

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER FIVE

[CHITBRAHMOHAM- I AM THE CHIT-BRAHMAN]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

**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 FIVE

CHITBRAHMOHAM- I AM THE CHIT-BRAHMAN

वसिष्ठोवाच

Vasishta spoke

THE 'I KNOW THE SELF' STATE

[The verses given below are not for just reading and understanding just the word-meanings. Each verse is of profound meaning and has to be analyzed and contemplated upon, again and again to attain the self-experience. Convert these thoughts as your subtle experience, by catching their abstractness, and later try to stay in that experience without these words also. The words 'I am Chit Brahman' or 'I know Chit-Brahman' have to vanish off, and only the experience of the 'silent self' has to be left back. Make this your daily meditation-session, before or at the end of your daily study.]

सति विस्तारजे तस्मिन्ब्रह्मेदमिति वेद्म्यहम्। (11.57)

In that extensive state of truth-revelation, I know that, 'all this is Brahman'.

(Here, the 'I know' is not the knowledge of the other, but the 'I knowing itself as to what it is'.

The small 'I' falls off, and the huge 'I' alone remains where there cannot exist even the tiny agitation of the small 'I'.)

त्वमहंत्वादिबाधे तत्सदित्यादि जगद्रतं सत्यं सर्वप्रकाराढ्यं ब्रह्मेदमिति वेद्म्यहम्। (11.57,58)

When the division of 'I and you' is gone,

then all the instructions that explain the Reality-state as 'That alone is the truth in reference to the world', become meaningless;

and I know that 'all this, which is seen as various shapes with names, is the state of Brahman alone' (as the unmanifest knowledge-essence existing as it were, as its manifestation).

न मे दुःखं कर्माणि

I do not have any pain (since I need nothing else to fulfil me).

Actions do not belong to me (for the world rises in front of me by my very presence).

न मे मोहो न वाञ्छितं

I do not have any delusion (of the reality of the ego or the world).

I do not desire anything (since nothing other than the true self exists).

समः स्वस्थो

I am equal (and am spread out in all the objects as their knowing-essence).

I am now restful in my own state.

विशोकोऽस्मि

I am free of all the sufferings (that belong to the limited existence of the Jeeva-state).

ब्रह्माहमिति सत्यता। (11.58,59)

Brahman alone is; and I am that; this alone is the 'Truth'.

कलाकलङ्कमुक्तोऽस्मि

I am completely free of the taints of the divided reality called the world.

सर्वमस्मि

I alone am all (as their knowing-state).

निरामयः

I have no afflictions whatsoever (that belong to the agitation called the mind).

न त्यजामि न वाञ्छामि

I have nothing to reject; nothing to seek also.

ब्रह्माहमिति सत्यता। (11.59.60)

Brahman alone is; and I am that; this alone is the 'Truth'.

(I am not a separate reality existing apart from the body. I know the body as the body; so the body exists.)

अहं रक्तमहं मांसमहमस्थीन्यहं वपुः चिदहं चेतनं चाहं ब्रह्माहमिति सत्यता। (11.60,61)

I am the body made of blood, flesh, bones also, for it exists because of my knowing-essence only and because of the mind-conception only. Brahman alone is; and I am that; this alone is the 'Truth'.

THE 'KNOWING ALONE' EXISTS AS 'THE KNOWN'
[WHAT I AM NOT?]

द्यौरहं खमहं सार्कमहमाशा भुवोऽप्यहं

I am the Heaven. I am the sky with the sun. I am the directions. I am the Earth-pedestal also.

अहं घटपटाकारो ब्रह्माहमिति सत्यता। (11.61,62)

I am all the shapes like pot, cloth etc. (I know them as all these.)

Brahman alone is; and I am that; this alone is the 'Truth'.

अहं तृणमहं चोर्वी गुल्मोहं काननाद्यहं शैलसागरसार्थोऽहं

I am the grass. I am the ground. I am the bush. I am the forest etc.

I am the hill and the ocean with all the beings. (I know them as all these.)

ब्रह्मैकत्वं किल स्थितम्। (11.62,63)

There is only one (second-less) Brahman as all. (The 'knowing' alone exists as the 'known'.)

(Whatever actions are going on as the world-activities, are my own state of existence.)

आदानदानसंकोचपूर्विका भूतशक्तयः सर्वमेव चिदात्मास्मि

All the powers of the beings, to accept or give or withdraw, all these actions are actually the self as the 'Chit state of knowing'.

ब्रह्मण्याततरूपधृक्। (11.63,64)

I stay as any object with its required qualities (since I know them as such).

लतागुल्माङ्कुरादीनामहं संभवनैषिणां चिदात्मान्तर्गतं शान्तं परं ब्रह्म रसात्मकम्। (11.64,65)

Whether it is a creeper or bush or sprout, the moisture within them is the same, and allows them to grow in whatever manner they choose to be.

So also, I am the (knowing) essence in all the objects living or inert, and stay as their very essence (of the knowledge of them), and thus make possible their manifesting as the manifold-varieties.

[What ascertainment is the natural-vision of a JeevanMukta?]

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत् यो मतः एक सर्वात्मा परं ब्रह्मेति निश्चयः। (11.65,66)

('The conscious Self within, the quiescent principle, the Supreme Brahman of blissful nature'),

in which everything exists, from which everything rises, that which is everything, that which is everywhere, 'that alone' is the 'one and only principle existing as the essence of all'!

That is Para Brahman!

This understanding is the 'ascertainment (Nishcaya)', which a JeevanMukta has.

[Names are many; but the nameless thing is one only.]

चिदात्मा ब्रह्म सत्सत्यमृतं ज इति नामभिः प्रोच्यते सर्वगं तत्त्वं चिन्मात्रं चेत्यवर्जितम्। (11.66,67)

'That principle' which is everywhere, which is the pure knowing-state devoid of all the perceptions, is known by various names like -

'Chidaatmaa' (knowing-essence), 'Brahman' (potential to burst forth as any perceived),

'Sat' (Reality), 'Satyam' (Truth absolute), 'Rtam' (the rules that govern the perceived),

'Jna' (the Knower who has attained Brahman Knowledge) etc.

[What is the Brahman-experience of a Knower?]

आभासमात्रममलं सर्वभूतात्मबोधकं सर्वत्रावस्थितं शान्तं चिद्ब्रह्मेत्यनुभूयते। (11.67,68)

The 'Knower' experiences the Chit-Brahman (the Brahman-state shining as the 'knowing-state of the world' and) as the completely quiescent state of the self,

where it alone shines as the appearance of objects,

where it is untainted by any perception that rises in front as the perceived,

where it alone shines as the Bodha (information-content) of all that is there,

and which is everywhere as the 'knower-state of all'.

CONTEMPLATE ON THE TRUTH 'I AM THE CHIT-BRAHMAN'

मनोबुद्धीन्द्रियव्रातसमस्तकलनान्वितं भेदं त्यक्त्वा स्वमाभासं चिद्ब्रह्माहमनामयम्। (11.68,69)

I have gotten rid of all the misconceived differences made up by the mind, intellect and the senses (as connected to the Jeeva-state of Vaasanaas), and I shine forth as my true self.

I am the Chit-Brahman. I am free of all the afflictions that belong to the Jeeva-state.

शब्दादीनामशेषाणां कारणानां जगत्स्थितेः तत्त्वावकाशकं स्वच्छं

The subtle principles of Shabda (the agitation-state in the quiescent-state), the waters of experience, the feeling of solidity as touch, and the varied nourishing objects called taste, and the difference maintained in the world as the smell - these alone form the cause for the world-existence.

I alone make their existence possible.

I am the pure-state untainted by the knowledge of the world-existence.

चिद्ब्रह्मास्मि न मे क्षयः। (11.69,70)

I am the Chit-Brahman. I do not deteriorate like the objects of the world.

(What you see in the front of you (as a body-location) is a flow of information only of various types conceived as the mind-process. Everything is just the knowledge you have of them.

World is just what 'you' 'know and understand' as the world, from the ant-level to the Brahmaa level.)

अनारतगलत्स्वच्छचिद्द्वारागहनात्मकं आलोकः

The revealed perceptions rising from the Chit (as the moment to moment information-content), keep on flowing densely without stop, and are untainted since they are of the knowledge-form only.

I am the essence of these perceptions.

(It is the 'Chit alone' which rises as these perceived-scenes, the knowing-state 'knowing itself' as the world, like seeing oneself in a concave or convex mirror, and enjoying the distorted images.)

सुमनोमौनं

I am the indescribable silent state of the Knowers.

चिद्ब्रह्मास्म्यमृतं परम्। (11.70,71)

I am the Chit-Brahman. I am the 'Supreme immortal state'.

अनारतगलद्रूपं नित्यं चानुभवामृतं अहंनिःशेषचक्राणि

Chit alone is the 'I-sense' in all the beings from a worm to a Brahmaa; these 'I's as the Jeeva-states, keep on rolling like the wheels with no destination in sight (with the Jeeva as the passenger).

The perceptions (information-contents) rise up continuously without stop, at each movement of the wheel (at each and every agitation of the mind), and unfold as momentary experiences (and are imagined as a life lived and experienced from birth to death).

I am the 'nectar of awareness' in all these experiences; but I am not affected by any of the perception that the Jeeva experiences.

चिद्ब्रह्माहमलेपकम्। (11.71,72)

I am the Chit-Brahman; the ever untainted one.

सुषुप्तसदृशं

My state is now like that of a deep-sleep, as if nothing exists outside of me except the quietness;

शान्तं

but, I am fully awake in this quietness, and have no Vaasanaas dormant in me that can rise as the Vaasanaa-fields that bind me.

आलोकविमलात्मकं

What I see as the perceptions is my own shine (through a mind-screen), and is pure without the taint of division (as the knowledge-essence which is not divided by the 'knowing of the divided').

संभोगोत्तममाभासं

The experience of myself shining as all (as the 'Vision of truth') is the most excellent of all.

चिद्ब्रह्मास्म्यपवासनम्। (11.72,73)

I am the Chit-Brahman which has no Vaasanaa-taint of any sort.

[The 'amazing magic of the unmanifest rising as the manifest' is explained now.]

(I am the 'ocean of quiescence', the 'blissful state of rest' that is experienced by me as the tiny bit of the 'I' based pleasures, like the ocean tasting itself through a wave-mouth.)

खण्डादिस्वादुसंवित्तिरीषन्मात्रा तु तिष्ठति

I am the 'essence of all enjoyments' (as the bliss);
and that essence of mine alone gets experienced as minuscule experiences, like the tiny amount of
sweetness experienced while tasting a tiny bite of the large sugarcane.

चितादिष्ववबुद्धेषु तद्धि ब्रह्माहमच्युतः। (11.73,74)

I am the 'essence of knowing' that is in 'all the Chitta-states' that rise as the perceptions.
That Brahman am I, which never swerves from the untainted-state to become the world-reality of the 'I'.
[To enjoy some object in particular, the division of objects becomes a necessary factor.
Unless the division-aspect is there you cannot enjoy the pleasure through any object.
I stay undivided and shine as the division also; and experience my state of bliss itself, as if from the outside.
And, at the opening of the eye-hole, the mind bursts out as the huge expanse of vision with a variety of objects, from the nearest
mud particle on the ground to the farthest moon-sphere, and also enjoys the proximity of the beloved!
Such is the magic of the Brahman-state.
At every glance of the eye, varieties of objects rise up as a gigantic vision, like magic.]

कान्तासंसक्तचित्तस्य चन्द्रे समुदिते सति चन्द्रप्रत्ययसत्त्वात्म

At the rise of the moon, the beloved looks more beautiful than ever, and the lover enjoys her company
by feeling attracted towards her. The mind at that time, is able to see the different objects from the
beloved's shape to the moon far above, and enjoys the joy of her company.
(‘This difference’ is also is a shine of the self as the awareness-principle, which sees all the objects as
different, and experiences some joy as it were.)

चिद्ब्रह्माहमनामयम्। (11.74,75)

I am that 'self-awareness' that shines as the differences in the objects also, but which does not itself
get divided by knowing the objects.
(A man from the ground-level is able to perceive the moon at a far off distance, because of this division-factor.
This division alone is the foundation of any world-perception. But the inner awareness which is able to witness all these
different objects from the ground below to the sky above, is not divided; it has to stay changeless and division-less to witness
these changing-patterns of the sense-paintings.)

भूमिष्ठनरदृष्टीनां लग्नानां खे निशाकरे या खस्था ननु चिच्छक्तिस्तच्चिद्ब्रह्मास्ति निर्मलम्। (11.75,76)

That power of the Chit which appears as the moon in the sky,
for the 'man standing on the ground who is looking at the moon in the sky',
that Chit-Brahman am I, the ever untainted one.
(And, whatever gets perceived as divided and separate from each other yields either pain or pleasure by its contact.
The same beloved who looks beautiful in the moonlight and gives joy, will be an object of pain if she is in the company of
another person. So it is with all the objects of the world. What you consider as joyous, never gives real joy ever.
Joy is just an illusion created by the mind; pain also is an illusion only; but the 'awareness state of Chit' which is aware of
the pain and pleasure, is not affected by any pain or pleasure, and stays untainted by the experiences.)

सुखदुःखादिकलनाविकलो निर्मलस्तथा सत्यानुभवरूपात्म

I am the 'taintless quiescent state' which is aware of the experience of joy and pain that is connected
to the ever-changing sense-patterns called the 'objects'.

I am the reality which bestows reality to these experiences.

चिद्ब्रह्मास्मि शाश्वतः। (11.76,77)

I am that Chit-Brahman; the eternal state of Reality.
(When a person is walking on the road with his mind engaged in the various affairs of his life, the objects on the road do not
exist for him at all, and he is not affected by them. The shops, the stray dogs, other persons moving around, the cars and buses
that move on the road, nothing is seen by him, and do not affect his mind, if he is safely walking along the foot-path.)

असंस्तुताध्वगालोके मनस्यन्यत्र संस्थिते या प्रतीतिरनागस्का

A traveller remains unaffected even when looking at the objects on the path when his mind is engaged in
other thoughts within.

Similarly, the 'pure awareness state of the self acting as the Sattva-state of perception' is also unaffected
by the perceived objects, and is freed of the sin of the contact of the unreal objects (anaagaskaa).

तच्चिद्ब्रह्मास्मि सर्वगः। (11.77,78)

I am that Chit-Brahman existing everywhere as my own shine of knowledge.

भूवार्यनिलबीजानां संबन्धेऽङ्कुरकर्मसु शक्तिरुद्रमनीयान्तस्तच्चिद्ब्रह्माहमाततम्। (11.78,79)

(Any seed is the potential state of a tree.)

When the fertile ground, water, air, and the seed are joined together, the sprout naturally rises up.

(Mind is also the fertile ground for the seed of Vaasanaa to sprout up as an experience-field.)

I am the power which makes the sprout shoot forth from inside the seed in the act of sprouting.

I am the Chit-Brahman pervading all the fields of experience as the experiencer; yet unaffected by any perceived-field of experience.

खर्जूरनिम्बबिम्बानां स्वयमात्मनि तिष्ठतां या स्वादसत्ता लीनान्तस्तद्ब्रह्म चिदहं समः। (11.79,80)

(The 'Perceived world' is full of tastes of various kinds; but this taste does not belong to the inert objects.)
The experience of taste (joy) in the perceived sense-patterns like dates and lemon (and all other objects like family-members and other possessions) is made to exist in them as the required innate taste, because of my presence only.

(I am that power that produces taste in all the objects and I alone taste them as if different from me.)

I am that Chit-Brahman, and am equally present in all.

(This experiencing of the taste as the other, gives rise to joys and sorrows of various kinds.)

खेदानन्दविमुक्तान्तः संवित्तिर्मनोदया लाभालाभविधौ तुल्या चिद्ब्रह्मास्मि निरामयम्। (11.80,81)

I am freed inside, of all the sorrows and joys, because of the purified-state rising through the analysis of the mind, and I am equal in all the gains and losses. I am that Chit-Brahman bereft of all the afflictions.

(The awareness-factor, which makes possible such a wondrous division of objects, and which also connects the far and near objects all to be centered in one tiny frame of the eye-field is the Chit-state.)

यावद्भूम्यर्कमेतावदृष्टिसूत्रं यदाततं तन्मध्यसदृशं शान्तं निर्मलं चिदहं ततम्। (11.81,82)

I am that quiescent taintless (division-less) Chit-state,

which spreads out through the tiny eye-hole and shines as a huge world all around, from the ground to the sun in the sky above, and as all the in-between objects also, as the 'line of sight'.

(When a man on the ground looks at the sun, his 'line of sight' (DrshtiSootra) starts from the centre of the eye (sense of sight acting through the inert eye-hole) and connects to the sun far above; and this 'line of sight' sees also the various objects with divided shapes and names on its elongated path in-between the eye on the ground and the sun shining far above on the sky.)

[The mind goes through the three states of waking, deep sleep and the dream one after the other, like a rat that is imprisoned in a hot cage made of three partitions has to jump continuously from one partition to the other without stop.

Only in the 'Turyaa state of knowledge-vision', can the mind stay out of the cage of these three states.)

जाग्रत्यपि सुषुप्तेऽपि तत्स्वप्नेऽपि तथोदितं तुर्यं रूपमनाद्यन्तं चिद्ब्रह्माहमनामयम्। (11.82,83)

I am the awareness-state, which goes through the three states of Jaagrat, Sushupti and Svapna, and also stays out of these three states through the experience of the Turyaa-state (by the practice of Vichaara) (and remains as the unaffected witness-state of all).

I am the Chit Brahman the beginningless, endless-state beyond all.

(I am bereft of all the afflictions of the three states and the freedom-state of the Turyaa state also.

I am the state beyond the Turyaa also, where these four states also do not affect me.)

पुंसां क्षेत्रशतोत्थानामिक्षूणां स्वादुवत्स्थितं सर्वेषामेकरूपं तच्चिद्ब्रह्मास्मि समः स्थितः। (11.83,84)

In all the sugarcane-plants that fill the field in hundreds, the sweet-taste in all of them is the same, though they are separated as different shapes placed at different location-points.

In all the embodied beings also, which are of different shapes and are at different places at different times and know the perceived as their particular field of experience from a worm to a Brahmaa -

I, the Chit-Brahman, am equally present as the same essence of 'knowing'.

सर्वगा प्रकृता स्वच्छरूपा भानोरिव प्रभा आलोककारिणी कान्ता चिद्ब्रह्मेदमहं ततम्। (11.84,85)

The sunlight, at once is everywhere revealing all the images of the objects;

it alone causes the activities of the world; it is of a pure form; it reveals all;

it is pleasing (for everyone waits for the rise of the sun that ends the dark night).

Like the sunlight, I am at once everywhere, as the 'seer and seen states of the Jeeva-existence';

I alone am the cause of the world that is produced by the mind-conceptions;

I am of the purest form, and untainted by the perceptions;

I alone light up the ‘world of perceptions as the knowing-state’;

I am pleasing and attractive as the bliss that spreads out as the joys of the world.

(I cannot be experienced like an outside object as some sheer emptiness-state or some joy attached to another object.

I am a personal experience only, like the ‘I’ experienced by all the beings in a subtle manner.)

संभोगानन्दलववदमृतास्वादशक्तिवत् स्वानुभूत्यैकमात्रं यच्चिद्ब्रह्मास्मि तदव्ययम्। (11.85,86)

I am like the subtle joy that is experienced by the lovers when in union, where the duality and body-sense is lost. I am the power that can know the bliss of self-existence, like knowing the taste of the nectar as a private experience. I am that Chit-Brahman which never decays.

प्रोताङ्गमपि गुप्तास्यं देहे तन्तुर्बिसे यथा छेदे भेदे स्फुरद्रूपं चिद्ब्रह्माहमनामयम्। (11.86,87)

I the real self, keep my face hidden from all like the lotus-fibre (and no one knows the real me as existing, and are attached to the body only as the self).

The ‘fibre inside the lotus’ is all over the lotus, though the lotus is divided as many parts.

So also, I am inside all the limbs from the nail to the head inside the body, and I alone empower the life within, and spread-out undivided in the divided parts of the body.

I am that Chit-Brahman bereft of all afflictions.

(The intellect and mind are also of the Bodha-form only, and are agitations that belong to the world-activities. They cannot comprehend the non-physical self-state, which is subtler than the subtlest atom.)

आक्रान्तभुवनाप्यभ्रमालेव स्पन्दशालिनी दुर्लक्ष्याणुमयाकारा चिच्छक्तिरहमातता। (11.87,88)

The array of clouds covers the entire sky as one stretch of subtle water-ness, and pours out as the tiny rain-drops. The water that is subtly present in all the clouds cannot be seen unless they pour out as the rain-drops.

I also am present in all the beings everywhere as the subtle state of the self, subtler than the subtlest atom, and appear as the agitations of the world-activities; and cannot be approached by the intellect or mind which are just agitations connected to the world.

I am that power of Chit spreading everywhere as the inner-essence of all.

(The ghee is obtained by heating the milk first, and then making it stay still as the curds, and then churning it and then heating the butter that is got by the churning. Each knowing-Jeeva is like that milk with its concealed ghee of Chit.

The Jeeva has to heat the mind with ‘dispassion and disinterest towards objects and people’; stay ‘still’ in the contemplation of the studies of the Knowledge-Scriptures; then churn the mind with Vichaara-stick; then obtain the butter of intellectual comprehension, then heat it with intense analysis of the world and its reality; then obtain the ghee of Chit as his self-state.)

अनुभूतिमयान्तस्था स्नेहमात्रोपलक्षिता क्षीराद्भुतस्य सत्तेव चिदहं क्षयवर्जिता। (11.88,89)

The ghee is always inside the milk as the subtle-essence of milk, and is known to exist as the oiliness present in the milk (and the milk perishes when the ghee is obtained).

Like the oiliness seen in the milk, the same Chit expresses as the self-love in the form of attachment to people and objects, as the self.

I am Chit that is present in all, like the ghee in the milk; but I never perish ever.

(‘Every one loves the other for the sake of the self alone’ states Yaajnavalkya when instructing his wife Maitreyi.)

कटकाङ्गकेयूररचना

Gold has no shape actually as anything, but still has to stay as some shape which we can name as bracelet, bangle, anklet, cup, pot, etc as per our mind-conceptions.

तदतन्मयी

The gold never partakes the character of the objects it is made of; so also, I also do not partake of the qualities like change, destruction that belong to the objects.

हेम्नीव संस्थिता देहे चिद्ब्रह्मात्मास्मि सर्वगः। (11.89,90)

I am the Chit-Brahman that is in all, staying as the essence of all the objects like the gold staying as the gold-objects.

(Why is Chit, the substratum of all the objects? It is because the awareness alone can be aware of the objects and produce their reality. Objects are ‘known’ only; and have the ‘knowing’ as their essence.)

पदार्थोघस्य शैलादेर्बहिरन्तश्च सर्वदा सत्तासामान्यरूपेण या चित्सोऽहमलेपकः। (11.90,91)

I am that taintless Chit, which exists as the common-essence of all the hosts of objects like mountains etc, inside and outside, at all times.

(All the objects huge and small are contained within the Chit as the 'to be known' and 'known as if'.

What is 'known within' alone is seen outside also, as if in an 'outside'.

The knowing-state remains changeless and the same, even if it 'knows' countless objects.)

सर्वासामनुभूतीनामादर्शो यो ह्यकृत्रिमः अगम्यो मललेखानां तच्चित्तत्वमहं महत्। (11.91,92)

I am like a mirror, which reflects all the experiences of the seer-seen states without flaw, based on the agitation of the mind that is moved by the wants, and appear like a mirror tainted with streaks of dust all over; but these dirty streaks do not ever can touch me or enter within me.

I am always only the taintless pure mirror-ness, as the natural state, that is unaffected by the reflections.

I am the Great Chit, the wondrous reality-state.

I CONTEMPLATE ON THE CHIDAATMAA, THE SELF-AWARENESS WITHIN

सर्वसंकल्पफलदं

It (Chidaatman) alone fructifies all the desires of all the minds by appearing as all the Vaasanaa-fields.

सर्वतेजःप्रकाशकं

Lights of various types reveal the objects of the world; but the knowing-state knows these lights also, and lights them up.

सर्वोपादेयसीमान्तं

It is the most excellent state that is to be sought after, by attaining which everything else gets attained, since it is the 'complete state of fullness which needs nothing else to complete it'.

चिदात्मानमुपास्महे। (11.92,93)

I contemplate on that Chidaatmaa, the self-awareness within.

(Where is it inside this body-image?)

सर्वावयविश्रान्तं समस्तावयवातिगं

I (as the Chidaatman) rest equally in all the limbs and create the appearance of their various functions (as my 'known'); but these limb-appearances cannot reach me in any way (since they are inert and cannot know the self which makes their existence and functions possible).

अनारतकचद्रूपं

I am always glittering (as this world-appearance); and continuously produce the action and inaction of these limbs.

चिदात्मानमुपास्महे। (11.93,94)

I contemplate on that Chidaatmaa, the self-awareness within.

घटे पटे तटे कूपे स्पन्दमानं सदा तनौ

I alone exist as the agitation of the mind inside the body, which rises as all the objects like the pot, cloth, river bank and the well.

जाग्रत्यपि सुषुप्तस्थं

Even in the waking state of the mind, where the world rises as a reality, I remain asleep and am unaffected by the changing patterns of the perceived phenomenon.

चिदात्मानमुपास्महे। (11.94,95)

I contemplate on that Chidaatmaa, the self-awareness within.

(All the objects stay as particular objects with particular qualities because I know them as such.)

उष्णमग्नौ हिमे शीतं मृष्टमन्ने शितं क्षुरे कृष्णं ध्वान्ते सितं चन्द्रे चिदात्मानमुपास्महे। (11.95,96)

It is (I am) the heat in the fire; coldness in the snow; sweetness in the food; sharpness in the knife; blackness in the darkness; the white shine in the moon.

I contemplate on that Chidaatmaa, the self-awareness within.

(The self shines in all as the 'shine of the world' through each mind-screen; yet never swerves from its nature.)

आलोकं बहिरन्तस्थं स्थितं च स्वात्मवस्तुनि अदूरमपि दूरस्थं चिदात्मानमुपास्महे। (11.96,97)

It (Chidaatman) shines within and without also, as the 'knowing-state knowing itself as the world' (through ignorance). It is very near, and very close as the very self; yet it is very far (since no one is aware of it, and remains absorbed in the body-centered world only).

I contemplate on that Chidaatmaa, the self-awareness within.

(It is the 'I' that is wrongly understood in the ignorant, and it is the 'I-less I' in the Knower.)

माधुर्यादिषु माधुर्यं तीक्ष्णादिषु च तीक्ष्णतां गतं पदार्थजातेषु चिदात्मानमुपास्महे। (11.97,98)

It (Chidaatman) exists in all the various objects as their very particular essence; as the sweetness in the sweet things; as the sharpness in the sharp things; and so on.

I contemplate on that Chidaatmaa, the self-awareness within.

जाग्रत्स्वप्नसुषुप्तेषु तुर्यात्तुर्यातिगे पदे समं सदैव सर्वत्र चिदात्मानमुपास्महे। (11.98,99)

World is nothing but the four states of the mind;

'Jaagrat' where the Vaasanaa-fields appear as the world;

'Svapna', where the impressions of the Jaagrat-world produce another vague perception of the world;

'Sushupti' where the Vaasanaas stay dormant;

'Turyaa' where the mind is in the 'vision of the knowledge' and knows itself as the true waking-state transcending the other three states;

'Turyaatiga', where the mind remains dead completely, and is beyond the Turyaa-state also, because the world stays non-existent in this state, and the 'Vision of the self' is not disturbed by any agitation.

I contemplate on that Chidaatmaa, the self-awareness within, which is equally present, without any division, in all these states.

प्रशान्तसर्वसंकल्पं विगताखिलकौतुकं विगताशेषसंरम्भं चिदात्मानमुपास्महे। (11.99,100)

In the state of a JeevanMukta, all the conceptions stay subdued.

The interest for the worldly-patterns is lost completely.

All the excitements and anxieties connected to the world are completely gone.

I contemplate on that Chidaatmaa, the self-awareness within.

निष्कौतुकं

In the state of a JeevanMukta, there are no likes or dislikes shown towards sense pleasures, for the joy-factor of the world is gone completely, and there is no curiosity about anything.

निरारम्भं निरीहं

There is no Chitta that seeks fulfilment in the presence or absence of world-objects.

There are no wants that create 'fields of fulfilment'.

सर्वमेव च निरंशं

The 'I' is not divided as the mind, intellect and the body living a limited existence in the world.

निरहंकारं

There is no Ahamkaara that is connected to the body, mind or intellect.

चिदात्मानमुपास्महे। (11.100,101)

I contemplate on that Chidaatmaa, the self-awareness within.

सर्वस्यान्तःस्थितं

It (Chidaatman) exists within all, as their 'knowing-state'.

सर्वमप्यपारैकरूपिणं

It is all that is there, yet transcends them all.

अपर्यन्तचिदारम्भं

It is the Chit, the knowing-state which manifests limitless, as all the known-objects, through all the mind-agitations.

चिदात्मानमुपागतः। (11.101,102)

I have realized that Chidaatmaa as the self-state.

त्रैलोक्यदेहमुक्तानां तन्तुमुन्नतमाततं

There are countless 'liberated ones' in all the three worlds, who move about as if with bodies yet remain untouched by the body-idea. Chit is the same vision of knowledge in all these Muktas, like the 'excellent long string' that passes through all these 'pearls of Muktas'.

प्रचारसंकोचकरं

Chit alone rises as the spread-out world-state through the Vaasanaas, and withdraws everything within, at the time of realization.

चिदात्मानमुपागतः। (11.102,103)

I have realized that Chidaatmaa as the self-state.

लीनमन्तर्बहिःस्वाप्तान्क्रोडीकृत्य जगत्खगान् चित्रं बृहज्जालमिव चिदात्मानमुपागतः। (11.103,104)

World-appearances are just the potential-states that rise from the Chit as the mind-agitations, like the birds; and these birds which are outside as it were though inside, are held together tightly to the bosom of the self, like inside a curled up huge net of made of the thick ropes of Vaasanaas.

It is a wonder indeed! I have realized that Chidaatmaa as the self-state.

सर्वं यत्रेदमस्त्येव नास्त्येव च मनागपि सदसद्रूपमेकं तं चिदात्मानमुपागतः। (11.104,105)

It (Chidaatman) alone is all, as their knowing-state; but nothing exists at all in the least (like the snake seen in a rope). It is the real alone that exists as the unreal (but is one only like the gold seen as the bracelet).

I have realized that Chidaatmaa as the self-state.

परमप्रत्ययं

It (Chidaatman) is the Supreme-truth that is to be trusted (for, who can deny the existence of one's own self?)

पूर्णमास्पदं सर्वसंपदां

It is complete in itself. It is the support of all the riches and prosperities, as their potential-state.

सर्वाकारविहारस्थं

It alone moves all over, as all the Jeevas, staying concealed within all the forms.

चिदात्मानमुपागतः। (11.105,106)

I have realized that Chidaatmaa as the self-state.

स्नेहाधारमथोऽशान्तं जडवाताहतिभ्रमैः युक्तं मुक्तं च चिद्दीपं बहिरन्तरुपास्महे। (11.106,107)

It (Chidaatman) is the 'Chit-lamp' burning brightly as all the mind-conceived worlds.

It burns because of the oil of attachment to the objects and people, with the expectation of joy by their possession. The flame keeps continuously shaking as a form of restlessness, blown by the inert winds of delusion-states. It alone is all, by revealing all, but it is not bound to them.

I contemplate on that Chidaatmaa, the self-awareness within and without.

हृत्सरःपद्मिनीकन्दं तन्तुं सर्वाङ्गसुन्दरं जनताजीवनोपायं चिदात्मानमुपागतः। (11.107,108)

It (Chidaatman) is the unseen root of the lotus-plant (body-creeper with all the limbs) blooming in the heart-lake (central-essence of Reality). It is the beautiful string holding all the limbs together (like a rope) and is the only support of all the living beings. I have realized that Chidaatmaa as the self-state.

अक्षीरार्णवसंभूतमशशङ्कमुपस्थितं अहार्यममृतं सत्यं चिदात्मानमुपास्महे। (11.108,109)

It (Chidaatman) is the 'excellent nectar of truth'; it has not come out of the Milk Ocean (no need of such hard churning); it does not contain within it the moon etc (and is empty of all); it cannot be stolen (by Garuda and others). I contemplate on that Chidaatmaa, the self-awareness within.

शब्दरूपरसस्पर्शगन्धैराभासमागतं तैरेव रहितं शान्तं चिदात्मानमुपागतः। (11.109,110)

It (Chidaatman) alone appears as the world made of sound, form, taste, touch and smell; yet is devoid of those and cannot be sensed by them, and is the complete quiescent-state.

I have realized that Chidaatmaa as the self-state.

आकाशकोशविशदं सर्वलोकस्य रञ्जनं न रञ्जनं न चाकाशं चिदात्मानमुपागतः। (11.111)

It (Chidaatman) is as extensive as the Aakaasha, the revealing principle (manifesting as the endless space which contains countless worlds). It (Chidaatman) gives joy to the entire world (as the very essence of bliss, namely the self); yet, it never gives joy, because there is no one else; and it is not the wide-spread Aakaasha also (for it contains nothing). I have realized that Chidaatmaa as the self-state.

महामहिम्ना सहितं रहितं सर्वभूतिभिः

It (Chidaatman) is endowed with all the greatness (manifesting as all the world-appearances); yet is devoid of all the riches (world-patterns).

कर्तृत्वे वाप्यकर्तारं

It does everything (as the cause of all the actions) yet does not do anything.

चिदात्मानमुपागतः। (11.111)

I have realized that Chidaatmaa as the self-state.

अखिलमिदमहं ममैव सर्वं

I am all this (as the manifest Brahman). All this is mine (since I alone project myself as them).

त्वहमपि नाहमथेतरच्च नाहं,

I am not the 'I' (limited ego) even. I am also not the other (any other conceived being).

इति विदितवतो जगत्कृतं मे स्थिरमथवास्तु गतज्वरो भवामि। (11.112)

Realizing this truth, I will be free of the delusion-fever, not bothering as to whether the world is stable or is produced through delusion.

THE MUKTAS WITH SUCH AN ASCERTAINMENT

इति निश्चयवन्तस्ते महान्तो विगतैनसः सत्याः सत्ये पदे शान्ते पदे समे सुखमवस्थिताः। (12.01)

'Those noble men' (like Janaka) are endowed with the above explained 'Nishcaya' (the ascertainment), which is attained by the intense practice of Vichaara; are free of all the sins of delusion; are always aware of the truth; are established in the true, quiescent, equal-state, blissfully.

इति पूर्णधियो धीराः समनीरागचेतसः न निन्दन्ति न नन्दन्ति जीवितं मरणं तथा। (12.02)

These men with fulfilled-intellecets, in this manner, stay undaunted in the perceived-world; they have no attachment to anything and are always equal in the joys or sorrows.

They do not lament also about the death of the body, nor do they feel joy in the life-story (because they do not live a fictitious life-story of birth and death, like the ignorant Jeevas).

इत्यलक्ष्यचमत्कारा नारायणभुजा इव

'These Muktas with such an ascertainment' are like the arms of Naaraayana; can break any subtle (alakshya) delusion also instantly,

like destroying a demon (since their minds cannot rise with any guise of goodness or badness);

ऋजवः स्थलिताकारा

are always steady; are tender in nature;

अपरा इव मेरवः। (12.03)

yet are like the sturdy Meru Mountains competing with the 'original Meru' in stability.

[After such an ascertainment was achieved, how did they live in the world? Did they turn away from the world?

No! When every perceived moment is the Brahman-shine alone, what is there to run away from?

If the entire mountain terrain is covered fully with snow, what difference is there in any direction?

They just lived their life-stories, engaged in whatever duties fell to their lot. They did not avoid the pleasures, nor did they renounce the families; but were always acting with the well-ascertained knowledge alone.]

(They enjoyed the perceived as the self-shine alone.)

रेमिरे वनखण्डेषु द्वीपेषु नगरेषु च देवोपवनमालासु स्वर्गेषु च सुरा इव, (04)

They enjoyed the forest-lands, islands, cities, the heavenly gardens of Devas like the Suras.

भ्रेमुः कुसुमपूर्णासु दोलान्दोलचलासु च विचित्रवनलेखासु मेरुशृङ्गशिखासु च, (05)

They were endowed with the same vision,

when wandering in the beautiful gardens where the flower-filled swings were swinging with beautiful Apsaraas seated on them; or when roaming in the various forest lands and peaks of the Meru Mountain (adopting the life-style of the recluse).

(They were not excited by anything, nor did they avoid anything.)

चक्रुर्विजितशत्रूणि चामरच्छत्रवन्ति च विचित्रार्थानि राज्यानि चित्राचारमयानि च, (06)

They fought the enemies also and conquered them and ruled their kingdoms with various riches and with varied cultures, adorned by the royal insignia of the white umbrella and chowries.

(They did not renounce the kingdom and escape to the forest-caves.)

अनुजग्मुरिमान्सर्वान्नानाचारविचेष्टितान्श्रुतिस्मृत्युदितारम्भामितिकर्तव्यतामिति, (07)

Whatever action and conduct was required of them as per their position in life, they followed them all without flaw, by not opposing the instructions of the Smritis and Shrutis.

(Any enjoyment was just the self-bliss alone for them. There was nothing to reject as inauspicious, nothing to accept as auspicious. Everything was just the Brahman-reflection for them.)

ईदृशीरमणीयेषु ललनाहास्यहारिषु विहाराहाररम्येषु भोगाभोगेषु भूषिताः, (08)

They were adorned by all the enjoyments, and enjoyed the company of the beautiful girls laughing enticingly, wandered in places of interest, ate whatever was delicious.

विविशुश्चारुचूतासु मन्दरावलितासु च अप्सरोगीतपूर्णासु नन्दनोद्यानभूमिषु, (09)

They entered the beautiful Nandana garden of the Heaven which was densely crowded with beautiful mango trees and the Mandaara trees, and where Apsaraas sang melodiously.

सचराचरभूतेषु विश्रान्ताखिलजन्तुषु यज्ञक्रियाकलापेषु गार्हस्थ्येषु यथाक्रमं, (10)

They ruled the kingdoms filled with moving and non-moving things, where all were cared for with affection, performed the Yajnas for the good of the world, and lived as householders performing the prescribed duties.

तेरुहृतगजेन्द्रासु भ्रान्तभूरिशिवासु च भेरीभाङ्कारभीमासु संग्रामार्णववीथिषु, (11)

They swam in the ocean-paths of the battlefields, turbulent with the loud noises of war-drums, where the jackals wandered among the dead bodies of the huge elephants.

तस्थुः परुषचित्तासु हतवित्तोद्धतासु च संरम्भक्षोभरौद्रीषु सर्वासु द्वन्द्वरीतिषु। (12.12)

They stood without any arrogance amidst the enemies who were hurt by the defeat and had lost all their wealth and kingdom; and they also stood firmly when faced with the dual states of both terrifying difficulties and pleasing prosperities.

मनस्तेषां तु नीरागमनुपाधि गतभ्रमं असक्तं मुक्तमाशान्तं परं सत्त्वपदं गतम्। (12.13)

Their minds were without desires; they did not misconceive reality in the world; they were no more deluded; they were detached within; they were free of all apprehensions; they were full of calmness; had attained the state of Sattva.

न ममज्जुः क्वचिदपि संकटेषु महत्स्वपि महदप्युपायातेषु कुलशैलाः सरस्स्विव। (12.14)

They did not drown in sorrow whether met with greatest of difficulties, or (regretted ever) the greatest of enjoyments; like the Kula Mountains (Himalaya etc) never drown inside a small lake.

नोल्ललास विलासिन्या श्रिया परमकान्तया परिपूर्णन्दुलक्ष्म्येव जलराशी रघूद्वह। (12.15)

Hey Best of Raghus! They were not attracted by the highly attractive Goddess of wealth (Lakshmi), who had come out of the Milk Ocean (or the Full-Moon which rose from it), since they were like the ocean which was filled with countless Lakshmis and moons without a gap.

न मम्लौ दुःखशोकेन ग्रीष्मेणैव वनस्थलं जहर्ष न च भोगोघैरवश्यायैरिवौषधीः। (12.16)

They did not wither in grief and sadness, like the forest withering by the summer heat. They did not get overly joyous by the attainment of the pleasures, like the plants getting nourished by the dew drops.

ते हि केवलमव्यग्राः कुर्वन्तः काममञ्जरीः इष्टानिष्टफलं राम नाभिलेषुर्न तत्त्यजुः। (12.17)

Without having the attachment for the doer-ship, they enjoyed doing anything they liked, and never bothered about the results of their actions by either desiring or despising them.

नोदगुः कार्यसंपत्तावाक्रान्ता नास्तमाययुः जहर्षुर्न सुखप्राप्तौ मम्लुर्नैव च संकटे। (12.18)

If they won the wars, they never became proud or arrogant; if defeated, they did not collapse in humiliation. They did not feel overly happy when met with happy circumstances; they never broke down when met with calamities.

मुमुहूर्न विमोहेषु न ममज्जुर्विपत्क्रमैः न जहर्षुः शुभैः शोकै रुरुर्न भवानिव। (12.19)

Like you Rama (who are agitated by the perceived-world), they were not deluded when met with problematic situations; they did not drown in sorrows in difficult situations; they did not act joyous in auspicious situations; they did not cry in sorrowful situations.

प्राकृताचारसंप्राप्ते कुर्वन्तः कर्म केवलं स्थिता विगतसंरम्भमपरा इव मेरवः। (12.20)

Performing only those actions that were their duties by nature; devoid of all unnecessary excitement; they stood majestic as if they were the Meru Mountains.

तां त्वं दृष्टिमवष्टभ्य राघवऽघविनाशिनीं अनहंकृत्यहंकारो विहरस्व यथाक्रमम्। (12.21)

You also take recourse to such a vision of life which destroys the sin of incorrect knowledge, hey Raaghava!

Live in whatever way your life guides you, with the 'I-ness' not connected to the limited form.

यथाभूतामिमामेव पश्यन्सर्गपरम्परां मेरुस्थितोऽब्धिगंभीरः सममास्व गतभ्रमः। (12.22)

Perceiving this array of Creations as it is (as the self-shine), and free of delusions, remain equal and unmoving like the Meru Mountain, and profoundly quiet like the deep ocean.

चिन्मात्रं सर्वमेवेदमित्थमाभासतां गतं नेह सत्यमसत्यं वा क्वचिदस्ति न किञ्चन। (12.23)

Only the pure Chit appears as all this perceived here.

Nothing here is real or unreal. Nothing at all is anywhere.

महत्तामलमालम्ब्य त्यक्त्वेदमवहेलया असक्तबुद्धिः सर्वत्र भव भव्य भवक्षयी। (12.24)

Accepting fully the Supreme state of Brahman as the self-state; discarding completely the 'idea of realness of this world'; with an unattached intellect; be everywhere as the auspicious self, with all sufferings of this worldly-existence destroyed.

किं रोदिषि घनोद्वेगं मूढवच्चानुशोचसि भ्रमस्युदभ्रान्तचित्तश्च सौम्यावर्ते तृणं यथा। (12.25)

Why do you cry feeling so much distress? Why do you grieve like an ignorant?

Why do you get tossed about like a piece of grass caught in the flood, and feel so confused?

रामोवाच

Rama spoke

अहो नु भगवन्नूनं सम्यग्जातमलक्षयः त्वत्प्रसादात्प्रबुद्धोऽस्मि सूर्यसङ्गदिवाम्बुजम्। (12.26)

Bhagavan! Ah the wonder of it all! The dirt has been fully removed.

By your grace, I am enlightened, like the lotus-blossoms by the contact of the Sun.

भ्रान्तिरस्तं गता नूनं मिहिका शरदीव मे संशान्ताखिलसंदेहः करिष्ये वचनं तव। (12.27)

My delusion has gone off completely like the mist vanishing in the autumn.

I have no doubts anymore. I will act as per your guidance.

व्यपगतमदमोहो मानमात्सर्यमुक्तश्चिरतरमुदितात्मा शान्तशोकश्चिरेण

पुनरसुखमगच्छन्स्वच्छयैकान्तबुद्ध्या यदिह वदसि साधो तत्करिष्येऽविशङ्कम्। (12.28)

The delusion and the 'I-ness' are gone.

I am freed of all the taints of ego and have lost the apprehension of being a prince.

I am now established in the self-awareness state forever.

My sadness is gone off without a trace.

Without reverting back to the state of non-happiness caused by the lack of knowledge, I will stay with the single minded state of the knowledge-vision, and will do whatever you instruct, without hesitation.