

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

‘THE NIRVAANA STATE’

PART EIGHTEEN

(VASISHTA MEETS SHIVA - 3)

[THE MAGIC OF CHIT-GODDESS]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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.

ईश्वर उवाच
Ishvara spoke

अकृत्रिममनाद्यन्तमद्वितीयमखण्डितं अबहिःसाधनासाध्यं सुखं तस्मादवाप्यते।

The bliss which is non-artificial, which is beginning less and endless, which is unparalleled, which is unbroken, which is not attained through external means, which cannot be 'attained as such' (as it always-attained) is obtained by worshipping him (the Self) (*whereas the fruit of the worship of a deity with form is always action-based, has a beginning and end, is limited by the limitness of the mind and needs external means for the completion of the worship like reciting hymns, offering of flowers etc.*)

प्रबुद्धस्त्वं मुनिश्रेष्ठ तेनेदं तव कथ्यते नातिदेवार्चने योग्यः पुष्पधूपचयो महान्।

Hey Best among Sages! You are already enlightened and are qualified to receive this knowledge.

That is why I am explaining this to you, as to how to worship the Deva who is your very self.

Flowers and incense are not the suitable ingredients in the worship of this Deva who surpasses all the other Devas. (अतिशयितो देवः – अतिदेवः - one who is superior to all, who surpasses all)

(*God-worship in the form of visiting temples, worshipping statues as images is a recent trend only that has been developed after the Dvaita philosophy came into vogue.*

In the ancient times, hard penance was performed in forests for long years if anyone really wanted a Trinity or a Deva to grant them a boon; and the kings performed Yajna for the welfare of their country. Statue worship and temple-glorification were never a part of the ancient India.)

अव्युत्पन्नधियो ये हि बालपेलवचेतसः कृत्रिमार्चामयं तेषां देवार्चनमुदाहृतम्। शमबोधाद्यभावे हि पुष्पाद्यैर्वार्चयन्ति हि मिथ्यैव कल्पितैरेवमाकारे कल्पितात्मके। स्वसंकल्पकृतैः कृत्वा क्रमैरर्चनमादृताः बालाः संतोषमायान्ति पुष्पधूपलवार्चनैः। स्वसंकल्पकृतैरर्थैः कृत्वा देवार्चनं मुधा यतःकुतश्चिन्मिथ्यात्म फलमात्रं नयन्ति ते। पुष्पधूपार्चनं ब्रह्मन्कल्पितं बालबुद्धिषु यत्स्याद्भवाद्वाशां योग्यमर्चनं तद्ददाम्यहम्।

For those of immature intellects, and for those who are too emotional and weak like little children, for such people alone, the worship of the carved statue with material ingredients has been suggested and also shown as the Devaarchana practice.

Only when the agitation-less calm state of the mind and the proper understanding of the higher truths are not possible, then these people who are of restless nature worship the forms of deities as conceived (or favoured) by them by offering flowers etc, which are falsely imagined as the necessary ingredients of worship. Having performed the worship methodically with great care as conceived by their own minds, the immature childish minds feel happy by offering flowers, incense etc (and feel that they have pleased their favoured deity). (*These people are akin to the children who invent new games with their own set of rules as imagined by them. They themselves imagine the form of deities, imagine the method of worship and imagine the fruits also of such worships.*)

They do the Devaarchana as per their own conceived rules and wasteful actions (movement of Karmendriyas) with imagined fruits, and get the fruits also in imagination only (and feel satisfied).

Brahman! The worship that is performed by using ingredients like flowers, incense etc is imagined by the undeveloped childish minds only.

That real worship which is fit for people like you (who are enlightened), I will explain now.

अस्मदादिस्त्वसौ कश्चिद्देवो मतिमतां वर देवस्त्रिभुवनाधारः परमात्मैव नेतरत्। शिवः सर्वपदातीतः सर्वसंकल्पनातिगः सर्वसंकल्पवलितो न सर्वो न च सर्वकः। दिक्कलाद्यनवच्छिन्नः सर्वारम्भप्रकाशकृत् चिन्मात्रमूर्तिरमलो देव इत्युच्यते मुने।

Hey Best among the wise! This someone whom we refer to as the Deva is conceived by us as our cause, and is the support of the three worlds and is the Supreme essence of all; and no one else.

(*In the delusion state of Dvaita, we have to conceive our own self-essence as a Supreme Deva and worship him through the practice of Vichaara. I am not the Shiva-form that needs to be worshipped, for I as MahaDeva still have to appear with an auspicious form for others; but the common essence that is in you and me and all others is the most auspicious one, because it is free of the taints of auspiciousness and inauspiciousness.*)

That Shiva is the most auspicious one, for he is beyond the concepts of auspicious and inauspicious.

He transcends all the four states of the mind (from Jaagrat to Turyaa).

He is beyond the conception of any one; yet is indeed bound by all the conceptions (and appears as the world-appearance).

He is not all (for he is the only one that exists and is undivided); he is not the whole made of all also (like a form which comprises all the beings as his parts).

Hey Muni! He alone is referred to as the Deva who is undivided by the expanse of directions and time (and so cannot be visualized by the mind or the senses); he alone makes possible all the enterprises (as the knowing state in all); he is taintless (without the agitations of the mind or intellect), and he is just the 'Pure principle of awareness'.
(He is just the 'knowing' which can know anything and exist as any known.)

संवित्सर्वकलातीता सर्वभावान्तरस्थिता सर्वसत्ताप्रदा देवी सर्वसत्तापहारिणी।

The Goddess named 'Samvit' is indeed the perceiving awareness only (which knows the world-appearance as the the divided states of Jeevas).

She is beyond all the divisions (since your knowing state does not get divided however many things you get to know).
(Knowledge of the division does not divide the knowing state of the self.)

She is in all the objects (as the Knower of them all).

(Any object that you perceive exists because you know of it. Nothing can exist (as an object connected to past and future history) if it is not known by some mind-form or other. When you know an object, you are in that object as a Knower-essence, and give it the reality of existence. When no mind knows it, the object loses its reality and does not exist at all.)

She gives the realness to all the objects and takes away their realness also.

ब्रह्म ब्रह्मन्सदसतोर्मध्यं तद्देव उच्यते परमात्मपराभिख्यं तत्सदोमित्युदाहृतम्। महासत्तास्वभावेन सर्वत्र समतां गतं महाचिदिति संप्रोक्तं परमार्थ इति श्रुतम्। स्थितं सर्वत्र सर्वं तु लतास्वन्तर्यथा रसः सत्तासामान्यरूपेण महासत्तानामपि च।

(Brahman the Reality state exists as the unreal state of the world like the gold existing as a bracelet; since gold has to exist as some shape or other, and we name it as the bracelet or armband, as per our mind-imaginings. Bracelet is real since you can wear it on you; but it is unreal since it is only the superimposed reality on the real gold-reality.

All that you see around you as objects and people are all the Brahman-gold appearing as bracelets and armbands.

Practice the art of seeing Brahman-gold only in all these various shapes.

The world you see and experience is all around you conceals within it the real Deva-form of the formless Brahman.

He is also the 'you' who are knowing all these.

Worship all this perceived as the statue of Brahman and see him alone shining as all the Bodha.

Be the self which is shining as all the Bodha.

This alone is the true worship of a true Deva.)

Brahman! Brahman-state is in between the real and unreal.

That Brahman alone is known as the Deva.

That 'Sat' principle of existence alone is known as Supreme Self, Supremacy and 'Aum'.

By its nature of existence, it is equally in all. It is spoken of as 'MahaaChit'.

It is well-known as the Supreme Reality. Like the moisture inside the creeper (which makes the existence of the creeper a reality), it exists everywhere, in all, as the common essence of all, of even great ones like us.

यच्चित्तत्वमरुन्धत्या यच्चित्तत्वं तवानघ यच्चित्तत्वं पार्वत्या यच्चित्तत्वं गणेषु च चित्तत्वं यन्ममेदं च चित्तत्वं यज्जगत्त्रये तद्देव इति तत्त्वज्ञाना विदुरुत्तमबुद्धयः।

That principle of Chit which as Arundhati knows you, and as you knows Arundhati (your wife) hey Taintless one, and that principle of Chit which knows Paarvati as all the Ganas (Shiva's attendants) and as Paarvati knows them all, and that principle of Chit which knows me as the tri-world and which as me knows the tri-world, that alone is known as the real 'Deva' by those of excellent wisdom.

(Take the closest relation itself as an example.

You and Arundhati are two people who are related to each other as the married couple.

What makes Arundhati know you as the husband, and what makes you know Arundhati as your wife?

That inner Knowing essence alone is common in both of you and sees each other through the divided states of two minds. If that knowing essence was not there, you will not be able to know Arundhati or Arundhati will not be able to know you.

You are giving reality to your wife, and your wife gives reality to you.

You are an object of knowledge for your wife, and your wife is an object of knowledge for you.

You both are Bodha forms only as connected to each other; and are inseparable also as one.

Each information or Bodha makes the other information real; since all the Bodha-forms are Brahman alone.

You are the information set known and made real by her mind, and she is an information-set known and made real by your mind.

If the minds are absent, then the Chit alone remains knowing itself.

That is the state of the self. Staying in that state, still you can live a life with your wife; as you the self existing as the Vasishtha-Arundhati couple. The entire world can be similarly understood as the self, and you as the self-state can always shine forth as the entire world.

You can always stay in the divisionless state (Knowledge-vision) and shine forth as the divided world namely the Bodha that rises as objects and people for your mind.)

(Shiva does not refer to his spouse as his Bodha-form. Gouri is his very Sattva state of the mind, the shine of his own Shiva-state. She alone exists as the form of Shiva as his inseparable essence. That is why it is mentioned in the Puraanas that Shiva gave half of his body to his spouse.

Even Naaraayana appears as the beautiful form because of his Sattva essence known as Shree, and she is said to reside in his heart always. Vaani also is the essence of Brahmaa that shines forth as his speech.

Trinities always exist as Brahman with forms; their forms manifesting as the essence of their inseparable spouses.)

पादपाण्यादिमानन्यो यो वा देवः प्रकल्प्यते संविन्मात्रादृते ब्रह्मन्किंसारः किल कथ्यताम्।

Even that other Deva (the deity with form) who is conceived as having feet and hands, tell me hey Brahman, what other thing is his essence but this knowing state of Chit (where Chit essence in the the devotee knows the deity and the same Chit-essence in the deity knows the devotee)?

चिन्मात्रमेव संसारसारः सकलसारतां गतः स देवः सर्वोऽहं तस्मात्सर्वमवाप्यते।

The essence of the world-existence is Chit alone (where it alone knows each and other as their common essence of knowing). That Deva is the essence of all.

That Deva, who is 'all', is the 'I' in this Shiva also. Through him alone everything gets attained.

न स दूरे स्थितो ब्रह्मन्न दुष्प्रापः स कस्यचित्संस्थितः स सदा देहे सर्वत्रैव च खे तथा।

Brahman! He does not exist far. He is not unattainable for anyone. *(He is the very self of all.)*

He remains always inside the body and also everywhere like the empty space, which pervades all inside and outside and penetrates through all the objects, (like the space which is inside and outside of the pot).

स करोति स चाश्राति स बिभर्ति प्रयाति च स निःश्वसिति संवेत्ता सोऽङ्गान्यङ्गानि वेत्ति च।

(Whatever action is done by any being, be it an animal, man, or a Deva, all these actions are 'known' only, and are forms of Bodha only.)

He alone does all the actions; he alone eats; he alone carries the burden; he alone goes forth.

He alone breathes. He alone senses through the organs. He alone knows the organs too.

(All these actions are seen as happening because of his presence alone. You are listening to my words because of his presence in you, and I am also speaking to you because of his presence in me.

We both are 'Bodha' for each other.

The same Chit known you through me, and the same Chit knows me through you.

Our minds are like mirrors which reflect each other. The entire world is like a mirror of 'knowing', inside which we all exist as reflections, made of mirror only. All our actions exist as reflections in the Chit mirror.)

सोऽस्यां विचित्रचेष्टायां प्रकाशिन्यां च तद्वशात्तत्स्वरूपनिबद्धायां पुर्यामास्ते मुनीश्वर। शरीरावसथायां च चलायां तत्प्रसादतः सोऽस्यां गहनकोशायां हृद्गुहायां गुहेश्वरः।

Hey Muneeshvara! He resides in the city (body) which limits his nature, which performs various functions and which reveals the world because of his presence.

In the mansion of the body which moves by his grace, he is the Lord of the cave of bliss, inside the heart-cave (the centre of awareness of a Jeeva) which is deep and hollow. *(This bliss alone is experienced by the Jeeva as tiny crumbs of joy when he experiences the outside objects.)*

मनः षष्टेन्द्रियाचारसत्तातीतामलात्मनः तस्य संव्यवहारार्थं संज्ञा चिदिति कल्पिता।

He is beyond the grasp of the six senses along with the mind, and is without any taint of limitation.

(He does not have a name or form, and is not inside the measure of time and place.)

The name 'Chit' has been invented for referring to him in verbal communications (as a sound-symbol only). *(Words do not exist in that state; and no words can describe that state.)*

स एष चिन्मयः सूक्ष्मः सर्वव्यापी निरञ्जनः इमं भास्वरमाभासं करोति न करोति च।

He is pure awareness (just knows). He is subtle and beyond the grasp of the intellect also.

(You cannot analyze him like an object or a deity. The very analyzing action becomes possible only by his presence which alone makes possible the actions of your mind and intellect.)

He pervades all as the knowing essence which knows the other objects.

He is taintless (and is not affected by the presence or absence of objects).

He alone makes this appearance of the world 'appear'; but actually does not do anything to produce this appearance.

(His presence alone shines as all the appearances, like the presence of gold alone makes possible the appearance of all gold ornaments).

THE MAGIC OF THE CHIT-LADY

सा चिदत्यन्तविमला जगदर्थं जगत्क्रियां इमां रञ्जयति प्राज्ञ रसेनेव मधुर्लताम्।

That Chit (feminine gender word, and so is referred to as a goddess) is extremely pure.

For the sake of this world (to stay on), hey Praajna (one who is well versed in all the Scriptures), she colours (beautifies) this phenomenon of the world like Vasanta (the deity of the spring season) who makes the creeper blossom through his essence.

(Cold hard winter is there; and suddenly the creepers get filled with blooms, and fragrance fills the air.

You know spring is here because of those blooming flowers; but you can never see the spring. So also, this invisible Chit-goddess blooms up the world; and we know of her existence because of the perception-bloom of the world.)

चारवो ये चमत्काराश्चितश्चित्ति यथास्थितं चमत्कुर्वन्ति किल ते तेन केचिन्नभोभिधाः केचिज्जीवाभिधानाश्च केचिच्चित्ताभिधानकाः केचित्कलाभिधानाश्च केचिद्देशाभिधानकाः केचिदक्रियाभिधानाश्च केचिद्द्रव्याभिधानकाः केचिद्भावविकारादिजात्यौचित्याभिधानकाः प्रकाशाभिधानाः केचित्केचिच्छैलतमोभिधाः अर्कन्द्राद्याभिधाः केचित्केचिद्यक्षाभिधानकाः।

(She is not a trained magician. Her very presence itself is magical.

Look at the world shining with the sun, moon and stars. Where did this all come from?

How does your tiny dots of eyes reflect the entire world around you instantly like a small pond reflecting the sky?

Where was it all? How did it arise? What was before the beginning itself?

Every moment of the perceived in your life is a magical feat and a miracle-experience.

Why at all do you need a limited god-form to perform miracles in your life, that too an imagined fiction of a life?

The real magic is happening right through you, at every second, at every wink, at every agitation of your mind.

Everything rises out of mere nothing!

From emptiness everything rises made of emptiness alone; yet fools you as a real and solid existence!

All because of this great goddess Chit, the amazing magician!

Catch her; the magic vanishes and you no more will stay deluded by this magic.)

These 'splendid magical feats of Chit' stay in the Chit itself as her very nature; and do all the magic that brings forth the varied objects of the world from the emptiness.

Some of the appearances are called the space expanse, some as Jeevas, some as Chitta (mind-processes), some as variations, some as places of various sorts filling various directions, some as actions, some as objects, some as the terms applied to the bodies as per their nature and change occurring in their states (old, young etc), some as the illuminating lights (as stars, suns, moons etc), some as hills, some as dark places, some as the deities Sun, Indra and others, some others as Yakshas (the demi-gods).

निरिच्छस्वस्वभावेन वसन्तेन यथाङ्कुरः तन्यते तद्ददेवेयं जगल्लक्ष्मीश्चिदात्मना।

(Why is she doing all this magic? What purpose is there in this magic that fools all the minds?)

Vasanta (the deity of spring) has no desire as such, yet by his very nature, the sprout springs forth in his presence.

Similarly, this splendid world also rises up as the appearance by the mere presence of the Chit-essence.

चिदेवासु समग्रासु सर्वदैवैकिकैव हि त्रैलोक्याभोधिसंस्थासु शरीरजलजालिका।

Chit alone as the single stretch of awareness exists in everything everywhere at all times without a gap.

If the tri-world is a huge ocean, then Chit is the single stretch of water of that ocean.

(Ocean is a single stretch of water without divisions, though we see the differences in the form of whirlpools, waves, foam bubbles etc. Chit also is a single stretch of 'knowing' which exists as all these various knowing states of Jeevas.)

शरीरपङ्कजभ्रान्तमनोभ्रमरसंभृतां आस्वादयति संकल्पमधुसत्तां चिदीश्वरी।

(Who enjoys the objects? Not the body for it is inert; but the knowing of joy is there because Chit knows something as joy.) This great empress Chit always enjoys the taste of the honey sucked by the mind-bee which hovers around the body-lotus.

ससुरासुरगन्धर्व सशैलार्णवकं जगत्त्विति स्थितं प्रवहति जलावर्ते जलं यथा।

This 'Jagat' along with its hills and oceans; along with the Devas, demons and Gandharvas; moves along, remaining only in Chit, like the water moving in the whirlpool.

बन्धचित्तमयाचारचारुचञ्चुरचक्रिकं संसारचक्रं चिच्चक्रे भ्राम्यति भ्रमभाजनम्।

(The hub of Chitta rotates fast; and the moving patterns of the world rise up fast without stop.

'Chit-goddess' amuses herself by rotating the wheel of Samsaara. She empowers the central hub namely Chitta to rotate fast, and because of that, the wheel of the world-perception rotates fast and produces the illusion of the solid world.)

Chit-goddess keeps moving the perception-wheel producing various delusions, by rotating the central hub of Samsaara which rotates fast with the 'Chitta' that is bound by the subtle Vaasanaas; and this Chitta is always engaged in actions of various sorts and keeps rotating without stop.

(Do not ever be in the delusion that deities you adore and worship perform their powerful actions independently without the presence of this Chit-goddess. She alone does all the actions hiding behind those forms. Instead of worshipping her costumes (as deity forms), worship her alone through Vichaara flowers.)

चिच्चतुर्भुजरूपेण जघानासुरमण्डलं कालो जलदखण्डेन सायुधेन यथातपम्।

Chit alone destroyed the demon-clan taking the (cloud-hued) form of Vishnu with four arms; like Kaala (monsoon-time) destroys the heat by shooting forth a piece of dark cloud with the weapon of lightning (and the bow of Indra)!

चिच्त्रिनेत्रतया ब्रह्मन्वृषशीतांशुचिन्हया गौरीकमलिनीवक्त्रषट्पदतां गता।

Brahman! Chit alone took the form with three eyes (Shiva) who is with the symbols of bull and moon, and became the bee hovering near the lotus-face of Gouri.

विष्णोः पद्मालितामेत्य चिद्ध्यानाधीनमानसा त्रयी नलिन्याः सरसीं धत्ते पैतामहीं स्थितीम्।

Chit alone became the bee (Brahmaa, the devotee of Vishnu) in the lotus-navel of Vishnu, and with the mind absorbed in contemplation (humming Aum), turned into the lake with three lotuses (Three Vedas), and attained the state of the 'Grandfather'.

चितो ब्रह्मन्चित्राणि शरीराणीह भूरिशः पत्राणीव तरोर्होमि केयूरादिक्रियेव च।

Brahman! Chit dons a variety of bodies here like the tree with its leaves, or like the gold that is made into various shapes of bracelet armlet etc.

चित्समस्तसुरानीकपरिवन्दितपादया त्रैलोक्यचूडामणितां धत्ते वासवलीलया।

Chit alone playing the part of Indra holds the position of the crest jewel of the three worlds, with its feet saluted by the entire army of Devas.

चित्सुभास्वरतामेत्य त्रैलोक्योदरडंबरे पतत्युदेति सम्याति स्वात्मन्येवाब्धिवारिवत्।

Chit attains the state of the lustrous Sun, falls; rises; and moves within itself in the tri-world belly-mass, like the water of the ocean moving within itself.
(The world is like her own belly. She alone moves inside her own belly like lustrous disc and reveals the world, like the water moving inside itself.)

चिच्चन्द्रिका चतुर्दिक्षु अवभासं वितन्वती विकासयति निःशेषभूतसत्ताकुमुद्वतीम्।

The moonlight of Chit spreading its cool light in all the four directions, blossoms the entire host of night-lotuses of beings in the world-lake.

चिद्दर्पणमहालक्ष्मीस्त्रिजगत्प्रतिबिम्बितगृह्णात्यनुग्रहेणान्तः स्वगर्भमिव गर्भिणी।

Chit is the Goddess of excellent beauty and shines forth like a taintless mirror and holds the reflection of the 'tri-world Jagat' with love, like a pregnant lady bearing the fetus within herself with extreme affection.

चिच्चतुर्दशभूतानां मण्डलानि महान्ति च भूतीकरोति वारिश्रीः समुद्रस्वमिवाम्बुधिः।

Chit makes possible the existence of countless beings belonging to fourteen species, like the water-essence that spreads out as the stretch of water, makes the ocean come into existence.

THE CHIT-CREEPER

विचित्रालोककुसुमा घनसंकल्पपल्लवा व्योमकेदारिकारूढा सत्तौघफलशालिनी जीवजालरजःपुञ्जवासनारसरज्जिता संवेदनत्वग्वलिता चित्तेहकलिकाकुला अतीतासंख्यत्रिजगत्केसरोज्ज्वलरूपिणी अनारतस्पन्दमहाविलोसाल्लासहासिनी सर्वर्तुपर्वपरुषा जडशैलादिगुल्मका विग्रहग्रन्थिवलिता मूलाग्रपरिवर्तिता चिल्लतेयं विकसिता पेलवं सदसद्गुणः विचित्रं दृश्यकुसुमं परामर्शासहं बहु।

The Chit-creeper is filled with varieties of strange shapes as her flowers.

She is covered by the leaves of dense convictions.

She is well-rooted in the fertile field of empty expanse of nothingness.

She yields the fruit of realness to the perceived objects.

She looks colourful by getting covered by the heap of pollen dust of Jeeva-crowd, and is fragrant with their Vaasanaa-essence.

She is covered by the skin of the perceiving state. She is spiky with the buds of mind-agitations. She shines bright with the filament of tri-worlds which are beyond counting. She smiles and dances joyously as she moves gracefully in various ways without stopping ever. She is undaunted and stays firm through all the seasons that rise as the symbol of change. Her roots are covered by the small clumps of bushes of rocky mountains. She is covered by the nodes of divisions of various sorts. She is enveloped by new shoots of 'action-prone thoughts' all over her roots. This Chit-creeper shines forth delicate covered by flowers, leaves, fruits and shoots (delicate, because it can be destroyed just by Vichaara process itself easily). She is of the nature of real and unreal (though unreal, gets experienced as real). She is covered all over abundantly by strange colourful flowers of variety of beings of manifold shapes with the fragrance of the Vaasanaas. She cannot bear the onslaught of reasoning (and will fall down along with her roots if she is stuck by the Vichaara-wind).

THE MAGICAL POWER OF CHIT-GODDESS

अनयेह सर्वत्र छायाच्छमिव जन्यते मन्यते तन्यते वस्तु गीयते क्रियतेऽपि च।

Chit like a pure canopy of pure moonlight covers everything; and because of this shade, every object gets born, is valued, is increased, praised and made functional.

महाचितानया नित्यं भासन्ते भास्करादयः देहाः स्वदन्ते च मिथस्तत्सच्चिज्जडविभ्रमैः।

Because of the power of this great Chit-lady, the sun and other lights in the sky shine forth; the bodies which are dirty and smelly feel attracted towards each other; and all are caught in the delusion of the words like 'the truth of that and falsity of this', 'the conscious self and the inert body' and so on.

चिता चावर्तवर्तिन्या सिद्धान्येव प्रनृत्यति जगज्जालरजोलेखा तत्सत्ता दृश्यदेहिनी।

Chit-lady like the quiet motionless water rising like the circular patterns of the water, rises as the world-patterns and dances with waves of delusion as if she is different; she is covered by the dusty lines of the Jagat which rise up as the shapes of conscious and inert objects which look real because of her presence; and she is made of the body of perception.

चित्सर्वं जगदारम्भमिमं प्रकटयत्यलं त्रैलोक्यदीपकशिखादीपो वर्णाश्रयं यथा।

Chit reveals all the activities of the world in abundance without leaving out anything, like a flame lit on the lamp reveals all the objects with all their colours in all the three worlds.

चिच्चन्द्रबिम्बे विमले शशवत्प्राप्य संगमं सर्वत्र लक्ष्यतामेति पदार्थश्रीः जगद्गता।

The appearance of the grandeur of objects of various sorts namely the living, non-living, conscious, inert, mortal, immortal etc that are in the world-state, makes its appearance in the pure state of Chit-moon disc, like the rabbit taint seen on it.

चिद्रसायनसेकेन पदार्थपटलावली रूपमेति फलं चैव प्रावृत्सिक्तेव सल्लता।

By the sprinkling of the nectar of Chit, the array of the misty screen of objects, takes on forms, like a beautiful creeper blossoming and giving out fruits when sprinkled by monsoon waters.

चिच्छाययैव सर्वस्य जाड्यं सम्यगुदेति च सर्वस्यास्य शरीरस्य गृहस्येव तमस्त्विह।

Chit produces inertness in all the bodies and fills the inside of the beings with ignorance like a shade rises (frozen) coolness and also the darkness inside the house.

चिच्चमत्कृतयो देहे न भवेयुरिमा यदि त्रैलोक्यदेहास्त्यक्त्वैते न स्पृशेयुः किलाकृतिम्।

If these magical feats of Chit were not there in the bodies (as the Knower knowing the body as a particular form), then these bodies filling all the three worlds cannot have the particularities of forms at all (and will be like a heap of sand particles that have no particularities, and cannot be known as separate identities).

चिदाकाशप्रकाशेऽस्मिन्संकल्पशिशुधारिणी क्रियाकुलवधूर्देहगेहे स्फुरति चञ्चला।

In this light of the Chit-sky, the honoured house-lady named 'Decreed Action' holds the baby of 'conception' within her belly, and moves about restlessly, extremely busy and anxious.

चिदालोकं विना कस्य रसनाग्रे स्फुरन्नपि कथं कदा प्रकटतामेति दृष्टः क्व वा रसः।

Without the vision projected by Chit, what taste can be experienced, even if it is in the tip of the tongue? And what can be tasted without Chit? (*Unless you know the taste as the knowing essence, how can 'taste' exist even?*)

शृण्वङ्ग स्वाङ्गशाखोऽपि कुन्तलालितोप्यलं चिन्मज्जनं विना देहवृक्षः क इव राजते।

Listen Dear Sage! Where does this body-tree carry splendour (of a living entity that can think and act) without the sprinkling of Chit-waters, though this tree has its own branches of limbs and is beautifully adorned by the creeper of hair?!

वर्धते विलुठत्यत्ति चिच्चराचरकारिणी चिदेवास्तीतरन्नास्ति चिन्मात्रमिदमुत्थितम्।

(Whatever is there as known is there as known, because of the presence of Chit as the knowing essence alone.)

Chit alone grows, moves here and there, and eats.

Chit alone is the maker of all the moving and non-moving.

Only Chit is there. Nothing else is there. Only Chit has risen like all this.

(Chit alone has to worship only herself, if there is any need of worship!)