

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 FORTY TWO

(THE 'CHIT-I')

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.

वसिष्ठोवाच  
Vasishtha spoke

'I' STATE OF CHIT

चित्त्वाद्ब्रह्मखमेवाहमिति वेत्तीव यत्स्वयं तदेव परमेष्ठित्वं तस्योदरमिदं जगत्।

By the nature of conceiving a state of mind, Chit-state knows itself as the 'I' by itself.  
That alone is the state of Brahmaa, the Supreme Lord of this world.  
The Jagat is his belly. (*He is the HiranyaGarbha state.*)

[What is this Chit-state?

It is the 'I' ness of each and every conscious entity existing sometimes, as the sound of 'I' in the talking walking animals; or as just a survival instinct of animals who know of no language; or as just a mechanical process of insects and crawling things; or as the life-ness in trees; or as the existent nature of the inert non-living objects. It is the 'I' ness that belongs to all the inert and non-inert; all the perceivers and the perceived. This big 'I' alone is the 'I' of a JeevanMukta. This big 'I' is the 'I' of the Chit-state.

But Chit has no intelligence! It cannot think; speak or feel, and say 'I'.

It thinks and feels as all the small 'I's of whatever is there as the world-existence.

It stays as the big 'I' in a JeevanMukta; who is a 'thinking Chit-state' of extreme purity.

JeevanMukta is the intelligent state of Chit.

Chit knows the world and itself through the stabilized intellect of a Mukta-state.

This 'I' is the Brahmaa 'I'. This Brahmaa 'I' is the 'I' of all the people in his Creation.

Whenever you say 'I'; you as a dream character are living a life as Brahmaa, in Brahmaa's dream (or imagination.)

Your 'I' ness is the Brahmaa's 'I'! This was explained already in the story of the Yogi and Vyaadha.

Jagat is the body of the Brahmaa, like the dream is the body of the dreamer.

When an author writes a story, he alone is the 'I' of all the characters of his story.

He alone is the inert and conscious objects that belong to his story.

He is in each and every part of the story and its characters as their very essence.

So also, this world exists as some Brahmaa's story.

Chit-state as the awareness is the essence of this Brahmaa also.

Therefore, every 'I' in every object and person is the 'I' sound of Chit alone.]

एवं स्थिते न च ब्रह्मा न च जातं जगत्स्थितं स्थितं यथास्थितमजं परं ब्रह्मैव पूर्ववत्।

When this is so; actually there is no Brahmaa, and nothing gets produced as the state of the world.  
There is only the Brahman-state as it is, in its changeless nature, as the unborn supreme.

[Who is this Brahmaa then? He is a 'MithyaaPurusha'; and all the beings in his Creation are also 'Mithyaa Purushas' (false entities). Since he is a false entity like a ghost, he does not exist.

The unreal has no existence and real never ceases to exist.

How can the world be ever produced by a MithyaaPurusha?

What exists is just a Brahman-state which is the one and only 'I', without the conscious feel of the 'I'.]

संवित्तौ तु जगद्रूपं भासतेऽप्येवमेव तत्मृगतृष्णेव मिथ्यैव दृश्यमानमपि त्वसत्।

Though this form of the world shines in the consciousness, it is like the mirage water and not real, though seen as existing.

[Imagine; a point (principle, potentiality, or whatever) of extreme power and energy; which is not any entity; (not a god or supernatural being); which is not bound by the measure of time and space; (no clock and calendar fixes its location); which is continuously emanating pictures of the perceived of various sorts (in other words, an emergent universe), of all time modes, of all places, of all varieties; all at once; simultaneously; in an instant; all with a beginning, end and middle inbuilt; and causality also inbuilt; all produced in a 'no-time state, no- space state'; all finished already (Poornam); all the perceived worlds overlapping each other at the 'same space concept of Aakaasha'; yet all like vague holographic like (make-believe) pictures; which is unintelligent and inert-like, yet emanating as if an intelligent-state called the 'I',

the Aakaashaja; and that intelligence of Aakaashaja (a false holographic like picture) shining forth as all the 'I's of all the Brahmaas; and all those Brahmaas (again holographic like pictures) shining forth as the 'I' of all the beings in their created worlds; and one single 'I' shining forth as all the 'I's in all the worlds; yet not knowing it is the 'I'! This is the state of Brahman, the swollen principle of Chit!  
(*Holographic- means an image made as if looking solid, as if real*)

अतःप्रभृति शून्येयं भ्रान्तिरभ्युदिता नवा।

This delusion of the nature of emptiness (of the perceived) is shining, as if newly rising with a beginning.

[At each and every moment (or the movement of the mind), a new ray of Chit shines forth as a perceived scene. The continuity of the sameness is maintained by the mind alone, which is just a process of connecting together all the sense-input, to create an illusion of a fixed solid continuing world.]

कुतः केव किल भ्रान्तिर्ब्रह्मैव तदनामयम्।

Where what is this thing called delusion? Brahman alone 'is', without afflictions.

[If the Brahman alone 'is', then where is the place for delusion at all?

There is no delusion in the state of Brahman, like the darkness cannot exist in the Sun.

Brahman is the most wonderful state which can exist 'as a delusion state', though it itself is not deluded.

Brahman-state is like an actor performing on stage, enacting the character of an extremely insane person. The actor never forgets his real identity even for a moment; but yet is able to present the character of the insane man to the utmost perfection.

This feat he is able to perform because he is not really insane; he knows what it is to be insane.

If he was insane, how can he 'act' like an insane person?

Brahman is not deluded at all; but can present an act of delusion.

Ignorant man is just a 'state of delusion', the Brahman itself acting as if deluded.

The state of delusion exists as the deluded Jeeva.

Life, intelligence, thought, names, forms, etc are all the state of delusion only.

'Chit which is actually without the name of Chit', is without the state of delusion that expresses itself as life, intelligence, thought, name, form etc.

It is extremely pure without even the character of purity.

It is extremely empty without being empty of anything.]

जगद्ब्रह्मजलावर्तो दित्त्वैकत्वे किलात्र के क्वावर्तपयसोद्वित्वं द्वित्वाभावात्स्व चैकता।

Jagat is just a whirlpool in the waters of Brahman. Where are the states of oneness or two-ness?

How can there be the two-ness of the whirlpool and the water, or where can be the absence of two-ness to make it as one?

[How can you divide the perfect actor who is acting as an insane person into two, or assert that he is one, or explain one as becoming two, or one appearing as two etc? An actor can only act; it is his nature!

If he acts as someone different, he does not turn into that person.

He is changeless in his own identity; that is why he is able to act as another!

How can the Brahman and Jagat be different?

Fools see only the Jagat and get deluded; Knower sees only Brahman as the Jagat.]

तद्ब्रह्म घनमाशान्तं चित्त्वाच्चेतत्यहं विदत्रिजं शून्यमन्तस्थं व्योमेव विततान्तरं

पवनः स्पन्दमिव हुताशन इवोष्णतां स्वशैत्यमिव पूर्णन्दुः सतामर्थ इवात्मनः।

That state of Brahman, the dense tranquil state, perceives its own essence as the perceived world like the wind the movement, the fire the heat, the full moon the coolness; though it is actually empty within and spreads out as the emptiness alone.

[Why does Vasishta use the word 'perceive', when Brahman is a state free of all perceptions?

He is explaining how the perceived is a state of just an incorrect view of the ignorant, and is not at all there for the Knower.

If you divide the wind and its movement, or the fire and the heat, or the moon and its coolness as two separate things, then of course you can say that the Brahman and Jagat are two different things; and so Brahman as the 'I' of all that is there as the Jeeva-states, perceives the manifold worlds. However, since the Jagat and Brahman do not differ at all, like the movement and the wind, there cannot be any perceived, except as the very nature of Brahman.

How can the wind perceive its movement or the fire its heat, as a separate thing?]

रामोवाच

Rama spoke

एतत्ब्रह्मन्कदा नाम तन्न चेतितवन्मुने निरावृतमनाद्यन्तं किमिदानीं प्रचेतति।

Hey Muni! This Brahman does not perceive at all. (This I understand!)

It is a state free of superimposition and is without a beginning or end.

How it is said to be perceiving now as from the beginning of a creation (since the perception is going on now here, for us all)?

[World is non-existent in the state of Brahman; and Brahman alone is; but here is the perception of a world with a beginning and end. How can it belong to Brahman?

If an actor is perfect and sane, how can he know of the insanity even, to project such a character?]

वसिष्ठोवाच

Vasishta spoke

एवमेतत्सदैवैतदहमाद्यपि चेतति।

True! Reality of Brahman alone perceives as the 'I' etc always (as per the common point of view).

[Since the 'I' is a part of this Jagat existence, we have to understand that this 'I' is rising from the source-state of Brahman. It alone perceives all the worlds as the 'I' of all that exist from the 'level of Brahmaa' to the 'inert object's existence-state of the atomic level'.]

न ह्यानादेरजस्यास्य काप्यपेक्षा स्वसंविदा।

Actually there is nothing needed as a fulfilment, by its own perceiving state in its pure state which is beginningless and unborn.

[When it is already a fulfilled state, there is actually no need for it to stay as this deluded state of the world at all. It is beginningless and unborn. Why should it shine as the world with a beginning?]

सर्गासर्गनभोरूपं ब्रह्म सर्वत्र सर्वदा।

Brahman-state is like some empty state of the 'world' (for the ignorant) and 'no-world' (for the Knower), at all times and at all places.

[Brahman state cannot exist as just a pure state of 'no-world'; nor can it exist as an impure state of the world only. The nature of Reality is to exist as the unreal.

The actor is an actor only; he cannot remain without the acting ability expressed.

He can express his acting ability, only when he can present himself as a personality that is completely opposed to his own character. If handsome, he has to hide his handsomeness and act ugly; if virtuous, he must act as the most wicked and prove his acting ability; and so on.

He does not become ugly or wicked by acting in that manner. He does not get anything more by acting so. Yet, his nature is to act; his nature is to project himself as some other person.

He cannot be ever without his nature of acting. Acting is the essence of an actor.

However, Brahman is not a person or entity like an actor who is acting on a stage.

The potential state can exist only as the probable states, like the gold has to exist as some shape or other.

Brahman is just the state of Reality which can exist only as the mirage of the world. Even the mirage exists for the thirsty one only, like the world exists as real for the Vaasanaa-bound Jeevas only. Nothing gets fulfilled; nothing gets changed; nothing is attained; yet the 'perceived' is the very nature of this indefinable Reality state.

Reality is not the world; is not the perceived; it is not affected by any change; yet is all this.]

न कदाचिदिदं नेदं ज्ञातं नेदं च किंचन।

Actually nothing is there ever (as the perceived), nothing is known like this (as the perceived), nothing is there at all (as the perceived).

[How can the double-moon seen by the infected eye belong to the one with proper sight?  
How can you question even as to how and why the moon has become the double-moon?]

पवनस्पन्दनं चन्द्रशैत्यं शून्यत्वमम्बरं ब्रह्माहंत्वमनन्यात्म न कदाचिन्न चेतति।

Like the wind with its movement, like the moon with its coolness, like the sky with its emptiness, so it is with Brahman and its 'I' ness as the created world; not differing from it in essence (like the mixed state of the object and its nature existing as one).

It never 'perceives' at anytime (as a perceiver bound to the perceived object.) (*It is not in any space or time.*)

[Analyze your own awareness of the Self; delve deep within.

Where is this awareness situated? In what time, in what place? When it is absent also?]

सर्वदैवेदशी सत्ता न कदाचिदनीदशी।

The Reality is always like this; and in no other way (like the fire cannot exist without the heat etc).

[Reality is that which exists as the unreal, as its very nature.

Reality cannot exist as the nothingness of all as some empty inert state.

Reality can exist only as an intelligent-state of perception.

Reality is not the pure unmanifest state. Reality is the manifest Brahman.

It is the unmanifest that can exist only as the manifest.

Manifest is the essence of the unmanifest; and unmanifest is the essence of the manifest.

Unmanifest Brahman can exist as the manifest Jagat alone.

Manifest Jagat can exist only as the shine of the unmanifest Brahman.

How can that which is unmanifest be without manifesting, when the meaning of 'manifest' is common for both words? How can the actor exist without acting?]

जगद्यस्मादनाद्यन्तं ब्रह्मात्मैव निरामयम्।

Therefore, the Jagat-state is without beginning and end; and is the essence of Brahman alone and stays without afflictions.

केवलं त्वमबुद्धत्वाच्छब्दश्रवणवेधितः अद्वये ब्रह्मबोधेऽस्मिन्द्वितामभ्युपगच्छसि।

Only you, who have no understanding of the truth, are piercing your ears with words alone, and are seeing the dual nature in the non-dual Brahman-knowledge.

[Rama! Doubts about the duality and oneness rise in you because you are not able to grasp the truth yet as your true essence. You are intellectually analyzing all this with an intellect seeped with words and meanings. In whatever way I explain this to you, you will hold on to the words only; and will start arguing about some technical error presented by that word.

If I say it is 'one', you will say that 'it is not one, but two'; or 'not two' or 'one appearing as two' and so on.

If I say it is 'unmanifest'; you will ask 'why it is manifest'.

If I say 'perceived is false'; you will say that 'it is real because you are seeing it'.

If I say 'it is empty expanse'; you will ask 'what is it empty of'.

If I say 'It is expanse'; you will ask 'where it spreads out as'.

Any word which I use, will be a subject of argument only.

As long as you try to understand the Reality with words only, till then you will forever wallow in the pits of words and meanings only. How can you 'understand' that something' through words, something which can never be defined by words, and from which all the words and meanings shine forth?]

न कश्चित्किंचिदेवेह न कदाचिन्न चेतति न कश्चिच्च तदन्यात्मा न कदाचिच्च चेतति।

Nothing perceives anything ever at anytime. There is no one else as separate from it, and it never perceives anything at all.

इदं त्रिभुवनाभासमीदृशं भाति सर्वदा शान्तं राम समं ब्रह्म नेह नानास्ति किंचन।

This lustre of the three worlds shines like this at all times, as the tranquil and equal state of Brahman. There is no manifoldness at all here.

न कदाचन जायन्ते नभसः पादपाद्रयः ब्रह्मणश्च जगन्तीति मत्वा शान्तिं परां व्रज।

The trees and mountains (unreal/Asat) do not at all anytime rise from the sky (of the Reality/Sat). Worlds also do not rise from the Brahman. (*Worlds are non-existent like the waters of the mirage.*) Understand this truth and seek the supreme tranquil state.

उपदेश्योपदेशार्थं संदेहावसरेऽल्पधीः यावन्न बुद्धस्तावत्वं भेदमप्युपगच्छसि।

As long as you are with the immature intellect (drowned in only the words and meanings of the scriptures, etc), you will not understand the abstract meaning of the instructions given to you, and will continue to see the duality only.

[If the idiot child insists that the ghost is real and keeps on arguing that it is real, and holds on to that reality of the ghost as the one and only argument against all the explanations proving its unreality, what can the teacher do? How can he prove the unreality of the ghost unless the child also practices the non-existence of the ghost through reasoning? The darkness and the moving tree branches may produce the illusion of a demon or a ghost; it is seen as real only. You cannot remove the illusion of the ghost by taking a sword and killing it; like you cannot remove the misconceptions of the ignorant through the medium of words. The ghost will be there always as an illusion produced by the darkness.

Only a light (accompanied with a reasoning mind) can remove that ghost which was not there at all.

Understanding the truth alone is the cure for the delusion called the 'perceived'; and not the sword of 'words and meanings'.]

बोधस्य तु विबुद्धस्य न शास्त्रादि न शब्दधीः न भेदबुद्धिर्नो भेदः किमप्येष प्रजापतेः।

For the one who has understood the truth in the right manner, no scriptures, no meaning of the words, no differentiating vision, no difference at all will exist about this state of Brahmaa, (the Viraat state of Jagat as different from the Brahman.)