

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER 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

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER EIGHTEEN  
VASISHTA MEETS SHIVA (3)

THE MAGIC OF CHIT-GODDESS

ईश्वर उवाच

Ishvara spoke

अकृत्रिममनाद्यन्तमद्वितीयमखण्डितं अबहिःसाधनासाध्यं सुखं तस्मादवाप्यते। (30.03)

The bliss which is non-artificial, which is beginningless 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 limitedness of the mind, 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। (30.04)

(अतिशयितो देवः – अतिदेवः - one who is superior to all, who surpasses all)

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.

WORSHIP OF DEITY WITH FORM IS ORDAINED FOR THE IMMATURE ONES ONLY

[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 many 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। (30.05)

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'.

शमबोधाद्यभावे हि पुष्पाद्यैर्वार्चयन्ति हि मिथ्यैव कल्पितैरेवमाकारे कल्पितात्मके। (30.06)

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.

स्वसंकल्पकृतैः कृत्वा क्रमैरर्चनमाहताः बालाः संतोषमायान्ति पुष्पधूपलवार्चनैः। (30.07)

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 also, and imagine the fruits also of such worships.)

स्वसंकल्पकृतैरर्थैः कृत्वा देवार्चनं मुधा यतःकुतश्चिन्मिथ्यात्म फलमात्रं नयन्ति ते। (30.08)

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

पुष्पधूपार्चनं ब्रह्मन्कल्पितं बालबुद्धिषु यत्स्याद्भवाद्दशां योग्यमर्चनं तद्वदाम्यहम्। (30.09)

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.

## THE SUPREME DEVA

[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, the Shiva-form is not worthy of worship as the auspicious one, for I as MahaaDeva still have to appear with an auspicious form for others; but the common essence that is in you and me and all the others, is the most auspicious one, because it is free of the taints of auspiciousness and inauspiciousness. That alone is the true Shiva.]

अस्मदादिस्त्वसौ कश्चिद्देवो मतिमतां वर देवस्त्रिभुवनाधारः परमात्मैव नेतरत्। (30.10)

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.

शिवः सर्वपदातीतः

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).

सर्वसंकल्पनातिगः सर्वसंकल्पवलितो

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

न सर्वो न च सर्वकः। (30.11)

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

दिक्कलाद्यनवच्छिन्नः

Hey Muni! He is undivided by the expanse of directions and time (and so, cannot be visualized by the mind or the senses);

सर्वारम्भप्रकाशकृत्

he alone makes possible all the enterprises (as the 'knowing state' in all);

चिन्मात्रमूर्तिरमलो

he is taintless (without the agitations of the mind or intellect), and he is just the 'Pure principle of awareness';

देव इत्युच्यते मुने। (30.12)

He alone is referred to as the Deva,

*(He is just the 'knowing' which can know anything and exist as any 'known'.)*

SAMVIT-GODDESS

संवित्सर्वकलातीता

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 by the variety of things you get to know).

*(Knowledge of the division does not divide the knowing-state of the self.)*

सर्वभावान्तरस्थिता

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.]

सर्वसत्ताप्रदा देवी सर्वसत्तापहारिणी। (30.13)

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

[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, we name it as the bracelet or armlet 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 gold-reality.

All that you see around you, as the objects and people, are all the Brahman-gold appearing as the Jeeva-bracelets and Jeeva-armlets. Practise the art of seeing Brahman-gold only in all these various shapes.

The world you see and experience 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.]

ब्रह्म ब्रह्मन्सदसतोर्मध्यं तद्देव उच्यते

Hey Brahman! Brahman-state is in between the real and unreal.  
That Brahman alone is known as the Deva.

परमात्मपराभिख्यं तत्सदोमित्युदाहृतम्। (30.14)

That 'Sat' the 'principle of existence' alone is known as -  
Supreme Self (Paramaatman), Supremacy (Param), and 'Aum'.

महासत्तास्वभावेन सर्वत्र समतां गतं महाचिदिति संप्रोक्तं परमार्थ इति श्रुतम्। (30.15)

By its nature of existence, it is equally in all. It is spoken of as 'MahaaChit'.  
It is well-known as the Supreme Reality (Paramaartham).

स्थितं सर्वत्र सर्वं तु लतास्वन्तर्यथा रसः सत्तासामान्यरूपेण महासत्तात्मनापि च। (30.16)

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 (as the awareness of existence)  
of even 'Great ones' like us, who are in a higher level of existence.

यच्चित्तत्त्वमरुन्धत्या यच्चित्तत्वं तवानघ यच्चित्तत्वं पार्वत्या यच्चित्तत्वं गणेषु च

चित्तत्वं यन्ममेदं च चित्तत्वं यज्जगत्त्रये तद्देव इति तत्त्वज्ञा विदुस्तमबुद्धयः। (30.17,18)

Hey Taintless one!

That principle of Chit which belongs to Arundhati (and knows you as her Lord),  
that principle of Chit which belongs to you (and knows her as Arundhati your spouse),  
that principle of Chit which belongs to Paarvati (and knows me and my Ganas),  
that principle of Chit which is inside all the Ganas (who know me and my spouse),  
that principle of Chit which belongs to me (who knows the entire perception-state as Brahman),  
that principle of Chit which is inside all the beings in the three worlds (who see a world of their own  
through their own limited minds),  
that principle of Chit 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 Vasishta-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 division-less 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.

Gouree 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। (30.19)

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 also)?

चिन्मात्रमेव संसारसारः सकलसारतां गतः

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

स देवः सर्वोऽहं तस्मात्सर्वमवाप्यते। (30.20)

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 कस्यचित्

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

संस्थितः स सदा देहे सर्वत्रैव च खे तथा। (30.21)

He remains always inside the body (the knowing state, as previously mentioned), and also everywhere (whatever gets known),

like the empty space, which pervades all the inside and the outside, and penetrates through all the objects (like the space which is inside and outside of the pot).

*(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.)*

स करोति स चाश्नाति स बिभर्ति प्रयाति च स निःश्वासति संवेत्ता सोऽङ्गान्यङ्गानि वेत्ति च। (30.22)

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 'knows 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 the reflections in the Chit-mirror.]

सोऽस्यां विचित्रचेष्टायां प्रकाशिन्यां च तद्वशात्तत्स्वरूपनिबद्धायां पुर्यामास्ते मुनीश्वर। (30.23)

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

शरीरावसथायां च चलायां तत्प्रसादतः सोऽस्यां गहनकोशायां हृद्गुहायां गुहेश्वरः। (30.24)

In the mansion (aavasatha) of the body which moves by his grace,

he is the Lord of the cave of bliss (Guheshvara), and stays inside the heart-cave (HrtGuha) (the centre of awareness-state of the 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 षष्ठेन्द्रियाचारसत्तातीतामलात्मनः

For him who 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 bound by the measure of time and place.)*

तस्य संव्यवहारार्थं संज्ञा चिदिति कल्पिता। (30.25)

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

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.)*

सर्वव्यापी निरञ्जनः

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).

इमं भास्वरमाभासं करोति न करोति च। (30.26)

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 the gold ornaments.)*

## THE MAGIC OF THE CHIT-LADY

*(Chit is neither a he or she, or it; the words – the sound-forms alone are symbolized as male, female and it (Pullinga, stree linga and napumsaka linga. Chit is used here as a feminine gender term, and so is referred to as a Goddess)*

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

*You know the 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.]*

सा चिदत्यन्तविमला जगदर्थं जगत्क्रियां इमां रञ्जयति प्राज्ञ रसेनेव मधुर्लताम्। (30.27)

That Chit-Goddess is extremely pure.

Hey Praajna (one who is well-versed in all the Scriptures), for the sake of this world (to stay on), she colours (beautifies) this phenomenon of the world,

like ‘Vasanta’ (the deity of the spring season) who makes the creeper blossom through his essence.

*[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.]*

चारवो ये चमत्काराश्रितस्थिति यथास्थितं चमत्कुर्वन्ति किल ते तेन केचिन्नभोभिधाः (28)

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

And because of that, Some of the appearances are called the space expanse;

केचिज्जीवाभिधानाश्च केचिच्चित्ताभिधानकाः केचित्कलाभिधानाश्च केचिद्देशाभिधानकाः (29)

some as Jeevas, some as Chitta (mind-processes), some as variations, some as places of various sorts filling various directions;

केचित्क्रियाभिधानाश्च केचिद्द्रव्याभिधानकाः केचिद्भावविकारादिजात्यौचित्याभिधानकाः (30)

some as actions with results, some as objects of various types and sizes (matter-state), some as the terms applied to the bodies as per their nature and change occurring in their states (old, young etc);

प्रकाशाभिधानाः केचित्केचिच्छैलतमोभिधाः अर्केन्द्राद्यभिधाः केचित्केचिद्यक्षाभिधानकाः। (30.31)

some as the illuminating lights (as the stars, suns, moons etc), some as the hills, some as the dark places, some as the deities Arka, Indra and others, some others as Yakshas (the demi-gods).

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

निरिच्छस्वस्वभावेन वसन्तेन यथाङ्कुरः तन्यते तद्वदेवेयं जगल्लक्ष्मीश्चिदात्मना। (30.32)

Vasanta (the deity of spring) has no desire as such, yet by his very nature, the sprout springs forth in his presence. Similarly, this splendorous world also rises up as the appearance by the mere presence of the Chit-essence.

*[The 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.]*

चिदेवासु समग्रासु सर्वदैवैकिकैव हि त्रैलोक्याम्भोधिसंस्थासु शरीरजलजालिका। (30.33)

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.

*(Who enjoys the objects? Not the body for it is inert; but the knowing of the ‘joy’ rises when the Chit knows something as joy.)*

शरीरपङ्कजभ्रान्तमनोभ्रमरसंभृतां आस्वादयति संकल्पमधुसतां चिदीश्वरी। (30.34)

This ‘Great Empress Chit’ always enjoys the taste of the honey sucked by the mind-bee which hovers around the body-lotus.

ससुरासुरगन्धर्व सशैलार्णवकं जगत् चिति स्थितं प्रवहति जलावर्तं जलं यथा। (30.35)

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.



[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.]

बन्धचित्तमयाचारचारुचञ्चुरचक्रिकं संसारचक्रं चिच्चक्रे भ्राम्यति भ्रमभाजनम्। (30.36)

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 the Vichaara-flowers.]

चिच्चतुर्भुजरूपेण जघानासुरमण्डलं कालो जलदखण्डेन सायुधेन यथाऽऽतपम्। (30.37)

Chit alone destroyed the Asura-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)!

चित्त्रिनेत्रतया ब्रह्मन्वृषशीतांशुचिह्नया गौरीकमलिनीवक्त्रपद्मषट्पदतां गता। (30.38)

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 Gouree.

विष्णोः पद्मालितामेत्य चिद्ध्यानाधीनमानसा त्रयी नलिन्याः सरसीं धत्ते पैतामहीं स्थितिम्। (30.39)

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’ (Brahmaa).

चितो ब्रह्मन्विचित्राणि शरीराणीह भूरिशः पत्राणीव तरोर्हम्नि केयूरादिक्रियेव च। (30.40)

Hey 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। (30.41)

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

चित्सुभास्वरतामेत्य त्रैलोक्योदरडंबरे पतत्युदेति संयाति स्वात्मन्येवाब्धिवारिवत्। (30.42)

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। (30.43)

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

चिद्धर्पणमहालक्ष्मीस्त्रिजगत्प्रतिबिम्बितं गृह्णात्यनुग्रहेणान्तः स्वगर्भमिव गर्भिणी। (30.44)

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। (30.45)

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

*(समुद्रस्वम् - समुद्रस्वरूपसत्ता)*

THE CHIT-CREEPER

विचित्रालोककुसुमा घनसंकल्पपल्लवा

The Chit-creeper is filled with varieties of strange shapes as her flowers.  
She is covered by the leaves of dense convictions.

व्योमकेदारिकारूढा सत्तौघफलशालिनी

She is well-rooted in the fertile field of empty expanse of nothingness.  
She yields the fruit of realness to the perceived objects.

जीवजालरजःपुञ्जवासनारसरञ्जिता

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

संवेदनत्वग्वलिता चित्तेहकलिकाकुला

She is covered by the skin of the perceiving state.  
She is spiky with the buds of mind-agitations.

अतीतासंख्यत्रिजगत्केसरोज्ज्वलरूपिणी

She shines bright with the filament of tri-worlds which are beyond counting.

अनारतस्पन्दमहाविलोसाल्लासहासिनी

She smiles and dances joyously, as she moves gracefully in various ways without stopping ever.

सर्वर्तुपर्वपरुषा जडशैलादिगुल्मका

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.

विग्रहग्रन्थिवलिता मूलाग्रपरिवर्तिता

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.

चिल्लतेयं विकसिता पेलवं

This Chit-creeper shines forth delicate, and is covered by flowers, leaves, fruits and shoots (delicate, because it can be destroyed just by Vichaara-process itself, easily).

सदसद्वपुः

She is of the nature of real and unreal (though unreal, gets experienced as real).

विचित्रं दृश्यकुसुमं

She is covered all over abundantly by the strange colourful flowers of variety of beings of manifold shapes with the fragrance of the Vaasanaas.

परामर्शासहं बहु। (30.46 to 50)

She can hardly bear the onslaught of any touch or friction or pulling (and will fall down along with her roots if she is stuck by the Vichaara-wind).

THE MAGICAL POWER OF THE CHIT-GODDESS

अनयेह सर्वत्र च्छायाच्छमिव जन्यते मन्यते तन्यते वस्तु गीयते क्रियतेऽपि च। (30.51)

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

Because of the power of this Great Chit-lady, the sun and other lights in the sky shine forth;

देहाः स्वदन्ते च मिथस्तत्सच्चिज्जडविभ्रमैः। (30.52)

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

Chit-lady, like the quiet motionless water rising like the circular-patterns of the water, rises (Siddhaa) as the world-patterns, and dances with waves of delusion, as if she is different (Anyaa iva);

जगज्जालरजोलेखा तत्सत्ता, दृश्यदेहिनी। (30.53)

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। (30.54)

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

चिच्चन्द्रबिम्बे विमले शशवत्प्राप्य संगमं सर्वत्र लक्ष्यतामेति पदार्थश्रीर्जगद्रता। (30.55)

The 'grandeur of objects of various sorts' (PadaarthaShree) namely the living, non-living, conscious, inert, mortal, immortal etc that are in the Jagat-state, gets seen in the pure state of Chit-moon disc everywhere (in all the minds), becoming one with it like the rabbit (taint) seen on the moon.

चिद्रसायनसेकेन पदार्थपटलावली रूपमेति फलं चैव प्रावृट्सिक्तेव सल्लता। (30.56)

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 the monsoon-waters.

चिच्छाययैव सर्वस्य जाड्यं सम्यगुदेति च सर्वस्यास्य शरीरस्य गृहस्येव तमस्त्वह। (30.57)

Chit, like the shade, (blocking the sun oof knowledge), produces inertness in all the bodies (stagnant state of the brains), and fills the inside of the beings with ignorance (darkness), like a shade increases the coolness (the frozen-condition) and also the darkness inside the house.

चिच्चमत्कृतयो देहे न भवेयुरिमा यदि त्रैलोक्यदेहास्त्यक्त्यैते न स्पृशेयुः किलाकृतिम्। (30.58)

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। (30.59)

In this light of the Chit-sky, the honoured house-lady named 'Decreed Action (Kriyaa)' 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। (30.60)

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, the knowing-essence know the taste as the taste, how can 'taste' exist even?)*

शृण्वङ्ग स्वाङ्गशाखोऽपि कुन्तलालिलतोऽप्यलं चिन्मज्जनं विना देहवृक्षः क इव राजते। (30.61)

Listen dear one! 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?!

[Whatever is there as 'known' is there as 'known', because of the presence of Chit as the 'knowing-essence'.]

वर्धते विलुठत्यति चिच्चराचरकारिणी चिदेवास्तीतरन्नास्ति चिन्मात्रमिदमुत्थितम्। (30.62)

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!]