

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY

[THE POWER OF CHITTA (4)]

{THE IDENTITY WITH THE NON-EXISTENT BODY}

Sanskrit text, Translation and Explanation

by

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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 FIFTY

THE POWER OF CHITTA (4)
THE IDENTITY WITH THE NON-EXISTENT BODY

ब्रह्मोवाच

Brahma spoke

चित्तं हि प्रतिभासात्मा यच्च तत्प्रतिभासनं तदिदं भाति देहादि स्वान्तं नान्यास्ति देहदृक्। (91.20)

Mind alone has the capacity to manifest as forms (shapes of various sorts); and all that is seen as the body etc, are its own manifestations within itself. There is no other thing that exists the body-seer. (The body does not exist outside of a mind which sees it as if; mind itself appears as the entire field of perception with all the varieties of shapes, including the body.)

चित्तमात्मचमत्कारं तच्च तत्कुरुते स्वतः यथावत्संभवं स्वात्मन्येवान्तर्मरिचादिवत्। (91.21)

Mind creates this wonder within itself by becoming anything and everything as per the nature of the conception (as per the Vaasanaas and results of actions); like the pepper exists only as the hotness (similar to where the lemon exists as only the sourness, grapes exist only as the sourness and so on, as per its nature).

तदेतच्चित्तवद्भातमातिवाहिकनामकम्, तदेवोदाहरन्त्येवं देहनाम्ना घनभ्रमम्,

कथ्यते जीवनाम्नैतच्चित्तं प्रतनुवासनम्, शान्तदेहचमत्कारं जीवं विद्धि क्रमात्परम्। (91.22,23)

What appears as the Mind here (a particular collection of thoughts and ideas) is known as the Aativaahika. (It differs for each Jeeva.) That Aativaahika again creates the dense delusion called the physical body (for that particular Aativaahika state). The same Mind tainted with some trifling Vaasanaa is known as the Jeeva. Understand that, when all these illusions of the three bodies (Jeeva, body and Aativaahika) vanish, then whatever remains left back is the Supreme!

[‘Dense delusion state’ alone exists as the Vaasanaa-state of the Jeeva with its Aativaahika and AadhiBhoutika conceptions.]

नाहं नान्यदस्तीह चित्रं चित्तमिदं स्थितं वसिष्ठैन्दवसंविद्वदसत्सत्तामिवागतम्। (91.24)

There is no ‘I’; there is nothing else also; all that exists is just this Mind as manifold appearances, and has become real as if; like the firmly placed conception of the Aeindavas appearing as if real, though is actually unreal (non-existent).

(Their minds are the Creators of those worlds, and they alone witness those Creations).

यथैन्दवमनो ब्रह्मा तथैवायमहं स्थितः तत्कृतं चाहमेवेदं संकल्पात्मैव भासते। (91.25)

Similar to how the Aeindava-mind is Brahmaa, I, the original Brahmaa too, exist as the Mind only. The worlds created by the their minds also are my conceptions only (and exist for me alone).

कश्चिच्चित्तविलासोऽयं ब्रह्माहमिह संस्थितः स्वभाव एव देहादि विद्धि शून्यतरात्मखात्। (91.26)

I exist as Brahmaa by some random play of the Mind. The Supreme Self alone shines with my form, as if different from the ‘extremely empty expanse of the Self’.

शुद्धचित्परमार्थैकरूपिणीत्येव भावनात् जीवो भूयो मनो भूत्वा वेत्तीत्थं देहतां मुधा। (91.27)

Though of the nature of the supremely pure consciousness, the Jeeva gets down to the state of the mind and has the worthless perception of the body (and identifies with it).

सर्वमैवेन्दवसंसारवदिदं भाति चिद्वपुः संपन्नसंप्रबोधात्मा स्वप्नो दीर्घः स्वशक्तिजः। (91.28)

‘Pure consciousness alone’ (as Self-awareness state), shines as all this - like the unreal worlds conceived by the Aeindavas; like the individual in the waking-state experiences a lengthy dream within himself, by the force of ignorance.

द्विचन्द्रविभ्रमाकारं तन्मात्राभासपूर्वकं ऐन्दवाम्बरवद्रूढं चित्तादेवाखिलं भवेत्। (91.29)

Everything (as the world-state), appears by the power of the Chitta alone, and gets established firmly like the ‘Aeindava-expanse’; similar to the illusion of two-moons in the infected eye and shines as the ‘essence of Chit alone’.

न सन्नासदहंरूपं सत्तासत्ते तदेव च, उपलम्भेन सद्रूपमसत्यं तद्विरोधतः। (91.30)

The ‘I-ness’ as identified with a form is not real, but ‘I-ness’ as one with the inner self is real (where the ‘I’ does not exist as an idea or memory). The real and the unreal, both are ‘That alone’.

The 'I' as the Self-state (natural existence-awareness) is real because that alone 'knows' the world; the 'I' (as the information-collection imagined by oneself about oneself) is unreal because it contradicts the other 'I' (the natural state of existence) (because it is just imagined and cannot not 'know' the world).
(*Real is real because it alone is real; the unreal is unreal because it is not real.*)

जडाजडं मनो विद्धि संकल्पात्म बृहद्वपुः अजडं ब्रह्मरूपत्वाज्जडं दृश्यात्मतावशात्। (91.31)

Know the Mind (totality-mind with individual counter-parts of Jeevas) to be both inert and non inert. It is of the nature of conception; it extends as the entire created world.

It is non-inert as Brahman (the principle of understanding); inert as identified with the perceived phenomenon (which is made of the conceived objects only).

दृश्यानुभवसत्यात्म न सद्भावे विलासि तत् कटकत्वं यथा हेम्नि तथा ब्रह्मणि संस्थितम्। (91.32)

The reality felt in the perceived phenomenon is unreal in the state of the Supreme, like the bracelet-idea is falsified in the gold.

सर्वत्वाद्ब्रह्मणः सर्वं जडं चिन्मयमेव च, अस्मदादिशिलान्तात्म न जडं न च चेतनम्। (91.33)

Since the Supreme alone manifests as all, (as the conscious principle which known the inertness), all that is there can be classified as both inert and conscious.

The reality essence within us the conscious beings, or in the inert objects, is neither inert nor conscious.

[What is inert or conscious? Both are just coined words only, like the word hare's horn', and not real.

The so-called conscious mind is conscious of the wooden log as inert; but the inert wooden log also belongs to the conscious-field only.]

दार्वादीनामचित्त्वेन नोपलंभ्यस्य संभवः उपलंभो हि सदृशसंबन्धादेव जायते। (91.34)

The inert objects like the wooden log etc, cannot be perceived if they do not come under the 'conscious-category'. A direct perception or a direct experience is possible, only if the perceived and the perceiver are related by some similarity.

['Similarity' here refers to the knowledge or understanding, the common-essence of both the knower and the known-object.]

[An inert thing has to become part of the conscious perceiver to exist as an inert thing.

An inert thing cannot exist apart from the conscious observer.

'Perceiver and the perceived' stay as a single state of perception.

The divisions of conscious and inert arise later, when describing the objects.]

उपलब्धेऽजडं विद्धि तेनेदं सर्वमेव हि उपलंभो हि सदृशसंबन्धात्स्यात्समात्मनोः। (91.35)

If anything (that is inert) is perceived (as a conscious act), then understand that it cannot be inert (since it is instantly a part of the conscious field of the observer). Therefore, since everything is perceived only, they are related by similarity on both sides.

(*An inert object becomes a part of the conscious observer, and is not inert anymore.*)

जडचेतनभावादिशब्दार्थश्रीर्न विद्यते अनिर्देश्यपदे पत्रलतादीव महामरौ। (91.36)

In that Supreme indescribable state of Brahman, the terminologies that refer to inert and conscious states do not exist at all, like the creepers and other plant-life do not exist in the wide desert-land.

चितो यच्चेत्यकलनं तन्मनस्त्वमुदाहृतम्। (37)

The perceiving-state of the Chit alone is termed as the mental faculty (which produces the conceptions of the conscious and the inert).

चिद्भागोऽत्राजडो भागो जाड्यमत्र हि चेत्यता, चिद्भागोऽत्रावबोधाम्शो जडं चेत्यं हि दृश्यते। (37,38)

The part of the Chit which 'understands' (knows the perceived) is said to be non-inert, and that which is perceived is said to be inert (and so, the Jeeva imagines his inert body itself as conscious and defines the other objects as inert).

The part of the Chit that is said to be conscious, is the principle of understanding, and the 'perceived phenomenon' is seen as inert.

इति जीवो जगद्भ्रान्तिं पश्यन्गच्छति लोलताम्। (91.38)

In this manner, the Jeeva perceives the illusion of the world (by identifying with the inert body, and dividing the inertness itself as the conscious-body and inert object outside of it), and gets entangled in it (by forgetting the 'true awareness essence' which exists as the 'witnessing Self').

चितस्थ एव भावोऽसौ शुद्ध एव द्विधा कृतः अतः सर्वं जगत्सैव द्वैतलब्धं च सैव तत्। (91.39)

The same pure state of the Chit (which alone exists as the ‘undivided awareness of the perceived’) is divided as the dual phenomenon. (as the inert and the conscious)

(Dual phenomenon: Inert and non-inert classifications.)

The entire Jagat is Chit alone (as the pure self-awareness that is aware of the perceived).

Whatever is understood (through delusion) as divided into two (as inert and conscious) is also ‘that alone’.
[The inert object is a sense-created disturbance produced in the mind. It is also part of the conscious-mind only.]

स्वमेवान्यतया दृष्ट्वा चित्तिर्दृश्यतया वपुः निर्भागाप्येकभागाभं भ्रमतीव भ्रमातुरा। (91.40)

Seeing itself as another through the perceiving nature, the Chit though without divisions, wanders as it were, in a deluded state, as if divided (as the conscious body-entity that is surrounded by the inert objects).

न भ्रान्तिरस्ति भ्रमभाङ्ना नैवेतीह निश्चयः,

There is actually no delusion. There is no embodied Purusha (Naa) experiencing the delusion also.
This is for certain.

परिपूर्णार्णवप्रख्यावेतीत्थं संस्थिता चितिः। (91.41)

Like a completely filled ocean (that is not divided), the ‘Chiti alone’ (the pure self-awareness state) stays as all this (namely, the complete undivided perception state, named as Jagat).

सर्वं स्याज्जाड्यमप्यस्याश्चित्तिश्चित्तं च वेत्सि तत्,

Everything is Chit alone (since there cannot exist something other than Chit), even though all that is perceived by the Chit is said to be inert (as opposed to conscious-state); for ‘that Chit’ knows itself as all (beyond the divisions of inert and conscious). *(Inert cannot exist unless detected by the conscious; so, it is part of the conscious only.)*

चिद्भागोऽवबोधस्य त्वहंताजडतोदयः। (91.42)

In the perception-state, the inertness of an object rises as a part of the Chit itself, along with the ‘conscious – I’.

[Chit is therefore not inert; it is not conscious also since it is not ‘conscious of the inert’.]

अहंतादि परे तत्त्वे मनागपि न विद्यते, ऊर्म्यादीव पृथक्कोये संवित्सारं हि तद्यतः। (91.43)

The I-ness etc (as the conscious agent separated from the inert objects) does not exist in the least, in the Supreme state; because,

the ‘essence of Knowing’ (the pure awareness existing as the awareness of the Jagat, or the entire world-perception along with the ‘conscious I’ and the ‘inert objects’) -

- is like the waves appearing as separate from the ocean-waters (though not separate).

[The conscious ‘I’ also is inert, or the inertness also is conscious. The ocean is the wave; wave is the ocean.]

The entire world is the undivided shine of Chit alone, and there is no division of conscious and inert as such, in the Chit.]

अहंप्रत्ययसंदृश्यं चेत्यं विद्धि समुत्थितं मृगतृष्णाम्बिवान्तस्थं नूनं विद्यत एव नो। (91.44)

Understand that the ‘perceived phenomenon which is seen and experienced based on the ‘I’ notion (that is identified with the physical form only)’, rises within oneself (as if in an outside), and does not exist at all, like the waters of the mirage.

अहंतापदमन्तात्मपदं विद्धि निरामयं,

Understand that the innermost essence within (the subtle state of self-awareness) is free of all afflictions (of duality) and is not a place (Apada) for the ‘I’ness (imagined as a limited-state).

(Chit is not the limited state of ‘I’ as a Jeeva. Then what is this ‘I’ that the ignorant are familiar with?)

विदं विदुरहंतादि शैत्यमेव यथा हिमम्। (91.45)

The ignorant understand the Chit-essence that is frozen by the Vaasanaa alone as the ‘I-ness’, in the extremity of ‘Jadatva’ (inertness), like the extreme-state of coolness in the water (Jalatva) alone appears as the frozen snow.

[The forgotten Chit-state alone is referred to as the ‘I’ in the ignorant, but exists as the ‘Ahamkaara’, the self-imagined ego-idea centered on the physical body.]

चित्तेव चेत्यते जाड्यं स्वप्ने स्वमरणोपमं,

Chit alone perceives the inertness of this ‘I-ness’ like seeing one’s own death in the dream (which is not real).

(How can you be alive and still be dead?)

[Reality is not conscious or inert. There is only the imagination of oneself as conscious and seeing the inertness as separate.]

Brahman is not something that is conscious of the inert; Brahman is not inert also as something perceived by the conscious.]

सर्वात्मत्वात्सर्वशक्तीः,

It is the essence of everything, and is all-powerful.

[It exists as the common essence of all the Jeevas as 'existence-awareness'.

It is all-powerful, because it exists as any possible experience of any Jeeva anywhere at anytime.]

कुर्वती नैति साम्यताम्। (91.46)

It shines as the 'ever-changing phenomena of the perceived'; and does not attain equal-ness till the knowledge becomes ascertained.

[Unless one strives through Vichaara and attains oneness with the inner essence by discarding the 'I-ness connected to the physical form', the equal-ness, the freedom from limitations cannot be achieved.]

मनःपदार्थादितया सर्वरूपं विजृम्भते नानात्माचित्तदेहोऽयमाकाशविशदाकृतिः। (91.47)

The 'Chitta-body' alone (Aatvaahika-body alone) (as the totality-state) divided as many Jeevas, shines forth as the 'grandeur of the perceived phenomenon', as all the mind-conceived objects, spreading out endlessly like the empty sky.

देहादिदेहप्रतिभारूपात्म्यं त्यजता सता विचार्य प्रतिभासात्म चित्तं चित्तेन वै स्वयम्। (91.48)

The noble one who seeks the Knowledge should renounce the identity with the three bodies (namely the gross body made of elements, the subtle body made of Vaasanaas, and the causal body made of past impressions), which are just appearances only; and analyze the Chitta which produces the appearance of the 'I' and the world, with his own Chitta.

(Mind is like the copper, inside which the gold is hidden).

चित्ताम्रे शोधिते हि परमार्थसुवर्णतां गतेऽकृत्रिम आनन्दः किं देहोपलखण्डकैः। (91.49)

If the mind-copper is purified (by burning it in the fire of Vichaara), then the 'gold of reality' will shine forth by itself, giving rise to the natural bliss (which is nothing like the momentary joy of experience obtained through the worldly pleasures)!

Why should one purify (pamper and attend to its outer beauty) the bodies which are like worthless stone-pieces?

यद्विद्यते शोध्यते तद्बोधः, के च खपादपाः,

Only that which exists can be attained by the analytical process; for that indeed leads to the attainment of Knowledge. Who has ever analyzed the imagined trees seen in the empty sky?

देहाद्यविद्या सत्या चेत्युक्त एतां प्रति ग्रहः। (91.50)

If the bodies which are the products of ignorance are really there (as absolute independent realities), then one can be obsessed with them.

असत्यविनिविष्टानां देहवाचितया त्विह ये नामोपदिशन्त्यज्ञाः किंचित्ते पुरुषैडकाः। (91.51)

Those learned fools, who instruct the truth of the Self to those - 'who are completely ascertained about the reality of the body etc, and believe the body alone to be the Aatman' -

are goats in human form (for their words will be ignored and will give rise to more confusing theories about Aatman). (Why does the formless mind gets identified with the form of a body?)

यथैतद्भावयेत्स्वान्तं तथैव भवति क्षणात् दृष्टान्तोऽत्रैन्दवाहल्याकृत्रिमेन्द्रादिनिश्चयाः। (91.52)

Whatever is conceived within the Mind, it instantly becomes that.

The story of Aeindavas and the story of the 'different Indra and Ahalyaa' are the proofs.

यद्यथा स्फुरति सुप्रतिभात्मचित्तं तत्तथा भवति देहतयोदितात्म।

In whatever manner the Chitta shines forth as one's identity through ignorance, it instantly becomes that alone, and rises as the body-identified 'I'.

देहोऽयमस्ति न न चाहमिदमिति स्वरूपं, विज्ञानमेकमवगम्य निरिच्छमास्व। (91.53)

This body is not at all existent (except as some information residing in the mind).

One's own idea about oneself as 'I am of such and such a form' is also not real.

With this 'true understanding', remain without any desires.

देहोऽयमेष च किलायमिति स्वभावाद्देहोऽयमेतदखिलं तत एति नाशम्।

यक्षादि कल्पनावशाद्भयमेति बालो निर्यक्षदेहगत एव कयापि युक्त्या। (91.54)

'This is the body;' *'This world is there to be experienced by this body;'*

because of this deep-rooted belief, the body alone is experienced as the Self and the world also is experienced as real, leading towards complete destruction (of succession of births and deaths, as Vaasanaa-fulfilment experiences).

The child who is not actually possessed by any Yaksha (demi-god) in whatever manner (since the Yaksha is completely non-existent), is terrified of the Yaksha appearing within himself through his own imagination, and acts as if possessed by it (similar to where the ignorant man identified with the body acts weirdly, being possessed by the ghost of Ahamkaara, which is non-existent, but imagined only).