

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWENTY THREE

(VASISHTA MEETS SHIVA- 8)

[THE SUPREME DEVA OF DEVAS]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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

ततो मुहूर्तेन हरो गौरीकमलिनीसरः मद्रिकासोन्मुखः स्वैरं विकासं बहिराददे। दृक्चयो द्योतयामास मुखाकाशतलोदितः बोधं समुद्रकादर्कं अंशुराशिरिवोद्धतः।

Then within few minutes, Hara, the lake for the lotus of Gouri, desirous of increasing my understanding, blossomed to the outside world by himself (and took his Shiva identity like a lotus-lake fully shining forth with its bloomed flowers, touched by the sunrays of external Bodha). (*Shiva opened his eyes.*)

He was a collection of eyes; not as the tri-eyed deity but as the Chit which opened its eyes and produced the perceived as its sight. His face was like the taintless expanse of the autumn sky, as if Chit itself had chosen a face to act as its form. He woke up to the world as if the sun with its heap of rays (as Shiva-form) rose from the casket of luster (Chit-state); and shone as the (Shiva) Bodha of the perceived that rose from the essence of Chit-casket.

ईश्वर उवाच
Ishvara spoke

मुने मननमाहूय स्वसत्तैवाशु मीयतां त्वमर्थं माहरनार्थं पवनः स्पन्दतामिव।

Hey Muni! By analyzing well, ascertain the nature of your own self. Do not give in to the false nature of external patterns with the 'you' phenomenon (as the opposite of 'I' and as a separate reality), for when the motionless expanse of the sky becomes one with the wind, it becomes hot, dusty or cold.

द्रष्टव्यमिह यत्किंचित्तद्दृष्टं, किं समैः भ्रमैः, न हि हेयमुपादेयं चेह पश्यामि तद्विदः।

Any perceived scene of any world is understood as the essence of the mind-content only (just patterns of the senses that get coloured by the conception of the mind.)

Once the essence of everything is known, what is there as seen or unseen, since everything is just the flow of patterns in the emptiness as seen by the mind (like the worthless empty dream-worlds.)

Why carry the delusion of the seen and unseen anymore?

I do not see anything to be sought, or discarded for a man who is established in the vision of truth.

शान्त्यशान्तिमयानेतात्किचल्पान्दलयन्नसिः धीरोऽसि नाऽन्यथाऽऽस्थित्वा त्वमेव भव चात्मदृक्। इमां दृश्यदशामाशु बाह्यबोधाय वा पुनः समाश्रित्य मदुक्तं त्वं शृणु, तूष्णीं स्थितेन किम्।

You must keep slicing off all these misconceptions of peaceful and unquiet states as related to the mind-fancies, and act courageous (in cutting off the attachment to people and objects); otherwise you can not be referred to as courageous at all, whatever be your brave acts in the world. Therefore, develop the interest for self-knowledge and realize the Self by your own effort. (*Anyone who can do Vichaara, will surely be able to realize the truth of Reality.*)

Or turn towards the outside world itself and try to understand the truth with the guidance of the realized ones; and listen to my words now. What can you achieve by doing no effort either way?

Do not become identified with what you are seeing outside.

वसिष्ठोवाच इत्युक्त्वा बाह्यबोधस्त्वं मा भवेति त्रिशूलधृक्।

Vasishta spoke: Having spoken like this, Shiva the holder of Trishula, continued his speech.

ईश्वर उवाच
Ishvara spoke

प्राणेनेदं देहगेहं परिस्फुरति यन्त्रवत्, प्राणहीनं परिस्पन्दं त्यक्त्वा तिष्ठति मूकवत्, चालनी पवनी शक्तिः शक्तिः संवेदनी चितिः, सा मूर्ता खादपि स्वच्छा सत्सत्तैवात्र कारणं, विनश्यतः प्राणदेहौ वियोगान्मरुदेव च, चिदात्मा खादपि स्वच्छो न विनश्यति किं भ्रमैः।

This body-house functions like a machine because of the power of Praana.

When the Praana is not there, it stops moving and remains still like an inert object.

The movement is empowered by the Praana; the awareness of the outside is there because of the Chit-state of knowing. She, acting as the Jeeva-entity, is purer than space, for she is the essence of Reality-state only.

When the Praana winds move away, both the Praana and the body perish; Chit-essence is purer than the emptiness of the sky and so does not perish ever; why give way to delusions?

मनप्राणमये देहे चित्तत्वं परिजायते, मुकुरे ह्यमलाभासे प्रतिबिम्बं प्रवर्तते सदप्यग्रगतं वस्तु प्रतिबिम्बक्रियां विना यथा नास्ति मलोपेते मुकुरे मुनिनायक तथा नास्ति गतप्राणे विद्यमानेऽपि देहके। सर्वगापि चिदुच्छूनबोधात्स्पन्दादिकं प्रति बोधात्कलङ्कविमला चिदेव परमं शिवम्।

Chit state of 'knowing (perceiving the world)' is produced only in a body that is accompanied by the mind that is empowered by the Praana, similar to where the reflection is produced in the mirror that shines without taints. The object will not be reflected even if the mirror is there in front but is covered by dirt; so also hey best among Munis, the Chit is not reflected in the body if the Praana has departed, even if he body is present.

Though Chit is everywhere penetrating all, as the essence of all, she makes the inert body move by the knowledge of the outside, but she is free of all taints and is the most auspicious state of all.

(Chit does not enter any mind or body; she permeates all; but wherever the Praana-movement is there vibrating as the mind, she appears as the outside world for that mind, like the space reflected inside the taint-less mirror; but she does not get contained within the body or become tainted by getting reflected like this, like the sky not getting affected by getting reflected inside the mirror.)

Imagine the ground as made of variety of pools scattered all over; all these pools of water reflect the sky on them, and show some part of the sky as their surface-covering. The sky is not affected by these reflections and does not become impure by the mud inside the pool. It does not enter inside the pools as a separate entity also. It, by its very nature, permeates the pools as the space which contains them, and yet gets reflected in them because of the water there. Praana and the mind act as the water for the Chit to get reflected in the ground of the body. If the Praana and mind are gone off like the evaporated water, the pool does not reflect any sky inside it; so also, the body as the matter-heap, remains dead, and rots when the Praana and mind are absent.)

विदुर्देवं तदाभासं सर्वसत्तार्थदं, तथा स हरिः स शिवः सोऽजः स ब्रह्मा स सुरेश्वरः अनिलानलचन्द्रार्कवपुः स परमेश्वरः, स एव सर्वगो ह्यात्मा, चित्खनिश्चेतनः स्मृतः, देवेशो देवभृद्भ्राता देवदेवो दिवःपतिः। महाचितः समुल्लासं मुह्यन्तीव न केचन ये नाम ते जगत्येते ब्रह्मविष्णुहरादयः। परस्मात्परिनिर्याता ब्रह्मविष्णुहरादयः कणास्तप्तायस इव वारिधेरिव बिन्दवः। (दीव्यति इति देवः shines or reveals; so is 'Deva')

Chit alone shines and is known as Deva. The so-called Devas shine because of her shine only.

That Deva (Chit) alone is Hari, Shiva, Aja, Brahmaa, Indra, Anila, Anala, Chandra, Parameshvara.

He alone is everywhere. He is the self of all. He is the mine of Chit-gold (which can rise as any number of Jeevas), and stays as the knowing state in all. He is the lord of all the Devas. He alone supports all these other Devas with forms. He alone produces them all. He is the Deva of the Devas. He is the lord of the day also (who supports the world as Kaala). Brahmaa, Vishnu, Hara and others (those who are born as realized) do not get deluded in this world by the wondrous play of the great Chit. Brahmaa, Vishnu, Hara and others rise from the Supreme state itself as the Chit-forms, and are like the sparks of the hot Chit-iron, or are like the Chit-drops in the ocean of Chit.

(How much real are they and how much real their allotted functions are?)

These great Devas who rise from the Chit, are already in the knowledge state; but still act as if the world is real and perform their allotted functions; and are bound to Avidyaa knowingly.)

तेष्विव भ्रमभूतेषु जातेष्विव परात्पदात्स्थितेषु भ्रमबीजेषु कल्पनाजालकर्तृषु सहस्रशतशाखेयमविद्योदेति पीवरी, वेदवेदार्थवेदादिजीवजालजटावली। ततस्तस्या अनन्तायाः प्रसृतायाः पुनःपुनः संपन्नदेशकालायाः क्रमः स्याद्वर्णनासु कः। ब्रह्मविष्णुहरादीनामतोऽयं परमः पिता मूलबीजं महादेवः पल्लवानामिव द्रुमः।

These great Devas raising from the Supreme state, stay as if deluded, and remain with the seeds of delusion; and do their allotted functions in the conceived worlds; and the Avidyaa-lady in them rises with her gigantic form with her thousand hundreds of branches as the Vedas, their meanings, and with the flowing hair locks of varieties of Jeevas. She is endless and spreads out in limitless forms again and again in various modes of place and time limitations.

What use is there in mentioning them all! This Deva is therefore the supreme father for the Devas Brahmaa, Vishnu and Hara; is the foremost seed; is the great lord, like the tree is for the leaves.

(He is MahaaDeva because he is worshiped through the divisionless state of self-knowledge.)

सर्वसत्ताभिधः सर्वः सर्वसंवेदनैककृत्, सर्वसत्ताप्रदो भास्वान्वन्द्योऽभ्यर्च्यश्च तद्विदः, प्रत्यक्षवस्तुविषयः सर्वत्रैव सदोदितः, संवेदनात्मकतया गतया सर्वगोचरं न तस्याह्वानमन्त्रादि किञ्चिदेवोपयुज्यते, नित्याहूतः स सर्वस्थो लभ्यते सर्वतः स्वचित्।

He alone is the excellence in all (the Devas with form) and is known with those names in them.

He is all. He alone makes all these Devas know the world they exist in. He alone causes their excellence. He alone shines as the knowing essence through them all, and is to be saluted and worshiped as the self-essence that is common in all, which is beyond their visible forms.

He alone is directly experienced as the self, and as the world also; he alone rises in all, as the knowledge of the world. Since he is all that is perceived and is visible everywhere as the Knower and the known, he cannot be worshiped like a deity, by inviting to manifest inside a statue, or be pleased by any hymn; all these worship methods are not useful in his worship.

He is always invited (as the self that is always there) (and is not like a deity that is invited at the time of worship), since he is the self in all, and is available to all, instantly, as their very knowing essence.

यां यां वस्तुदशां याति तत एव मुने शिवं स्वरूपं समवाप्नोति रूपालोकमनोदृशाम्।

Hey Muni! Whatever object this Chit-state rises as, it attains its auspicious state of its own essence of knowing, in the form of the images that are produced by the senses and conceived by the mind as the objects with particular qualities.

आद्यं पूज्यं नमस्कार्यं स्तुत्यमर्घ्यं सुरेश्वरं, एनं तं विद्धि वेद्यानां सीमान्तं महतामपि।

This Deva alone is to be worshiped, is to be saluted, is to be praised, is to be offered Arghya and all, for he is the lord of all the Devas. Understand this Deva alone to be the excellent one that needs to be known.

एतमात्मानमालोक्य जराशोकभयापहं संभ्रष्टबीजवज्जन्तुर्न भूयः परिरोहति।

After getting the vision of this self-state, the fear of the aging, death etc vanish off completely, and do not sprout again like the seed which has been crushed to powder cannot sprout again.

सकलजन्तुषु यत्त्वभयप्रदं विदितमाद्यमुपास्यमयत्नतः त्वमजमात्मगतं परमं पदं भवसि किं परिमुह्यसि दृष्टिषु।

That which offers protection to all the beings (as the self), and is known as the source of all, has to be worshiped without any effort at all, for you alone are the supreme state which is beginningless and is the self within; why do you get deluded by the outside perceived, and seek the Deva outside?

ततश्चिद्रूपमेवैकं सर्वसत्तान्तरस्थितं स्वानुभूतिमयं शुद्धं देवं रुद्रेश्वरं विदुः।

This Deva alone is known as the real Deva; he is of the state of Knowing only and is the awareness (conscious state) in all, and is the realness that is found in all the objects (he is real, so his costume of the perceived also looks real), is experienced by all as their self, is extremely pure.

(दृष्टमात्रं संसारं द्रावयतीति रुद्रः। इष्टे सर्वस्य जगतः इति ईश्वरः)

He is Rudreshvara (Rudra and Ishvara) because as Rudra he dissolves of the dust of Samsaara by his very looks (when one realizes the truth of the Reality), and as Ishvara bestows any wish of any one (since he fulfills all the Vaasanaas, by staying as those very objects that are desired).

बीजं समस्तबीजानां सारं संसारसृतेः कर्मणां परमं कर्म चिद्धातुं विद्धि निर्मलम्।

He is the seed for all the seeds of actions; he is the essence of this sliding state of Samsaara; he is the supreme action of all actions; he is the essence of consciousness in all, and is taintless.

कारणं कारणौघानामकारणमनाविलं, भावनं भावनौघानामभाव्यमभावात्मकं, चेतनं चेतनौघानां, चेतनात्मनि चेतनं, स्वं चेत्यचेतनं, चेत्यपरमं, भूरिभावनं, आलोकालोकममलमनालोक्यमलोकजं आलोकं, बीजबीजौघं, चिद्धनं विमलं विदुः। असत्यं सन्मयं शान्तं सत्यासत्यविवर्जितं महासत्तादिसत्तान्ते चिन्मात्रं विद्धि नेतरत्।

He is the cause of the host of causes that prevail in the world (as the knowing state); but is causeless and not the turbid state of the Jeeva (caught in the causality-factor).

He is the thought-essence of the host of thoughts that rise as various emotions in the Jeeva-minds; but he cannot be thought of, and is not existent (or non-existent) like the objects of the world, as an object of knowledge that can be known.

He is the consciousness in the hosts of conscious existences of all the Jeevas; is the essence of the divided consciousness which is conscious of particular objects as per the mind-revelation; is the essence of all the known objects as their essence of getting known; is the one who knows the world as divided by staying as the divided mind-states.

He is the light which reveals all the other lights, but is not revealed by any other light and is taintless by not being darkness or light; is not the light that belongs to the perceived that can be seen by the senses or the mind or intellect.

He is the seed of all seeds that rise as the perceived.

He is of the form dense awareness alone free of all the perceived and is not bound to the mind or intellect, and is taintless as the Knowing state only that is bereft of all the known. So they know him as!

Know that Deva as the unreal state of the world which is made real by his presence.

He is the quiescent state that is not real or unreal as defined by the words referring to the world objects.

He is the state of Chit-alone that stays as the witness of the beginning and end of the reality of the perceived; and he is not anything else that can be defined as existent or non-existent.

स्वयं भवति रागात्मा रज्जको रज्जकं रजः, स्वयमाकाशमप्याशु कुड्यं भवति मण्डितम्।

He as the Jeeva-state becomes himself endowed with the taint of attraction towards objects and stays as the threesome unit of the enjoying entity enjoying the enjoyment as a tainted state.

Though he is the undivided expanse without the limitness of form, he becomes the solid body that is decorated with garments and pastes, and stays as the limited form.

अस्मिन्श्चित्तसि स्फारे जगन्मरुमरीचयः स्फुरिताः प्रस्फुरिष्यन्ति प्रस्फुरन्ति च कोटयः। स्वसत्तामात्रसंपन्नं पदमस्मिन्स्वतेजसि न किंचन संपन्नमन्यदौष्यादिवानले।

In this mind-agitation of this Deva who is the awareness principle behind all the minds, the mirages of the desert in countless numbers have been produced, are getting produced and will be produced also without any end.

(Since the Brahman state can stay only as the perceived, there is no beginning or end to the perceived.)

The world phenomenon rises by the very state of Reality as its own shine or nature, but yet nothing rises as outside of it at all, like the fire though exists as sparks, is actually the heat alone and nothing else.

गर्भीकृतमहामेरुं परमाणुसमं विदुः आच्छादितमहामेरुं परमाणुसमं विदुः।

The wise state that, it is like the Supreme atom so gigantic that it can hold the Mahaa Meru (the central essence of existence, the knowledge of Brahmaa shining as the golden Mountain) also in its belly; yet it is so small and subtle that it can be covered by the Mahaa Meru also.

(Chit is the essence of the Jagat; Jagat is the essence of Chit, each covering the other.

You can imagine Chit-state as a huge expanse covering all the worlds, or as the subtle atom which is inside the gigantic expanse of the perceived.)

गर्भीकृतमहाकल्पो निमेषोऽसावुदाहृतः आक्रान्तकल्पनेनानेन न संत्यक्ता निमेषता।

It holds the great Kalpa (time-factor of countless Yugas) in its belly as an instant span of a wink also; yet this is covered by the expanse of great Kalpa and does not discard its instant-span of timelessness.

वालाग्रादप्यणुना व्याप्तानेनाखिला मही सप्ताब्धिवलनाप्युर्वी नास्यान्तमधिगच्छति।

This Chit-state is so subtle that it transcends the space itself and is immeasurable; and you can imagine it as if it is like the minuscule tip of the hair which covers the entire earth pedestal covered by the seven oceans and also never reaches the end (since countless worlds are covered by it without limit).

अकुर्वनेव संसाररचनां कर्तृतां गतः कुर्वन्नेव महाकर्म न करोत्येव किंचन।

Though not creating the world, it becomes the creator of the world; though doing such a great feat, it does not actually do anything.

द्रव्यमप्येष निर्द्रव्यो निर्द्रव्योऽपि हि द्रव्यवान्, अकायोऽपि महाकायो महाकायोऽप्यकायवान्।

Though it is 'something', it is not the 'some thing' that is like the thing of the world, yet it owns all the objects. Though it has no body, it is of a gigantic body; though having a gigantic body, it is body-less.

अद्याप्येष सदा प्रातः प्रातरप्यद्यतां गतः, न वाद्यमद्य न प्रातस्त्वद्य प्रातश्च वा सदा।

Though it is 'today' (as a life lived long in a creation) it is always rising as the early morning (newly produced at every instant of seeing); though it is always the rising state of the early morning (as newly produced at every instant of seeing), it has become today (as a prolonged state of life in the creation).

It is not the day that begins (as the beginning of a creation with an end); is not the early morning that rises (as the cause of it all), nor is it today (the perceived state of living); or rather it is today and the early morning also at all times.

(What else is there as anything but the Chit-state?)

भिन्दि भिन्दि खिले मत्त पुरुपिच्छिलिसालघं विविच्चलित्सदालोका लासो गुलुगुलुः शिली इत्याद्यनर्थकं वाक्यं तथा सत्यं स एव च। न तदस्ति न यत्सत्यं न तदस्ति न यन्मृषा।

He is the truth of the meaningless sounds uttered by excited children like 'Bhindi Bhindi khile Matta puru picchisaalagham vivicchalitsadaalokaa laaso gugulu shilee etc' and also the profound words of the Vedas which are meaningful sounds. There is nothing that is true, nothing that is false.

यस्मिन्सर्वं यतः सर्वं यः सर्वं सर्वतश्च यः यश्च सर्वमयो नित्यं तस्मै सर्वात्मने नमः।

Salutation to the self of all, from which everything rises, from which everything is caused and which is everything; salutation always to that which rises from everything, which is made of all, which is the essence of all beings.

यत्रान्तरालगहनेन विलासवत्या हेलाविलोलघनसर्जितयामलेन मल्लेन पल्लवदलामलमालितानां लक्ष्मीलताऽविरलिता वलितेव मुष्टिः।

(The beautiful Chit-creeper: The perceived is like a beautiful creeper that is always filled with flowers, fruits, leaves as manifold desires, fulfillment of actions, objects of desires and what not; it is never out of Jeeva-minds and is always fresh. It has grown countless creepers from its own root of Avidyaa, and is thickly entwined with all those creepers each of which is covered by countless fruits and leaves and flowers that never fade; and these creepers keep on increasing more and more, spreading out wildly, creating more and more space for them to grow on. The huge creeper keeps covering the entire expanse of space fully with its ever-increasing fresh creeper growths. The fragrance of the creeper-lot is intoxicating (with the Vaasanaas of various sorts).

It is indeed huge and the interiors are dense and dark with thickly overgrown entwined creepers; nobody can pierce through it at all. It is so dark and dense that even dark clouds pale out in front of it. But actually if you observe it from a distance it looks like a dense cloud (of imagination only) and it is shaped like a fist. A fist that dares you to break it solid dense structure!

No axe, or sword is capable of cutting this ever increasing forest of creepers.

It never fades and rots also in time; rather becomes fresher by the passage of time and grows stronger and thicker. Observe again; is it spread out or just compressed in the shape of a fist? Is it really so dense or is it just appearance? Or, is it just a cloud of worthless dust? Is it so fragile that a slight blow from the fan of Vichaara can dissolve it off into nothing?)

The perceived is like a beautiful creeper. It is thickly covered all over by the never-fading creepers of countless worlds emitting intoxicating fragrance (Vaasanaas); these creepers of worlds are thickly covered by the minds of various varieties sprouting as many states of Jeevas. That is why this beautiful creeper of the perceived, is so thick and dense, that it is very difficult to pierce through, and cannot be cut so easily. She is so dense and dark that even dense clouds pale out in front of her. She is not spread out at all, as she seems to be; but is shrunk and compressed as a dark dense impenetrable mystery that looks like a fist ready to fight you back with a punch whenever you try to throw her out in any method. She actually stands like a dark powerful dark terrible wrestler who is ready to punch hard at you, even when the slightest approach is there of anyone who intends to observe and defeat him.

(The perceived is like huge wrestler who is so huge that you can see only his fist that is ready to punch, and his complete form is invisible as it were, like for an ant standing in front of a giant mountain. He is adorned by the beautiful victory garland and also many other garlands that stand as that proofs of his various winnings. His chest is so dark and thick, that no one can easily destroy him or even make him feel the blow. He easily poofs away the various attempts to kill him like blowing away the clouds, namely the various philosophical view points.)

(The perceived is a beautiful creeper covered by fragrant flowers for a Knower of the excellent sort like Vaalmiki. The perceived is an impenetrable dense dark forest of entwined creepers for the intellectuals who try to fathom it. The perceived is hard solid punch in the face dealt by a strong and powerful wrestler, for the ignorant.)

इत्यादिकानां शब्दनामार्थश्रीः सत्यरूपिणि तस्मिन्सर्वेश्वरे सर्वसत्तामणिसमुद्रके का नाम विमलाभासास्तस्मिन्परमचिन्मणौ न कचन्ति विचिन्वन्ति विचित्राणि जगन्ति याः।

The supreme lord who is described in so many ways with so many words become meaningful and true because of his presence only, which renders reality to everything that exists. He is the casket holding the realness-gem which shines as all the names and forms of the perceived phenomenon.

What manifold worlds cannot shine forth and rise up as different, when supported by the taintless luster of Reality in that Chit-gem!

एषा बीजकणान्तस्था चित्सत्तास्ववपुर्मयं लब्ध्वा मृत्कालवार्यादि करोत्यङ्कुरमोदनम्। फेनावर्तविवर्तान्तवर्तिनी रसरूपिणी कठिनेन्द्रियसंबन्धे करोति स्पन्दमम्भसाम्। एषा कुसुमगुच्छेषु रसरूपेण संस्थिता कचति घ्राणरन्ध्रेषु करोति परिफुल्लताम्। पवनस्पन्दकोशात्मरूपिणीव त्वगिन्द्रियं संसाधयत्यात्मसुतं पितेवात्मतयानया।

This state of Chit-Reality alone stays inside the seeds as its own form; and rises as the sprout that is supported by the mud, time-span and water; and yields the grains that become the food for the beings (which get eaten and get produced as bodies through physical union)

This state of Chit-Reality alone stays as the form of joy of life in all the objects like the foam that rotates up and down and creates the sense of contact through the senses to the solid world and quivers as the world appearance.

This state of Chit-Reality alone stays as the sense of fragrance in the clusters of flowers and blossoms in the nasal holes. Staying as the vibration of wind everywhere, she makes the skin-sense function like the father entices his son do his work through affection.

चित्सत्ता तु शिलाङ्गाभामसर्ती सत्यतापदं सर्गाधारदशां धत्ते गिरीन्द्रः स्थितिलीलया।

This state of Chit-Reality alone stays as the carved statue of the rock which is not real, yet looks real and supports the creation-effect as the cause, like a mountain holds the manifold objects like forests, streams etc as its very nature.

अशेषसारपिण्डमध्यात्मानं स्वसिद्धये भावयित्वा नकिंचित्त्वमिव खत्वं करोत्यलम्।

Holding the entire perceived inside her as her essence, she turns everything into nothing and makes it all empty, when one strives to know the self.

स्वसत्ताप्रतिबिम्बाभमाकाशमुकुरोदरे धत्ते कल्पनिमेषाङ्गं कालाख्यममलं वपुः।

She holds the taintless body of Time with the limbs of Kalpa and second, inside the mirror of the empty expanse as her own reflection.

आमहापञ्चमेशानं परिणाममया इमे इदमित्थमिदं नेति नियतिर्भवतो स्वयम्।

She herself becomes the Niyati, the change factor which ordains the rules that hold the perceived that 'this should be like this only' and exists as the five controllers of the world; Brahmaa, Vishnu, Rudra, Ishvara, and SadaaShiva.

साक्षिणि स्फार आभासे गृहे दीप इव क्रियाः सत्ये तस्मिन्प्रकाशान्ते जगच्चित्रपरम्पराः।

Like the actions that exist in the presence of the light inside the house, these successions of creations of various types shine forth in the presence of the undivided state of Chit acting as the witness.

परमाकाशनगरनाट्यमण्डपभूमिषु स्वशक्तिवृतं संसारं पश्यन्ती साक्षिवत्स्थिता।

Chit-state remains like a witness watching this world-play, and is surrounded by her powers (to exist as any perceived state), in the dance hall situated in the city of Supreme expanse.