

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

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 THIRTY

(GARLAND OF QUESTIONS-3)  
[HOW MUCH CONCEPTION IS POSSIBLE?]

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

चित्तं देवासुराद्यात्म चिन्निद्रा स्वात्मदर्शनं कियत्प्रमाणं भगवन् कथमस्योदरे जगत्।

(I understand that) 'Chitta' is of the nature of perceiving, as the mind-forms of Devas, Asuras, etc; and is also the sleep-state of Chit; and it wakes up by the Knowledge of oneself.

*(I have no more doubts about these previous instructions.) (However, I have a doubt like this now.)*

Bhagavan, for how long, in what manner does the Jagat stay in its belly?

*(Is there a time-limit for this world seen in the sleep-state of Chit?)*

वसिष्ठोवाच  
Vasishta spoke

विद्धि चित्तं नरं देवमसुरं स्थावरं स्त्रियं नागं नगं पिशाचादि खगकीटादिराक्षसम्।

Understand the Chitta to be (the forms of all that exist as) the Deva, Asura, non-moving plant-life, woman, Naaga-clans, mountain, Pishaacha, bird, insect and other crawling things, and the Raakshasas also.

*(Whatever wherever whenever is there as the 'perceiver and perceived', is the Chitta itself.)*

प्रमाणं तस्य चानन्तं विद्धि तद्यत्र रेणुतां आब्रह्मस्तम्बपर्यन्तं जगद्यति सहस्रशः।

Know its measure as endless, where the Jagat (entire perception state) with its thousands of objects from a pillar to the Brahmaa level is of the measure of just a tiniest dust-particle.

['Chitta' which holds the entire world like a small dust mote within, is endless in measure. It can hold countless worlds within it, and yet will have the capacity to hold more of such worlds.

What is there that cannot rise in it, as a conceived perception? Chitta is limitless in measure.

But Reality that we call as Chit and Sat, is not that only, and transcends the perception-state also, which is of a tiniest measure indeed!

How can any perceived state 'understand' the measure of Reality and its power to conceive?]

यदेतदादित्यपथादूर्ध्वं संयाति वेदनं एतच्चित्तं भूतमेतदपर्यन्तामलाकृति।

That which can cognize even a star beyond the solar path is the Chitta level, which is without limits and is of a taintless nature.

[Chitta can measure lands beyond the solar sphere, the worlds situated in other dimensions, and anything anywhere with its capacity for thinking. Yet it is the shine of Chit only; and so is taintless.]

एतदुग्रं चितो रूपमस्यान्तर्भुवनर्द्धयः यदायान्ति तदा सर्गश्चितादागत उच्यते।

The suffering state (as a Jeeva) is the level of Chitta. When two worlds are experienced in the Chitta as inside and outside, the world is said to rise out of the Chitta.

*(The only difference between Chit and Chitta is the non-dual and duality states.)*

चित्तमेव विदुर्जीवं तदाद्यन्तविवर्जितं खं घटेष्विव देहेषु चास्ते नास्ते तदिच्छया।

Chitta alone is the Jeeva. It is without the beginning and end (since it is Chit in essence).

Like the (undivided) space (staying as divided) inside the pots, it stays within the bodies; but not induced by a desire (or purpose) (of the Chit-state).

[Space is undivided; yet looks as if divided as the 'pot-space' and the 'space outside the pot'. So also, Chit, the understanding-shine seems to be contained within the bodies, as if divided as many.

The 'misunderstanding state' is the Chitta, which sees the pot-space and outside space as two different space divisions; or sees the inside mind and outside world as two different things. This 'misunderstanding called Chitta' does not rise up as the world because of some conscious desire belonging to the Chit state.

‘Knowledge of many’ is one only; and not many. Chitta is the knowledge of many; and stays as the divided states of the mind and the world, through ignorance. Destroy the ignorance. Knowledge alone remains left back; without the many.]

निम्नोन्नतान्भुवो भागान्गृह्णाति च जहाति च सरित्प्रवाहोऽङ्ग यथा शरीराणि तथा मनः।

Dear Rama! The river, rushes along the higher and lower parts of the ground, going up and down (as its very nature of fluidity); so does the mind grasp the bodies (as the many and divided) (as the very nature of misunderstanding.)

अस्य त्वात्मपरिज्ञानादेष देहादिसंभ्रमः शाम्यत्याश्रवबोधेन मरुवाःप्रत्ययो यथा।

Through the complete understanding of the essence of oneself (AatmaJnaanam), this grandeur of the body etc (as divided phenomenon) will subside immediately, like the belief in the water seen in the mirage vanishes off by the correct understanding.

[Even when you understand that the river seen in the desert is a mirage only, the mirage will not disappear for the eyes. You will continue to see the mirage, but will not rush towards it to quench your thirst. Even after the dawn of Knowledge, the world will continue to be there as the ‘sense-knowledge’ as usual, with its grandeur of manifoldness; but you will not be fooled by the sorcery of Maayaa anymore.

[Rama! You wanted to know the measure of the world in Chit.

Let us analyze the concepts of Jagat and Chit now.

Mind is the Jeeva. Jeeva is the mind. Mind is the measure of the subtlest atom that is imaginable.

Mind contains Jagat as a collection of ideas within it, as its essence.

Therefore, Jagat is inside the mind. Therefore Jagat is inside the Jeeva.]

जगत्यन्तरणुर्यत्र तत्प्रमाणं हि चेतसः तदेव च पुमांस्तस्मात्पुंसामन्तःस्थितं जगत्।

The measure of the mind (Chetas) which contains the world is of the subtle atom-span only.

Mind is the embodied Jeeva; therefore the world is inside this embodied Jeeva only.

[Where is the world situated, inside or outside?

The common understanding is that – the mind (Chitta/Chetas) is inside the body; the world is outside as a huge universe; and inside that huge world, this body stays like a tiny object at some place at some time.

Actually, it is the other way round.

The world stays as ideas /information/Bodha/Knowledge inside the mind.

‘Inside’ and ‘outside’ are also ideas that get produced in the mind.

The ‘collection of ideas’, which a man remembers or understands, as a world around him, is the ‘Chitta’.

World is nothing but ideas and beliefs based on one’s understanding capacity.

World differs from person to person.

This Chitta is not a solid limb or any such thing; it is just a collection of ideas.

Brahmaa is just a collection of all these minds, as a total-mind-structure.

He is a ‘huge Chitta’ which is made up of all these ‘small Chittas’ as its parts.

That is why, we all see the same world, though made of different minds.

Chitta of each person is a mini-Brahmaa.

From an ant to Brahmaa, everyone has their own understanding of the world, as a form of this Chitta. It varies according to the brain-capacity of the physical body.

What the Chitta is, that alone is measure of the world which exists as that Chitta-form.

The world exists as the Chitta; and the Chitta exists as the man.

You yourself are the Svapna-world that you are dreaming.

The measure of the dream-understanding is the measure of the world the dreamer sees.

Chitta and the world are the same and are of the same measure.

The world is as big as you think it to be. Your learning expands the world-idea.

More Bodha (information) of the world means more the size of the world.

This learning capacity alone makes a man differ from a cow or a dog.  
What you think; that is your world; but all the worlds are some dreams of some Jeeva-states, and are mind-made only.]

यावत्किंचिदिदं दृश्यं तच्चित्तं स्वप्नभूष्विव तदेव च पुमांस्तस्मात्को भेदो जगदात्मनोः।

Whatever is perceived as a world, is the mind that is experiencing some Svapna-state.

That alone is the 'Pumaan' (embodied Jeeva).

Therefore what difference is there between the world and oneself (as the mind)?

[You are the very world that is seen by you as the world.

Like a picture painted on a canvas by an artist, your own ideas and beliefs rise up around you as an outside world. Do not blame any destiny or a divinity and do not scream - 'Why me?']

चिदेवायं पदार्थोघो नास्त्यन्यस्मिन्पदार्थता व्यतिरिक्ता स्वप्न इव हेम्नीव कटकादिता।

Chit alone is the hosts of objects; there is no object-state as another one.

(Object is a 'Bodha' that you obtain as the varied sense perceptions.)

It (Jagat) is like the dream seen as if different from oneself; or the bracelet that is seen as different from the gold.

[The body that you know as the 'I'; the ego-based idea-collection that is based on this 'I'; the family, the friends, the house, the country; and the planet which holds all this; and the solar system which holds this planet; and the galaxy which holds this solar system; and the universe which contains countless such galaxies and solar systems; and the other universes in other dimensions which contain such countless galaxies...; well there is no end ever reached.

The 'Perceived' stretches more and more endlessly (as seen in the story of Vipashcit.)

All this is the Chitta, the perceiving process.

Actually Vipashcit (as the Self) never moved; but experiences flowed across him!

Where is an end to the experience-flow!

Each man's world is what his Chitta understands as the world.

Chitta is the flow of experiences based on the constant presence of 'I'.

Chitta has the (wrong) 'Bodha' that it is the physical body living inside a physical world, and it as the mind is inside the body as a part of a living thing; and it firmly believes its own wrong ideas; and stays deluded. It thinks that the body is the real person; and believes it to be so.

This is as idiotic as seeing pearl necklace in the sky and aspiring to obtain it; or running after the mirage waters to have a cool bath.

Chitta is the 'world and the belief in its reality' bound together.

Chitta is the rotten seed that has given rise to the rotten tree of the world.

Chitta is the very idea of manifoldness and limitation.

Chitta is the imagining power.

Chitta is the incorrect understanding.

Chitta is the belief in the reality of objects and the world.

Chitta is the mind-kingdom.

Chitta is the dreamer, dreaming the dream-world called Jagat.

Chitta is the Chit dreaming this world; that is why it is called 'Chitta', the extension of Chit as the dream of Jagat. The 'solidifying process of the emptiness of thoughts' is Chitta.

Chitta is formless; nameless; because it is Chit that shines as the world.]

यथैकदेशे स्फुरन्त्यापोऽम्बुधौ पृथक्ब्रह्मण्यनन्या नित्यस्थाश्रितो दृश्यात्मिकास्तथा।

In the ocean which is centered at one place, the water (as waves etc) is seen as different.

The perceived objects are also always in the Chit; and are not different from Brahman.

यथा द्रवत्वमम्भोधावापो जठरकोशगाः स्फुरन्त्येवं विदोऽनन्याः पदार्थोऽघास्तथापरे।

Just like the fluidity is innate in the ocean waters, and exists as not separate from it, the hosts of objects are in the Supreme (as not separate from it).

यथास्थितजगच्छालभञ्जिकाकाशरूपधृक्चित्तस्तम्भोयमपस्पन्दः स्थित आयन्तवर्जितः।

This Chit-pillar wearing the form of the Jagat-statuettes made of pure emptiness, stays as it is without any movement, without beginning or end.

[You might have seen huge stone pillars constructed as some shapes of lions, or women or trees or whatever. These shapes though appear as if separated from the pillar, are actually the pillars only. The pillar and the statue are not different at all, and are one in essence; yet appear as two. So it is with Brahman and the Jagat, each within the other as one. The only difference between the solid pillar and Brahman-pillar is that this Brahman-pillar is made of emptiness only; as sheer knowledge essence. It stays as it is; Jagat is just the knowledge of the manifoldness.]

यथास्थितमिदं विश्वं संविद्योऽग्निं व्यवस्थितं स्वरूपमत्यजच्छान्तं स्वप्नभूमाविवाखिलम्।

This manifold pattern of the entire world (Vishva), as it is, is established in the Chit-expanse; like the Svapna-lands (established in the sleeping person); without discarding its own tranquil nature.

समता सत्यता सत्ता चैकता निर्विकारिता आधाराधेतान्योन्यं चैतयोर्विश्वसंविदोः।

Sameness (not different); truth (reality); existence; oneness, changeless-ness; belong both to the world and the perceiving Chit; as the support and supported (like the pillar and the statue).

[A golden bracelet can exist as the gold only; and the gold also can exist as some shape only (call it a bangle or a coin or a shapeless mass).

Chit-expanse which is the 'understanding power to see anything at any time at any place' can exist as the world only.

World is of the same quality as Chit; it is also beginningless and endless as the Chit.

Bangle made of gold is gold only; and has all the qualities of the gold.

How long will the bangle last? As long as the gold lasts!

How big is the world? As big as the Chitta!

How big is the Chitta? As big as the Chit!

Actually Chit is just a formless nameless emptiness which contains nothing; but is just the state of understanding only.

Therefore, Chitta is also a formless nameless emptiness which contains nothing; but is just the state of understanding only.

Therefore, Jagat is also a formless nameless emptiness which contains nothing; but is just the state of understanding only.

The terms, Chit, Chitta, and Jagat, all mean the same thing as Brahman.

Wave, whirlpool, foam, water drops, all mean the same thing as the ocean.

Nothing exists except the Chit-expanse, the Bodha-shine! Who can measure it?

Can a salt doll ever measure the ocean? Before even the counting begins; it will be one with the ocean!]

स्वप्नसंकल्पसंसारवरशापदृशामिह सरोब्धिसरिदम्बूनामिवान्यत्वं न वाथवा।

The states of Svapna, Samkalpa, Samsaara, curse and boon are all different like the waters in the lake, ocean, and river (as various names); or there is no difference at all actually (since all are water-containers only).

[What is Jagat? What the Chitta conceives as some perceived scene!

Chitta is nameless and formless.

Chit-state, which imagines that 'it is the Chitta perceiving the Jagat' is also nameless and formless. Jagat is also nameless and formless.

All the ideas of names and forms, all the concepts and their explanations, all the terms like Brahman, Chitta etc are all the products of intelligence only; and do not ever refer to the Reality which is indefinable. These explanations are also not needed to realize the Reality-state, as it happened in the case of Shuka (mentioned at the beginning of the discourse).

Even the 'Vaasishtam-study' is not a necessary syllabus-text prescribed for obtaining the Realization state. Vichaara is the only method, whichever world you belong to in whatever Chitta-state.

For example, this world here as the earth planet is the one where people have evolved to sleep, dream and wake up. Therefore the 'Realization process' is explained here as suited to these Chitta-states only, as referring to Jaagrat, Svapna, and Sushupti states.

As Vasishtha previously mentioned, stories in this text were narrated, based on the mind-structures belonging to Rama's world only.

In any other world, where the senses or more or less in number, where the perceived is a different scene altogether which is unimaginable for the Bhooloka residents, where the people never sleep or dream, where the sun is not the necessary lighting system of the world; where the Chitta-level is far too higher than the Chitta-level of the earth-planet here, there and all this text Vaasishtam helps in no way.

How can you explain Svapna-state of this world to some other-world resident who knows not what a dream is? Understand first of all, that the so called Chit-expanse, is not shining as 'this one tiny world of a tiny you only'.

Even the great Upanishads, Vedas and wonderful texts like Vaasishtam belong to 'this one tiny Brahmaa-entity' only, who has made this world, according to his conceptions.

These books may not suit the other world-beings who may have an entirely different kind of the perceived.

We have seen Vipashcit describing varieties of Brahmaandas when in search for the Avidyaa's end.

Worlds exist in each and every atom of every world.

Chit-expanse is unimaginable! Chit-expanse is an unending library of perceptions.

This planet-world might not be even the size of a dust mote in that vast knowledge expanse!

Jagat is not just this earth and its populace only.

Practice to think bigger; and understand the insignificance of any perceived world, anywhere at anytime. At the dawn of true Knowledge, the word 'Brahman' also becomes insignificant and meaningless. Words belong to Avidyaa state only.

So many Brahmaas; so many worlds; so many Brahmaa-less worlds also!

So many dimensions; so many varieties of beings belonging to varied universes!

All these are dream-states of Chit-expanse, happening at once, at one instant, as already finished.

Look up at the sky brilliantly shining with countless stars!

Those shining sparks silently narrate the story of many civilizations that lived and died there, and exist now as nothing but as some remembered dreams of Chit!

What is this one earth in that great Reality which shines as the Knowledge of all!

What is 'you' in this huge ocean of Reality?

What size are you or what size is your world as your idea-content?

You do not even live a life-span of an insect in this great expanse of eternity!

Jeevas here are gone the moment they rise, like the appearing/disappearing waves of the ocean! The people born here are already dead!

After all, it is the dream of birth associated with death.

This dream of birth and death is known by the name of Jagat, Svapna, Samkalpa, curse, or boon also.

It is 'Jagat' when it is the Viraat-form; it is 'Svapna' when discussing it philosophically; it is 'Samkalpa' when explaining it as the logically formed world-perception bound by causality; it is 'curse or a boon', when the Brahmaa of this world has set the rules for these also to fructify.

Call the water-hollows as lake, or ocean, or pond, or river, or ocean; that is your choice of words; but they all contain water in some form or other, and are equal in essence; and this is an obvious fact.

Brahmaa is the gardener with his Samkalpa seeds.

He has sowed the seed of Samkalpa that 'boons and curses should be a part of this world'; and that they should fructify when rendered by certain people.

It is like allotting power of attorney to some trusted ones to take control of people when necessary; so as to allow the Brahmaa-boss to rest in peace in his Chit-state.]