

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY NINE  
[PAASHAANA AKHYAANA (24)]  
(I AM 'CHIT ALONE')

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 life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India

वसिष्ठोवाच  
Vasishta spoke

पाषाणाख्यानमेतते कथितं कार्यकोविद अनयेमाः स्फुरद्दृष्ट्या सृष्टयो नभसि स्थिताः।

Hey 'Expert in the performance of actions'! This was the story of the 'Paashaana' that was narrated to you. The understanding you got through this story will make you see all these Creations as staying in the Chit expanse, (as just probable states of information-content), and as of the 'nature of emptiness' only.

न च स्थितं किंचनापि क्वचनापि कदाचन स्थितं ब्रह्मघने ब्रह्म यथास्थितमखण्डितम्।

Nothing actually exists anywhere at anytime.

Brahman is the potential power to exist as any experience or information.

Because of its limitless power to stay as any experience, you can call it as a dense state (BrahamGhanam).

This denseness of Brahman is the single essence of all the information that get understood as the Jagat, in whatever way it is (as understood by any mind), without any break.

Brahman does not rise or set in time or place. It always 'is'!

Since that alone exists as any experience, the Jeeva-states also do not cease to exist.

There can be never a cessation of the Jagat which is in essence Brahman only.

*(You as the 'delusion-entity' have the broken experiences as the 'Vaasanaa-variances'; but Brahman is not divided by these Vaasanaas or the Jeeva-varieties. It always shines as the potential state, without stop.*

*If you do not want yourself broken as the Vaasanaa-states, then remain free of all the Vaasanaas, and stay always in the 'formless Jagat-less identity of Brahman' itself.)*

ब्रह्म चिन्मात्रकं विद्धि तद्यथा स्वप्नदृष्टिषु पुरं भवन्निजाद्रूपान्न कदाचन भिद्यते।

*(It is just the state which is aware of itself, but not of any experience.*

*This is the state of an excellent Knower who stays beyond the seven levels of realization.)*

Know that Brahman as the 'pure awareness-state' or the 'pure consciousness' only.

Jagat is also the pure consciousness state only.

In the dream-visions, the city does not differ in any way from one's own nature of awareness.

*(In the dream, you, as the awareness alone exist as the entire dream. Therefore, it does not make any difference to the Knower when he is moving inside some Jagat-experience. He is like an emperor enjoying his kingdom; but the ignorant are like prisoners locked up in the dungeons of the kingdom. They chose the prisons, but the Knower chose the emperorship!)*

स्वयंभूत्वसमापतौ तथा दृश्यव्यवस्थितौ स्वरूपमजहत्वेव चिदाकाशमजं स्थितम्।

न स्वयंभूर्नजगन्न स्वप्नपुरमस्त्यलं स्थितं संविन्महादृष्ट्या ब्रह्म चिन्मात्रमेतया।

*(Chit expanse alone gets superimposed as Brahmaa with his Jagat-body.)*

The 'Chit-expanse' is not born newly (as at your birth) or ever cease to be (as at your death). It is unborn. It stays without discarding its own nature, when it attains the subtle superimposition of the 'SvayamBhu' (Self-born) state and is stuck with such a perception (of its conception as Brahmaa).

*('SvayamBhu' means that which exists by itself as the essence of Chit; it is not produced in time.*

*However, SvayamBhu is also a superimposition caused by delusion only, and is non-existent in the Brahman-level.)*

From this level of the 'Supreme vision of Knowledge' (as taught by the Stone-tale) there is no SvayamBhu, or Jagat, or the dream-world, but there exists only the 'quiescent state of Chit.)

यथा पुरं भवेत्स्वप्ने चिद्रूपं स्वात्मनि स्थितं अखण्डमेवमासृष्टेरामहाप्रलयस्थितेः।

*(Jagat is the broken dream-state of Chit, yet is unbroken as the wakefulness of Chit-state.)*

Just like a city exists in the dream (and appear as if created and destroyed), the Chit-form alone stays as the 'unbroken' (perceived phenomena), within itself, and exists as if broken, as from the beginning of the Creation till the great dissolution state.

हेमहेमाशमनोः स्वप्नपुरचेतयोर्यथा भेदो न संभवत्येव न भेदश्चितिसर्गयोः।

There exists no difference between the gold and the gold nugget; so also, there exists no difference between the dream-city and the dream-perceiving consciousness; so also, there is no difference between the 'Chiti' and the Creation. (*What you are experiencing as the world is Brahman itself! There is no Jagat at all!*)

चितिरेकास्ति नो सर्गो हेमास्ति न तद्मिका स्वप्नाचले चिदेवास्ति न तु काचन शैलता।

Gold alone exists, not the ring (made of gold); the ring (or bracelet or armllet) is just a conception of the mind. 'Chiti' alone exists as the Bodha-state, not the 'Sarga'.

When you see a mountain in your dream, the hardness of the mountain is not there really, except as some information that you understand. Your understanding alone shines as the hardness of the mountain.

चिदेव शैलवद्भाति यथा स्वप्ने निरामया तथा ब्रह्म निराकारं सर्गवद्भाति नेतरत्।

'Chit alone which is without afflictions' shines as the mountain in the dream.

Similarly, the formless Brahman alone shines as the Creation, and nothing else is there.

चिन्मात्रमिदमाकाशमनन्तमजमव्ययं महाकल्पसहस्रेषु नोदेति न च शाम्यति।

(*This world is the shine of pure knowledge or understanding only.*

*Which object exists outside of your understanding?*

*You are able to know the object as the object, and so the object exists as your information-content.)*

This expanse (Aakaasha) (pure, all-pervading, and untainted) is the 'revelation state of Chit'.

It is limitless; is unborn and decay-less.

Even in thousands of great Kalpas, it does not rise or set; for the Kalpas exist in the mind, and not in Chit.

चिदाकाशो हि पुरुषश्चिदाकाशो भवानयं चिदाकाशोऽहमजरश्चिदाकाशो जगत्त्रयम्।

(*Chit alone shines as the Jagat-picture of which you are a part of!*)

Chit-expanse, the understanding power alone is the Purusha (embodied Jeeva).

Chit-expanse alone is this 'you'. Chit-expanse am I and so I never age (as identified with it).

Chit-expanse alone is the Tri-world.

चिदाकाशं वर्जयित्वा शवमेव शरीरकं अच्छेद्योऽसावदाह्योऽसौ चिदाकाशो न शाम्यति।

Bereft of the Chit-expanse, the body is just a corpse.

Chit-expanse is unbreakable (is not divided among bodies). It cannot be burnt by the fire.

(*A dead body gets destroyed by the fire; but Chit-expanse continues forever as the perceptions no matter what. The body even if 'alive' is dead indeed, if the 'understanding awareness' is not there.*)

अतो न किञ्चित्म्रियते न च किञ्चन जायते चित्वात्तत्त्वित्कचनं जगदिद्यनुभूयते।

Therefore nothing ever dies; nothing ever gets born.

The shine of the Chit that is pervaded by the understanding power alone gets experienced as the Jagat.

चिन्मात्रपुरुषो जन्तुर्म्रियते यदि नाम वा ततो मरिष्यत्तत्पुत्रो निःसंदेहं पितुर्मृतौ।

एकस्मिन्प्रमृते जन्तावमरिष्यंस्तु सर्वदा सर्व एव जनाः शून्यमभविष्यन्महीतलम्।

न चाद्यापि मृतं राम चिन्मात्रं कस्यचित्क्वचित् न च शून्या स्थिता भूमिस्तस्माच्चित्पुरुषोऽक्षयः।

(*If the Chit ceases to exist, then no one can perceive anything, all will cease to exist, there will be nothing at all left back, and there would not be any world at all; but, we are seated here in this assembly, and the world is still going on for us; so the Chit has not ceased to exist!*)

Suppose the pure consciousness is an entity, and ceases to exist by something called death, then the son (Brahmaa) should also die if the father dies (and Jagat also should cease to exist).

(*The father and son are supposed to be of the same essence according to Shrutis.*)

If this one person dies, then all will die, and the BhooLoka will become empty.

Rama! Even today the 'Pure Consciousness' has never died for anyone ever.

The world has also not become empty. Therefore The 'embodied Chit' is deathless.

*('Birth and Death' are imagined on the changing patterns of the objects that keep on appearing and disappearing. Chit is like the limitless Ocean of consciousness, and the patterns that rise as information split into two as the 'information and the information-receiver', both existing interconnected as the two sides of a coin, and both of the nature of Bodha only, namely the possible states of information.*

*The 'Information-receiver' is said to be conscious and the 'information received' is said to be inert.*

*No one is born, no one dies, but the Chiti alone shines forth as the changing patterns of information, where the birth and death are imagined on the 'appearing and disappearing patterns of living things'.)*

#### TO BE 'THAT ALONE'

एकं चिन्मात्रमेवाहं न शरीरादयो मम इति सत्यनुसंधाने क्व जन्ममरणादयः।

अहं चिन्मात्रममलमित्यात्मानुभवं स्वयं अपहन्त्यात्महन्तारो निमज्जन्त्यापदर्णवे।

'I am Chit-alone'; I do not have any form, mind etc.

If one is absorbed in this truth, where can he have birth and death?

'I am Chit-alone' is the natural taintless state of everyone, which is unaffected by any mind-agitation, and is bereft of any conceived perception. (It is not the information-set called the body or the body-centered world, but is source of any information that you experience as the world.

This is experienced by every one of any living thinking species.

*(In the lower class of animals and humans, 'Self-awareness' is dormant and exists as the survival instinct.)*

This is how every conscious being experiences his Self.

Those who deny their own experience of the Self (through fallacious argument) are the 'killers of their own selves', and drown in the ocean of sufferings (because of their irrational thinking).

*(For example, you are at this moment reading these sentences and are understanding them, no doubt; but you are also aware that 'you as some form-identity' are reading and understanding these sentences.*

*Some background understanding exists which is aware of the actions of the body mind and intellect, which is expressed as 'I read' 'I understand' 'I slept' 'I ate' etc. This awareness alone empowers the memory state of the mind. If you were just broken pieces of perception, then the continuity of your existence is not possible. Therefore, this 'witness' alone is referred to as the 'Chit-alone'.*

*It is the common essence in all the living things, and is referred to by the term 'Aatman'.*

*If you deny its existence, it is like you are denying your own existence.*

*You are the very consciousness or 'knowing power that knows the world'; if you deny that itself, then how can you exist even to argue back any statement of the opponent?)*

चिदहं गगनादच्छा नित्यानन्ता निरामया किं जीविते मे किं वापि मरणं वा सुखासुखे व्योमात्मचेतनमहं के शरीरादयो मम इत्यात्महापद्भुतेऽन्तर्योऽनुभूतं धिगस्तु तम्।

'I am the Chit (the source state of all the perceptions).

I am purer than the sky (and am unaffected by any perception-state).

I am eternal (and do not rise or set like the mind or the body).

I am without end, and can never cease to be.

I am free of afflictions (and am not bound or liberated).

What is life or death or the joy and sorrow, for me? *(These words are meaningless and do not apply to me.)*

I am of the nature of emptiness that is aware of only its existence.

Where do I have body etc? How can I be bound by any form?

*(I am the power that can exist as any 'form-information'.)*

Fie on him, who denies this experience of his own Self through fallacious arguments, and kills the Self (by ignoring it)!

चिदाकाशमहं स्वच्छमनुभूतिरिति स्फुटा यस्यास्तमागता मूढं तं जीवन्तं शवं विदुः।

'I am the Chit-Aakaasha'! If this pure self-evident experience has been discarded in any one, that idiot is to be known as a 'living corpse' (for he just breathes as the body, but does not exist at all as any 'awareness of his own self').

अहं वेदनमात्रात्मा कानि देहान्द्रियाणि मे लब्धात्मानमिति स्वच्छं प्रविलुम्पन्ति नापदः।

‘I am the pure understanding essence only. Where do I have the body and sense organs?’

If one has a clear understanding like this (as his natural state of existence), and has obtained the Self-knowledge through his reasoning intensity, then calamities like death keep away from him (for the afflictions related to the form cease to exist for him).

चिन्मात्रं शुद्धमात्मानं योऽवलम्ब्य स्थिरः स्थितः नाधयस्तं विलुम्पन्ति महोपलमिवेषवः।

If a person stays stable by the support of the (identity with) the Chit-alone which is his own inner essence of the Self and which is pure and taintless (without the tainted channel of the mind), the afflictions related to the mind do not hurt him, like the ‘arrows falling on the huge rock’.

*(The ignorant man experiences a world through the tainted state of the mind which holds firmly the ideas of form-identity, death, fear, desire, attachment, and becomes a receptacle of pains only; but a Knower experiences the world as his own Self rising as the experience, and is free of the mind-screen that corrupts the true vision.)*

चित्तं स्वभावं विस्मृत्य बद्धास्था ये शरीरके तैः सुवर्णं परित्यज्य गृहीतं भस्म वस्तुतः।

Those who forget the natural state of this ‘Self-awareness’, and are attached to the body, have actually thrown off the gold and kept back the ashes (believing it to be gold).

*(How can the inert body be aware of any experience?)*

*If you deny the ‘Self’ that is continuously supporting all the experiences that you go through, then you are like a fool who are holding on to the ashes and discarding the gold.)*

बलं बुद्धिश्च तेजश्च देहोऽहमिति भावनात् नश्यत्युदेत्येतदेव चिदेहावमिति स्थितेः।

Strength, intelligence and luster perish by the idea ‘I am the body’.

They increase in a person who stays as ‘I am Chit alone’.

*(When the basic idea itself is false as ‘I am the body’, how can such a man take proper decisions in life, and how can he have any proper life at all in the world? All his thoughts will move only in the incorrect path.)*

चिदाकाशमहं शुद्धं के मे मरणजन्मनी एवं स्थिते स्युः किंनिष्ठा लोभमोहमदादयः।

चिदाकाशादृते देहान्योऽन्यत्सारमवाप्नुयात्स्मै तद्युज्यते वक्तुं सन्ति लोभायदस्त्विति।

‘I am the Chit-expanse and very pure. Where can I have deaths and births?’

If one stays like this, how can greed, delusion, arrogance etc feel attached to him?

*(How can the potential state which alone exists as all the probable states of Jeevas entertain any greed, envy, arrogance, and delusion? One who stays identified with the Self also cannot have such bad qualities, for he sees the entire world as his shine only.)*

Other than the Chit-expanse, if one identifies with the other bodies, subtle, gross etc (Sthula, Sookshma, Kaarana Shariras), then it is better said that greed etc belong to that fool only.

*(Whatever you believe, that alone you exist as. An insane person who believes that he is dog behaves like a dog only!)*

न च्छिद्ये न च दह्येऽहं चिन्मात्रं वज्रवच्चिति न देही निश्चयो यस्य तं प्रत्यन्तकरस्तृणम्।

‘I cannot be broken. I cannot be burnt. I am Chit-alone. I am established in the Chit-identity that is hard like the diamond. I am not endowed with any body’.

For him who has the ascertainment like this, the ‘Death-deity who kills every living thing’ equals a worthless grass piece.

अहो नु मुग्धता ज्ञानदृष्टीनां यद्विदन्त्यलं शरीरशकलाभावे नश्याम इति मोहिताः।

Alas, the foolishness of even those who are well-versed in this knowledge!

They are also afraid of their destruction at the cessation of this inert piece of the body.

*(Mere studies do not help if you still believe in the body-identity.)*

अहं चिन्नभ एवेति सत्ये भावे स्थिरे सति वज्रपातयुगान्ताग्निदाहाः पुष्पोत्करोपमः।

‘I am the Chit expanse only’!

If one is stabilized in this true state, then the ‘blazing fires that burn the creation at the end of the Yugas and hurt like the blow rendered by the thunderbolt of Indra’, equal the ‘shower of a heap of tender flowers’.  
(When every perception-experience is just some information rising from one’s own Self, how can they affect the ‘Self’ in any way? How can the formless Yogi get killed by even Indra?)

चिन्मात्रममरं नाहं यन्नश्यामीति रोदिति अनष्ट एव तद्देहो जातापूर्वा खरोलिका।

If some fool laments that ‘I am not the Chit-alone that is deathless, but am the inert body; therefore I will die for sure’, is denying his own conscious self and is pretending to be the inert body!  
He indeed presents a good comedy show!

इदं चेतनमेवाहं नाहं देहादिदृष्टयः इति निश्चयवान्योऽन्तर्न स मुह्यति कर्हिचित्।

‘This awareness-sense alone (which is aware of the senses and the body) am I; I am not the body etc which are sense-perceived.’ He who has this ascertainment never gets deluded by anything.

अहं चेतनमाकाशो नाशो मे नोपपद्यते चेतनेन जगत्पूर्णं केव संदेहितात्र वः।

‘I am the expanse of consciousness; destruction is never there for me’.  
The world is filled by this ‘conscious understanding alone’. Who has doubts about our words?  
(Which conscious person can be conscious of his consciousness dying?  
How can the cessation of itself be experienced by the existence-principle?  
How can it ever know of death?  
In the expanse of consciousness, the forms rise and disappear along with the experiences.  
You can either identify with the Ocean and be deathless, or identify with the forms and die a million times!)

चेतनं वर्जयित्वान्यत्किंचिद्युं जना यदि यदुच्यतां महामूढाः स्वात्मा किमलप्यते।

If you people are something other than the consciousness (Chetana), then speak out, you great idiots!  
How can you deny your own Self?

तच्चेतनं चेन्म्रियते तज्जनाः प्रत्यहं मृताः ब्रूत किं न मृता यूयं तन्मृतं किल चेतनम्।

(How can consciousness be conscious of its own death?  
Who has experienced death ever? What you see as the dead body is not the death of the conscious self, but the death of the inert matter. The consciousness self which was using that body as ‘location-point’ has moved off to another ‘location-point’ to experience more of its delusion.  
How can that conscious experience its own unconscious -state of death?)  
If the consciousness (Chetana) can see its own death, then the people will die everyday (when they fall asleep). Tell me, why are you not dead, since your consciousness is dead (as at sleep)?  
(How is the ‘continuity of the before-sleep and after-sleep states’ exist if you died every night when you fell unconscious at sleep?)

तस्मान्न म्रियते किंचिन्न च जीवति किंचन जीवामीति मृतोऽस्मीति चिच्चेतति न नश्यति।

Therefore, nothing dies, nothing lives. ‘I am living’, ‘I am dying’ all these concepts are perceived by the Chit through delusion; it does not die ever.  
(It is like seeing one’s own death in the dream, though one does not die really!)

चिच्चेतति यथा वा यत्तथा साशु पश्यति आबालमेषोऽनुभवो न क्वचित्सा च नश्यति।

Whatever Chit understands (real or unreal), that and all it perceives in that manner, instantly.  
This is the experience from a child onward. Chit never perishes.  
(What every you experience is your own making, and is a result of your tainted intellect with its irrational thoughts. You are the formless potential state which is rising as your form-based painful experiences.)

परिपश्यति संसारं परिपश्यति मुक्ततां सुखदुःखानि जानाति स्वरूपात्तन्न भिद्यते।

‘Chit alone (as your innermost subtle essence of awareness) understands the binding state of Samsaara (as filled with joys and sorrows); it alone understands the liberation state (as if freed from bondage); it alone understands happiness and sorrow; yet it does not change its nature ever.

*(Like a magical screen existing as anything you wish for, Self exists as the experiences made of your own beliefs and delusions, but is not affected by any of your experiences.)*

अपरिज्ञातदेहात्तु धत्ते मोहाभिधां स्वयं परिज्ञातस्वरूपात्तु धत्ते मोक्षाभिधां स्वयम्।

When Chit is having a body (covering) made of ignorance, then it bears the name of delusion on itself. When Chit has realized its own true self (without the identity of the body), then it bears the name of ‘Moksha’ on itself.

नास्तमेति न चोदेति न कदाचन किंचन सर्वमेव च चिन्मात्रमाकाशविशदं यतः।

*(It is always there; and you as a form-thing rise as a delusion-state in it.)*

It never sets, never rises ever, since everything is just the ‘expanse of Chit-alone’.

*(What is the world but the network of changing patterns of ‘information and information-receivers’ that keep manifesting as it were from the unmanifest potential state which exists as the awareness of itself, and gives rise to the illusion of perceived states!)*

न तदस्ति यत्सत्यं न तदस्ति न यन्मृषा यद्यथा येन निर्णीतं तत्तथा तं प्रति स्थितम्।

There is nothing that is real, nothing that is unreal (since real and unreal are also conceptions only). Whatever one understands, it stays like that for him.

यद्यद्यथा जगति चेतति चेतनात्मा तत्तत्तथानुभवतीत्यनुभूतिसिद्धम्।

दृष्टं विषामृतदृशेव पदार्थजातं नातोऽस्ति संविदविधेयमिति प्रसिद्धम्।

Whatever a conscious entity (Jeeva-state of delusion) understands in the world as some perception-experience, he experiences that perception in that way only. This is proved by experience.

*(See the milk as poisonous, it will turn into poison by the magic of the Self; see the same milk as nectar, it will turn into nectar by the magic of the Self.)*

The perception of the objects happens by the understanding of any object either as poison (harmful) or nectar (beneficial) only.

*(The world you experience is not creation of destiny or a deity; but is your own picture of the world drawn by your tainted intellect that is dulled by lack of Vichaara.)*

Therefore it is well-known that nothing is independent of the understanding power, namely the Chit.