

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 TWENTY ONE

VASISHTA MEETS SHIVA (6)
[DEATH OF THE PHYSICAL BODY]

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 TWENTY ONE
VASISHTA MEETS SHIVA (6)

ईश्वर उवाच

Ishvara spoke

मुने शृणु कार्यकारिणी स्पन्दशालिनी चरन्ती तनुं पुम्सामुपैति परमाभिधाम्। (32.01)

Hey Muni! Listen as to how this Supreme Chit moves the body where she is embodied, how she performs all the actions (as per the Jeeva peculiarities), how she makes the inert body sense the world, and how she gets identified as an individual with a particular personality with name and form.

[There is no beginning or end for the perceived, since it is the shine of the beginning-less endless Chit-state. Some one or other sort of the world-scene will be shining forth, as some agitation for some Jeeva, always. There is no beginning or end that is destined for the perceived, except as the start and the delete buttons pressed by the Creation-Vaasanaa, the creation-agitation that rises from the emptiness of Chit. The only way to end the perceived is to know its non-existence through the reasoning process. In this heap of agitations that shine forth from Chit, like the splashing waves of the ocean, each wave carries the memories of the actions of some Creation like the foam carried by the waves. This is how the Jeeva-state gets experienced by Chit as a world-experience, as a random wave carrying some random Vaasanaa. It is not the 'you' with some particular Vaasanaa, but it is the Vaasanaa that produces a 'you' to fulfil it; and your form is just the mind-conception with some parentage, and the required genetic history, as a part of the life-story narrated by the mind.]

प्राक्तनैस्तैर्निहन्त्येव स्वमनोमननेहितैः

She kills (destroys) herself as if, by forgetting the self - through the past actions (Praaktana) getting carried on, which rise up as the agitations of the mind in the form of the desires or wants, and turn into experience-fields of life-stories,

कर्मव्रातैर्विचित्रैः परिपीवतां गतैः

through the hosts of actions (ordained and forbidden) trying to fulfil those many types of wants (*in search of completeness though she is already complete in herself*); and these actions instead of getting finished off, produce more and more wants incessantly, and become gigantic in size (Peevarataa) (*by creating more and more Vaasanaa-fields called the Jeeva life-stories, and rise up as countless fictional characters of the world that keep on chasing the desire-fulfilment*).

मनस्तया गता शक्तिः सज्जडेवागता चित्तेः सा स्फुरत्यनया ब्रह्मन्नुचिता शक्तिभूतया। (32.03)

Hey Brahman!

Because of 'her power of staying as any probable state' (Brahma-Shakti) she identifies with the inert body through the mind (that is made of wants, made of hunger), and becomes the inert entity (Jada) (the eightfold-city) (*by becoming one with the form that is revealed and reflected in a mirror*), (*believes herself to be a solid entity that is limited by the space and time measures*), and with her power channelized through the senses suited to her Vaasanaa-fulfilment states, she shines forth (dances) as this Samsaara-phenomenon.

[Simplified translation:

Brahman! Sensing through the channels of the sense organs of action and knowledge (she produces the illusion of the world and also the space which holds the world and) she lives a wretched life as a bound entity, engaged only in want-fulfilment.

She as the power of Maayaa, dances wildly as this 'Samsaara made of the perceiver, perceiving and perceived phenomena'.]

[Jnaanendriyas create the picture of the world, and the Karmendriyas create the space-idea of the world, for the world-picture to become alive. The hand and feet move, and the space measures get produced accordingly with different measure-numbers like magic. The body never moves; but the successive numbered-measures alone are different, and give the false idea of you as a body moving in space.]

अस्याः प्रसादादिह सा चित्कलङ्कवती मुने जगद्वन्धर्वनगरं करोति न करोति च। (32.04)

Hey Muni! By the influence of her Maayaa-power of delusion, this Chit becomes tainted, and builds this illusory city of the world (for those without Vichaara); yet does not build actually (for those with Vichaara).

[Chit alone is there, and the world is her shine.

Body is also non-existent and Chitta is also non-existent; yet when explaining the world-state, we have to use the words inert, conscious etc, and choose the examples from the world-objects only.

Therefore, the body is said to be inert and gets compared to all the inert objects that cannot move without a conscious agent controlling them. We also invent the term mind or Chitta as the conscious agent which moves the body.

Actually, there is only the Chit and the state of not-knowing the self, that shines as the world that is centered on the false 'I'.]

चिताद्यसत्तया देहो मूकस्तिष्ठति कुड्यवत्

When the mental faculty (mind, intellect, ego) is absent, the body remains dumb as an inert object only (and has no power to move also, like a log of wood or rock) (as at death or when unconscious).

तत्सत्तया हि स्फुरति नभःसंप्रेरिताश्मवत्। (32.05)

By the functioning of the Chitta alone, does it move like a stone thrown across the sky.

यथा स्फुरत्यतिजडमयोऽयस्कान्तसन्निधौ तथा स्फुरति जीवोऽयं सति सर्वगते परे। (32.06)

The iron-particles are fully inert, but move in the presence of the magnet; so also, this Jeeva, the inert entity moves in the presence of the Supreme, which shines as all.

[Brahman itself gets reflected as the world within itself as the probable states of agitation, like a mirror covered by reflections.

This example of the mirror is just an explanation to show how the Jeeva-mind is reflected as the world in the Reality state.

Chit is not a solid mirror that reflects some outside object inside her.

This reflection-like Jeeva-state occurs because of the forgetting the self-state, like the mirror forgetting its mirror-ness and staying only as the reflections.]

सर्वस्थयात्मशक्त्यैव जीव एष स्फुरत्यलं मुकुरो बिम्बमादत्ते द्रव्यात्मन्यस्थितादपि। (32.07)

This Jeeva engages in hosts of actions identified with the body, by the power of the self-essence alone that is within it as the reality-essence, which is like the mirror holding the reflections inside it, though here the term mirror is not the object called the mirror as found in the world.

प्रविस्मृतस्वभावाज्जीवोऽयं जडतां गतः मोहाद्विस्मृतभावत्वाच्छूद्रतामिव सदिद्वजः। (32.08)

By forgetting the true nature of oneself, the Jeeva has attained the inert state (of the body, mind etc); like a Brahmin of excellent virtues attaining the state of a Chaandaala by forgetting oneself through delusion (like Brahmin Gaadhi).

प्रविस्मृतस्वभावा हि चिच्चित्तत्वमुपागता मोहोपहतचित्तत्वात्सुमहानिव दीनताम्। (32.09)

Chit has attained the state of the Chitta by forgetting her true nature only; like a noble man acting pathetic by his mind lost in delusion (like King Lavana who dreamt of a Chaandaala life, or like King Harishchandra who suffered many tragic events, though he was a noble king).

जडयाऽवशया देहो वातशक्तिसमानया संचाल्यते तदनया वारीव वीचिमालया। (32.10)

By her (Chit) identification with the inert helpless body and superimposing her existence as dependent on the power of Praana, the body is made to move like the water by the garland of waves.

कर्मात्मना वराकेण जीवेन मनसामुना चाल्यते देहयन्त्राणि पाषाणा इव वायुना। (32.11)

The Jeeva which is bound to the action and results thereof, is always engaged in the action (agitation) of the mind and stays in a wretched state (Varaaka); it moves the flesh-machines named the bodies through the action of the mind, like the stones move by the power of the wind (when they are carried in the ship that moves by power of the wind).

शरीरशकटानां हि कर्षणे परमात्मना मनःप्राणादयौ ब्रह्मन्कृतौ कर्मकृतौ दृढौ। (32.12)

Hey Brahman! The 'mind and the Praana' were made by the Supreme self for pulling the carts of the bodies only; and they are very firmly tied to the cart and are always engaged in their work, like the pair of bulls tied to the cart.

चिज्जडं तूररीकृत्य रूपं जीवत्वमेत्य च मनोरथमुपारुह्य वहत्प्राणतुरङ्गमम्। (32.13)

Completely ascertaining the self to be the inert body,
becoming a Jeeva carrying the burden of the Vaasanaas,
she climbs on to the chariot of the mind which conceives the world,
and she alone drives the Praana-horse.

क्वचिज्जातपदार्थत्वं क्वचिन्नष्टपदार्थतां क्वचिद्बहुपदार्थत्वं

In the Jaagrat and Svapna states, she appears like the object-world of the living and inert as if;
perishes as the objects and increases also as many objects as it were;

क्वचिदेकपदार्थतां

and in the Sushupti-state stays as the single object of ignorance as it were;

गतेव भिन्नेवास्त्येवमत्यजन्ती निजं पदं

and she appears divided as it were in all these states;
but she never loses her original division-less changeless formless nature ever,
(for, she does not change herself into the Jagat-state, like the milk turning into curds);

जलतेव तरङ्गत्वं

she is like the water-ness rising as the waves;

सैवासदसदोदिता

and she alone raises as the unreal state of the world and the unreal state of life,

उपजीव्यात्मनो रूपं परं स्फुरति वृत्तिषु

and superimposes her essence of reality on the Chitta-processes,
and experiences the mind-produced experiences,

आलोकमुपजीव्येयं रूपश्रीर्दृश्यगा यथा। (32.14,15,16)

similar to where the grandeur of the images is dependent on the existence of the sight alone, and rise
as the scene of the world for each mind, differently, as per the mind-content of that particular Jeeva.

(She alone renders reality to the worlds conceived by the Jeevas by her presence, like the sight alone makes the images come into existence.)

परमात्मनि चित्तत्वे स्थिते सति निरामये जीवो जीवति सालोकं दीपे सति गृहं यथा। (32.17)

Only when the principle of Chit, the Supreme Self which is bereft of all afflictions is present, that the Jeeva lives; when only the lamp is there, does the house gets filled with light.

आधयो व्याधयश्चैव प्रयान्त्यस्य प्रपीनतां अपामिव तरङ्गत्वं वीचित्वस्येव फेनता। (32.18)

The mental and physical afflictions of the Jeeva swell up (keep on increasing),
like the waves in the water, like the foam in the waves.

आधिव्याधिभिराकीर्णशरीराम्भोजषट्पदः जीवो वैषम्यमायाति तरङ्गत्वे यथा पयः। (32.19)

The Jeeva is like the 'six-footed bee (mind and senses)' and hovers around the 'lotus of the body'
which is infected by the mental and physical afflictions, and becomes agitated (by miseries),
like the water getting agitated by the waves.

चिच्छक्तिः सर्वशक्तित्वान्नाहं चिदिति भावनादत्र सैवैति वैवशयं सूर्यो दीप्तैरिवाम्बुदैः। (32.20)

Chit is all-powerful (and can exist as any probable state); and so by the very idea that 'I am not Chit'
(and believing in the reality of the body and the world), she herself becomes helpless here (in the
body), like the Sun getting covered by the clouds revealed by his very light.

वैश्याच्चयवती मौढ्यान्न विन्दत्यात्मसंविदं घनजाड्यपराभूतः स्वाङ्गावदलनं यथा। (32.21)

Being helpless, she keeps slipping (into various wombs) (as the manifold Vaasanaa-fields), and does not know her true nature because of stupefaction, like a man intoxicated by liquor is overpowered by stupor and does not know the injury dealt on his own limbs (where he stumbles and falls on hard objects, or rolls in the dirty streets).

प्राप्य चाप्यनुसंधानमस्या मोहो विनश्यति घनमोहरतो जन्तुः स्वकार्यस्मरणं यथा। (32.22)

Once she starts analyzing (her self-essence), her delusion disappears, like when a man who has been in heavy stupor gradually wakes up to his duties.

DEATH

[What is death? Who dies?

A Jeeva can never die, since he is the emptiness carrying empty thoughts.

How can an imagined person die?

A Jeeva is actually the Aatvaahika body only, which solely is only the mind-content, which alone rises as the physical neuron-patterns in the brain, and then later gets translated as the actions of the physical body which is the imagined tool for acting in the imagined world.

Mind-content is not just that thoughts that rise on the surface-level of the brain which is the tip of the mind, but is a gigantic body that stays concealed like a huge mountain inside the tiny Jeeva-state.

The conscious-brain is just the surface-agitation; the inner mind is unfathomable and is like a vast land-scape that is filled with microscopic seeds that are ready to rise as experiences at any time, like the weed-seeds ready to sprout at any sudden burst of rain.

This inner-mind alone is known as the Aatvaahika body; and it never dies unless dissolved through Vichaara.

The death of the physical body is now explained here as per the Yoga-texts.

Even if explained the modern way, death is just the brain-death, is the non-functioning state of the mind where the body is no more controlled by the brain, and starts rotting.

Death of the body means that the Praana has stopped vibrating.

The Praana-power that exists as the various functions of the body is switched off, and the functions of the body which keep it alive do not continue any more, in that body.]

यदाङ्गसंविदां वातस्पन्दशक्तिः प्रमोषतः न करोत्यनुसंधानं कुक्षी स्पन्दैषणं यथा। (32.23)

When the ‘vibrating power of Praana’ robs away the sensation of the limbs, the body does not sense anything through the limbs;

like a lady afflicted by leprosy does not know the movement of the limbs rotted by the disease.

(Why, the Praana stops vibrating? Because-)

असंवित्स्पन्दतो देहे पद्मपत्रं हृदि स्थितं न स्फुरत्यपरामृष्टं दारुपात्रं यथा बहिः। (32.24)

The lotus-petal (mentioned in Bhushunda-Yoga) (that supports the Praana-movement) that is in the heart-lotus, in the non-sensing body,

does not blossom (and the Praana-movement stops),

like the wooden vessel (not touched) (in the Yajna) (by the Rtvik), does not move.

निःस्पन्दे पद्मपत्रेऽन्तः प्राणाः शान्तिं प्रयान्त्यमी तालवृन्ते यथाऽस्पन्दे बहिः पवनशक्तयः। (32.25)

When the lotus-petal in the heart is non-moving, the Praanas dissolve into the ‘lustre’(Tejas);

like the force of the wind becoming nil, when the ‘palm-leaf fan’ stops moving.

(मनःप्राणे प्राणःतेजसि)

(Both the Yoga description and the biological explanation of the death mean the same thing; the functions of the body have stopped; and the brain stays dead, without producing any pattern of mind-action.)

प्राणे शान्तेऽन्तरस्पर्शं जीवो निष्पूर्णमूकतां याति, शान्ते नभोवायौ न दृश्यत्वं यथा रजः। (32.26)

When the Praana is gone, and there is no contact within,

then the Jeeva loses the form-sense and freely spreads-out as the formless expanse, and stays as the ‘unblocked completeness without the limited form-concept’; and is dissolved of the name and form-based identity, and so is silent (‘Mooka’, and remains with the causal body alone that is made of the dominant desires and memories) (Nishpurnamookataa);

like the dust is not seen when the wind in the sky stops blowing.

(Jeeva is nothing but the dust of Rajas the mind-actions, carried by the wind of Praana.)

विरजं विगताधारं मनो हि शिष्यते मुने तिष्ठत्यात्मपदं लब्ध्वा जलादितरुबीजवत्। (32.27)

Without the Praana, the Jeeva has now no 'Rajas' (the force of action) to make it move; and so is without support.

Hey Muni! Now the mind alone (as the dormant Vaasanaa-state) is left back, which remains in the causal-state of the Self, like a seed inside the moist ground (ready to sprout).

(The mind of the so-called dead Jeeva is still vibrating with the want of experience; and so, the foremost Vaasanaa of body-identity has to rise as another body-identity immediately.)

इति वैकल्यमायातैः कारणौघैः समन्ततः पुर्यष्टके शमं याते देहः पतति निश्चलः। (32.28)

Thus losing the supporting causes all around, the eight-fold city remains silent, and the body falls, unable to move.

(This is known as death.)

चिच्चेत्यचेतनान्मोहात्स्पन्दमायान्ति वासनाः, तदीरिता स्मरत्यन्तरन्यद्विस्मरति स्वयम्। (32.29)

The Vaasanaas that are dormant as the causal-body begin to vibrate due to delusion, because of the perceiving consciousness of the Chit.

Prompted by them, he remembers those only, and forgets the others by himself.

हृत्पद्मपत्रस्फुरणात्स्फुटं पुर्यष्टकं भवेत्हृत्पद्मयन्त्रे वहनाद्बुद्धे पुर्यष्टकं क्षयि। (32.30)

By the blossoming of the heart-lotus petal, the eight-fold city becomes manifest (as the birth-experience); if the heart-lotus mechanism stops moving, the eight-fold city perishes (as the death-experience).

देहे पुर्यष्टकं यावदस्ति तावत्स जीवति शान्ते पुर्यष्टके देहो मृत इत्युच्यते द्विज। (32.31)

As long as the eight-fold city is in the body, so long does it live;

if the eight-fold city is silent, the body is known as dead, hey Brahmin!

[Death is experienced not by the Jeeva that looks dead as the body, but only by those who see the dead body in front of them. The sight of the motionless dead body alone, makes the ignorant believe in their own death, and the fear of their own motionless state of the future, rises as the fear of death in their minds. This fear alone rises as the respect shown to the dead bodies, with the want of their own dead bodies also to be respected in the same way.

Matter appears as some shape of the body and this matter-heap lies motionless as some shape of the body; yet the mind identifies with the matter and cries for its own death and the death of the others, ignorant of the truth that death is never there for the Aatvaahika body, the mind-form.

What happens actually at death?

The Jeeva-state which was centered in the lotus of the heart, and was supported by the Praana, momentarily closes off the particular life-dream and moves on to the next dream of another life with another identity immediately.

In that infinitesimal moment of change, the Jeeva-state loses its memory of the previous form, and does not have the power to do any action because of the absence of Praana-force. It stays one with the space and as the dense emptiness with a heap of dust namely the Vaasanaas and the dominant subtle memories of the previous existence.

Instantly, the power of Chit rises as the Praana, and the Jeeva starts dreaming another life there itself, as another identity, and experiences a Vaasanaa-field with the body of any age but with the past already fixed as parentage and growth (as explained in King Padma's story).

Your life is not timed from birth to death; but is just a field of some dominant desire-fulfilment only, that comes free with the past as an add-on.

For example, if you are a sincere student of Vasishta who are engaged in studying this text as your main mission of life, then that Vaasanaa-field alone which is based on your Knowledge-Vaasanaa, is getting fulfilled as your life-experience, with all the events of the past as birth and growth and other story-events remaining just as patterns produced in the mind instantly, as shown in Padma's story.

That means, you as a Jeeva who are studying this text, are only a Vaasanaa-fulfilment field produced at this instant, with the story of the past as an add-on memory pattern.

Your Aatvaahika-body is dominant with the thirst for liberation, and rises as the study of this text, with a story of life as its platform. So it is, with all other Vaasanaa-fields also.

There is no birth or death for anyone, except the memory patterns stuck to the mind.

This pattern alone is the real body of the Jeeva, named Aatvaahika, that is like the dust carried by the wind of Praana. Body-identification is just a dominant pattern of the mind; that is all.

All the Jeevas are actually the dust-patterns whirling in the Praana-wind, in the empty expanse of Chit namely the knowing-state.

When the dust is dissolved of through Vichaara, the Chit-state alone gets left back, and the wind stops its whirling.

Wind is always connected to the dust.
Dissolve off the dust through the fire of Vichaara; then the wind also stops whirling with its dust.
Death belongs to the dust; not to the emptiness.

The Jeeva does not know of the death at all, for 'death' is just a concept rising from the ignorant mind.
The Jeeva just changes its costume of identity, and starts living another life immediately in the same space of the death-scene.

'Death' is the sight of a motionless body, for the ignorant.
Death is never experienced by any Jeeva, be it ignorant or be it a Knower.

The ignorant move from one identity to another, jump from one dream to another and have no continuance of consciousness.
The Knower stays in the same continuance of consciousness, by giving up all the identities and remains empty only, without any costume of identity.

He is always the emptiness freed of all Vaasanaas, and is never pushed by the Vaasanaas into manifold birth experiences.
He is 'Digambara' with the space only is his costume.]

[Why the body dies?

It is because it is a perishable object, like all other objects of the world, and is made of inert matter only that is prone to change and so perishes. It gets affected by diseases of various sorts, and is very fragile in nature.

It can die by infections, cuts, wounds, and imbalance of the chemicals in the body.

'Deha' itself means that which deteriorates.

So at death, the body stops functioning at certain stage of life, and the heart-lotus, the central point of Jeeva-state does not bloom; and the Praana stops moving; and the Jeeva which is actually the Chit existing as a Vaasanaa-bundle, stays as the emptiness only, with some heap of dust as his Jeeva-state; and it forgets all the events of its previous life.

But once again, the dust starts vibrating, and the wind rises, the heart lotus moves, and the Jeeva instantly is in another life-experience as a new person with old Vaasanaas.

As long as one lives 'as the body' and believes that 'he is the body', the body will keep on rising as various forms, animal, human or Deva. After all, he is in essence the Chit which can exist as anything as it wants; and the want of a body is always kept fulfilled as various incarnations of the Jeeva, as various identities.]

विरुद्धमलसंबोधाच्छेदभेददशावशात् प्रस्फुरति हृत्पद्मयन्त्रमभ्यन्तरे यदा

तदा पुर्यष्टकं शान्तिमुपैति गगने शनैः संरोधिते वातयन्त्रे यथा पवनसंततिः। (32.32,33)

Because of the imbalance of the dirt of the body namely 'wind, bile, phlegm (Vaata, Pitta, Kapha)' and the dirt of the mind namely 'attachment and hatred';

and because of the wounds made by cuts and piercing;

when the 'heart-lotus mechanism' does not move inside the heart,

then the 'eight-fold city' slowly dissolves in the sky,

like the succession of air dissolving off when the fanning machine is stopped.

स्वसंवित्तिवशाज्जीवो वैवश्यमुपगच्छति, पद्मयन्त्रं शरीरस्थं प्रवाहं याति नित्यदा। (32.34)

The Jeeva is helpless (and suffers thousands of pains like death etc) because of his own conceptions; and the lotus-mechanism in the body (which bestows all that get conceived by the mind as various good and bad experiences) (nityadaa) keeps perpetually moving in the flowing waters.

वासना विमला येषां हृदयान्नापसर्पति स्थिरैकरूपजीवास्ते जीवन्मुक्ताश्चिरायुषः। (32.35)

For those whose hearts are taintless without any Vaasanaa, and where the Vaasanaas do not again return in some form or other, they are always of stable nature (in the Self); are eternal and ever-liberated.

(They are always awake and alive, and do not go through the momentary sleep of death namely forgetting the identity, and do not go through the experiences of endless life-dreams, rising as the life-stories.)

(What happens at death?)

संरुद्धे पद्मयन्त्रे हि प्राणे शान्तिमुपागते देहः पतत्यधैर्योऽयं काष्ठलोष्टसमः क्षितौ। (32.36)

When the lotus-mechanism has stopped its movement, when the Praana has subsided, the body falls down on the ground like a stick or clay-lump.

यथैव व्योम मरुति लीनं पुर्यष्टकं भवेत्तथैव तत्रैव तदा लयमेति मनो मुने। (32.37)

Hey Muni! When the eight-fold city dissolves in the Praana of the heart-sky, then the mind also dissolves in the same way, there itself.

सुचिराभ्यस्तभावं तु वासनाखचितं मनः यत्र तत्र भ्रमत्स्वर्गनरकादि प्रपश्यति। (32.38)

The mind, being habituated to such ideas from time immemorial, and soaked in Vaasanaas, sees heaven and hell as it wanders here and there (in the heart-sky itself; not outside) (as in King Padma's story).

शरीरं शवतामेति मनोमारुतवर्जितं गते गृहजने दूरं गृहं संशून्यतामिव। (32.39)

When the mind and Praana are absent, the body becomes a corpse, like the house becoming empty if the people living in the house go away far.

AATIVAHIKA BODY

सर्वगा चित्चेतनतो जीवीभूय मनःस्थिता पुर्यष्टकवपुर्भूत्वा साऽऽतिवाहिकदेहिनी। (32.40)

Chit as the perceiving consciousness is all-pervading.

She alone becomes the Jeeva and stays with the mind.

She becomes the eight-fold city and is endowed with the Aativaahika body.

तन्मात्रपञ्चकं चितं क्रोडीकृत्य व्यवस्थिता स्वप्नभ्रमवदाकारं भावात्स्थूलं प्रपश्यति। (32.41)

She embraces the mind made of five subtle elements, and is with the Aativaahika body or eight-fold city. Through conception, she perceives a solid body, which is like a form seen in the delusion of the dream.

दृढभावनया पश्चात्तत्रैव रसशालिनी आतिवाहिकदेहत्वं विस्मरत्यखिलं क्षणात्। (32.42)

Later, being endowed with the essence of Ahamkaara, and with ascertained belief (in the real-ness of the physical body), she completely forgets her Aativaahika body in a second.

असत्येव शरीरेऽस्मिन्कृतकृत्रिमभावना नयत्यसत्यं सत्यत्वं सत्यं चासत्यतामपि। (32.43)

Having super-imposed the reality in this physical body which not at all exists, she makes the unreal (world) as real, and real (her true nature of Brahman) as unreal (forgets her true nature).

सर्वगा हि चिदंशेन जीवीभूयाभवन्मनः मनः पुर्यष्टकरथमाक्रामति ततो जगत्। (32.44)

Being all pervading, she with her shine reflected in the intellect, turning into Jeeva, becomes the mind. Mind ascends the chariot of eight-fold city, and then the world (rises as its royal path).

पुर्यष्टकं वातमयं देहमुत्थापयत्यलं हृत्स्पन्दिवेताल इव जीवतीत्युच्यते तदा। (32.45)

The eight-fold city lifts up the air-filled (Praana-filled) body, like a 'Vetaala (spirit) makes the heart, beat inside a corpse. Then, it is said to be living.

क्षीणे पुर्यष्टके चितं यदा व्योमनि लीयते तदा स्फुरति देहोऽयं मृत इत्युच्यते तदा। (32.46)

When the eight-fold city is gone, the mind dissolves in the heart-space (Brahman); then this body remains as a log of wood or lump of clay. Then it is said to be dead.

स्वभाववशतो जीवो विस्मृत्याशक्तिमृच्छति वैवश्यात्कालवशतः पर्णं जर्जरतामिव। (32.47)

By habits cultivated in many births, the Jeeva forgets his eternal state of Brahman, and attains the weaker state of the ageing body; like the leaf becoming old in course of time, without control.

जीवशक्त्या परामृष्टे निरुद्धे पद्मयन्त्रके प्राणे संरोधमायाते म्रियते मानवो मुने। (32.48)

When not contacted by the Jeeva-Shakti (power of Jeeva to remember), when the lotus-mechanism is still, and when the Praana-vibration stops, the 'Maanava' dies, hey Muni!

यथा जातानि जातानि चान्यान्यन्यानि कालतः वृक्षात्पर्णानि शीर्यन्ते शरीराणि तथा नृणाम्। (32.49)

The leaves sprout up again and again and wither away from trees again and again, at different times; so do the bodies of the humans.

जायन्ते च म्रियन्ते च शरीराणि शरीरिणां पादपानां च पर्णानि का तत्र परिदेवना। (32.50)

The bodies belonging to the embodied ones get born and die also; so do the leaves of the tree. What is there to lament about!

चिदम्बुधौ स्फुरन्त्येता देहबुद्बुदपङ्क्तयः इतश्चान्या इतश्चान्या एतास्वास्था न धीमतः। (32.51)

Rows of body-bubbles rise in the 'Ocean of Chit', here some and here some. The wise should not feel attached to them.

सर्वगापि चिदेतस्मिंश्चेतसि प्रतिबिम्बति पदार्थमन्तरादते नान्यो हि मुकुरादृते। (32.52)

Though staying as the essence of all, Chit reflects as a world through this mind alone. Though the object is seen inside, there is nothing else but the mirror there.

चिदमलनभसि प्रयत्नरूपाः परिवितते तदतन्मयाः स्फुरन्ति

कलकलमुखराः स्फुटाभिरामा विविधशरीरविमोहतापनाय। (32.53)

The conceptions which manifest as various enterprises of fulfilling the ceaseless wants, which keep on making various noises of laughter and lamentations (kalakala), which are pleasing at the instant of experience only, shine forth (as experiences of various kinds) - in the taintless expanse of the Chit, which spreads out as any extended world of any mind, and stay as if different from it (the Chit-essence), just for getting tormented (Taapana) in various body-incarnations through extreme delusion.