

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER TWENTY

VASISHTA MEETS SHIVA (5)  
[HOW THE CHIT FALLS]

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 TWENTY  
VASISHTA MEETS SHIVA (5)

HOW THE CHIT FALLS

[Reality exists as the 'knowing state only'.

This 'knowing state' exists as the probable states of knowing oneself rightly or wrongly.

The 'wrong knowing of the self' exists as the countless states of the ignorance named as the Jeevas, who are made of the Vaasanaa-fields only, and are just inert mechanisms without freedom or will.

The state of 'right-knowing of the self' exists as the countless worlds of the Knowers that are made of pure Brahman state only, with the mind shining forth as the pure Sattva (as mentioned previously) and with freedom to exist as one wishes.

'Wish' is not a Vaasanaa since it is not carried on like a chain binding the self, and any 'wish of the Knower' is always established in the 'Vision of the Truth' only.

The Knowers never swerve from their self-state even slightly. They can never be fooled by any perceived of any mind. Their perceived world is not mind-made; but Sattva-made.

Since Brahman can exist as only the perceived, the Knower has to exist as some perceived state only; and he is free to choose his picture of the perceived surrounding, as per his wish and requirement; like Shiva staying in the cold icy mountain or Vishnu staying in the midst of a Milk Ocean, or Bhushunda choosing a KalpaTaru outside of the Creations.

The ignorant are like the forest-dwellers, who like the animals, seek shelter under the trees and hide inside the caves.

The Knowers are like the talented architects who can create the mansions that they feel comfortable in.

Knowledge alone gives the freedom to live in peace. Ignorance in any level always ends only in untold suffering.

The ignorant man always acts like the fool who cuts off the very branch of the tree he is seated on.

'Knowledge of the Self' makes the Jeeva a perfect one, where he is always established in the source-state only.

However, whatever be the picture the Knowers choose as their perceived, whether they remain formless or with form, or stay as water or fire or air or empty space also, they do not swerve from the vision of the self, are not bound by the perceived, and do not move from one identity to another identity like the ignorant.

They stay awake in the Turyaa-state of the perceived, yet stay always transcending all the four states of the perceived.

Since Chit has to exist as one of the two states of 'knowing the self' or 'not knowing the self', Ishvara now describes how the Chit suffers without knowing the self.

There are no separate entities that suffer in ignorance, but the reality alone exists as the probable state of ignorance, and stays divided as many, as the manifold characters of the dream-world, made of the same reality that is stuck by delusion, each dream-character bound by the dream of the other, and all the dream characters bound to each other and existing as the many 'I's stuck together by the same delusion.]

ईश्वर उवाच

Ishvara spoke

अकारणं विपर्यस्ता मतिर्भ्रान्तमपि स्थिरं यथा जगत्पश्यतीदं तथाहंताभ्रमाच्चितिः। (31.03)

Without any cause as such,

with the intellect seeing everything as the opposite of what it is,

perceiving the world as stable, like seeing the rotating wheel as stable,

Chiti sees this Jagat as real, being stuck by the delusion of the 'I'.

[What causes then this misconception?

Since there is no second reality, there is no cause for such a phenomenon.

It is the very nature of the Reality to exist as these states of 'knowing right' and 'knowing wrong'.

You can call the 'not-knowing state' as the Chitta, which alone exists as the countless 'delusion states of ignorance' in the form of the divided Jeeva-states made of manifold Vaasanaas.]

चित्तं हि कारणं त्वस्याः संसारानुभवे चित्तेः न च तत्कारणं किञ्चिच्चित्तवान्यत्वात्त्यसंभवात्। (31.04)

Chitta (the perceiving process) alone is the cause of the experience of the Samsaara undergone by the Chit.

But, Chitta is not the cause, because there is no possibility of anything else existing other than Chit.

[Chit is not the cause of anything, and does not turn herself into another state by the presence of a Chitta, by dividing herself as two. She is not one or two, but transcends the number-ness of the perceived.

Since there is no cause at all as another thing, then how can the perceived exist as a second reality, as separate from the Chit?

Since there is no perceived at all as another stable reality, how can the Chitta also exist as a perceiving process?

Chitta is just the part of the delusion-probability, and it also is non-existent.]

*(There is no world at all, and there is no Chitta also, since the world exists only as the essence of Chitta, and Chitta exists only as the form of the world; they both are like a pair of ghosts bound together as one.)*

एवं हि कारणाभावाच्चेत्यस्यासंभवादिति नासौ चित्तं ततश्चेत्यं यत्ततश्चेत्यते यया। (31.05)

Because of the absence of the cause, there is nothing that can be perceived as another; there is no Chitta also as a perceiving state, nor is there any perceived; since Chit alone conceives Chitta also, with effort (through the word-power).

[Since Chitta is not there at all, but exists as a sound-form with meaning only, as a 'term' used for the 'not-knowing the self-state only' and as an imagined process of the imagined Jeeva-state only, there is no one to see anything and there is nothing to see also.

All the views of the other philosophers which explain the perceived in various ways using various invented terms, thus turn into just a wall made of word-bricks, and belong to the 'not knowing the self-state' alone.

Either there is the 'knowing self-state', or the 'not-knowing self-state'.

If through Vichaara, 'the knowing the self-state' alone exists, then what else can be there as the perceived?

Self-realization is the vision of the sheer emptiness which is empty of the empty space also, and where the word 'emptiness' also loses its meaning.]

न दृश्यदर्शनद्रष्टरूपं तैलमिवोपले,

There are no states of seeing, seen and seer, like the oil can never be there in the stone;

न कर्तृकर्मकरणं दृशीन्दाविव कृष्णता,

there are no states of doer, action and tool of action in the Chit (Drshi), like the blackness does not exist in the moon;

न मातृमेयमानानि नभसीव नवाङ्कुरः,

there are no states of measurer, measured and measure, like a sprout cannot freshly rise in the sky;

न चिच्चेतनचेत्यादि नन्दने खदिरो यथा,

there are no states of conscious perception, perceiving and the perceived, like the worthless thorny bushes cannot be found in the Nandana garden (of Indra);

नाहंत्वत्वंत्वतत्त्वादि पर्वतत्वमिवाम्बरे,

there are no states of 'I-ness', 'you-ness' or 'those distant objects (indirectly perceived)' and others, like the solid impenetrable mountain-ness cannot belong to the all-penetrating sky;

सदेहत्वान्यदेहत्वे शङ्खत्वमिव कज्जले,

there are no states of being with the body and another body which differs from it, like the whiteness cannot exist in the collyrium;

नानाऽनाना न चाप्यन्तरणाविव सुमेरवः,

there is no diversity of Jeevas or non-diversity (single self in all the bodies), like the huge Meru cannot fit inside a tiny atom;

न शब्दार्थशब्दश्रीः महोषरलता यथा,

there are no names referring to forms and their connections, like the creeper cannot grow in the saline land (ooshara);

नेति नेति न चैवार्कमण्डले रजनी यथा,

there are no 'not this' 'not this' ('neti-analysis'), like the night cannot exist ever in the Sun-sphere;

न वस्तुतावस्तुते च तुषारे तु यथोष्णता,

there is no 'object of understanding' or 'not an object of understanding', like the heat cannot be found in the snow;

न शून्यताशून्यते वा शिलाकोश इव द्रुमः। (31.06 to 10)

there are no states of void-ness or non-voidness, like a tree cannot be found inside the hollow of a hard rock.

[Void in the common sense means the empty space where the object is absent. However, the Chit-void is not that sort of an emptiness, but is the (knowledge of the) complete non-existence of any perceived; and does not refer to any emptiness-expanse where nothing is there. It is the vision of the truth, like knowing the dream-world as emptiness, as not happened at all.]

शून्यताशून्यता नाम महती ख इवाखता केवलं केवलीभावस्वच्छतैवावशिष्यते। (31.06 to 12)

Though the terms void-ness and non-voidness mentioned here, refer to the ‘void with hollow physical space’ (in common usage),

when actually analyzed (subtly), it is understood that -

‘that’ which is bereft of all references alone remains left back as the ‘pure true void’ without any difference (of void-ness and non-voidness of the expanse of the element-space).

[What then causes this limitedness in Chit-state?

Since the world is the mind-expanse of the Viraat-Brahmaa, is he the cause of the limitedness felt by the Jeevas of his world?]

न चित्तात्कस्यचिद्विषाज्जातयैतदवाप्यते

‘This state of limitation’ is not attained by the fault of anyone or any mind (as that of the HiranyaGarbha).

तत्सर्वभावनामात्रेणानर्थः प्रकृतः स्थितः। (31.12,13)

The ‘false understanding’ alone which makes one see reality in the entire perceived phenomenon, causes this calamity of the worldly-existence.

[A Knower does not think of the Tri-world as some worthless grass, since even that grass is non-existent for him.]

तज्ञेऽप्यभावनामात्रेणानर्थ उपशाम्यति तज्ञेऽप्यभावनामात्रादृतेऽन्यदत्रोपयुज्यते। (31.13,14)

Even in a Knower, only by ‘not conceiving it as real’, does this harmful thing (world phenomenon) gets subdued.

Even in a Knower, nothing else is useful here as a practice, except the ‘not conceiving it as real’.

न तृणं न च त्रैलोक्यमिति स्वायत्ततात्र या स्वायत्त एव चैषोऽर्थो दुःसाध्यो भावनास्थितः। (31.14,15)

*‘Neither the straw-piece or the Tri-world is real’;*

this type of non-dependence on the world can be there, only if one knows oneself to be independent of all this (and knows with ascertainment, the ‘non-real nature’ of the ‘world-appearance’).

Such a state of subdued world state is really difficult to achieve for the one who believes in the reality of the world, even in the least.

[A Jeeva lives as the pattern of the body-image, like a picture painted in the empty-sky, and is dependent on the other patterns like people and objects which he is attached to with the ‘mine’ idea.

A Jeeva exists only as a pattern surrounded by patterns, and has no independence at all; and even if a small possession in the form of an object or person is destroyed, he collapses in grief.

This suffering is caused not by any Karma or a curse, but is because of believing in the reality of the world, which is caused again by the ‘absence of true knowledge’. Only the Knower, who understands the non-existence of the world through Vichaara, can subdue the world-existence and make it dissolve off.]

*(What cannot be achieved through sincere effort?)*

यद्यन्न साध्यते पुम्सा तत्कथं क्वेव लभ्यते। (31.15)

If anything is not attained through effort, what can be attained by whom, how?

[This alone is true independence, where one stays unaffected by any scene of the world.

And this becomes possible by making an effort with full sincerity and involvement; and by engaging in the analysis of the reality of all the objects that appear in front, living or inert, at all the hours of day and night, without stopping for even a moment, in the practice.

Even the slightest agitation of the realness of the world, will take a long time to recover back the rational analysis as proper.

Even to pull a grass-shoot, it needs some effort. What can not be achieved without effort?

The more the level of dispassion and the more the disinterest is in the worldly objects, the faster is the realization state of truth!]

## CHIT-STATE

*(What is the Chit-state like that is bereft of the least of perceptions?*

*She is not an entity like a Jeeva who acts with the mind, intellect, and who is empowered by the Praana.)*

निर्विकल्पाद्वितीया चिद्यासौ

This one who is known as 'Chit' is Nirvikalpa (unperturbed state of quiescence only); is 'Advitiyaa' (second-less) (and is bereft of all agitations of the mind, intellect or Praana even), *(There is no world at all, and there is no Chitta also, since the world exists only as the essence of Chitta, and Chitta exists only as the form of the world; they both are like a pair of ghosts bound together as one.)*

सकलगा सती,

existing in all (as the 'knowing-essence and the 'known);

परमैका

is the Supreme (beyond all 'knowing')

परा साच्छा

is beyond the reach of the mind, intellect and senses; and is extremely pure;

*(She does not shine like a lustrous formless light.)*

दीपिका तेजसामपि, (16)

she is more lustrous than the light itself (since she alone reveals the light also, and gives reality to its existence);

सैषावभासनकरी

she alone reveals everything and makes the experience of 'knowing' possible;

सर्वगा

she is the essence of all, since she 'knows' them and exists also as the 'known' and the 'knower';

नित्यनिर्मला

she is unaffected by the 'known and the knower-states', and remains always as the 'knowing' only, and is always taintless;

*(She cannot be known as an object of knowledge.)*

नित्योदिता

she is always there as the 'knowing', and never sets;

*(You cannot go into the Chit-state and come back to the world-state like visiting a god-world, by intermittent meditation or trance-states).*

निर्मनस्का

she is bereft of the mind-agitation (and does not think);

*(You cannot worship her and propitiate her like a god, and make her feel compassionate towards you).*

निर्विकारा

she is formless and changeless;

*(She is a state without any name like 'Chit' also; any person of any world with any type of language can do Vichaara, and attain the same vision of truth, even if he does not know the terms like Brahman, Chit etc.)*

निरञ्जना। (31.17)

she is bereft of any taint or colour (unaffected), (and cannot appear and disappear, or be different for different people).

*(Where is she if you ask, then analyze where she is not, and what she is not?*

*Whatever you know as anything, including the false-you as the ego-entity, is a 'known' phenomenon; and Chit alone is there as 'the knowing' and the 'known'.)*

घटे पटे वटे कुड्ये शकटे वानरे खरे असुरे सागरे भूते नरे नागे च संस्थिता। (31.18)

She stays in -

the pot (any container), cloth (any covering), tree (any plant life), wall (any solid object),

cart (any moving vehicle), and in the monkey (any animal species),

hard things (Khara), Asura, ocean, element, human, Naaga, (and each and everything that gets perceived).

[Even if you are a Knower, you have to see and experience the perceived, which shines as the very nature of the Reality. Vasishtha indeed sees Rama and the other people seated in front of him, but he knows that there is no Vasishtha, no Rama, and that no discourse also is going on at all; since he is always in the vision of the truth even inside the perceived; like a person seeing the snake in the rope also, but seeing the rope alone as real.

Whatever is there as the perceived, as the actions, emotions or whatever, is just the Chit shining as that, as the 'can be state' which is not happening at all.

That is why, everything you perceive is dissolving off already in the 'machine of time' which crumbles every piece of perceived instantly as soon as it is formed. Nothing remains stable even for a moment, because nothing is real.

The slipping-patterns alone create the illusion of a stable world, like the stability seen in the rotating wheel.

That is why, the world is known as Samsaara, the ever sliding pattern of agitations.]  
(*She does not create the world as an action, using some tools, and for some purpose.*)

साक्षिवतिष्ठति सती स्पन्दते न कुत्रचित्

She stays like a witness only, unaffected by the perceived, and does not agitate in the least;

दीपः प्रकाशनायेव करोति न पुनःक्रियाम्। (31.19)

similar to the lamp which shines by its own nature and the objects get revealed by its very presence, though it does not do any action as such.

मलिनाप्यमुनैषा

Though she appears tainted by the form-identity (as the false-understanding state of a Jeeva), she is never tainted by the presence of these perception-states (experienced by the Jeeva);

साऽविकल्पाद्या विकल्पिनी

she remains unaffected by any such agitations of the mind namely the perception state, though she appears affected by it all (as a Jeeva-state);

जडेवाप्यजडाभासा

she identifies with the inert and acts as the inert body, but she is not inert in the least, since inert and conscious both shine by her presence only;

न सर्वा सर्वगैव च। (31.20)

she is not in anything, since nothing else exists;

yet she is in all, as the knowing-essence of all, which is her own shine that does not differ from her.

निर्विकल्पा परा सूक्ष्मा

She is completely without agitations (of thoughts, wants, divisions, separation, limitations etc);

she transcends the mind and intellect and cannot be an object of thought;

she is very subtle and cannot be grasped by the intellect also;

चिच्चिनोति स्वसंविदं वातावाताङ्गमर्मादि यथा यन्त्रादिवेष्टने। (31.21)

such a limitless-state of Chit, as the 'knowing-state'

shrinks or compresses her 'knowing state' (chinoti)

and identifies with the limbs of the body and its inner elements (angamarma),

and remains like a reflection stuck to Praana (Aavaata) in the Praana-based (vaata)-body;

similar to the long silk thread becoming limited by entering the hole of a small needle.

रूपालोकमनस्कारवलिता चिदबोधतः बोधतश्चैव भवति निद्रां सदसती यतः। (31.22)

She becomes enveloped by the 'the knowing state of images and the mind conceptions' (false vision) (and experiences the three states of the mind as Jaagrat, Svapna and Sushupti);

and 'knows something' and 'knows not something' (Bodha, Abodha);

because in the sleep-state, she knows, yet does not know.

(*for, she exists as the experience of the outside world only, in Jaagrat (Bodha);*

*she exists as the world conceived within the mind and the absence of the outside world in the Svapna-state (Bodha); and she remains as the 'witness of the absence of perceptions' (Abodha) in the Sushupti state, and is remembered as being there, through the memory of 'I slept')*



सा परैव चिदत्यच्छा चिन्तामायाति चेतनात् साधुरेव यथाऽसाधुर्भाविते दुर्जनैषणाः। (31.23)

She, the Chit which transcends all, is extremely pure and limitless;  
yet she attains the state of agitation because of the perceiving-consciousness (Chetanaa) which is flooded  
by non-stop experiences of the sense-objects;  
like a good man developing wicked thoughts in the company of the wicked.

मलेन स्वर्णमायाति ताम्रतां मलमार्जनात्पुनः कनकतामेति यथा चित्परमा तथा। (31.24)

When covered by the mud, the shining yellow gold appears like the dull copper;  
but by removing the dirt, it regains its gold-nature (the gold-ness here was not newly produced, but the  
gold alone was misunderstood as the copper because of the dirt).  
The Supreme Chit is also like that only (and is covered by the conception-nature of the mind, and  
appears like the mind and its conceptions, namely the conscious Jeeva entity).

*(The mirror-ness is a state where anything can be reflected, but it itself is not the reflection, nor does it get divided by the many reflections, and is not dependent on the reflection also, for its existence.*

*It exists without reflections actually, as it is, yet is the 'can-state' where anything can be reflected.*

*Through reasoning, one can ignore the reflections and view the mirror only, with effort.)*

स्वारोपशान्त्या स्वादर्शो यथैति प्रतिमास्थितिं

*(The mirror is just the mirror-ness only, and shines as just the nature of reflecting. When the mirror is covered by reflections, the mirror gets never seen, and the reflections alone appear as real.)*

If the taints that are stuck to the mirror are removed, then the mirror alone is seen as it is, as just the mirror-ness that is bereft of all the reflections;

तथा सर्गमिवागम्य बोधात्स्वं याति चित्पदम्। (31.25)

similarly, the Chit which has arrived as the world-state (through the absence of correct understanding),  
will stay in her original-state through the correct understanding that is obtained through Vichaara.

अभाववेदनादस्याः संसारः संप्रवर्तते स्वभाववेदनादेष त्वसदेवोपशाम्यति। (31.26)

The not-knowing of her presence, makes this worldly-existence roll on;  
by the knowledge of her trueness (Self-Knowledge), the unreal indeed vanishes.

यदा चित्वाच्चिनोत्यन्तरन्यतामसतीं तदा अहंतामिव संप्राप्य नश्यतीवाप्यनाशिनी। (31.27)

When the Chit knows herself as another false entity limited by place and time measures,  
she attains the ascertained state of the ego-entity, and perishes (through disease and death)  
(by conceiving falsely the death-state), though she never perishes actually.

ईषत्स्पन्दादधो याति भृगुप्रान्तात्तरोः फलं यथा तथैष संवित्तेरधःपातो महानिव। (31.28)

The slightest disturbance (by the wind or rains), makes the 'ripe fruit on top of the tree that is situated on the mountain ridge' to fall down and smash to the ground far below; so also, the pure state of 'knowing' has a great fall, and suffers the pain of the inertness (of the body-identity).

रूपादीनां तु सतैषा चित् एवामलैव चित् द्वित्वैकत्वे त्वबोधोत्थे बोधेन विलयं गते। (31.29)

The reality seen in the objects made of image etc belong to the mind alone (the conceiving state);  
but the Chit stays taintless and real as she is, when the incorrect understanding made of duality and oneness dissolves off by the correct understanding.

सत्तामात्रेण चित्तस्य बोधश्चित्तेन्द्रियादिषु आलोकसत्तामात्रेण व्यवहारः क्रियास्विव। (31.30)

By the presence of the Chit staying as the witness of the mental processes, the mind and the senses function by producing the knowledge of the world;  
like when the sight is there, the manifold world-activities become possible.

## THE SENSES OF KNOWLEDGE

*(The explanation here refers to the state of the Knower only, who exists as Chit with the Sattva-mind state.)*

*(Sight, touch, smell etc; each and every bit of sense knowledge is just the knowledge only in its purest state!*

*If you remove off the mind, and the objects also, what is left back but the 'knowing'?*

*Just look at the picture of the world that rises instantly as if through the eyes, the ears, the nose, the skin, and the tongue.*

*The sense-knowledge though divided is nothing but the knowing state existing as the known.*

*Chit alone shines actually and the world shines as if it is there though it is non-existent!*

वातात्कनीनिकास्पन्दस्तद्दीप्तिर्दृष्टिरुच्यते तद्वाह्यवति तद्रूपरूपबोधस्तु चित्परा। (31.31)

By the presence of Chit (because of the 'Vyaana' function of Praana), there is movement in the eye-balls; that radiance is known as the sight (or the Taijasam-sense namely the 'eye').

The mind flows outward (like water through a canal) and spreads out as the objects and perceives them as if outside. That 'understanding' of the shapes (as if through the eye) is the Supreme Chit only.

त्वङ्मारुतौ जडौ तुच्छौ

The organ of the skin and the air (Tvak, Marut) both are inert and lowly, in the sense that they both cannot 'know' anything, not even their own existence.

तत्सङ्गः स्पर्श उच्यते मननं स्पर्शसंवित्तिस्तत्संवित्तिस्तु चित्परा। (31.32)

When these two are in contact (their atoms feel the resistance, and so) there is a sense of touch (that makes one recognize the solid objects as soft, hard, penetrable or impenetrable).

This knowledge goes by the name of touch (Sparsha); and the mind recognizes those qualities and identifies the object (with the help of memories) (Mananam). The mental perception of heat or cold through that organ is known as the sensation of touch (Sparsha-Samvitti).

'Sparsha-Samvitti' means the identification-process of any object through some knowledge of softness or coldness; that understanding belongs to the 'knowing-state' as the Supreme Chit only.

गन्धतन्मात्रपवनसंबन्धो गन्धसंविदः आसां तु मनसा हीनं वेदनं परमैव चित्। (31.33)

Similarly, the subtle element of smell (as molecules) enters the nose and its contact with the air is known as the sensation of smell (Gandha).

The Supreme Chit alone is the understanding there, and she is bereft of the mind.

[In the Chit, the mind is non-existent, like the sleeping-state; however, the ordinary sleeping-state is just like a switched-off mind, where the mind will revive again as the Jaagrat-state; but Chit is completely without the mind, yet knows all, and is unaffected, as if asleep.]

शब्दतन्मात्रश्रवणवातसङ्गान्मनो विना सुषुप्तसदृशी संवित्परमा चिदुदाहृता। (31.34)

The subtle element of the sound contacting the air through the ear, (is the hearing sensation) (Shabda).

Chit which is stated as the Supreme awareness (encompassing all), and which is like the sleeping state

where the mind is absent (non-functioning), understands the sound-sensation without the mind itself

(since the mind is also an imagined concept only that has been adopted for explaining the sense processes, and the senses are also invented for explaining the world picture).

क्रियोन्मुखत्वं संकल्पात्

The 'outward absorption in the reality of the body-centered world' is there because of the conceptions superimposed on the knowledge produced by the senses;

संकल्पो मननक्रमः

this conception-process is the agitation-function which rises as the thoughts and ideas and decision-making;

मननं चित्तकालुष्यं

this thought-agitation is the dirt of desires and wants, that taint the perceiving-process called Chitta;

आत्मा चिन्निर्मला भवेत्। (31.35)

the 'knowing state' - which is the essence of all the sense perceptions, all the conception processes and all the functioning of the organs of knowledge and action - is completely taintless and pure.

चित्प्रकाशात्मिकानित्या

Chit as the 'knowing-state which can exist as any object of knowledge' (object is nothing but the knowledge brought by the senses and defined by the mind) is of the nature of revelation; she is always there as the witness of all the experiences that are limited by time and place;

स्वात्मन्येवावसंस्थिता

and stays within herself, without turning into another reality;

इदमन्तर्जगद्धत्ते संनिवेशं यथा शिला। (31.36)

and holds the Jagat inside her, like a crystal rock holding the reflections within itself.

अद्वितीया दधानेदं विकारादिविवर्जितं नास्तमेति न चोदेति स्पन्दते नो वर्धते। (31.37)

The crystal rock has to reflect the outside objects; but Chit is second-less and has no outside or inside. Holding the world within her, without any change within herself (there is no inside and outside in Chit), she never sets or rises, does not move at all, and does not expand also (like the 'known' phenomena).

संकल्पाज्जीवतामेत्य निःसंकल्पात्मनात्मना

Attaining the state of the limited state of the Jeeva through conceptions, though in essence she is without conceptions,

चिज्जडं नो जडं भावं भावयन्ती स्वसंस्थिता। (31.38)

Chit, who is not an inert state, identifies herself with the conceived inertness of the body, and yet stays as herself without any change.

WHICH IS THE CHARIOT OF WHICH?

[Chit rides on the Jeeva state of false-knowledge; Jeeva rides on the Ahamkaara which is an imagined self-concept. Ahamkaara rides on the Buddhi which explains the world as such and such.

Buddhi rides on the mind which conceives objects on the moving patterns of sense-knowledge.

Mind rides on the Praana, which empowers it to conceive.

Praana rides on the senses which rise as the agitations.

Senses ride on the body; and the body rides on the organs of action.

In this manner, Chit seated on the top-most level above all, as the Supreme power, rides on the tiny movement of the body limbs as her bottom-most chariot, like a mountain riding on a tiny worm.]

रथस्त्वस्याश्वितेर्जीवो जीवस्याहंकृती रथः

Jeeva-state that experiences Bodha (as the world-form), is the chariot for the Chit.

The ego-state (a collection of many information-sets experienced as the 'I-Bodha') is the chariot for the Jeeva.

अहंकृते रथो बुद्धिस्ततो बुद्धेर्मनो रथः। (31.39)

Buddhi (that which understands the 'Bodha of objects' as the solid world and ascertains the reality of the world) is the chariot for this 'I-imagination' (Ahamkrti).

The mind which produces the Bodha of the world as the objects (made of sense-knowledge) with qualities that are liked and disliked, is the chariot for this Buddhi.

मनसस्तु रथः प्राणः प्राणस्यक्षगणो रथः

Praana is the chariot for the mind (since the Praana-agitation alone rises as the mind-agitation).

The group of senses act as the chariot for the Praana.

अक्षौघस्य रथो देहो देहस्य स्पन्दनो रथः। (31.40)

The body is the chariot for the group of senses.

For the body, the movement of the limbs (Karmendriyas) alone is its chariot.

स्पन्दनं कर्म संसारे

This movement (Spandana) is known in this world-existence as the action accompanied by the appropriate result (Karma).

जरामरणपञ्जरं एवं प्रवर्तितं चक्रमिदमादिविभूतिजम्। (31.41)

In this manner, Chit as the Jeeva is trapped inside this rotating cage of ageing and death; and all this rises from the power of the Supreme source (Aadi), the Reality state which exists as all this, as its 'can be' state (Vibhuti) (though nothing ever occurs as any Jeeva or Samsaara).

प्रतिभासत एवात्मन्यसत्स्वप्न इवाततः मनागपि न सत्यात्म मृगतृष्णाम्बुवत्स्थितम्। (31.42)

All this shines forth as an appearance in the inner essence of Reality (Aatman) like the unreal world spread out in the dream. It has no truth in essence in the least. It exists like the waters of the mirage.

[The sight exists instantly as the images painted on the emptiness canvas, rising as the mind-content of likes and dislikes, as the divided phenomena of the world; but still it is just a single state of sight only without divisions. Similarly, the flux-energy, the Praana instantly exists as the mind-agitation called the world. Jeeva is just the Praana shining as the mind-agitation of its world-experience.]

रथस्त्वत्र स्मृतः प्राणः कल्पनाया मुनीश्वर

Hey Muneeshvara!

Here the chariot is said to be Praana, for the conception (that rises as the mind-agitation).

यत्र प्राणमरुत्तत्र मननं परितिष्ठति। (31.43)

Wherever the wind of Praana exists, the thought as the mind-agitation also exists;

आलोकश्रीः स्थिता यत्र रूपं तत्रैव राजते

wherever the sight extends, the images appear as its very nature at that very place where the sight is directed.

प्राणो बली स्थितो यत्र तदेव परिवेपति। (31.44)

Praana is the most powerful and wherever it rises as the Jeeva, it quivers as the mind-agitation that rises as the world-view.

[The world is nothing but the energy-state of the Praana, the fluctuation state existing as the mind-agitation. Each dust-particle that is carried by this Praana-force, is a Jeeva-state seeing its own world that whirls around it, as the flow of experiences.]

यत्प्रयाति वनं वात्या तदेव परिघूर्णते

When the wind moves in the forest with full force, all the mud and dust carried by it, keep whirling inside it only. *(So also, all the views presented by the sight, rising as the dust inside the mind, are held by the power of Praana only, like the dust carried by the wind.)*  
*(How not to be the dust-particle carried by this Praana-wind?)*

मनस्याकाशसंलीने न प्राणः परिवेपति। (31.45)

If the mind is absorbed in its source of 'empty expanse of awareness alone' (as just the knowing of the self), then the Praana also remains quiet and does not quiver like a dusty storm.

तेजस्यसत्तामायाते न रूपमिव राजते।

When the light vanishes, the images revealed by the light also vanish off.

*(Images come into existence by the power of light only, which is the agitation of revelation. If this light were absent, then there will be no images at all to be seen.)*

प्राणे प्रशान्ते मरुति मनोन्तर्न मनागपि वात्यायामुपशान्तायां रजो न परिकम्पते। (31.46,47)

If the wind of the Praana is subdued, then, there the mind exists not in the least (and the reality of the world vanishes like a non-existent ghost); if the air outside is quiet, the dust never rises for sure.

यत्र प्राणमरुद्याति मनस्तत्रैव तिष्ठति यत्र यत्रानुसरति रथस्तत्रैव सारथिः। (31.47,48)

Wherever the Praana wind goes (as forced by the Vaasanaa), the mind exists there only (like the dust carried by the wind) (and shines as the world-view);

wherever the chariot (Chitta and Praana) goes, the charioteer (Chit) also goes along with it.

[In an instant you can see the star far away, and also the ground that you stand on. Any measure of time and space can be conceived by the mind in an instant.

And what it conceives as a distant object, say the tree in your garden, then it just has to conceive the movements of the feet along with the body; and in some measure of time, you can reach that tree-image revealed by the sight, touch it as revealed by the touch-sense, smell the tree as revealed by the sense of smell, taste its fruit as revealed by the taste sense, hear the sound of rustling leaves as revealed by the sense of sound, and believe in the reality of the tree and its fruit. But all this was conceived by the mind alone within itself, as in a dream-state. This conception-state is actually the agitation that exists as the Praana, the quivering state of Reality.]

प्राणसंप्रेरितं चित्तं याति देशान्तरे क्षणात्क्षेपणोन्मुक्तपाषाण इव तत्रान्यथा क्षयि। (31.48,49)

The mind impelled by the power of Praana (the agitation power), moves across to a distant country, within a second, like the stone released by the 'stone-thrower'; if contrary (if the Praana were to be subdued), then the mind dies (and stays as the agitation-less state).

यत्र पुष्पं तत्र गन्धो यत्राग्निस्तत्र सोष्णता यत्र प्राणो मरुद्याति यत्रेन्दुस्तत्र तच्छविः। (31.49,50)

Where the flower is, there the fragrance rises; where the fire is, there the heat rises; where the Praana-wind moves, there the mind also rises; where the moon is, there the moonlight rises.

संवित्तिः पवनस्पन्दान्नाडीसंस्पर्शनश्च सः संवित्तिस्फारता चित्तं मनस्तत्प्राणकोटरे। (31.50,51)

The 'conceiving mechanism' (Samvitti) functions because of the vibration power of the Praana, and all the subtle nerves remain active because of that.

Chitta is the expanse of perception (that appears as a world for any Jeeva).

Mind resides inside the hollow cave of Praana.

सर्वत्र विद्यते संविद्व्योमस्वच्छा जडाजडे क्षुभ्यन्तीव तु सा प्राणस्पन्दादित्यनुभूयते। (31.51,52)

The knowing-state, which is pure like the space (and penetrates through all, as all), exists everywhere in all the inert and non-inert objects equally.

By the vibration of Praana, she is experienced as if in a disturbed state.

सत्तामात्रस्वरूपेण जडेषु समवस्थिता प्राणसंबोधिता वेत्ति वेदनात्मतया जडे। (31.52,53)

She is in the inert objects as the 'principle of existence' (Sattaa) only. Influenced by Praana, the inert (body) is able to sense the outside world by getting the nature of understanding.

नानास्फारसमुल्लासैर्यः पूर्वं परिवल्गति प्राणेऽतीते त्वमननः स एवाशु न वेपति। (31.53)

That body which is able to saunter happily in various ways previously, instantly stops moving unable to think, when the Praana moves away.

[Puryashtaka, the eightfold city is defined as the Jeeva-state which is made of the eight-fold form made of elements, namely, the conceiving function within as the mind, the Praana which empowers it, the action-limbs, absence of right knowledge, the subtle desires, and the action thereof which bring in results.]

पुर्यष्टके चित्परमा स्वे मुने प्रतिबिम्बति

The Supreme Chit is reflected in the 'eight-fold city', hey Muni.

(She herself exists as the mirror with reflections.)

आदर्श एव प्रतिमा दृश्यते नोपलादिषु। (31.54)

A reflection can be there only in the mirror, as the very nature of it; reflection is not possible on the rock-surface.

*(There cannot be a second reality which exists as the mirror for these Jeeva-states.)*

मनः पुर्यष्टकं विद्धि सर्वकार्यैककारणं तदेव भेदैः कथितमन्यैः स्वाशयकल्पितैः। (31.55)

Know that the mind alone is known as the eight-fold city, the single cause for all the actions. All these are just various terms invented by the teachers to explain the Reality as per their level of understanding.

[There is only the Chit; that is all! That alone appear as as all this, like the reflections seen in the mirror. These reflections are just the dust-particles of Jeeva-states that appear as the world-scenario and block the vision of the mirror. Once the mind-dust is removed, the Reality shines as it is, without reflections, in the Knower-state.]

यस्मादुदेति कलनाकुलदृश्यजालं यत्र च स्थितवदित्यनुभूतमुच्चैः

यस्मान्मनो विपरिवर्तति देहदृष्ट्या सर्वं तु तत्परमवस्त्विति विद्धि विश्वम्। (31.56)

‘That’, from which, all this perceived grandeur rises with all its divisions of names and forms,  
 ‘that’, which is experienced, as if it exists caught in it fully,  
 ‘that’, by which the mind rolls about identifying with the deteriorating form -  
 - all that is the Supreme Reality only.

This is what is known as the Vishva, the changing phenomenon called the world.