितमात्मनि खात्मनि।

Some perceived states of Brahman are stable (as with the Knowers); some are unstable (as with the ignorant), as per the level of Knowledge level one is in. Like the various states of the body, they are parts of the Self only and belong to the Self (the Brahman-essence) only.

[The perceived states of the ignorant (Vaasanaa-fields) are unstable and get destroyed as soon as they rise up, though these states are also Brahman in essence.

The perceived states of the Knowers are more stable, and depend on their own will for their stability, and these states are also Brahman in essence. Their perceived-states do not perish like the Vaasanaa-fields of the ignorant.

However, all the perceived states of all the Jeevas are in essence the shine of Knowledge only, like all the varied movements of the limbs in the body belong only to the one who owns those limbs. They are all the 'he' (the body-person) in various states.

As shown in the story of Vyaadha, his knowledge-levels changed again and again revealing different worlds of the 'perceived' for him.

From 'TaamasaTaamasa' he rose to the level of 'Kevalaa Saatvikee', by developing the good Vaasanaas and a desire for liberation.

Even if an enemy in your 'perceived world' is a realized person, even then it will lead to your good only, as it happened in the case of Sindhu.]

WHAT INFORMATION IS REAL OR VALID?

स्वात्मनि स्वप्नपुरवद्भानं चिति चमत्कृतिः किं सारं किमसारं वा किं सत्किं वाप्यसद्भवेत्।

The amazing feat of Chit alone shines like a Svapna-city within itself.

What is meaningful, what is not meaningful, what is real or unreal in it?

[Live always as the 'present moment' only, without the taint of the past or future.

Past is for correcting oneself, not for remembering as true.

Future is a state of limitless possibilities.

Past is non-existent, future is also non-existent; only the present is the Chit-state of knowing!

Just be fully absorbed in the work that is at present, forgetting the world and the 'I'. That is 'KarmaYoga'!

Be always the witness to the present; that is Samaadhi!]

WHAT CAN BE JAGAT DEFINED AS WHEN IT IS ACTUALLY NON-EXISTENT?

परिज्ञातमिदं यावत्सर्वं चिद्व्योममात्रकं दृश्यं जगद्भवदुद्धं न सन्नासत्किमुच्यते।

'The perceived that gets understood as Jagat (as the family-connections, deities, possessions, beliefs etc) (by the ignorant)', is (known as) just the expanse of Chit alone (by the Knowers), when well-understood (as just information rising out of oneself through Vaasanaa-screens). It is not real or unreal. (*These terms belong to the ignorant mind only.*) What can it be defined as?

['That' just 'is'; and 'all this' 'is'! That is all! No words can explain 'That', for 'words' as 'sound-forms' again belong to the Jagat-state only, as information-state.]

JAGAT I JUST A GLITTER OF CHIT

चिद्व्योममात्रकचनं संसारे सर्वतः शिवे आस्थानास्थादि किं तत्रा यथासंस्थानमास्थित।

In the worldly existence which is just the glitter of Chit, what is there to be interested in or not interested in?

Hey Seekers of Brahman! Stay as you are, as the essence of Chit!

[Do not go in search of some new 'perceived' other than what is there for you now.

What matters what the 'unreal' looks like?

Ignore the 'perceived' around you as just a Svapna; see the Chit-essence that supports it.

What you see is just the knowledge presented by senses, and the stories made up by the mind. Do not give much importance to it; since it is just a meaningless state of Svapna only. Do not make any effort to change the outside patterns of the 'perceived'.

Do not run away from what is there already.

You cannot run away from your 'perceived' by running in all the directions like Vipashcit, or by filling the entire space like the Vyaadha. The Vaasanaas will produce the same perceived wherever you go.

There is no escape from the perceived; it cannot end or vanish off!

You cannot run away from the mirage-city in which you yourself exist as a mirage-character.

You can get out of mirage, only when you know it as the mirage!

Instead of seeking an escape, change your inner Vaasanaas; the outward patterns will change by themselves. As you rise higher and higher in knowledge, the 'perceived' will change leading you higher, as it happened with the Vyaadha.

Once when you are fully in the realized state of the Chit-expanse, you will never see the 'perceived' as the Jagat at all. You will then see everything as the Knowledge-shine only. That is true liberation.

You will never cease to be, as the Knowledge essence.

You will destroy the small 'I' and remain as the gigantic 'I' of Brahman which is all.

Keeping the mind alive as a projector for the 'perceived', produce the 'perceived' as you desire, like a Shiva or a Vishnu; or keep the mind dead and remain established in your own bliss.]

JAGAT-EVENTS HAVE NO CAUSE

*(Ocean exists as the wave; Jagat exists as the information-flow. Information-flow co-exists with the Jeeva state. Jeeva state exists as the information processing mind. Jagat is just the processed information.)*

समुद्यन्ति स्वतोऽम्भोधेर्वीचिवत्प्रतिभाकृताः खात्मिकाः स्वात्मनो देवात्कार्यकारणदृक्तया।

The meaningful events of the 'perceived', rise like the waves from the ocean by themselves (without any cause). They are empty in essence (and are meaningless like dream-events); and shine from the 'shining self' as connected to the 'cause and effect factors when perceived'.

[So many stories! So many narratives of so many worlds!

Everything looks so perfect with a cause behind and an effect in front!

From the tiny mite crawling inside a dust mote to a Brahmaa who is above all, each mind perceives events in its own level.

The higher you rise, the higher the degree of amazement!

Yet, all are just tiny knowledge-atoms shining forth through each and every mind, from the level of an ignorant to the level of a Siddha.

For a fish that can see only the water as its world, the world of a human who lives outside of the water will appear amazing and magical, if it had the capacity to peep out there.

For the beings in a human world, who can see only their own little world enveloped by the sky and stars, no other world of any other sky will be visible; or even get understood.

However, this world is just a minuscule wave in the Chit-ocean, and not just the only one! Imagine the enormous endless stretch of the Chit-ocean and the worlds and people that could rise in it as the perceivers!

So many minds, somewhere or other, are seeing something or other, in some world or other, somewhere or anywhere, unknown to the minds stuck here.

Each world is meaningful and real to that mind only, like the dream is real only for that dreamer!]

JAGAT IS NOT MADE OF SOLID ELEMENTS

स्फारं यत्परमं व्योम्नः स्वसंकल्पस्वसर्गवत्तत्तेनैव जगदुद्धं कुतः पृथ्व्यादयोऽत्र के।

That which is the 'spread out expanse of Brahman' (as countless possibilities of experiences) is understood by itself as the Jagat, like one's own imagined world; or one's own creation. Where can be the solid elements like Prthvee etc?

[Are all the worlds made of elements like Prthvee etc?

Who knows? And why should the rules of one world hold good for the others also?

A mind, which shines as a world made of elements, will see a world made of elements.

A mind, which shines as a world not made of elements, will shine as a world not made of elements!

Any world perceived by any Jeeva within his own self, is his own creation as a tiny Brahman-mind.

Brahman, who has a mind infected with ignorance, creates a world made of suffering and death.

Brahman, who has cleaned the mind, sees the world as the Knowledge-shine only.

The seeing power of Brahman is known by the name of 'mind'.

A Brahman (Jeeva-state) who knows himself (as what he truly is) is said to be liberated; he does not see the Jagat (as solid independent reality). He has no life-story at all!

A Brahman (Jeeva-state) who does not know himself is said to be bound; he sees only the Jagat (as solid independent Reality). He exists only as a fiction character of a life-story. His relatives, possessions, deities all exist as his imagined features only.

What are the elements but again the knowledge brought in by the senses?

Imagine, suppose, you had no sense of touch (solidity), or smell, or taste, or sound, or vision as the sense experiences, then even your body will not be sensed! No objects will exist as sense-sensed; only sheer emptiness will be left back as sheer emptiness.

A Knower is already in that state by seeing the emptiness beyond the shield of 'sense perceptions'.

He stands on the top of the empty sky, where all around him, the world spreads out like a city of mirage; not real, though seen! He alone 'is' (exists) actually, without even the idea that 'I exist'.

That is the Brahman-state!]

JAGAT EXISTS AS THE 'AVICHAARA-STATE' ONLY

भात्येवमयमाभासो नैव भाति न किञ्चन ब्रह्मण्येव स्थितं ब्रह्म तदविद्याभिधं स्वतः।

The appearance of the world shines like this (for the tainted minds); or nothing shines at all (for the purified minds). Brahman is established in Brahman by itself (as the potential state and the probable states both, like the gold is established in the gold as the bracelet and armlet also).

That (Brahman) alone goes by the name of Avidyaa by itself (without any cause as such).

[For those inside the mirage-city, what would it be like?

The city is real! They are real! Their events are real! Death is real! Life is real!

But, all the beings there are unreal! They are made of unreality only! They all are mirage-characters only!

Poor things! They do not know even, that they do not exist at all!

Jeeva is just a hallucination of a hallucinating Brahman! Jeeva (I) is the imagination of a stupid Brahman!  
The unreal bondage binds the unreal Jeeva!

Only a Knower on top of the Brahman-sky can see this mirage, and watch it for amusement. He is not inside the mirage! He is not bound; nor liberated! He is the intelligent Brahman!]

घनता चिद्धनेनेह चिद्व्योमैवाखिलं जगत् इत्येव परमो बोध एतत्प्रौढिस्तु मुक्ता।

The denseness of Chit (Knowledge) is the solid nature of the world (as the dense state of information-flow).  
'Chit-expanse alone is the Jagat'. This alone is the Supreme Knowledge.  
When this knowledge is matured as one's essence, then it is the state of liberation.

[The mirage of Jagat is just the Knowledge-shine of Jagat.

Chit is the permanent mirage-seer. It cannot be otherwise.

Since there is nothing else but itself as emptiness, it sees itself as 'a mirage-city of Jagat'.

It is emptiness; but is Knowledge in essence.

It thinks it sees something else; and the images are there.

It thinks it touches something else; and the solid objects are there.

Actually all the objects are there because it thinks that they are there.

Since it is the Reality, the Jagat shines as real only. Reality shines as the unreal Jagat, and sees it as real!

If you (as a body) belong to the unreal Jagat only, then you become just a 'knowledge that gets understood' (the object of Knowledge, or some passing info of name and form).

Some one sees you, someone touches you, and your reality depends on being an object of knowledge for some one. 'You' becomes a necessary part of the 'I'. You will collapse if all the people around you suddenly vanish; and no one is there to see you or touch you or know you as the object of understanding.

You yourself can possess a body if only it is sensed by you!

Instead of acting as an object that gets known, start acting as someone (no one) who knows the others as the objects of understanding shining from oneself.

Be the unknown subject (Chit); not the known object (Jeeva of Jagat).

Stop identifying with the body which is an object of understanding.

Body is a 'mirage character'; do not believe in its reality. It is just a sense-perceived-object; not the real you.

When you stay quiet, just seeing all; but never seen by all; you stay as Brahman.

Even when sunk inside the mirage waters, you will stay dry (for there are no waters to drown you at all).

When the ascetic was in a dissolution-fire in a dream, he was there as Knower of mirage; and not as a part of the mirage; so he could float through all flames without getting burnt through his Yogic power.

This does not mean that you can walk through the fire, if you realize the Aatman. Not that the 'mirage fire' will not burn the 'mirage body' that you own it here; but the idea is that in the mind, you must practice the state of the 'Knower of mirage'; and remain unperturbed in the perturbed state of Jagat.]

JAGAT IS THE INSANE DRAWING ON EMPTINESS BY THE INSANE BRAHMAN, NAMELY THE JEEVA

चिद्व्योमशून्यतारूपमात्रात्माभास आततः इदमप्रतिघं शान्तं जगदित्येव भासते।

The spread out appearance (as the Jagat) is just the emptiness of Chit-expanse alone.

This uninjured tranquil state of Chit alone shines as the Jagat.

(Actually, perturbation is also just a Knowledge-shine only!)

CHIT IS THE 'DRKTVA'

ध्यायिनः क्षीणदेहस्य ध्याने दृक्त्वे क्षणं स्थिते चिन्मात्रव्यतिरेकेण शक्तत्वं स्यात्किमुच्यताम्।

When one is absorbed in any serious meditation, (emptying all the thoughts of the world), the body vanishes (and one is not aware of the body at all) at that moment; and one stays as just the 'seer' without the 'seen' (as the Drktva, witness state). What other thing is capable of seeing the world other than the Chit, tell me!

[It proves that the pure Chit-state does not perceive any world actually. When all the thoughts cease to be, and one remains as the pure awareness state, how can the world be seen at all? The perception of the world rises only when one is not established in the 'agitation-less pure awareness state'.

This agitation alone is known as Avidyaa or the world-reality!



Suppose you are absorbed in reading a book, or seeing a video, or thinking deeply about some idea, do you ever have the awareness of the body? It is 'the real you' thinking (not the inert body which is just a sensed information); and nothing else is there, including the body (when you do not perceive it). So, are you not the Chit-alone, which has the power to think and understand? How can you be an inert body that is incapable of thinking?]

JAGAT IS WHAT YOU KNOW AS INFORMATION AS PER THE MEASURE OF INTELLECT-CLARITY

चिद्धातुव्योमभागो यो भाति यत्र यथा यथा तथा तथा तत्र स आस्ते यावदित्थं स्वभावतः।

Wherever, in whatever manner, the piece of knowledge as Chit-expanse shines forth, that stays as that, in this manner, by its very nature.

[Whatever your mind perceives with its own ideas of objects and people and Gods, is your own world, is your own Svapna-world with the rules and regularities ordained by your sub-conscious. Sub-conscious is the invisible basket made of emptiness; yet filled with your 'carried-on desires and wants'.

Even if your understanding is completely wrong, and completely irrational compared your co-beings, yet the world will shine as you see it as, be it a world full of ghosts, or devils, or super-natural deities.

Chit is some empty mould of snow that gets frozen into a solid ice-block of world as per your understanding power. What you think, that exists as the world for you! You are the Chit, the Supreme!

You observe; and the world scene rises instantly as a frozen Reality as per your observation capacity. You are the Brahmaa of your own world.

If you are a stupid Brahmaa and see a world made of deaths and diseases and gods and bondage, then evolve and become an intelligent Brahmaa who is made of knowledge-body alone as Aakaashaja-Brahmin.

The world will shine as Brahman-bliss alone!]

CURE THE INFECTION OF THE INTELLECT FIRST

अविचारवतो दृश्यभ्रान्तिर्गगनमय्यपि जातितैमिरिकद्वीन्दुदोषवन्नोपशाम्यति।

For a person without the ability to do Vichaara, this delusion of the perceived, though empty, never subsides similar to the 'Timira disease' that infects the eyes from birth; such a diseased person can never get rid of the vision of two moons.

[If you do not want the 'perceived' to be stuck to you like a leech, then do Vichaara and destroy your ignorance. The perceived will not be seen at all; for it never is there!

A person stuck with the disease of Timira from birth itself, will always see everything as double; he will be always in a world of two moons.

The ignorant also are like him; they see always duality alone as real.

Unless you do Vichaara, this 'duality disease' will not cease to be!]

यदिदं दृश्यते किञ्चित्द्वर्णैव निरामयं चिदाकाशमनाद्यन्तं तत्कथं किं प्रशाम्यति।

(For a man of Vichaara) whatever is seen is Brahman alone which is without afflictions.

It is Chit expanse which is without beginning and end. How can that ever subside, in what manner?

[Even if you close your eyes and concentrate on each sense experience like touch, taste, to the exclusion of all the other thoughts, you will understand that there is no world at all, except as the ideas added by your mind. Pure sense-experience itself is the shine of Chit as an experience, without any object at all outside.

All the senses are shine of Chit alone, as some understanding power.

Name and particularities are produced by the mind only.

If you merge yourself in that understanding only, the sense objects along with the senses will vanish off.

Pure Chit alone will be left back as you.

Jagat as a solid phenomenon will cease to exist; and every bit of the perceived will be seen as a piece of Knowledge (Bodha) only. Such Knowledge is causeless; did not begin in time; will not perish ever.

Objects will perish because the knowledge of any object contains the beginning and end as their qualities.

Knowledge will not perish; it has no qualities.

Knowledge of the objects is the shine of Chit; it will not perish; it is one.

Knower of the objects will not perish; he is the shine of Chit; he is one.

Chit is the imperishable shine of Knowledge.]

JAGAT IS NOT JAGAT; BUT CHIT ALONE

स्वमसन्त्यजतो रूपं स्वच्छसंवेदनात्मकं स्वप्नवत्कचनं स्वस्य यन्नाम तदिदं जगत्।

Chit shining as one's own dream, of the nature of spontaneous perception, without discarding its own nature, is this Jagat.

SINCERE EFFORT NEVER MEETS WITH FAILURE

शास्त्रार्थतीक्ष्णया बुद्ध्या मिथो यन्न विकल्पनैः कृत्वा सुममिवात्मानं किञ्चिद्बुद्धेन बोध्यते।

When the subtle meanings of the Scriptures like Vaasishtam and the sharp intellect (which is well-sharpened on the stone of Vichaara) are one with each other without contradictions (and doubts), the mind falls asleep as it were (losing its attachment to the world-reality) and the knowledge attained is revealed as one's nature.