

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

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 SIX

VASISHTA MEETS SHIVA (11)
[CHIT, PARA BRAHMAN, JEEVA AND THE JAGAT]

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 FIVE
VASISHTA MEETS SHIVA (11)

वसिष्ठोवाच

Vasishta spoke

(ओम् तत् सत् इति निर्देशो ब्रह्मणः त्रिविधः स्मृतः)

शिवः किमुच्यते देव परंब्रह्म किमुच्यते, आत्मा किमुच्यते नाथ परमात्मा किमुच्यते। (41.01)

Hey Deva! Why is it known as 'Shiva'? Why is it known as 'Para Brahman'?

Hey Naatha! Why is it known as 'Aatman'? Why is it known as 'Paramaatman'?

तत्सत्किंचिन्न किंचिन्न शून्यं विज्ञानमेव च इत्यादिभेदो भगवन्स्त्रिलोकेश किमुच्यते। (41.02)

Hey Bhagavan! Hey Lord of the Three-worlds!

What is the meaning of mentioning in different ways -

'That Principle of Reality' is not anything; not any void; is only knowledge'?

ईश्वर उवाच

Ishvara spoke

अनाद्यन्तमनाभासं सत्किंचिदिह विद्यते

Some 'Supreme principle of Reality (unknowable)' - is there (Kimchit)

which is without beginning and without end, and without any appearances,

(as a pure state that transcends the world-state that is painted by the senses and the mind).

इन्द्रियाणामगम्यत्वाद्यन्न किंचिदिव स्थितम्। (41.03)

Since it is beyond the reach of the senses, it exists as 'not as any thing' (na kimchit).

[We can see those objects only, which are presented by the senses, and as narrated by our minds.

What is there beyond the sense-created world?

That indescribable emptiness which is bereft of all the objects of senses, is termed as the Reality.

That is not a 'thing that is coded by the senses'; is beyond the reach of the senses; is not mind- conceived, and therefore is 'not anything'.

It cannot have beginning and end also, since it is not the matter-stuff as belonging to this world.

It cannot have a shape; for then it can be seen somehow.

It does not make any noise. It cannot be tasted. It cannot be touched.

The mind cannot say anything about it; for it can not conceive it.

It cannot be debated and understood through the intellect also.

It cannot be inside the measure of time and place, like some invisible object also.

What is it?

When we start thinking beyond this sense-perceived world, then we realize that the Reality-state exists as our own essence of knowing (as at this very moment, you know the world you are in, as your natural state), as the true self-state.

We also realize that the inert body that is endowed with parentage and particularities is not the actual self.

Therefore, we explain the self-state by stating that it is not anything that we can 'know' as an object outside of us.

You can not 'know the self'. Self cannot 'know' itself; it can only 'stay as itself'.

वसिष्ठोवाच

Vasishta spoke

यदिन्द्रियाणां बुद्ध्यादियुक्तानामप्यदृश्यतां गतं तत्कथमीशान त्वशङ्केनोपगम्यते। (41.04)

If it is beyond the grasp of senses and intellect, hey Ishaana,

then how can you ever understand it at all, without any doubt?

ईश्वर उवाच

Ishvara spoke

[Analyze what blocks this understanding of the Reality.

The Reality is blocked because of lack of thinking, or rather the lack of the right way of thinking.

People are always lost in the narratives concocted by the mind, are running after some desired goal, as if forced by some devil, and do not have time to devote to this analysis of Reality.

As long as the mind is clouded by the desires, one cannot know of this Reality, even as an idea.

'Tamas, Rajas and Sattva Gunas' taint the minds as Avidyaa, and cause this lack of right thinking.

A mind that is dominated by SattvaGuna can at least engage itself in this quest for understanding the Reality.]

DESTRUCTION OF AVIDYAA

यो मुमुक्षुरविद्यांशः केवलो नाम सात्त्विकः

That part of 'Avidyaa' in 'those aspiring after liberation' is in essence 'Saattvic' only.

सात्त्विकैरेव सोऽविद्याभागैः शास्त्रादिनामभिः अविद्यां श्रेष्ठया श्रेष्ठं क्षालयन्निह तिष्ठति

मलं मलेनापहरन्त्युक्तिज्ञो रजको यथा। (41.05,06)

Through those parts of 'Avidyaa' alone, which are Saattvic in essence, which are known as 'the study of the Scriptures' etc, the aspirant washes away the Great Avidyaa with the same Great Avidyaa, like the expert washer-man washes the dirt away, by using the dirt only.

काकतालीयवत्पश्चादविद्याक्षय आगते प्रपश्यत्यात्मनैवात्मा, स्वभावस्यैष निश्चयः। (41.07)

Like shown in the maxim of the crow and the Taala leaf,

(by chance getting engaged in the truth of the self)

when the 'destruction of Avidyaa' occurs (through proper analysis of the statements of the Scriptures, and the development of true dispassion, through the long time practice)

he sees the true Self (non-I Self) through the pure Self (mind that is completely rid of all its Vaasanaas), since it is an ascertained fact that the true nature of the Self alone is left back,

after the destruction of Avidyaa.

(What is Avidyaa-destruction?)

यथाकथंचिदङ्गारे निघृष्य क्षालयञ्छिशुः करनैर्मल्यमाप्नोति काष्ण्याङ्गारक्षये यथा,

When a child is playing with two pieces of charcoal and is rubbing them against each other, his hands get blackened; and yet, when washing the hands, he keeps rubbing his hands again and again, and, slowly the charcoal gets fully removed from his hands, and they shine taintless as before;

यथाकथंचिच्छास्त्रायैर्भागैर्भागं विचारयेत्सात्त्विकस्तामसो भागो द्वयोरात्मोदयस्तथा। (41.08,09)

so also, one should somehow, through any method suited to him, analyze the Reality-state, using one part of Avidyaa with the other Avidyaa part,

rubbing one's ignorance-part of Tamas, and the Saattvic nature of wanting the liberation,

through the methods of study of the Scriptures etc,

and then when they both are removed, the self shines by itself.

[The dirt in the hands is caused by rubbing some dirty thing; the same rubbing-act, when used with a soap-like thing, the hands get cleaned; but the soap also has to be washed off, once and for all.

Soap did not cause the cleanliness of the hands; but helped in removing the dirt.

Similarly the Avidyaa of ignorance is removed by the Avidyaa of studying Scriptures; then both of them vanish off, at the awareness-state of Reality.

For example, if you are in a magical room, where you are drawn as a picture as a person tied by the ropes, you use a pictured knife in the same magical room and cut off the ropes; and are instantly standing where the room, rope, knife, everything is gone instantly. Nothing happened at all; there was no magical room at all; just a mind-run show, just a wave in the self.

There was nothing at all, before and after liberation. Liberation itself is a mind-fancy.]

(What is the complete Avidyaa-destruction?)

पश्यत्यात्मानमात्मैव विचारयति चात्मना आत्मैवेहास्ति नाविद्या इत्यविद्याक्षयं विदुः। (41.10)

Aatman alone sees Aatman, analyzes also as the Aatman.

Aatman alone is here, and nothing else called Avidyaa also.

When this is realized, then it is known as the 'complete destruction of Avidyaa'.

REALIZATION-PROCESS

यावत्किंचिदिदं वस्तु नाना नात्मावगम्यतां, क्रमा गुरुपदेशाद्या नात्मज्ञानस्य कारणम्। (41.11)

As long as the manifoldness alone is seen as existing, the Aatman cannot be understood (as one's own self). The practices like the instructions of a Guru etc, which are part of the Avidyaa itself shining as the divided-states, do not become the cause of AatmaJnaana.

गुरुर्हीन्द्रियवृत्तात्मा

Guru is a person with a form, (be he a Shiva or Vishnu or a Great Sage also), and is an object of the senses, and he also sees the disciple through his senses only.

ब्रह्म सर्वेन्द्रियक्षयात्,

Reality-state of Brahman is realized, only where the senses do not function (since Brahman is not an object that is sensed by the senses).

(As long as the Guru or the deity stays real and as separated from you, as sensed by you, through your senses, how can the Aatman that is beyond the reach of the senses can be realized?)

यद्वस्तु यत्क्षये प्राप्यं तत्तस्मिन्सति नाप्यते। (41.12)

That which is attained, only when something gets destroyed, cannot be attained, if that thing is still there.

अकारणान्यपि प्राप्ता भृशं कारणतां द्विज क्रमा गुरुपदेशाद्या आत्मज्ञानस्य सिद्धये। (41.13)

Hey Twice-born! The methods like Guru's instruction etc, are not the direct causes for the attainment of Self-Knowledge; yet they are helpful in some way.

(like some one reminding one of the necklace worn on one's neck which has been forgotten).

क्रमे गुरुपदेशानां प्रवृत्ते शिष्यबोधतः अनिर्देश्योऽप्यदृश्योऽपि स्वयमात्मा प्रसीदति। (41.14)

When the disciple understands the 'Truth' through the method of listening to Guru's instructions (about developing the qualities of a Mumukshu, about the ways of reasoning out the truth etc), the Aatman, though not exactly pointed out or seen, graces by itself.

शास्त्रार्थैर्बुध्यते नात्मा गुरोर्वचनतो न च,

Aatmaa cannot be understood by understanding the meaning of the words in the Scriptures; or through the instruction given by a Guru.

बुध्यते स्वयमेवैष स्वबोधवशतस्ततः। (41.15)

Aatman is understood by oneself, by the rise of one's own understanding through the Vichaara done by oneself.

गुरुपदेशशास्त्रार्थैर्विना चात्मा न बुध्यते,

And of course, without the instruction of a proper Guru or the study of the Scriptures, the Aatman cannot be understood (for, otherwise there is a chance of getting misguided).

एतत्संयोगसत्तैव स्वात्मज्ञानप्रकाशिनी। (41.16)

The united effort of all these, reveals the Knowledge of one's Aatman.

गुरुशास्त्रार्थशिष्याणां चिरसंयोगसत्तया अहनीव जनाचार आत्मज्ञानं प्रवर्तते। (41.17)

When the Guru, the Scriptural guidance and the student, remain associated for long, then the AatmaJnaana naturally rises, like the activities of men naturally occurs in the day-time.

(How to know that one is realized?)

कर्मबुद्धीन्द्रियाद्यन्तसुखदुःखादिसंक्षये शिव आत्मेति कथितस्तत्सदित्यादिनामभिः। (41.18)

When there is the 'complete cessation' of -

all the doer-ship of actions (with the 'I' completely gone),

all the intellectual pursuits (with doubts still not lingering),

and all the pains and pleasures of the mind (connected to the story part of the life) -

then 'That' (which is left back), is known as Aatmaa, Shiva, Sat etc.

यत्रेदमखिलं नास्ति, तद्रूपेणैव चास्ति वा,

In that state, all this is not there at all (and is understood, that all this was not there at all ever); or, all that exists is the shine of the Self only (as the many levels of ignorance and knowledge).

तदाकाशादच्छतरमनन्तं सदिवास्ति हि। (41.19)

‘Sat, the principle of existence’ alone is always there, which is purer than space and is endless.

WHY THE NAMES WERE INVENTED FOR THE NAMELESS ONE?

अविश्रान्ततया यत्र तनुविद्यैर्मुमुक्षुभिः,

For those who are in want of liberation, who are not in the full understanding of the truth, and are not still in the quiescent state of the self;

विचित्रशुद्धमननकलङ्ककलितात्मभिः,

whose minds stay agitated because of trying to disprove through Vichaara, the realness of the world-existence which rises as manifold objects and people;

अदूर एव तिष्ठद्भिः, जीवन्मुक्तस्य दृक्पथे

who are not far from the realization level;

who are steadfast in the path of reaching JeevanMukti -

मोक्षस्योपासकबोधाय

to make them understand as to how to seek the Moksha (Knowledge-vision),

शास्त्रार्थरचनाय च

and to invent Scriptures that explain the ‘Knowledge of Para Brahman’,

ब्रह्मेन्द्ररुद्रप्रमुखैर्लोकपालैः सुपण्डितैः पुराणवेदसिद्धान्तसिद्धये भावितात्मभिः,

and for the successful culmination of discussions mentioned in Puraanas and Upanishads, the Guardians of the world namely Brahmaa, Indra, Rudra, who are excellent masters of all the Scriptures, and who are always absorbed in the Self,

चिद्ब्रह्म शिव आत्मेशपरमात्मेश्वरादिका एतस्मिन्कल्पिता संज्ञा निःसंज्ञे पृथगीश्वरे। (41.20 to 23)

coined the terms like Chit, Brahman, Shiva, Aatmesha, Paramaatman, Ishvara etc, for referring to the Supremacy which cannot be referred to by any name as such.

एवमेज्जगतत्त्वं स्वं तत्त्वं शिवनामकं सर्वथा सर्वदा सर्वसर्वं यत्सुखमास्व भो। (41.24)

This is the true nature of the Jagat. It is the principle of Self called Shiva.

That alone is there in all ways, at all times, as all, in all.

Hey, remain established in the bliss of that Self.

शिव आत्मा परं ब्रह्मेत्यादिशब्दैस्तु भिन्नता पुरातनैर्विरचिता तस्य भेदो न वस्तुतः। (41.25)

The difference in terms like Shiva, Aatman, ParaBrahman etc have been invented by the ‘ancient ones’ to help the students. There is no difference of meaning actually.

एवं देवार्चनं नित्यं ज्ञः कुर्वन्मुनिनायक यत्रास्मदादयो भृत्यास्तत्प्रयान्ति परं पदम्। (41.26)

Hey MuniNaayaka!

The ‘Knower’ performs the ‘worship of the Deva’ in this manner,

and attains ‘That Supreme state’,

where ordinary Devas like us stay absorbed in it, and perform our duties like servants.

वसिष्ठोवाच

Vasishta spoke

अविद्यमानमेवेदं विद्यमानमिव स्थितं यथा तन्मे समासेन भगवन्वक्तुमर्हसि। (41.27)

Bhagavan! Tell me concisely, as to how this (appearance of the world) though non-existing, remains as if existing!

ईश्वर उवाच

Ishvara spoke

योऽसौ ब्रह्मादिशब्दार्थः संविदं विद्धि केवलं

‘That nameless Reality-state’ which is referred to by various sound-forms like Brahman etc, is the only thing that is left back as real, as the knowing-state.

स्वच्छमाकाशमप्यस्य स्थूलं मेरुरणोरिव। (41.28)

Space is considered as extremely subtle, is taintless and permeates through all gross objects, and is not affected by anything it contains. Reality-state of Chit is subtler than the space also. Space when compared with Chit-state, is somewhat like the solid Meru Mountain getting compared to the subtlest atom-state! (So subtle and pure the Chit-state is!)

[‘Knowing power’ is subtler than even space; and permeates all, like an ocean permeating through all its waves as their liquidity.

Look around you. What is there that is not ‘known’?

You the body-self are also ‘known’ only! Body cannot ‘know’!

The ‘knowing’ alone is the essence in all that you see and experience.

This ‘knowing’ is the self-essence, that is ‘you’ in actuality.

It permeates all the objects like space; but is subtler than space.

Stay as ‘That alone’, unaffected by the ‘known’, like the space is unaffected by the objects contained within it.]

(Why she is named as Chit? Why she is named as Jeeva? What is Jeeva-Shakti? How, she becomes the Aativaahika?)

सा वेद्यमिह गच्छन्ती, याति चिन्नामयोग्यतां (अपि)

Though she becomes the state of ‘known’, (as the conceived state of the world-scenario), and deserves the term ‘Chit as the knowing-principle’;

अप्यवेद्यवती नूनमुन्मन्यन्तपदस्थिता। (41.29)

she still remains ‘unknown’(blocked by the sense-screen), and stays ‘in the Supreme blissful state of herself’(unmani) (intoxicated in extreme bliss)’ (unaffected by the perceived).

(Any joy that is experienced in the ‘known’, is the bliss of the self alone.)

क्षणाद्भावितवेद्यत्वादहन्तामनुगच्छति, पुरुषत्वात्पुमान्स्वप्ने वनवारणतामिव। (41.30)

Instantly, (since this does not ‘happen’ in ‘time’),

she attains the ‘knowing state of the known’, and becomes the ‘I-ness’;

like a man who, though is in the state of a human, attains the identity of a forest-elephant in the dream.

अस्याहन्तादिरूपाया देशतां कालतां गताः संपद्यन्ते ततः शून्यरूपिण्यः सख्य एव ताः। (41.31)

When this Chit-state is of the form of ‘I’,

then the ‘conceptions made of only the void-ness’ rise up in the ‘time and space boundaries’, and act as her close friends.

ताभिः संवलिता सैव सत्ता जीवाभिधानिका भवति स्पन्दविज्ञाना पवनस्यैव लेखिका। (41.32)

That Reality-state (Sattaa), who is surrounded by these friends (conceptions), is known by the name of ‘Jeeva’, and holds the agitation of Praana (as the mind) like the movement-streak is held by the wind. (जीव प्राणधारणे)

जीवशक्तिस्तथाभूता निश्चयैकविलासिनी बुद्धितामनुयाता सा भवत्यज्ञपदे स्थिता
शब्दशक्त्या क्रियाशक्त्या ज्ञानशक्त्यानुगम्यते। (41.33,34)

In this manner, Chit becomes the 'Jeeva-Shakti' and develops the firm ascertainment of realness in everything; attains the state of cogitation; and stays in the state of ignorance; she then is followed by the powers of Shabda, Kriyaa and Jnaana (learning) (so as to recognize the objects by the varied shapes, by the sounds as names, by the knowledge to interact with the objects conceived, and to deal with these conceptions in the appropriate manner).

प्रत्येकं प्रस्फुरत्यन्तरप्रदर्शितरूपया मिलित्वैव गणः क्षिप्रं स्मृतिं समनुकूलयन्

This group of powers (Shabda, Kriyaa, and Jnaana), though functioning together (as the instant revelation of the Jeeva-state), shine forth as different (and separated) in her (Chit), who is not revealed in her true nature; and they together allow the conceptions to become the objects, the objects then lead to the actions, actions lead to learning, and they become the memories;

मनो भवति भूतात्मबीजं संकल्पशाखिनः आतिवाहिकदेहोक्तिभाजनं तद्विदुर्बुधाः। (41.34,35)

then the mind rises as the seed for the body made of elements, and branches out as conceptions, and deserves the name of Aativaahika body; so state the wise ones.

अन्तस्थया ब्रह्मशक्त्या ज्ञरूपं स्वात्मनात्मदृक् संपद्यमाना (एव)

एवास्मिंश्चेतसीमा हि (अस्मिन् चेतसि, इमा हि) शक्तयः पश्चादिह बहिष्ठास्ता उद्यन्त्यनुदिता अपि। (35,36)

Because of her true nature (power) of Brahman within (as the Saakshi state), she attains the nature of the 'knower, knowing the objects', by herself, in the mind-state; and all these powers later rise as the outside world-phenomenon, though her true nature is never revealed (anuditaa).

वातसत्ता स्पन्दसत्ता स्पर्शसत्ता तथैव च, त्वक्सत्ता तेजसां सत्ता तथा सत्ताप्रकाशिनी,

Then, her other powers shine forth externally, as the principles (Sattaa) of - wind (power of fluctuation), vibration (movement-experience), touch (separation-experience), skin (separated-experience), lustre (image-revelation), revelation (of the world experience as real),

रूपसत्ता जलसत्ता स्वादुसत्ता तथैव च,

the forms and names as real, the flow of experiences as real, and the attraction and attachment towards the world-experience,

तथैव रससत्ता च गन्धसत्ता तथैव च,

and also the taste-essence (interest in the object-world as joy-giving), fragrance (attraction towards desired objects),

भूसत्ता हेमसत्ता च पिण्डसत्ता च पीवरी, देशसत्ता कालसत्ता

earth (perception-field produced by successive Vaasanaas),

gold (element-groupings as solid objects),

and the extensive solidity (impenetrable nature of the objects) of the world, limited by the principles of place and time;

सर्वाद्याकारवर्जिता सर्वसत्तागणं क्रोडीकृत्य स्वरूपवत्

she who is bereft of any form or quality, embraces into herself all these principles like her own nature, (forgetting her true nature that is without change),

स्फुरत्याश्रित्य पत्रादि बीजं बीजादितां गतम्।

she shines forth as the state of the seed (as wants and incompleteness),
which has within it, the leaves, seeds etc (as various perceived-fields experienced as various Jeeva-states),
which cause further seed-states (of many probable states of ignorance rising as more and more Jeeva-states).
एतत्पुरुषकं विद्धि देहोऽयं चातिवाहिकः। (41.34 to 42)

Know this to be eight-fold city,
and this body is Aativaahika (that which can be carried over as the Jeeva's world-essence);
(which has the three bodies, namely the subtle agitation of the mind-content, causal content as past actions
and memories, and the required physical form, as its seed).

अपारबोधमेतत् स्फुरत्यङ्गविभागवत्

The 'Supreme principle of infinite undivided knowledge alone' shines forth as if divided, dear one (Anga)!
एवमाद्यङ्ग संपन्नं संपन्नं न च किञ्चन। (41.42,43)

Thus, all this happens, dear one, (for the ignorant) (as the rise of a dream),
though nothing at all actually happens (for the Knower) (since every event is just a mind-created picture).
न ज्ञानं न च तद्रूपं न विदाचितचेतम्। (41.43)

Actually, there is nothing that gets 'known' as the world, there is no eight-fold city as a Jeeva,
there is no perceiving consciousness (Chetana) that collects (chita) the superimposed appearances by
its 'knowing' (Vit/vidaa),

परं परे स्फुरितं केवलं केवलात्म स सत् जलपीठस्य जठरे जलद्रवविलासवत्। (41.44)

the Supreme-state alone exists in itself, as itself, as the Reality,
like the quivering water inside the belly of the ocean.

[Reality just stays as the perceived experience, like the light covered by the mist.

The ignorant stay as the mist alone; unaware of the light.

A Knower in the perceived-state, like Shiva or Vishnu, stays as the light which knows the covering of the mist;
and he is Brahman itself rising as the mind-cloud that is made of purity alone.]

(How to understand, nothing at all exists?)

संवित्संवेदनैकात्म

Brahman-state of Reality (the knowing-state) alone exists as the essence of perception (as one with it).
(Something 'knows' something as its 'known'; therefore, the 'perceived' exists as one with the 'knowing-state' and so has no
separate existence.)

पृथगेतदचेतनं (पृथक् एतत् अचेतनम्) संपद्यते,

Removed of the 'knowing self', there is only 'inertness' that is left back.

(Inertness cannot know anything, and therefore, the 'perceived' is non-existent.

It has no independent existence, apart from the 'knowing state'.)

परिज्ञातं संकल्पनगरोपमम्। (41.45)

When this is understood well, then the 'perceived' equals a city of illusion.

संवेदनात्परिज्ञानाच्छिवतामेव गच्छति,

When the 'perceived' is understood as non-existent (like a dream-city), by the thorough analysis of its
nature, then it becomes the auspicious state of Shivam alone (for nothing exists other than the pure-
awareness state).

अज्ञातमेव वा यत्तत्कथं गच्छति वस्तुताम्। (41.46)

When you do not see anything at all there, then how can it be experienced as real?

[If analyzed, the entire phenomena of a life lived by you is your own private mind-world that you have built brick by brick
through your own experiences and conceptions. It is real for you alone.

The entire life of yours is your mind-city, a mirage of which you are also a part of.]

अथैतद्विन्दते स्वान्तःसंकल्पादंशतां स्वतः,

Chit attains the 'state of subtle elements' by its own conception within herself (there is no inside and outside in Chit) - which is its nature to stay as the limitless probable states of experience.

(There is no actual conception, but Chit's nature is to exist as 'many', like the gold has the potential to exist as many.)

तन्मात्रसत्ता तस्याणोरेतां पश्यति देहके। (41.47)

In this subtle element-state of hers, as the subtle body (made of the 'ready to appear Vaasanaa-fields'), she sees the gross-body (in an 'outside').

[Grossness and subtleness are just mind-conceived only. Chit exists as many; this alone is the natural state of Reality.

From the ignorance level, we can explain that she conceives the many-ness; and therefore exists as the 'many'.]

सर्वं स्थूलत्वमापन्नं तदेवाशु प्रपश्यति

Once the many-ness rises as the conceived, then all the objects look gross and become impenetrable; and she sees the world as made up of solid objects alone and as made of physical matter only.

तस्य तन्मात्ररन्धाणि यथादेशं प्रपश्यति। (41.48)

The holes that belong to the body make way for the subtle elements to appear as the gross bodies; and she sees the world as per the mind-content of the Jeeva-states.

[The world is an experience inside the mind only, or rather is the mind only, like the wave rising in the ocean; and there is no outside at all as the perceived. Within the eight-fold city itself which is just the natural quivering state of 'Knowing', Chit perceives the body covered by the four sheaths and the external world of objects, as conceived by her.]

ततः पुरुषरूपैकभावनात्पुरुषाकृतिं काकतालीयवद्दृष्ट्वा तुष्टं पुष्टं भवत्यलम्। (41.49)

Then completely ascertained as being the physical body (embodied one/Purusha) and perceiving oneself as the physical body, similar to the crow and the Taala leaf maxim (as a random occurrence), she happily expands into the world around her (as the Jeeva-state).

जीवदेतदवस्थाकं स्थितं पश्यति देहकं असन्तमेव गन्धर्वपुरं स्वप्ननरो यथा। (41.50)

Living in such an inert state, the Chit perceives the body as real, like a dream-man (who is not real) sees an illusory city, which is non-existent.