

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 NINETEEN

VASISHTA MEETS SHIVA (4)
[THE FALLEN STATE OF CHIT]

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 NINETEEN
VASISHTA MEETS SHIVA (4)

THE FALLEN STATE OF CHIT

वसिष्ठोवाच

Vasishta spoke (to Rama)

इत्युक्तवांस्तदा त्र्यक्षः सुधांशुस्वच्छया गिरा पुनः पृष्ठे मया राम सुधांशुस्वच्छया गिरा। (30.63)

Thus spoke the 'Tryaksha, the three-eyed one' in words clear like the drops of nectar.

He was again questioned by me Rama, in words clear like the drops of nectar.

(Unless the question is sensible and worthy of being answered by the teacher, the words will be bitter like poison for the teacher. The student and the teacher should converse about noble topics only, when the teacher is Shiva himself.)

वसिष्ठोवाच

Vasishta spoke (to Shiva)

[Chit alone exists and is the essence of all. Chit alone sees and acts. The physical body is just a conception of the mind. This body which we are identified with, is just a lump of flesh and bones, and is blind like the mud heap rolling on the ground. It cannot know anything, and cannot know itself also. It is inert and not at all conscious, at anytime; yet, it is considered as conscious when alive, and is said to be non-conscious when lying dead. How did this misconception come into being?]

यदि सर्वगता देव चिदस्त्येका तदात्मकः तदयं चावनिस्फारमयान्धेव न चेतति। (30.64)

Deva! If Chit alone is everywhere as the essence of everything, then this body which is blind like the mud that is spread over the earth, does not perceive anything at all at any time.

अयं चित्त्वानपुरा भूत्वा चिद्धीनः संप्रति स्थितः इतीयं कल्पना लोके प्रत्यक्षानुभवा कथम्। (30.65)

This body is conscious at one time and not-conscious at a later stage (as at death);

this is how it gets experienced by all.

How does this (incorrect) conception came to be about, which gets directly experienced by all?

ईश्वर उवाच

Ishvara spoke

[Chit alone is there; but misconceptions also exist as the moving-patterns of the world.

Chit is the pure Bodha-source; but it is not a Bodha (or information).

Chit can exist as any Bodha of any sort; from logical to illogical.

It is always the 'can exist' state only; and does not turn into the state of second reality as apart from the original state.

This 'can state' exists as the misconceived Bodha also; like sight can be of the rope or also of an imagined snake in the rope.

Sight does not change; but the sight of wrong object is also there, because of the darkness maybe.

'Misconceived Bodha' (wrong information) in the form of the superimposition of consciousness on the inert body, is the "ignorant 'can be' state" of Chit; like the reading ability opens up the good books and also the trash books.

Reading ability, the 'can read anything' state, is unblemished by any reading that is done through the reading power.

Chit just 'is', as the 'knowing'.

If it knows itself as the other, then it is not the fault of the Chit, but is there because of the lack of clarity.

The world seen by a Jeeva, is its own mind-content rising as if like a prolonged dream, which has not happened at all, like the dream happenings.

The 'can be' is never the 'be'.

The misconception of getting identified with the form is just the 'can be' state of Chit and the Chit is not affected by the misconception, in the least.

You can see a snake in the rope and get bitten by it also and fall faint; but the rope never is the snake; similar is the misconception of imagining the body as a conscious entity.]

शृण्वेतदखिलं ब्रह्मन्यदा पृष्ठं वदामि ते महानयं त्वया प्रश्नः कृतो ब्रह्मविदां वर। (30.66)

Brahman! Listen I will answer your question in detail.

Hey Best of the 'Knowers of Brahman'! You have asked a wonderful question!

चिदस्ति हि शरीरेह सर्वभूतमयात्मिका

Chit indeed is in this body as the essence of all beings;

चलनोन्मुखात्मिकैका तु निर्विकल्पा परा स्मृता। (30.67)

is in a state ready to manifest (as the doer and the enjoyer),

though 'She' is known as the Supreme principle of unperturbed-state.

संकल्पबुद्धा सैवान्तः स्वयमन्येव संस्थिता संकल्पितेतरवरा दौःशील्यं स्त्री यथा गता। (30.68)

With a will to conceive (as her very nature), she stays as another one within herself, like a woman loses her character imagining another man as her lover in her dream (but that occurrence is not real, since it is her own mind rising as the other man too).

[When you are watching keenly some event in some movie or looking at some occurrence even on the street, or even watching a sports event, you lose yourself sometimes and rise up with emotions of joy, anger, sadness etc, though you have no connection with that occurrence, and do not become different.]

स एव हि पुमान्कोपायथेहान्य इव क्षणात्भवत्येवं विकल्पाङ्का चित्स्वरूपान्यतां गता। (30.69)

The same man instantly becomes another person (devil-like cruel) through anger; so does the Chit turn into a lower state by getting a different nature. (How?)

[The first and foremost Vaasanaa that is the base of all the other Vaasanaas, is the body-idea.

The body is just an image rising by the interaction of the light and the eye, and is always sensed by the senses as the constant perceived object from birth to death; the mind is always absorbed in this body-perception and slowly starts identifying with it. Since the body moves instantly by the very thought that rises in you as a mind agitation, you get easily fooled by the idea that the body is the 'actual you'; and this body becomes the 'I' with limitations. And, the subtle senses (the mind-functions) are also superimposed on the body-limbs only, and are believed to be physical.]

विकल्पकल्पिता ब्रह्मंश्चित्स्वरूपपरिच्युता जाड्यं क्रमाद्भावयन्ती प्रयाति कलनापदम्। (30.70)

Brahman! Chit, which is lost in the projections of the manifoldness, swerves from her original state and attains the state of limitations by gradually conceiving inertness.

[The mind believes that it is the body that is limited by the space and time measures.]

चित्स्वयं चेत्यतामेति साकाशपरमाणुतां शब्दबीजात्मिकां पश्चाद्वाततन्मात्रगामिनी। (30.71)

Chit herself attains the state of cognition along with the subtle state of space with the seed of sound etc; and later becomes the subtle Praana.

देशकालविभागान्ता तन्मात्रवलिता क्रमात् जीवो भूत्वा भवत्याशु बुद्धिः पश्चादहं मनः। (30.72)

Divided by the measures of space and time (as the fourteen worlds and time divisions), and being enveloped by the subtle elements gradually, she turns into the state of a Jeeva, the living state (through the support of Praana); and becomes the intellect, and then stays as the 'Aham' and the mind.

मनस्त्वं समुपायाता संसारमवलंबते चण्डालोऽस्मीति मननाच्चण्डालत्वमिव द्विजः। (30.73)

Attaining the state of the mind, she shelters in the world-appearance, like a Brahmin attains the state of a Chaandaala by firmly believing that he is a Chaandaala (like Brahmin Gaadhi).

सम्कल्पिताऽप्रबोधेन जाड्याऽविश्वप्रबोधिनी शबलं रूपमासाद्य संकल्पाद्यात्यनारतम्। (30.74)

By non-enlightenment, she conceives herself as the inert (body); and sees the world which is not there; attains a limited nature; and has a continuous existence through conception.

अनन्तसंकल्पमयी जाड्यसंकल्पपीवरा चिज्जाड्यान्मोदमायाति पयः पाषाणतामिव। (30.75)

Conceiving endlessly, expanding slowly by conceiving the inertness, Chit gets the stupor-state by the inertness, like the water getting frozen solid.

ततश्चित्तं मनोमोहो मायेति विहिताभिधा जाड्यं निपुणमाश्रित्य संसारे जायते मुने। (30.76)

Hey Muni! Then she gets the name of Chitta, mind, delusion, Maayaa etc. She completely envelopes the inertness and gets born in the worldly-existence (believing in the inertness as her nature).

[What you believe in, that alone rises as your world.

Believe in rebirth, you will reborn again and again in your dream-state of existence.

Believe in Karma, you will be forced to go through the results of Karma.

Believe in a god (not the Devas), your mind itself will produce a god that takes care of you.

Believe in a ghost, you will be haunted by a ghost for sure.

Like the mind-content alone rising from within you as any dream-world, this Jaagrat-world also rises from within you only, as your very mind-content. Unless the mind is fully dead, there is no escape from the mind-stories.]

JEEVA IS LIKE AN OLD FOREST COW-ELEPHANT THAT IS SUNK IN THE MIRE OF DELUSION
(Chit, as you the Jeeva, is like an old forest cow-elephant sunk in the mire of delusion.)

मोहमान्धमुपायाता

Drowsy by the delusion (of not able to comprehend the truth of the surroundings, and also intoxicated by the delusion-ichor flowing from its cheeks incessantly);

तृष्णानिगडपीडिता

chained and trapped by the thirst for pleasures in the form of thorny weeds in the mire (and bleeding all over);

कामक्रोधभयोपेता

agitated by desire, anger and fear (with not a moment of peace);

भावाभावातिपातिनी (भावो विभवः अभावो दारिद्र्यं)

rolling amidst riches and poverty (by engaging in various enterprises resulting in gains and losses);

त्यक्तानन्तनिजाभोगा

discarding the infinite bliss of one's true nature (by identifying with the body-image only);

व्यवच्छेदविकारिणी

suffering pains by the separation of the dear ones (through death or some unavoidable circumstances);

दुःखदावानलात्सा

burning by the blazing fire of pains (of the body and the mind);

शोकाशिवकृशाशया

emaciating in the mind through inauspicious (ashiva) pining (for possessions and pleasures);

इयमस्मीति भावेन शून्येन विकलीकृता

handicapped by the void ascertainment of 'I am this' (as a body-entity connected to parents, relatives etc);

देहमात्रगृहीतास्था

feeling attached only to the body;

परं दैन्यमुपागता

she attains the most pathetic state

मग्ना मोहमहापङ्के जीर्णव वनदन्तिनी। (30.77 to 80)

like an 'old forest cow-elephant that is sunk in the mire of delusion'.

JEEVA IS LIKE THE FOOLISH DOE

(Chit, as you the Jeeva, is like a lost doe in the wilderness.)

भावाभावलतादोला

Getting trapped repeatedly in the entwining creepers of the appearing and disappearing objects,

परिलोलशरीरका

the body dangling from the edges (ready to fall and die at any moment) (when in search of juicy grass, namely pleasures)

असारपारसंसारविकारव्यवहारिणी

moving about the vast dry lands and feeling tired and exhausted (in search of the tiny grass shoots, namely the tiny bits of pleasures),

तापोपतसहृदया रागतेजोनुरञ्जिता

the body and mind both exhausted by the heat (of not obtaining anything fruitful),
the body paled out by heat and thirst (anger and attraction),

निजयूथपरिभ्रष्टा

lost to her own crowd (the good ones who would guide her in the right path),

मृगीवावशतां गता। (30.80 to 82)

Chit has become helpless and lost, like the foolish doe.

JEEVA IS LIKE A FOOLISH YOUNG GIRL

(Chit, as you the Jeeva, is like a foolish girl running away from the ghosts of her own imagination.)

आविर्भावोदिताकारा तिरोभावेऽस्तमागता स्वसंकल्पोपयातासु भीता

संभ्रमदृष्टिषु पलायते वाप्यन्यासु वेतालेष्विव बालिका। (30.82,83)

She is like a foolish young girl running away from ghosts of many varieties (imagined by herself), for she as a Jeeva, is afraid of the many delusory perceptions brought about by her own convictions and conceptions, which appear as if with solid forms and then vanish off into the emptiness.

[Images as the people and the objects are in your sight one moment and then move away and disappear.

You as the image, appear and disappear for them also. Jagat is just a panorama of the appearing and disappearing objects with no one there actually, but just some imagination-agitations rising like the waves of the ocean, non-stop.]

JEEVA IS LIKE THE FOOLISH CAMEL

(Chit, as you the Jeeva, is like a foolish she-camel aspiring for honey.)

उष्ट्रीव मधुरं बिन्दुं वाञ्छते भावितं सुखं,

The camel desires to taste the honey from the bee-hive on top of the tree situated on the mountain-ridge;

अवान्तरपरिभ्रष्टा दोषाद्दोषं पतत्यधः

she rises its forelegs and stretches her tongue to taste the tiny drop of honey; but because of her own body-weight she falls down the mountain, and gets hit by the hard rocks, again and again, till she lies wounded on the ground, exhausted and gasping for breath.

परं वैषम्यमायाति संकटात्संकटं गता दुःखाद्दुःखं निपतिता विपदो विपदि स्थिता। (30.84,85)

She gets wounded all over her limbs, by falling from one hard rock to the other, gets one injury after the other, and is always falling from one dangerous spot to another.

(A Jeeva also pines for the tiny bit of pleasure and tries to possess people and objects, hoping to get some permanent joy; but meets with pains after pains only; falls down exhausted and frustrated, and meets with many injuries of the mind and the body.)

JEEVA IS LIKE A FISH LYING IN THE SHALLOW POND OF WATERS

नानानर्थगणोपेता चेष्टापरवशाशया

Always engaged in various types of actions in search of joys and possessions;

कष्टात्कष्टमनुप्राप्ता परितापानुपातिनी

moving from one difficulty to another;

chasing only the afflictions again and again;

क्रमादाबद्धवैदग्ध्याद्वैदग्ध्याङ्गमुपागता विचित्रबन्धनिर्माणपराक्रमपदं गता

she (Chit) gradually becomes skilful in all these worldly enterprises,

and stays as the evolved intellectual individual in the society,

and becomes highly efficient in producing firm ties of family, people, possessions and what not;

सर्वतः शङ्कते भीता

but even after all these achievements of hers,

there is always the 'fear from all' 'as her constant possession',

(and anxiety is the only permanent state that gets achieved as the 'end in all');

प्राणात्ययमुपागता

reaches the end of her life (suffering with pains of all sorts);

क्षीणतोयेव शफरी विवर्तनपरायणा। (30.86 to 88)

and she attains the pathetic state of a fish lying in the shallow pond of waters,

gasping for breath, and keeps rolling on the dried-up hot sand at the the bottom.

As a Jeeva, she (like the fish, shaphari), is always surrounded by hosts of problems only.

WHAT CHIT IS NOT?

[Since Chit is a noun of feminine gender grammar-wise, all the words used for the term 'Chit' are in female gender; should be taken in the general sense only.]

[Chit the changeless one, goes through many changes as it were, by being identified with the inert body.]

बाल्ये विवशसर्वथा

In the childhood, she is helpless and ignorant of everything;

यौवने चिन्तयाऽऽवृता

in the youth, she is overcome by the anxieties (of passion and beauty);

वार्धकेऽप्यतिदुःखार्था

in the old age also, she is excessively grieved (feeble and incapable of enjoying pleasures);

मृता कर्मवशीकृता (89)

and forced by her own actions based on the delusion-state, she attains death also (as conceived by her).

जायते स्वर्गनगरे नागी पातालकोटरे, आसुरी दैत्यविवरे नरस्त्री वसुधातले (90)

(Forced by the result of her own actions done with the doer-ship idea),

she is born in the heavenly city as a heavenly being; as a female Naaga in the Nether world;

as a female of the Asura-clan in the hollow world of the Daityas; as a human female in the earth-pedestal;

राक्षसी राक्षसाधारे वानरी वनकोटरे, सिम्ही गिरीन्द्रशिखरे किन्नरी कुलपर्वते (91)

as a Raakshasi in the world of Raakshasas; as a female monkey in the hole of the forest;

as a lioness in the peak of the mountain; as a Kinnari in the KulaParvata;

विद्याधरी देवगिरौ व्याली च वनगर्तके लता तरौ खगी नीडे वीरुत्सानौ वने मृगी। (92)

as a Vidyaaadharee in the Divine hill (Meru); as a serpent in the forest pit;

as a creeper in the tree; as a hen-bird in the nest; as a doe in the creeper-filled lands of the forest.

शेते नारायणोम्भोधौ ध्यानी ब्रह्मपुरेऽब्जजः कान्तागतो हरः शैले स्वर्गे सुरवरो हरिः। (93)

As Naaraayana 'She' sleeps in the ocean; as the Lotus-born, she contemplates in BrahmaLoka;

in the hill, as Hara she enjoys the company of his spouse; as Indra the best of Suras, she is in the Heaven.

दिनं करोति तीक्ष्णांशुः वर्षत्यम्बुधरो जलं, करोति श्वसनं संवित्सपर्वतमहोदधिम् (94)

As the Sun with his sharp rays, she brings about the day. As a cloud she pours down water.

As the wind she breathes, and she alone sees the mountains and oceans as a living entity.

ऋतुचक्रं प्रवहति सहसा कालमण्डलं, दिनरात्रितयोपैति तेजस्तिमिरतां क्रमात्। (95)

She flows as the wheel of seasons in quick succession and becomes the circle of time (Yugas) (that appear again and again non-stop);

she becomes the day and the night, by becoming lustrous and dark accordingly.

(Whatever is there as any form with a name, it is Chit alone in one of her 'can be' states.)

क्वचित्बीजरसोल्लासात्क्वचित्पाषाणमौनिनी

Sometimes she dances as the sprout fed by the moisture of the seed;

sometimes stays silent and motionless as the hard rock, as if in contemplation;

क्वचिन्नदी रसवती क्वचित्कुमुदविस्तृतिः (96)

sometime she flows as a river flooding with abundant waters,

sometimes is the lake spread out with Kumuda lotuses which bloom at night;

क्वचित्फलावलीपाकैः क्वचिकाष्ठानलादिभिः

sometimes she rises as the tree filled with arrays of ripe fruits;

sometimes she burns as the fire with the dry sticks as her fuel;

क्वचिच्छैत्यहिमद्वारि क्वचित्खादि न किंचन (97) (हिमत् हिममिव)

sometimes she is the rain that pours down water that is like snow;

sometimes she is the empty sky where there is nothing else at all, even as the air;

क्वचिदुज्ज्वलिताकारा क्वचित्कष्टा

sometimes she is beautiful with flowery creepers;
sometimes she is with only thorny bushes that are difficult to pass through;

शिला क्वचित् क्वचिन्नीलाथ हरिता क्वचिदग्निः क्वचिन्मही। (98)

and sometimes she is just the rocky terrain;
sometimes she is blue (dark) as the sky, or green as the forests;
sometimes she is the fire, sometimes just the land.

सर्वात्मत्वात्सर्वगत्वात्सर्वशक्तित्वयोगतः सर्वत्वादेवंरूपैव खादप्यच्छैव सा परा। (30.99)

Being the essence of all, being in all, being all powerful (with Maayaa),
being all the forms (as this Jagat-state),
and being all this, she is still the Supreme, purer than the space also.

चिच्चिनोति यथात्मानं येन यत्र यदा यदा तत्तथानुभवत्यम्बु स्पन्दाद्वीच्यादितां यथा। (30.100)

Whatever Chit chooses to conceive through what, where, and whenever, she experiences that very state,
like the water itself becomes the wave etc by movement.

(Chit the agitation-less reality state of 'knowing', stays as the agitation of Bodha of any form, like a shapeless cloud gets conceived as any form of choice.)

(All the nouns used here are of female gender only, as referring to Chit the noun-form of female gender.)

हंसी क्रौञ्ची बकी काकी सारसी

She is all the birds like the swan, Krauncha, crane, crow, Saarasa,

तुरगी वृकी बकी बलाका हरिणी वानरी किन्नरी शुनी (101)

is all the animals like horse, wolf, Balaaka, deer, monkey, dog,

वटीका पिङ्गली

and the chattering bird Vateeka and the yellow bird,

शाली मक्षिका भ्रमरी शुकी

she is the paddy, she alone is the mosquito, bee and the parrot;

धीः श्रीर्हीः

she alone is the intelligence, the prosperity and the tenderness;

प्रीती रतिश्च

she is the love-emotion(affection), the attraction;

शम्बरी

and she is the excellent sorcerer (Maayaa)

शर्वरी शशी (102)

she is the night, she is the cool moon;

एतास्वन्यासु चान्यासु परिभ्रमति योनिषु विवर्तमानसंसारे

in these things, and others also, she moves lost in the various wombs, in this flooding river of Samsaara,
(and experiences the birth as many variety of beings and everything else that is there as perceived and experienced)

जलावर्ते तृणं यथा। (30.103)

like a grass-piece caught in the flooding waters.

(Poor helpless Chit-lady who suffers like the idiot donkey!)

बिभेत्यथ स्वसंकल्पात्स्वशब्दादिव गर्दभी नानया सदृगन्यास्ति मुग्धा बाला चलाऽबला। (30.104)

She again fears from the world of her own conceptions like a donkey (jenny) by her own braying.
There is no one like her so gullible, immature and helpless!

[The conscious body is conceived because of the power of Jeeva which can produce anything that it conceives. Any belief or conviction rising from the ignorant state of the Jeeva, instantly becomes a real experience for a Jeeva. Jeeva is the power to know the Bodha. Unfortunately, the Jeeva identifies with the Bodha itself, and acts as the dirty body; and starts believing in its birth and death, which are just the states (Bodha again) connected to the body made of elements (another Bodha)].

एषा सा कथिता तुभ्यं जीवशक्तिर्महामुने प्राकृताचारविवशा वराकी पशुधर्मिणी। (30.105)

I have explained to you about the 'Jeeva-Shakti (Jeeva-Power)' hey MahaaMuni, which - like a slave behaves as the inert body, and is wretched and animal-like in actions.

कर्मात्मेत्यभिधां प्राप्ता शोच्यास्य परमात्मनः

She gets named as the 'Karma', and getting bound by the results of actions, attains a pitiable state, swerving from that lofty level of the Supreme Self.

अनन्तं दुःखबहुलं स्वयं विभ्रममाश्रिता

She voluntarily is under delusion, and suffers immeasurably.

असदेवानयाक्रान्तं विनाशि सहजं मलं

She seizes the perishing inert state, which is by nature dirty.

अनन्तविभवभ्रष्टा दौर्भाग्यपरितापिनी

Losing all the glories, suffering by misfortunes,

शोचन्ती प्राप्य जीवत्वं

and grieving, she attains the state of the Jeeva,

भर्तृहीनेव नायिका। (30.106)

like the noble lady who has lost her husband.

(Though space is limitless and pure, it experiences the limitedness when it is inside the pot, by believing in the pot-form as its identity; and along with the pot, it goes up and down like a chained slave, and suffers many injuries, by getting hit on the wall of the dark dirty well.)

जडगतेरवलोकय शक्ततां

Rama! Observe the power of the ignorance (Avidyaa)!

(Rama! Observe the 'power of this Avidyaa' that rises as the inertness of the body rising as the conscious entity'.)

निजपदस्मरणेन विनेह चित्प्रजति कष्टमधःपतनाय या

Alas! Chit has no remembrance of her original nature, and moves into difficulties, for only the downward-fall,

यदरघट्टघटीघनपीठवत्।

(अरघट्टस्य घटीयन्त्रस्य, घटीषु प्रविष्टं, घनपीठं आकाशः, तेन तुल्यं) (घटी - moving) (अरघट्ट- well)

like the space which has entered the 'pot that is tied to the machine that lifts the water from the well' suffers the up and down movements of the pot, when identified with the pot'.

चिनोत्यलीकमेवैवं सुदुःखास्मीति भावनात् चित्स्वप्नक्षीबतामोहपतिता संभ्रमे यथा। (31.01)

In this manner (as explained above), Chit-lady understands the unreal as real by the conviction that 'I am suffering' (identified with the body-inertness), like the space connected to the pot; or like getting overpowered by the state of a dream, or getting into the drunken stupor or delusion.

[The entire world runs on the power of imagination that is based on the self-made misconceptions and false convictions. Anxiety alone is the essence of the entire world-existence.]

अमृतापि मृतास्मीति विपर्यस्तमतिर्वधूः यथा रोदित्यनष्टैव नष्टास्मीति तथैव चित्। (31.02)

Though immortal, yet believing oneself to be mortal,

Chit behaves like a naive bride with a distorted mind, (who stuck with anxiety, imagines her lover who has gone out, to be dead)

who laments that she is ruined, though she is not ruined actually.