

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART SEVENTY TWO  
(GLIMPSE OF CHIT-EXPANSE)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**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

रामोवाच  
Rama spoke

कीदृशं स्याच्चिदाकाशं तद्ब्रह्मन्ब्रह्म यत्परं भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम्।

Hey Brahman! What is the nature of Chit-expanse? Explain to me once again about that Supreme Brahman. I do not feel enough of the nectar-like words as I listen to them.

वसिष्ठोवाच  
Vasishta spoke

समयोर्यमयोर्भ्रात्रोर्व्यवहाराय नामनी यद्वत्क्रियते द्वे तद्वज्जाग्रत्स्वप्नशिलामये।

When the twins of the same form and nature are born, the two brothers are given different names for the sake of (avoiding confusion in) the world-activities. So also these two, the Svapna and Jaagrata states (twins), made of only the Chit-crystal rock, have two different names (though they are of same nature as Chit-expanse). (*The potential state of the Self alone exists as the Svapna and Jaagrata experiences of the mind.*)

वस्तुतस्त्वनयोर्भेदो न द्वयोः पयसोरिव द्वयमप्येकमेवैतच्चिन्मात्रं व्योम निर्मलम्।

Actually, these two states do not differ from each other, like the waters (that appear divided). Though appearing as two, they both are one only.

This is just the ChinMaatram, the taintless empty expanse (the 'ready to become experience state').

देशाद्देशान्तरं दूरं प्रासायाः संविदो वपुः निमेषेणैव तन्मध्ये चिदाकाशं तदुच्यते।

That state, which for a subtle instant time-span stays in-between the awareness-levels, where the perception jumps from one perceived object to the other, that is known as the Chit-expanse.

(*How can it be proved that ChinMaatram alone is the clay that acts as the base-material for the pots of the Svapna and Jaagrata worlds?*)

*For a few minutes, do the Vichara of how an object gets perceived.*

*For example, when you see a tree in front of you, how does the perception of the tree take place?*

*First there exists the pure awareness without particularities; and then the particularities of the tree are produced by the mind. It happens so fast, that we miss the pure awareness state behind, that is standing as support; it is like seeing the reflection, but not the mirror.*

*Suppose you saw two objects, one after the other?*

*Suppose you first saw the tree and then saw a bird in the sky..?*

*The mind produced two different sets of particularities or information-sets in an instant.*

*You were aware first of nothing; then were aware of the tree; then were aware of nothing; and then were aware of a bird...and so on. In-between the cognition of two objects, there is a state of pure awareness without the taint of particularities.*

*A realized person also sees a tree and bird; but as the Chit-state of pure awareness only.*

*He is just the blissful state of silence, with the mind bound hand and foot. There is no 'in-between' at all; it is always the continuous state of awareness of silent bliss. He does not jump from cognition to cognition; but is just aware at all times, as the Chit which exists as just the 'pulsating information-state'.*

*What is that bliss like? Vasishta explains.)*

यादृशस्तिष्ठतः स्वच्छं रसमाकर्षरस्तरोः भवेद्भावो नभःस्वच्छस्तादृशं चिन्नभः स्मृतम्।

That state which belongs to the tree which is sucking the pure moisture (from the ground, through the roots), that is how the state of Chit-expanse which is pure emptiness is said to be like.

(*The tree is silent, even as its roots suck the moisture from the ground. Its 'Quietness' is indescribable. It has no thoughts of 'I'. It has no language. It does not even have words that explain the names of its parts, or the idea of how its roots suck moisture, how it is named a tree etc. It is nameless. It does not even know of its form as a tree.*)

*A realized Knower absorbs the perceptions into himself; and remains silent, blissful and language-less.*

*There is not even the disturbance of the sound of the name called Chit. It is so silent!*

*Like the tree, he absorbs the information of the world through the six senses (acting as roots) mechanically, without effort; but is just aware of moisture (bliss of silence) alone and nothing else.*

*Any object that is perceived by him is for him, just some imagined lines drawn on Chit-emptiness, or just some probable state of the Chit-potential to exist as any experience.  
He sees always the mirror behind the reflections and not just the reflections.  
Actually he does not perceive through a mind also. He is just aware! He is the nameless, formless Chit.)*

विनिवृत्ताखिलेच्छस्य पुंसः संशान्तचेतसः यादृशः स्यात्समो भावस्तादृशं चिन्मभः स्मृतम्।

That is said to be the state of Chit-expanse which is the state of equanimity, that belongs to a person with a quiet mind, freed of all the desires (and the division sense).

अनागतायां निद्रायां मनोविषयसंक्षये पुंसः स्वस्थस्य यो भावः स चिदाकाश उच्यते।

For any person, at that instance where the sleep has not yet arrived and the mind is without any object of thought, that silent state is said to be the state of Chit-expanse, and is the state of absorption in one's own nature.

*(Analyze the state where you are about to fall asleep or when you are about to wake up.*

*When drowsiness shuts your eyes, and the world around you is vanishing from the mind slowly...; at that instance, before the dream takes over or the sleep shuts your mind off, there is a tiny interval where you are aware of being aware; but without any thought of the world.*

*You are not asleep; but are not awake to the world.*

*You are just aware as pure consciousness. That is the state of ChinMaatram.*

*Similarly when you are about to wake up also, it sometimes may happen that you are not asleep, not dreaming, not woken up; but are in some sort of silence which is very pleasing. That tiny interval between two states is the ChinMaatram.*

*You are 'I-less' in that state; but can remember it later as the mind-I.*

*Try to practice that silence-state alone at all times without the 'I-disturbance'.)*

तृणगुल्मलतादीनां वृद्धिमागच्छतामृतौ यः स्यादुन्ममतो भावः स चिदाकाश उच्यते।

That is said to be the state of Chit-expanse, which is the state which is rid of 'mine-ness' like in the grasses, bushes and creepers that start their growth at the arrival of the spring season.

*(When the spring arrives, the entire plant kingdom becomes alive and lively. Tiny sprouts appear; grasses look fresh; creepers blossom with flowers.*

*Do they know what they are? Do they know the name of the spring season, or any other season? Do they know that they have flowers? Do they know that they are beautiful?*

*They know nothing but a silent state of existence only.*

*They have no 'I' and 'mine' in them. They have no language to corrupt them.*

*That is the state of a realized man who is like a plant that is always blossoming in the spring season. He is just happy, not even knowing the definition of the word 'happiness'.)*

रूपालोकमनस्कारविमुक्तस्यामृतस्य यः भावः पुंसः शरद्व्योमविशदस्तच्चिदम्बरम्।

That is the state of Chit-expanse, which is like the expanse of the cloudless autumn sky, that belongs only to a person who is deathless (because of existing formless), and who is freed of the divisions of the images produced by the mind.

*(In the autumn, the sky shines bright without even a dot of a cloud. The mind of a realized Knower is as taintless like the autumn sky. There remain no thoughts of past, present and future; no stupid memories haunt the mind; no language corrupts the mind; there exists no 'I' thought' or 'mine' thought.*

*He exists as just a pure stretch of awareness without the clouds of divisions, merged as one with the potential state of the Self.)*

यदेतदासनं सृष्टं काष्ठपाषाणभूभृतां चेतनानां च सत्तात्म चिदाकाशः स उच्यते।

That is said to be the state of Chit-expanse, which is the, stable seat, created for the wood, stone and mountains, and which is the true nature of all living beings also.

*(All the mountains and trees stay without the idea of any action, though their forms may go through many changes. It is how Lord Brahmaa had made them; just to be silent and non-moving. This is how a realized Knower stays like; his form might appear to be doing action; but he is unmoving and stable in the original state of the Chit. He is well-rooted in the 'silence' like the tree or the rock, but with full awareness.)*

द्रष्टृदर्शनदृश्यानां त्रयाणामुदयो यतः यत्र वास्तमयश्चित्खं तद्विद्धि विगतामयम्।

Know that as the state of Chit-expanse without afflictions, from which rises up the tri-fold unit of the 'seer, seeing and seen', and sets also.

*(At every instance, the 'seer with the seen' rises and vanishes also.*

*All the phenomena of 'the perceiver, perceiving and perceived' rise from the Chit-state and disappear into it again immediately, like the waves rising and falling into the ocean.*

*The Ocean knows no difference among the waves and itself. Its nature is to rise up as the waves.*

*So is the Chit with its waves of perception!*

*The Knower stays only as the witness to the seer-seen states that rise from him.)*

यत उद्यन्ति यस्मिंश्च चित्राः परिणमन्त्यलं पदार्थानुभवाः सर्वे चिदाकाशः स उच्यते।

That is said to be the state of Chit-expanse from which all the experiences of objects rise up and abundantly undergo various changes (through the ideas in the mind).

*(From that in-between state; from that Chit-ocean which forms the base of all perceptions; the experiences appear as perceptions. The story around the perceptions is built by the imaginative-natured mind.*

*It adds up its own description of causes and effects, likes and dislikes, good and bad, auspicious and inauspicious, god and devotee, guru and disciple; ignorance and knowledge and so on.)*

यस्मिन्सर्वं यतः सर्वं यः सर्वं सर्वतश्च यः यश्च सर्वमयो नित्यं स चिदाकाश उच्यते।

That is said to be the state of Chit-expanse, from which everything rises; which is everything; which is from all around; which is the essence of all; and which is eternal.

दिवि भूमौ बहिश्चान्तस्तथान्यस्य समाभिधः यो विभात्यवभासात्मा चिदाकाशः स उच्यते।

That is said to be the state of Chit-expanse, which shines forth equally as all that is perceived, which is in the heaven and earth, in the outside and inside, and in all that is there as the other one (the Jeeva-state).

*(This verse almost contains the same words that appear at the beginning of the scripture.*

*It is as if the end of the discourse has been joined to the first verse, thus completing a whole circle; making it Poornam (whole); the complete Brahman-state which is the essence of all knowledge, existence and bliss.*

*If you read the entire Scripture again now from the beginning, with the support of the knowledge obtained so far, you will read it differently now, and absorb the truths well.)*

यस्मिन्नित्ये तते तन्तौ दृडे स्रगिव तिष्ठति सदसदुत्थितं विश्वं विश्वाङ्गे तच्चिदम्बरम्।

That is the expanse of Chit, which has the limbs of 'Vishva' (like pearls).

In that 'eternal all-pervading principle', the 'Vishva with its perceptions', 'rising as the real and unreal', stays (like pearls) supported in the 'firm, spread out, eternal string (of Chit)'.

*(Chit is the string on which the perception pearls are stringed together; and the world exists like an imaginary pearl garland seen in the empty expanse.*

*The Seer-seen states in each Jeeva-state exist unconnected, but are understood as the successive states by the 'Chit-Self'. That is how the life-story comes to be about, like the unconnected pearls joined through the string of Self-awareness. The 'I' in each experience is the same and is able to see the unconnected experiences as a continuous garland of life-story.)*

निद्रायां विनिवृत्तायां यतो विश्वं प्रवर्तते निवर्तते यच्छान्तौ तच्चिदम्बरमुच्यते।

That is known as the expanse of Chit, from which the world extends forth at the cessation of sleep (when you wake up), and ceases when it is quiet (when you sleep). *(At every night when you fall asleep, the world dissolves off into the Self, and rises again when you wake up in the morning.)*

यस्योन्मेषनिमेषाभ्यां जगत्सत्तालयोदयौ स्वानुभूत्यात्मकं स्वान्तः स्थितं तद्विद्धि चिन्नभः।

Know that as the expanse of Chit, which stays experiencing itself within itself, and whose opening and closing of the eyes produce the existence of the world and its dissolution.

*(It is as if the Chit opens its eye of the mind, and the world instantly appears from nowhere, and when the mind-eye closes, the world also dissolves off instantly.)*

नेदं नेदं तदित्येवं सर्वं निर्णय सर्वथा यन्न किञ्चित्सदा सर्वं तच्चिद्व्योमेति कथ्यते।

That is known as the expanse of Chit, which getting concluded after eliminating all (the objects) (Siddhaanta of Upanishads) with the statement, 'not this', 'not this', (as instructed in Upanishads) is not anything at all, but 'is' all. (*The 'Neti' method keeps on discarding all the objects referred to by some word with meaning, till there is nothing left back as any word with meaning, the 'Padaartha', that alone is the Chit-expanse.*)

देशादेशान्तरप्राप्तौ यन्मध्ये संविदो वपुः दूरतोऽर्धनिमेषेण तच्चिन्मात्रवपुः स्मृतम्।

That is known as the nature of ChinMaatram, which stays as the 'pure non-perceiving consciousness' for half a second in-between the cognition-states that are jumping from one object to another.

विश्वं तन्मयमेवेदं यथा भूतं यथा स्थितं रूपालोकमनस्कारैर्युक्तमप्येवमीदृशम्।

(*The Chit does not change into the world, but is seen as the world through the tainted mind.*)

Vishva is of the nature of Chit alone; even when it has become like thi, and stays like this endowed with all forms and ideas in the mind, in this manner.

ईषदुन्मेषणादेतदन्यतामिव गच्छति अनन्यरूपमपि सच्चिद्व्योम विमलाकृति।

The least sight (least opening of the consciousness), and this Chit expanse which is real and of taintless nature, becomes as if it is another (attains the perception state), though it has no other second form.

पश्यन्नेवेन्द्रियैरर्थान्नुनं निर्वासनाशयः प्रबुद्ध एवैकघनः सुषुप्तावस्थितो भव।

Having a mind freed of Vaasanaas, perceiving the objects through the senses (as usual), and densely awake in knowledge, remain in the deep-sleep state only (unaffected by anything).

निर्वासनः शान्तमना वद व्रज पिबाहर पाषाण इव संजीवो नित्यं सुघनमौनवान्।

Be without Vaasanaas. Have a quiet mind. Talk, move about, drink, and procure.

Remain densely silent like a rock which is alive. (*What matters what the perceived scene looks like, or what the mind writes as the picture-story of the world? Just be aware of the perception-waves as the Ocean; do not exist as the idiot-wave that knows not the Ocean.*)

इदं न संभवत्येव दृश्यं पश्यसि यत्पुरः मृगतृष्णाजलमिव द्वैतमिन्दाविवोदितम्।

This perceived which is in front of you, does not happen at all.

(*Nothing happens at all, but the continuous non-stop narration of the mind.*)

The Jagat-perception rises forth like the waters of the mirage and like the vision of the double-moons.

(*The mirage just appears as the innate part of the desert land. It did not happen as an event at all. It is just there as an unreal phenomenon, as the very nature of heated desert-land.*)

इदमादावनुत्पन्नं कारणाभावतः किल कारणेन विना कार्यं न हि नामोपपद्यते।

This was not produced in the beginning at all, because of the absence of a cause.

How can the effect be there at all, without a cause?

यद्वोपपद्यते किञ्चित्तदकारणकोद्धवं यथास्थितं परं रूपमुद्धृतमिव लक्ष्यते।

Whatever is observed as bound by rules or exceptions, also gets produced without a cause.

(*The Jagat is also causeless and is a state of delusion only, as the absence of knowledge.*)

That Supreme stays 'as it is' in its natural state (as the changeless) (and the Jagat does not exist at all except as some mind-narration); but yet the Supreme is seen as if as appearing different like this (as the Jagat).

(*Of course, the mirage can be explained as to what caused it.*)

*You cannot point out the source of the mirage River, for it is really not there at all.*

*All the rules and all the exceptions to rules, all the cause and effect explanations that prevail in the Jagat have 'no-cause' at all; they exist as part of the perceived world.*

*'That alone' is 'this'. 'That' did not cause 'this'. 'That alone' is seen as 'This'.*

*'That' is not the cause of 'this'; because there is 'no two', there is no 'one', there is no 'one appearing as two' also. There is just 'that'; and there is no 'this'. This is the true understanding.*)

तद्यथास्थितमेवाङ्ग पूर्वरूपमवस्थितं भवत्यद्वयमेवाच्छं द्वयेनाप्युपलक्षितम्।

Dear Rama! 'That' 'as it is' exists 'as it is' (without swerving from its true nature); and exists in its previous state (of unmanifest). *(There is no manifest world at all, except as a mirage produced by Avidyaa.)*

The non-dual thing alone looks as if it is two.

*(No 'becoming' happens in Chit. The Unmanifest does not manifest as this world.*

*There is no unmanifest or manifest; but only 'that' which is seen divided as the unmanifest and the manifest for the ignorant who can only think through the medium of words with meanings.)*

तत्रेदंप्रत्ययः प्रौढो भवत्यनुभवो हि यः समायातमिदं भ्रान्तं तत्स्वप्नस्त्रीसमं विदुः।

This belief in its duality which is experienced in its peak height, has been brought about by delusion; it is said to be like the woman seen in a dream.

*(Then why do we not see Brahman which is real? Why do we see this world only, which is unreal?*

*This world is nothing but the 'idea of difference' that is innate in the mind-function.*

*Mind cannot perceive anything without a name and form and without any differentiation-idea.*

*Mind exists only as the division-sense. This is caused by the non-understanding of the truth.*

*Like the woman seen in a dream is believed to be real when dreaming, the world also looks real when we are experiencing this dream called Jagat.*

*It is just the nature of the mind to see this world. Mind cannot see the 'real'. It has to die, if you want to see the 'real'. It is made to see reflections only; not the mirror. If you see the mirror only, mind dies; reflections cease to be. World is the inseparable part of the ignorant mind, like mirage is part of the desert.)*

तस्माद्दृश्यं न चोत्पन्नं नैवास्ति न भविष्यति न च नश्यति यन्नास्ति तस्य किं नाम नश्यति।

Therefore, the perceived was never produced; is not there at all; will not be there; and will not perish also.

How can 'that' which is not there, ever perish?

*(How can you kill the snake seen in the rope? It is never really there.*

*Just see only the rope; the snake will cease to exist.)*

तत्तदेव परं शान्तं चिद्द्वयोमैव तथा स्थितं स्वरूपादच्युतं स्वस्थं सौम्यं जगदिवोदितम्।

Therefore, that supreme tranquil Chit-expanse alone stays like this, without swerving from its own nature, established in itself, calm; and rising up as the world.

न हीदमग्रे यद्दृष्टं दृश्यं तत्सत्कदाचन न चापि द्रष्टा दृष्टार्थभावे क्व द्रष्टृता किल।

That which is seen in front as the perceived is not real at all; and not also the seer (who sees it), is real.

When the objects perceived are not there at all, where is the 'perceiving-ness' also?

*(The mirage itself is unreal and non-existent.*

*The 'Mirage-seer' who chases it is also a fool and exists as a part of the mirage, and is non-existent.*

*The world has no cause and so cannot exist at all.*

*If 'you' are seeing it, then 'you', the ego are also a product of delusion and do not exist at all. Your ego, which perceives the world, is just a figment of imagination.*

*The 'dreamer-I inside the dream', who is seeing a non-existent woman in a dream, is also unreal, non-existent and is made of emptiness only.*

*The dream is unreal, the woman is unreal, and so is the person who saw her as real.*

*The world seen in Jaagrat is also made of emptiness like a dream.*

*You the ego, are unreal; the world you see is also unreal. How then can 'the seeing of a world' be real?*

*Perceiver is not there, perceived is not there; perception is also not there.*

*How then can the state of perception be real?)*