

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND THIRTY TWO

(GARLAND OF QUESTIONS-5)
[HOW DOES THE WORLD LOOK REAL LIKE THIS?]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 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.

रामोवाच
Rama spoke

विचित्राणामसंख्यानां भावानां नियतिः कुतः कथं स्वभावो भावानामेकरूपः स्थितोऽचलः।

There are countless varieties of objects. (*They are identified by the underlying qualities in them, which are constant.*) What rules govern them? How do their qualities remain unchanged?

सत्स्वसंख्येषु देवेषु सूर्य एवोग्रभाः कथं दीर्घत्वमथ ह्रस्वत्वं दिवसानां तु किंकृतम्।

When there exist countless Devas, how is it that 'Soorya' alone is the one with fierce lustre? Who made the days short and long? (*Why such rules govern all the objects of the world in nature?*)

वसिष्ठोवाच
Vasishta spoke

काकतालीयवद्भानं यत्परे नियतं स्वतः यथास्थितं यथारूपं स्थिते तज्जगदुच्यते।

'The regularities' that are found in the objects which shine in the Supreme as a 'Crow-Taala leaf maxim' (co-incident factor), 'as it is', 'as it is seen', is known as the Jagat.

[Whatever random picture with whatever rules and regularities appear in the mind of the Creator the Viraat-form; that alone is seen as the form of the world by the people of his mind-world; similar to what the dream-world people of your own dream see inside a dream dreamt by you. Each Jeeva of this world is a dream character of this Brahmaa's dream; he will see only the conceived world of this Brahmaa, as his real world.]

सर्वशक्तेर्यथा यद्यद्भाति तत्तथैव सत्संवित्सारतया यायात्कथं भातमभातताम्।

The Supreme is all-powerful. In whatever way it shines, it attains reality in that manner only because of being the reality-essence of any perception. How can that which shines like that change ever?

['You', a Jeeva-state are also Chit in essence; and whatever you deem as real, stays real because of the fact that you, the 'understanding principle' are real!]

यथा स्थितं तथा भाति चित्वाद्ब्रह्म चिराय यत्तस्य भानमभानं नियत्यभिधमेव तत्।

In whatever manner Brahman stays (as a random scene of a world), it shines as that (perceived scene) only, for prolonged time (till Brahmaa's dream ends), because of its conscious nature of knowledge. The object shines as that or not, as governed by the same rules (as the creation state of shine and the dissolution state of non-shine).

[Whatever Chit knows as an 'object of knowledge' stays as a real object of experience.

Any object that gets perceived by any Jeeva is the Knowledge-shine of Chit only.

Jeeva is just an inert channel made of Vaasanaas. In whatever manner the Chit shines; as the presence or absence of any object; that alone gets experienced by the Jeeva, as a 'world-scene'.

In the case of Brahmaa; it shines as the creation and dissolution of the entire world.]

इदमित्थमिदं चेत्थं स्वयं ब्रह्मेति भाति यत्तन्नियत्यभिधं प्रोक्तं सर्गसंहाररूपधृक्।

This is the very shine of Brahman, as 'this is to be like this; and this is to be like that' (as ascertained by the Brahmaa). This alone is known as the rule that govern the objects, of the nature of creation and destruction.

[The only rule that governs the fixed nature of the objects is the rule that Brahman alone shines as 'that' or 'this' object as endowed with certain particular qualities, and accompanied also by causal factors.]

जाग्रत्स्वप्नसुषुप्ताख्यं यत्स्वतः कचनं चिति तत्ततोऽनन्यदेकाच्छं द्रवत्वमिव वारिणि।

The very shine of the Chit known as 'Jaagrat, Svapna and Sushupta' states, is not-different from it, like the fluidity is not different from the water.

यथा शून्यत्वमाकाशे कर्पूरे सौरभं यथा यथोष्ण्यमातपे नान्यज्जाग्रदादि चिति।

Like the emptiness in the sky, like the fragrance in camphor, like the heat in the sunlight, 'Jaagrat etc' are not different from Chit.

सर्गप्रलयनाम्न्येकप्रवाहानन्यसतया चिन्मात्रगगनात्मैकब्रह्मात्मन्येव संस्थितम्।

With the essence that is not different from it, and which is the 'single flow' of the names of 'Sarga and Pralaya', (since creation and destruction are inter-connected words, like birth and death) Brahman-state alone stays in itself, of the nature of Chit-expanse.

सर्गोऽयमिति तद्बुद्धं क्षणं यत्कचनं चितः कल्पोऽयमिति तद्बुद्धं क्षणं तत्कचनं चितः।

The moment, 'Chit' shines as the understanding of 'this is the creation'; that very moment, 'Chit' shines as the understanding of 'this is the Kalpa' (world of a single flow of time-span).

[The very Knowledge of the Creation rises as a world that is already produced, stayed and destroyed. There is no time-factor in Chit for separating the 'Knowledge' and 'the world as the object of knowledge'. Both exist as the same, each as the essence of the other.

The very conception of the Creation exists as time-bound, without any inter-mediatory thought process. For example, when you yourself think of the 'world', you immediately conceive it as with a beginning and end.]

तत्कालस्तत्क्रिया तत्खं देशद्रव्योदयादि तत्यत्स्वप्न इव चिन्मात्रकचनं स्वस्वभावतः।

The 'shine of the ChinMaatram' as the (emptiness of) Svapna state (of the world), by its own nature, exists as the 'immediate perception' of the empty-space, place, objects etc, with the suitable time and action as their measures (as the entire perceived form of the world).

[You as a Jeeva are also a dormant state of Vaasanaas only, and you instantly exist as the birth, life and death as the Chit-shine; but experience it slowly minute by minute as a mind trapped in time-limitation.]

रूपालोकमनस्कारदेशकालक्रियादि तत्चित्तत्वं कचति चिद्व्योम्नि यन्नामाकृति स्वतः।

In whatever form Chit-state shines in the Chit-expanse, that alone exists as the shape, sight, mind-function, place, time and action etc. as whatever appears in time, and as whatever conceived (randomly, similar to the natural random movement of the wind).

(Everything is the shine of 'Bodha alone of such qualities' as belonging to the objects.)

यद्यथा कचितं कालं यत्किंचित्कल्पितं तथा तेनैवेयं हि नियतिरित्याकाशरूपकम्।

Because of this only, this fixed form of objects and their governing rules exist; yet of the form of emptiness only (like the rules governing the objects in a city fancied by a child.)

आकल्पाख्यं निमेषं यत्कचनं चैकरूपकं स्वाभाविकाः स्वभावं तं प्राहुः प्रसृतबुद्धयः।

Jagat shines as a minute-span (for Brahmaa) (in his mind-level) and lasts for a Kalpa (for the Jeevas) (in their mind-levels). It is of the same form for both.

The learned ones say that the natural qualities of the objects are the natural shine (of Chit as Brahmaa).

[Whatever the Brahmaa perceives as the objects and their qualities in a wink-span of his time frame, gets experienced by the Jeevas in their time-frame, for a 'Kalpa-time of creation, existence and dissolution', as the unfolding state of their Vaasanaa-fields. Rather the Vaasanaas create the Jeevas that experience them.

In the Chit-state, there is no measure of time; but the Jeeva is a time-bound creature.

When a Jeeva that is drowned in duality gains any knowledge of any object, that particular knowledge just stays within his mind as an idea only. His thoughts or ideas cannot produce objects in front of him, that very instant. If he thinks of a burning fire, fire will not appear in front of him.

The 'duality-sense' blocks the Chit-power in him. It is not so, with Chit-expanse, the essence within all.

Chit-expanse is the essence of Reality. It is 'Satyam'. Whatever is in Chit as Knowledge, that knowledge is, instantly the object with its natural qualities, as perceived by any perceiver-Jeeva.

Knowledge-form of Chit appears instantly as all the ‘perceived with perceivers’, in all the time modes and in all the places, simultaneously, as already completed experiences (Poornam), as if real (like a dream already over with). Therefore Chit never dreams! It is always awake!

A momentary Svapna of ‘Brahmaa as a world-creation’ is a Kalpa time-span for the ignorant Jeevas. Whatever stays as Brahmaa’s Knowledge of objects in his moment-span of creation, is a ‘Kalpa experience’ of the objects for the Jeevas.

This Brahmaa is nothing but the Chit-shine as the world, as its very nature. The objects stay with their natural qualities, because it is the Chit shining as the Brahmaa-form of the world.]

एकस्य संविन्मात्रस्य पदार्थशतता तथा यथेदं संविदंशस्य रूपं स्वमनुञ्जतः।

The single perceiving consciousness stays as hundreds of objects; and never discards its pure state of essence.

[Chit-state is unaffected by the duality state of objects that get perceived through delusion. Darkness never exists in the Sun-state.]

संविन्मये संविदो याः कचन्तीव परे तथा ताभिस्तेषां स्वदेहानां यासां सा कलना कृता।

The objects of knowledge are made of awareness only, and shine along with their different types of qualities because of such awareness of differentiation only.

(Such a difference was conceived by Brahmaa, to differentiate them.)

FIVE ELEMENTS

चिदुर्वी सलिलं तेजः स्पन्दः शून्यत्वमेव च प्रत्येकमाकरस्त्वेषां तानि स्वप्न इवाम्बरम्।

Chit alone is the ground, the flowing water, the burning lustre, the movement (of air), and also the empty expanse which holds things. These above mentioned elements stay as the sources of all the objects that are made of them; and Chit is their source.

(That means, you as Chit exist as the world you are seeing through the tainted mind-screen.)

These elements fill the earth with their essence, like the dream-objects filling up the emptiness.

(All the objects made of these elements have those qualities inherent in them.)

[It is like a child imagining a new type of world, which is different from what he experiences in his own world; rocks will fly, statues will talk, moon and sun will have hands and feet and so on.

Nothing can change the rules of the world he has made. It is his creation!

He himself has become his new type of world through his imagination power.

His imagined world is not different from him.

His nature is to imagine something different from him, and a world is seen by him as something different from him; but it is not actually different from him. He does not change from his true nature ever; and he knows also that the world he has imagined is non-existent.

Brahmaa, is such a child, made of Chit the ‘Knowledge-awareness’.

He conceives without words and thoughts that, ‘This world should be completely different from what I am.

The objects here should be hard and soft, cold and hot, moving and non-moving, flow forward; something should be there that disturbs the silence; etc etc’; and imagines also a hollow emptiness to hold all these things, like the hollow emptiness of a dream-world.

And therefore, in his world called a ‘Sarga’ (the flowing form of perception), ‘burning’ quality became the fire, ‘movement’ became the air, ‘fluidity’ became the river, ‘sound’ became the disturbing factor, and ‘Aakaasha the empty expanse’ rose up to hold all the things, and reveal them.

In the emptiness of Chit expanse, these objects of the world are made of emptiness; and exist as the Knowledge-form of Chit.

There was no cause or purpose that led to such a world-perception; similar to a dream dreamt by a Jeeva, or a world imagined by any mind has no purpose.

It is the very nature of Chit to exist as the world; and that alone is known as Brahmaa’s creation.]

तत्र सप्रतिघस्यास्य कठिनस्याकरो महान्भूषीठं जनताधारो राजन्नाजेव राजते।

Among the vulnerable objects (all objects that belong to the vulnerable world, as opposed to invulnerable Chit-state), the hardest thing is the earth-pedestal which supports all the people; and shines as their life-support.

अपामब्धिः प्रधानानां तेजसामेष भास्करः स्पन्दस्य पवनो व्योम शून्यताया जगद्रतम्।

Ocean is the greatest of all water sources; and sun is the best of all lustre; air for the movement; and the expanse has become the emptiness in the world.

पञ्चानामिति भूतानामाकरत्वेन संविदः पञ्च तान्युचिता ब्राह्म्यः प्रश्नः किं भास्करं प्रति।

Being the essence of all these five elements, Brahman alone is all these elements too (as their awareness). Why should you just separate out the Sun and ask a question (about that only)?

बुधा संविच्चिदित्युक्ता सर्वगा सर्वरूपिणी सर्वत्र स्वमहिम्नैषा सर्वणैवानुभूयते।

The wise talk of Chit-state as all-pervading; and as all the forms. By its own greatness of being the essence of all, Chit alone gets experienced everywhere by all. (Chit alone experiences itself as all.)

ब्रह्मात्म ब्रह्मबालोऽयं स्वसंविस्फुरणामिमां व्योमात्मक्षौमभूनाम्नीं स्फारयत्यम्बराकृतिः।

‘Brahmaa-child’, who is Brahman in essence, and who is of the form of empty expanse; spreads out his expanding awareness as the hard land (Bhoo) which supports all, and which is made of emptiness only. (*Bhoo is the field of experience.*)

सा यदैतत्तथैतच्च चिरमत्यजसंविदा तदा तदङ्गस्यार्कादेर्नाऽतो नोत्पादि चञ्चलम्।

Maayaa (the deluding power of Brahman-state) eats up (covers up) everything through the mind-form of Brahmaa, for long (with the boundaries of beginning and end.)

[सर्व वा अतीति तदैतेरदितित्वम् –Brd Up

‘Prajapati is also known as Aditi; one who eats everything.

That is why he is called ‘Aditi’. ‘Aditi’ means one who destroys; or eats up.

He is the very death that consumes the objects of his Creation.

He eats everything by identifying with everything. That is why everything is his food.

He exists because he consumes the world; or identifies with it.’

अर्चते वै मे कमभूदिति। तदेवार्कस्यार्कत्वं। Brd Up

In the beginning, Brahmaa exists as ‘Mrtyu’ only; as ‘hunger’- the need for fulfilment.

He thought of himself and a mind arose as him.

He fulfilled his needs (Vaasanaas); and water (Kam) as experiences rose up. Since water rose up when he worshipped himself (as an identity), he was known as ‘Arka’.

‘Arka’ the sun, the individual Self burns himself when he consumes experiences.

The nature of the individual Self (Arka) caught in the Vaasanaa-fulfilment, does not affect him in the least.]

The qualities of movement etc that is seen in the sun (Arka) etc does not belong to Brahmaa’s body; and he does not move. (*Awareness of movement belonging to the objects is movement-less.*)

[What can come out of emptiness but emptiness? Only emptiness!

Brahmaa is also emptiness; and the world he conceives and consumes also is emptiness!

Brahmaa-child itself is a formless shine of Brahman-state.

And this Brahmaa-child conceives the world, like a child imagining a world.

Brahmaa is the Chit that shines as the Jagat.

This state of Brahmaa, the Aakaashaja form, has to delude himself at first, before he imagines himself as a world-form. This deluding power is known as Maayaa.

Maayaa covers the reality and makes it look like something else.

She has to cover up Brahmaa’s pure mind; make him forget his true nature; and has to eat up all the objects as experiences. She is the ‘Death’ that covers the Creation.

Though Brahmaa is the ‘world-form, deluded by Maayaa’, he is Chit-alone and does not get affected by the manifold nature of the world. Brahmaa does not swerve from his true nature. He stays as a witness to the Maayaa-sorcery; and is Chit alone in his awareness.]

संकल्पपूर्वमशकजालवद्विष्ण्यचक्रकं आवर्तवर्तिना भाति चिद्व्योमेदं च दृश्यवत्।

Chit-expanse alone shines as the astral wheel (star constellations), like a spider’s web, made of one’s own conception threads (as Brahmaa).

तत्र प्रभास्वराः केचित्केचिदप्यल्पभास्वराः केचिच्चाभास्वरा भाताः पदार्थाश्चिन्नरूपिणः।

Chit-expanse alone shines like this perceived, with its rotating luminous objects.

These astral objects are also of various types.

Some shine with great lustre; some shine with less lustre; some shine without any lustre at all.

[Every object differs from every other object. This is the basic rule that governs the world-perception. Not two leaves are alike; not two hand-prints of men; not even two snowflakes which fall down numbering millions. Luminous objects also differ in their qualities.]

पदार्थजातं त्वेतावन्न जातं न च दृश्यते।

These objects which appear, do not actually appear out of Brahman as some (solid) perceived phenomenon (like a pot by a potter).

[No Brahmaa with a physical body creates a world as a perceived scene. He is just a form of Knowledge; with no physical form. World is also a form of Knowledge only; and is just an empty expanse.]

ज्ञस्याजातमिदं भाति खमात्मा स्वप्नदृश्यवत्।

For a Knower, this world is made of emptiness only, like a Svapna-scene; and shines without getting produced (by a Creator-entity).

[Belief in the Creation as real, is supported by the belief in the Creator as real.

A Knower is not trapped by such misconceptions.]

चिन्मात्रमात्मा सर्वेशः सर्व एवातिदृश्यवत् नश्यतीव विदेहे स्वे न च भाति न नश्यति।

Aatman is Chit in essence. It is the Lord of all (since it is the essence of all).

It alone shines as the entire ‘perceived’ (as you, me and all).

The world is destroyed as it were, when it is bodiless. Actually it never shines forth; nor does it vanish.

[‘World-shine’ is the Aativaahika form (Mind-form) of Brahmaa appearing as the AadhiBhoutika form.

Every Jeeva is also an Aativaahika form only, which produces the illusion of the physical body.

When a physical body dies, the perceived vanishes as it were. So it is with the Brahmaa also.

When the dissolution process occurs, it is as if the world gets destroyed completely.

It is the death of the Viraat as a physical form. But his Aativaahika form is eternal and deathless.

Actually nothing is born; nothing dies.

The state of Chit as the ‘Knowledge of delusion’ is the ‘world-form’.

The world never rises; nor does it vanish. There is no creation or destruction at all!

There is no world at all; except as a shine of Knowledge!]

स्वप्नदर्शनवद्भाति यच्चिद्व्योम चिदम्बरे चिद्व्योमत्वाद्दृते रूपं तदस्य जगतः कुतः।

Chit-expanse shines like a Svapna in the Chit expanse itself.

Except the state of Chit-expanse, what else is the form of the world?

यद्यथा स्फुरितं तस्य यावत्सत्तं स्फुरद्वपुः तत्स्वभावनियत्याख्यैः शब्दैरिह निगद्यते।

In whatever way it shines as an object, Chit shines as that object with those particular qualities as its real nature. That alone is expressed through words, as the rules and qualities that belong to the objects.

[Lustre shines forth as the fire or sun.

Sun is then explained as having the quality of lustre as heat or brightness. So it is with all the objects. Differentiation separates the objects as objects; and then the different qualities are superimposed on those objects. The rules and regularities are invented, by the observation of repeated qualities.]

गगनाङ्गस्य सत्तान्तः शब्दतन्मात्रकल्पया कुसूलबीजाङ्कुरवतिष्ठत्याशान्तरूपिणी।

With the form of emptiness, shining as the essence of all the objects (as object-awareness) with the imagined sound-modifications as their identification, Chit alone stays as the complete tranquil state, like the (ready-state of the) sprout inside the seed in the granary.

[Chit is the formless emptiness bereft of all perceptions, because it does not have a mind or intelligence. It is not inert or conscious; but is the essence of all the inert and conscious objects, as a state of awareness of those objects, with such and such qualities.

It imagines some disturbance called sound which is heard only by the mind; and superimposes the varied sounds on the varied objects as their names, which differentiate them.

Chit if it is to be referred to as a seed of the Jagat, then it is a seed which never sprouts.

It is a state that can rise as a sprout; and that alone is known as the Jagat.

Actually this seed of Chit never rises as the sprout of Jagat.

If a seed has to sprout, the soil, moisture, sunlight, etc are necessary as concomitant causes. Brahman is not a seed that sprouts as the Jagat with concomitant causes as its support. Brahman is a seed that never sprouts! Jagat has no cause or causes that make it rise up. Jagat is not produced at all.

Actually 'Jagat' is not there at all! Brahman alone is! If Jagat has to exist, it has to exist only in time.

Since there is no 'time-factor' in Brahman, where and how can the Jagat exist at all?]

संपद्यते तत इदमितीयं रचनेहया कृता संमुग्धबोधाय मूर्खैर्विरचिता मुधा।

'These objects were produced like this'; intending to give some imagined explanation in this manner, these types of (creation) theories were invented for the gullible-ignorant, by the fools, as a sheer waste.

नास्तमेति नोदेति तत्कदाचन किञ्चन शिलाजठरवच्छान्तमिदं नित्यं सदप्यसत्।

Nothing rises; nothing sets ever. All this is as quiet as the belly of the rock; is eternal; unreal, though looking real.

यथावयविनो नान्तः सदैवावयवाणवः नास्तं यान्ति न चोद्यन्ति जगन्त्यात्मपदे तथा।

For a man endowed with limbs, these limb-atoms never rise up or set.

(They are always there as oneself.) So are the worlds in the state of Aatman.

ब्रह्म व्योम्नि जगद्व्योम व्योम व्योम्नीव विद्यते तत्कथं किल संशुद्धमस्तमायात्युदेति वा।

In the emptiness of Brahman, the emptiness of Jagat stays like emptiness in emptiness.

How can such a pure state rise or set?

तस्यानन्तप्रकाशात्मारूपस्याततचिन्मणेः सत्तामात्रात्मकचनं यदजस्रं स्वभावतः।

Chit-gem spreads out its shine endlessly as its own essence.

The awareness alone shines as such countless objects, by its very nature.

LISTEN! I WILL TELL YOU THE STORY OF HOW CHIT SHINES AS THE WORLD.

तदात्मना स्वयं किञ्चिच्चेत्यतामिव गच्छति अगृहीतात्मकं संविद्ब्रह्मार्शनसूचकं

भाविनामार्थकलनैः किञ्चिद्दृष्टिरूपकं आकाशादणु शुद्धं च सर्वस्मिन्भाविबोधनम्।

Chit by itself attains a state of perception as it were; being unaware of oneself (forgetting its own true nature as it were); and with the indication of an unsure state of existence as another; a form made of sheer guess and imagination; corrupted by the names and forms of innumerable objects; yet remaining as the subtle state of utmost purity, purer than space; and a collection of thoughts as connected to a world filled with objects.

ततः सा परमा सत्ता सती चेतनोन्मुखी चिन्नामयोग्या भवति किंचिल्लभ्यतया तया।

Then that Supreme essence of all, is turned towards the perceiving state (away from self-awareness); becomes fit for the name of Chit as some conscious understanding, by the fact of obtaining the (conscious) understanding of the perceived objects.

[Therefore, the Reality is not even fit to be called Chit. What can it be conscious of? Self-awareness is not the conscious awareness of oneself; but is the very essence of each one that transcends thoughts and words. But, your identity as the name and form is consciously remembered by you, as some information, which can be erased off also. Even if you forget everything that is there, even your name and identity, the 'existence-awareness' never vanishes off.]

घनसंवेदनात्पश्चाद्भावविजीवनादिनामिका सा भवत्यात्मकलना यद्भवन्ती परं पदम्।

Completely absorbed in the perceived phenomenon, later it gets the name of Jeeva etc by experiencing the life-events. When there rises the awareness of oneself (through the proper reasoning process), then it stays in the supreme state as itself (as a Knower).

[Jeeva is the Chit corrupted by the 'I' and 'mine' agitations.]

गर्भीकृत्य स्थिताऽनाख्या चिदाकाशपिधानतां संप्रति त्वतिशुद्धस्य पदस्यानन्यरूपिणी

स्वतैकभावनामात्रसारसंसरणोन्मुखी तदा विनाभावकृता अनुतिष्ठन्ति तामिमाः।

(तमु ग्लानौ - तमनं - तामः- तन्निमित्तकर्माणि तामिमाः)

Chit stays without any name, but keeps the Avidyaa in its womb covered by the Chit-expanse; yet never is different from itself in its nature of extreme purity; but remains fully lost in the established state of superimposition by itself and moves towards the ever-changing state of the worldly-existence, through the knowledge obtained by the senses.

At that time, the dull faded states of ignorant actions occur which remove it from the true essence.

शून्यरूपा स्वसत्तैका शब्दादिगुणगर्भिणी चिद्भावनाभिसंपन्ना भविष्यदभिधार्थता।

Of the nature of emptiness; staying as the essence of Knowledge itself; pregnant with the qualities of sound etc (as the sense perceptions); Chit attains the state of the varied modes of mind-functions resulting it the future state of the solid world-form made of elements.

अहंतोदेति तदनु सह वै कालसत्तया भविष्यदभिधार्थं ते बीजं मुख्यं जगत्स्थितेः।

Then follows the state of 'I' ness, accompanied by the existence of the Kaala, the change-factor common to all, (thus getting endowed with a body empowered by Praana). These two, the 'I' ness and the 'Kaala-factor' both act as the prominent seed for the oncoming flow of perceived objects.

चितिशक्तेः परायास्तु स्वसंवेदनामात्रकं जगज्जालमसद्रूपं चेतनात्सदिव स्थितम्।

The unreal state of the world-network stays as real because of seeing it so; by the power of Chit-state itself, which sees something different from itself by the sheer awareness-state of Knowledge.

एवंप्रायात्मिका सा चिद्बीजं संकल्पशाखिनः अहंतां भावयत्यन्तः सैवेह भवति क्षणात्।

In this manner, the 'Chit-seed' branches out as many conceptions; is firmly ascertained within as the 'I' state; and instantly becomes that (ego-form) (identified with the body structure.)

[All this does not occur in the course of time, as a process going on step by step.

This is just a story of how a ghost was born!

It is the very nature of Chit to be like this Jagat-state.

Try to explain it through a mind soaked in time and causality concepts; you get an elaborate description like this as to how the pure Chit appears as the impure world-perception.

It is like telling the history of a ghost to a child which firmly believes in the existence of a ghost. It is as meaningless as a story narrated to a child by a foster mother (a story previously mentioned by Vasishtha).

When you fall asleep, instantly there is a dream experience with all the inbuilt objects, as already produced. After waking up only, you can analyze the brain processes and build a route for the mind to move from the sleep state to a dream- state; and make a story of the dream-world of why and how it came to be there. This is the power of the intellect, where it is capable of analyzing all the states of existence; and is able to find an elaborate explanation for it all, based on logic and reason. It is very useful and practical as a part of survival process; but when you try to explain Chit appearing as this world, you have to go through many levels from Brahmaa to the pillar; and try to picturize it as a process only. This explanation also, as previously mentioned, is just an explanation to satisfy the fools who firmly hold on to intellects when trying to grasp the Chit-state.

A Knower just knows all, without intelligence; and stays as the Chit-state itself. Jagat is non existent in Chit, similar to where the dream is absent in the waking state.

A person who is awake (a Knower like Vasishtha) has entered the dream-world of Brahmaa, and is trying to explain to the dream characters there (like Rama and others), how they fell into dream state of the Jeevas from the waking state of Chit. This is what Vasishtha is attempting at; explaining how the world came to be there as separated from Chit state; a mere juggling of words in his level!]

जीवाभिधाना सैषाद्य भावाभावप्लवभ्रमैः भ्रमत्यात्मपदे वीचिरूपैर्वारीव वारिणि।

Chit-state now going by the name of Jeeva, is caught in the delusions of absence and presence of objects as birth and death experiences; rises up and down as many higher and lower states of experiences, in its own Self-state covered by Maayaa; like the waves splashing about in the ocean (unaware of the ocean-essence within them.)

चिदेवं भावनवती व्योमतन्मात्रभावनां स्वतो घनीभूय शनैः खतन्मात्रं प्रचेतति।

Chit-state in this manner conceives the other state as made of empty expanse only (Aakaasha), which holds the objects within it.

[Aakaasha is the power to reveal only; but is perceived as the solid space. At an instant Brahmaa is there as the countless Jeevas experiencing worlds of their own, in an empty expanse called space.]

Chit itself becomes dense (as space); and slowly perceives the emptiness alone.

[Chit (the potential state of emptiness) is aware of the perceived 'emptiness' which is the dense emptiness empty of objects.

This emptiness is different from 'Chit-emptiness' which transcends the concepts of 'full' and 'empty' states. This emptiness is the ready-state for objects to rise up within it; like an empty canvas, ready for the pictures to be painted on it.]

भाविनामार्थरूपं तद्वीजं शब्दौघशाखिनः पदवाक्यप्रमाणाद्यवेदार्थादिविकारि च।

This emptiness is the one which will give rise to the objects with name and form, acting as the seed for the countless branches of 'sound-heaps' in the form of words, sentences, arguments of proofs, instructions of Vedas and so many other word-forms.

(This emptiness itself is ready to turn into sounds (Shabda) which will differentiate the objects as different.)

तस्मादुद्देश्यत्यखिला जगच्छ्रीः शब्दतत्त्वतः शब्दौघनिर्मितार्थोघपरिणामविसारिणी।

From this emptiness rises the entire Jagat-grandeur based on the principle of Shabda (disturbance in the silent state); spreading out endlessly as the resultant meanings made by the hosts of sound-forms.

चिदेवंव्यवसाया सा जीवशब्देन कथ्यते भाविशब्दार्थजालेन बीजं भूतौघशाखिनः।

Chit when engaged like this, is known by the name of Jeeva.

(Jeeva is a bundle of Vaasanaas which will experience the objects made of emptiness.)

This is the seed for the tree spread out as all the branches of different types of living beings, by the ensuing sound-forms of various types (different species named differently as Devas, Naras etc).

चतुर्दशविधं भूतजातमावलिताम्बरं जगज्जठरकर्णोद्यं तस्मात्संप्रसरिष्यति।

From this ensues the fourteen types of species of living things which fill the entire space-structure, as the Jagat filled with various words and meanings in its belly.

(What is Jagat but shapes referred to by some sound-forms?)

[We have now reached the stage where Chit has 'Aakaasha' and 'Shabda' as its cognition states as Brahmaa, the totality-form of all beings.

Sound here is not the sound emanating from the throat; but is the idea of differentiation only. It is 'Shabda'; 'that which breaks the undivided silence of Chit'.

Shabda is the 'perceived' that is filled with names and forms only.

If you cannot name the objects, how can you differentiate them?

Manifoldness is ready to be born; what will make the manifold objects to take form?

Next what happens? The affairs connecting these objects have not yet begun.]

असंप्राप्ताभिधाचारा जीवत्वाच्चेतनेन चित्काकतालीयवत्स्पन्दचिन्मात्रं चेतति स्वयम्।

Chit is now in the state of Jeeva-ness, where it has no awareness of itself; (and is aware of only the words and meanings as objects); (and is established in the 'I' state as a perceiver perceiving something different from itself). Then it cognizes 'movement' only, by itself, without any willing effort, as a matter of coincidence only, as a random event.

[Sound needs air, the touch-principle to spread forth from one body to another. Air fills the denseness of the space, so that it can create the illusion of the sound being outside.]

पवनस्कन्धरूपस्य बीजं त्वक्स्पर्शशाखिनः सर्वभूतक्रियास्पन्दस्तस्मात्संप्रसरिष्यति।

This is the seed for the 'Pavana' with its branches (of various levels), and this seed branches out as various objects which can be cognized by the touch sense.

All the actions of all the beings start from this level of cognition.

[As soon as the 'I' rises as Aakaashaja, the 'space idea' appeared at first.

This gave rise to the conceptions of various sounds with meanings.

These sounds and meanings were to become the objects of the fourteen worlds.

It is like when an artist imagines the picture that is to be painted on a canvas. Then he takes the brush in the hand. This brush separates the artist and his ideas; and turns the ideas into pictures on the canvas.

Brahmaa uses the touch-brush; and draws the objects on the canvas of emptiness.

Brahmaa now cognizes the touch-sensed objects.

This sense of touch gives rise to the idea of solid objects.

Touch is the sense which blocks the body from moving through other objects.

Without the touch sense, you cannot hold a match stick also in your fingers.

Without this touch-factor, even the sand particles cannot stay apart.

What you see as an object as a name and form in your mind, becomes real and solid, if and only when you touch it and feel its solidity.

Without touch, the world is not a world at all; it is just emptiness only.

'Touch sense' (Sparsha) is not only what is experienced by you as touch; but it makes all the objects stay separate from each other also. The inert objects also have this touch-sense, which makes them stay separated as the manifold objects.

Touch is the main seed of manifoldness.

No action, even in a minuscule level is possible, if you lack the sense of touch.

The very ground you walk on stays firm, by the firm sense of touch only.

The food you eat, the water you take bath in, the vehicles you travel, the pen you hold, the child you embrace, each and every action of yours on this earth is possible because of 'Sparsha sense' only. This 'Sparsha' is the repelling sensation that is cognized as 'touch'.

First you need the emptiness as space to hold things. Then you conceive the names and meanings (sound) as objects. Next, you create solidity in the objects by the sense of touch. Next..?]

तत्र यच्चिद्विलासस्य प्रकाशानुभवो भवेत्प्रपतन्मात्रकं तद्द्विविष्यदभिदार्थदम्।

When the Chit in this grand play cognizes 'lustre' (Prakaasha), then the images with various shapes appear by giving a meaning to all the words and meanings.

[Space is there; sound is there now with names denoting the objects; touch is ready with its solidity magic. Then you need the light; not the outside light; but the capacity to see objects from within.

This is known as 'Tejas' or 'Prakaasha'.

This alone makes you aware of objects as forms with names.

This understanding state of images is known as 'Tejas'.

'Prakaasha' reveals the objects as if in outside space.

This is 'Chit' shining as the 'image-cognition'.]

प्रकाशचेतनं तेजो न तेजोऽन्यकृतं भवेत्स्पर्शसंवेदनं स्पर्शो नेतरस्पर्शसंभवः।

The lustre which is cognized as brightness does not get sourced from an outside object. The touch which is cognized as the differentiation factor creating solid nature, is not sourced from an outside object.

शब्दसंवेदनं शब्दः स्वत एवानुभूयते खं खेनेव स्वयं कोशे नान्यच्छब्दकृदस्ति हि।

The sound which is cognized as sound is experienced within oneself only. Like the emptiness by the emptiness, it rises from itself; the objects do not make any sound, as outside of the Self.

किल तस्यामवस्थायां कोऽपरः शब्दकृद्वेत्यथा तथा तदाद्यापि द्वैतैक्यस्यात्यसंभवात्।

In such a stage of cognition, where Chit alone is shining as all, what other thing can make a sound? So it is now also (in this world of the present), since there is no possibility at all of two-ness or oneness.

एवं हि रसतन्मात्रं गन्धतन्मात्रमेव च असत्यमेव सदिव स्वप्नाभमिव चेत्यते।

So it is with the essence of taste and the essence of scent.

The unreal alone gets cognized as real, similar to a Svapna experience.

[We as Jeevas are caught in the world-delusion; and see the brightness as rising out of objects like sun, moon, lamp etc. It is again a misconception of the mind.

Brightness - 'Tejas' is the capacity of the mind to reveal objects.

It is a quality of the mind which has the power of vision.

This brightness alone emanates from the eyes to create the lines separating the various shapes. Colours are also sensed by the mind only; and do not belong to the objects.

Touch also belongs to the mind; and not to the objects.

Sound is not something belonging to the outside space; or objects.

Sound is just a sensation felt by the brain.

It appears varied because of the air movements in the space.

Sound is within only; and not outside. No object makes any sound.

Sound is a differentiation principle, which enables a Jeeva to separate out objects.

So it is with taste and scent.

Taste is sensed by the mind only, within itself.

Taste does not belong to the objects.

Fragrance also is sensed by the mind only; and does not belong to the objects.

Touch, sound, taste, brightness, fragrance; all are the qualities that rise from the awareness state called Chit.

There is nothing outside of Chit.

All these sense perceptions are the awareness-state of Chit as a Jeeva; and do not belong to the unreal objects of the world-state.

For example, the ‘thunder sound’ that you hear inside the dream-world is not produced by a real cloud anywhere; but rises from within you only, as a sense experience. The entire world of Jaagrat is also inside you only; the sense experiences here also are actually produced from inside of the mind only. The mind alone conceives an ‘outside’; and superimposes all these qualities of sound, taste etc on the images which are sensed as solid forms. What is there as ‘outside’, outside of Chit?

Stay as the pure Chit-state bereft of the senses; or the intelligence of duality, even when sensing objects as outside of you. This alone is the liberation state; the talent of remaining afloat amidst the turbulent waves of sense perceptions.

What object can be there as any object at all?

It is the unceasing flow of thoughts (made of emptiness), which shine as the emptiness called the world.

Chit (as Brahmaa) conceives that ‘I am having the awareness of touch’; and the emptiness gets felt as if there is a solid object.

Chit (as Brahmaa) conceives, that ‘I am hearing a sound’; and the sound is heard as if from outside.

Chit is aware of an object; and an object is instantaneously there as an object of awareness.

And this is the natural state of Chit which does not even have the name of Chit.

Nothing gets produced; nothing gets sensed; Bodha alone exists in its pure state!]

तेजः सूर्यादिजृम्भाभिर्बीजमालोकशाखिनः तस्माद्रूपविभेदेन संसारः प्रसरिष्यति।

Lustre (Tejas) is the seed opening up as the sun etc. This lustre acts as a seed for the sense of sight, which branches out as the manifold images. The perceived world spreads out as the objects with various shapes.

[The world is made only of the emptiness and fullness of the objects, with the ‘touch’ separating them, ‘sound’ differentiating them, ‘sight’ shaping them, and ‘taste’, ‘smell’ etc adding qualities to them, and the mind making stories of them! All is in the mind only!

The mind’s capacity to draw lines around objects, thus managing to create the manifoldness in the undivided space, is the ‘principle of lustre’, the ‘revealing nature’.

This ‘revealing nature’ is superimposed on the objects like sun and others, thus creating an illusion-sense of light (absence of darkness) and darkness (absence of light).

Chit-state is not bright and lighted up; but is the ‘awareness of brightness and darkness’.

Chit stays without brightness or darkness.

The light we see as sourced from the Sun etc is just a physical phenomenon as connected to the objects; and acts as an opposing principle to darkness.

The ‘revealing capacity’ reveals both the light and absence of light; it itself is not something shining bright.

The revealing capacity (lustre) produces the name and form of Sun etc; and then defines these objects as the sources of light.]

भविष्यभिधस्याथ खतः स्वत इवासतः स्वदनं तस्य संघस्य रसतन्मात्रमुच्यते।

Rising from the empty expanse of Chit, by itself, is the taste sense (Rasa). (*This sense understands the essence of objects*). It is also non-existent, other than as the capacity of the mind to differentiate edible and non-edible objects. This taste is a superimposed sense experience on the objects which have shapes, solidity, names, sounds as their qualities.

भविष्यद्रूपसंकल्पनामासौ सकलो गणः संकल्पात्माथ तन्मात्रं गन्धाद्यमनुचेतति।

भाविभूगोलकत्वेन बीजमाकृतिशाखिनः सर्वाधारात्मनस्तस्मात्संसारः प्रसरिष्यति।

Now, the Jeeva, with its group of objects and the superimposition placed on them, comes into being as an entity made of mind-functions only. He cognizes the fragrance also within; and superimposes it on the objects, to understand the separateness, in a more defined manner. This sense also becomes a seed for the branching of manifoldness.

From the Chit-essence, the support of all, the world spreads out with all its grandeur of objects with their qualities.

[‘Sense-awareness of an object’ and the ‘sense-quality in an object’ stay as a pair always, interconnected to each other; each supporting the other; like two ghostly entities stuck together.

‘Perceiver’ and ‘perceived’ both need each other to come into existence.

This is the wonder of the delusion, that what is not there is believed to be really existent.

‘Chit alone’ shines as the capacity of awareness of all; and the objects instantly appear with their qualities, as if the qualities are innate in them.

A mango for example, is not oval in shape, not sweet in taste, has no sweet fragrance also. Mango as an object is non-existent actually. ‘Chit’ (awareness) reveals the space, the shape, the solid form, the fragrance, the taste, and calls it a mango; and the mind produces all these sense experiences within itself; and enjoys the mango, as if it is an object outside.

Awareness of some particular taste, shape, touch and sense is a fruit called mango.

It is not outside; but is a picture drawn on a ‘picture of outside’.

Nothing exists outside; not the objects or their qualities even! There is no ‘outside’ also.

In a canvas, the artist draws a house and a tree outside of the house-picture.

Actually, there is no outside or inside in the canvas. It is just an illusion created by the artist.

This world is an illusion produced through delusion.

Everything is the shine of Chit, as if different; as in a dream.

The mango of a ‘Jaagrat’ is as empty and essenceless like a mango seen in a dream.

It is meaningful only when experienced, as in a dream; but not real.

So it is with all the objects of the world.

Nothing ever was, is or will be as a Jagat and its objects.]

अजात एव संजातस्तन्मात्राणां गणस्त्विति अनाकारोऽपि साकारः संपन्नः कल्पनावशात्।

Though not produced, the sense-essences of taste etc are produced as if.

Though the formless emptiness alone exists as awareness, every object looks as if endowed naturally with a solid shape, because of the conceived superimposition in the mind that is infected with delusion.

[Observe from the witness state, every sense experience of sight, sound, taste etc.

Imagine how the world turns into sheer emptiness, when sense experiences are absent completely. That is the true state of Jagat; it is not there at all!]

(How did the eyes, ears etc get to be known as the sense organs?)

एष तन्मात्रकगणः काकतालीयवत्स्वयं

This group of sense-essences are randomly produced without any purpose or design, like the crow and Taala leaf maxim.

[The world you see around you is not there from the beginning of the Creation at all.

The ‘beginning’ and the ‘Creation’ are both terms invented by the mind that is stuck to causality.

‘Perceived’ is a random scene rising from the totality of Brahmaa’s mind-structure.

The crow sits; Taala leaf falls. Sitting of the crow did not actually cause the leaf to fall.

If the crow had not sat, the leaf would not have fallen.

It is just a co-incidence of each factor affecting the other.

Taala leaf is ready to fall; crow sits randomly; and the leaf fell. What caused what?

Similarly, senses reach out in an imagined outside; and some objects get perceived.

Mind makes a story for those objects. That is all the world is!

And the mind alone has made the physical body as a group of sense organs; so as to separate out the sense experiences.)

(The Jeeva identified with the body-object imagines the outer sense organs on the body.)

रूपं येन प्रदेशेन वेत्यक्षीति तदुच्यते शब्दं येन प्रदेशेन वेति श्रोत्रं तदुच्यते।

स्पर्शं येन प्रदेशेन वेति तत् त्वगिन्द्रियम्।

रसं येन प्रदेशेन वेति तद्रसनेन्द्रियं गन्धं येन प्रदेशेन वेति घ्राणेन्द्रियं तु तत्।

That point in the body, which is aware of images is known as the eyes.

That point in the body, which is aware of sound is known as the ears.

That point in the body, which is aware of touch is known as the skin.

That point in the body, which is aware of taste is known as the tongue.

That point in the body, which is aware of smell is known as the nose.

(That part of the body, where these thought processes take place is the brain-organ.)

दिक्कालकलनां जीवोऽयं नियतामाकृतिं गतः सर्वेणाङ्गेन नो सर्वं वेत्यसर्वात्मतावशात्।

Jeeva who is trapped in the measures of place and time gets a fixed form as it were.

Since it is actually Chit shining as the Jeeva and his sense experiences, Jeeva (endowed with the identity of a body), understands the world through all his limbs, because he is unaware of his state of being the essence of all (as the awareness principle.)

इति कलनमनन्तमात्मनोन्तर्गतमनुमेयमनन्यदात्मभूतं

न तदुदयमुपैति नास्तमेति स्थितमुपलोदरवद्धनं सुमौनम्।

In this manner, the world-delusion rises as endless (in each Jeeva-state); stays within one's own mind itself; is just inferred; and not different from oneself. (That is why it is indefinable.)

Actually, nothing rises or sets. There is only the dense state of silence like the belly of the rock.

[If nothing was touched, heard, seen, tasted, smelt, thought about, or analyzed, then what would be there?

Empty silence only!

It would be as silent as the unintelligent rock-belly which sees nothing, tastes nothing, hears nothing, touches nothing, smells nothing, thinks nothing, and understands nothing!

This is what 'is'; and no trace of Jagat at all!]

(Explanations are valid for the ignorant minds only.)

आदिमत्वमिदं प्रोक्तमेतस्य कलनस्य यत्परस्मादद्वितीयं तत्त्वबोधाय न वास्तवम्।

This explanation, which was presented as the process of the rising of a Jeeva from Chit-state, is not actual; and is meant only for the understanding of the truth that Jeeva is not something different from the Supreme state.

एवंविधं तत्कलनात्मनोऽङ्गमकृत्रिमं चेत्योन्मुखचिदाभासं जीवशब्देन कथ्यते।

In this manner, the state of the rising of the Jagat is its own inseparable nature like a limb; and is not some artificial process of creation.

'Chit-state of superimposition turned towards the cognition-state' is known by the name of 'Jeeva'.

[‘That state of Self-awareness which is absorbed only in the information-flow as the world and I’, is known as the ‘Jeeva’. Jeeva-state is a disconnected array of experience-pearls strung by the ‘Self-awareness’, to give an illusion of a life-story. Most humans stay as the disconnected states only, in the level of un-evolved animals and do not have any stable conduct also as belonging to them. A Knower is turned towards self-awareness only and ignores the flow of information, knowing well its unreal nature.]

कलनस्यास्य नामानि बहूनि रघुनन्दन शृणु तानि विचित्राणि चेत्योन्मुखचिदात्मनः।

This 'state of Chit turned towards the cognition' (Kalanaa), has many names superimposed on it, Hey Raghunandana! Listen to them. (Kalanaa is the Jeeva-state connected to the world-state.)

[‘Kalanaa’ means some disturbance, some fault, some change, some stain etc.

This perceived world is a ‘Kalanaa’ in the Chit-state, and exists as the Jeeva. It is referred to by many names. All these names are synonymous; and do not differ in meaning.]

[The terms defined here do not exist as real except as some explanations rendered for immature minds. There is no Jeeva, no Chitta, no Buddhi, no Manas, no Ahamkaara, nothing at all, except the quiescent state that can exist as any experience state with an 'I'. The words and meanings belong to immature minds, and do not in any way explain the Reality which is not even any Reality-thing as such.]

(What is that thing which stays as a receptacle of all experiences?

Reality exists as the quiver of Praana, the power to move or appear as two, and that exists as the agitation of information called the Chitta.)

जीवनाच्चेतनाज्जीवो जीव इत्येव कथ्यते।

A living entity lives and cognizes (supported by the Praana, the fluctuating state), (acting through the organs of action and cognizing through the organs of Knowledge), so it is known as a Jeeva.

[Chitta is the cognizing state, and Chit is the empowering state; both are one and the same, in the sense the man and his power are the same. This is how we try to understand the 'unknowable Reality' by referring to it with various sound-forms in our immature level.]

(Chitta is nothing but the absorption in the information-flow that pours like a torrent on the Jeeva.)

चेत्योन्मुखतया चित्तं चिदित्येव निगद्यते।

Since it is turned towards the cognized objects in the three modes of time, it is a 'Chitta' (extended Chit-state); and so goes by the name of 'Chit' as the principle of cognition-awareness (or Chit is the cognition of the immediate present, in the cognizing process.)

[Chitta exists as the disturbance in the Chit like the quiver on the Ocean surface.

Chitta is the information producer, processor and the deciding factor also, and holds on to an empty 'I' as its support, like the leaf layers of Banana-trunk, supported by nothing.]

इदमित्थमिति स्पष्टबोधाद्बुद्धिरिहोच्यते।

'This is how it is' because of such a clear understanding, it goes by the name of 'Buddhi' (intellect) (the process of arriving at a conclusion or decision).

(All that you hold as beliefs and life-narratives are the end-results of your Buddhi-function. As per the measure of impurity or purity of your intellect, you will make your own decisions, and conclusions.)

कल्पनान्मननज्ञत्वात्मन इत्यभिधीयते।

Because of imagining, and having a flow of thoughts about the world, it is known as the 'Manas' (mind) (which processes the sense-information, and produces more information as a narrative that is based on the received input).

अस्मीति प्रत्ययादन्तरहंकारश्च कथ्यते।

'I am' with this firm ascertained belief, it is known as Ahamkaara. *(The disconnected information-contents stay connected to the information called 'I', and the illusion of the 'I' rises as the 'Ahamkaara'.)*

चेतनाद्यमृतं चित्तमिति शास्त्रविचारिभिः।

Those who are well-versed in scriptures say that. the Aatman, the true essence of all, which is established in itself, is alone to be referred to as Chitta (as a technical term used in scriptures).

(चिती संज्ञाने) (चेतन आद्यं ऋतं चित्तं)

प्रौढसंकल्पजालात्स पुर्यष्टकमिति स्मृतम्।

Jeeva is filled up with the mesh of Samkalpas (conceptions, as the mind-being) so he is known as 'Puryashtaka'; (a filled up entity with eight parts as mind, intellect etc.)

संस्मृतेः प्रकृतत्वेन प्राथम्यात्प्रकृतिः स्मृता।

Since it is the start of the Samsaara, and being the first, it (Jeeva) is known as a 'Prakrti' (primordial source).

बोधादविद्यमानत्वादविद्येत्युच्यते बुधैः।

The wise know it (Jeeva) as 'Avidyaa', (Absence of Knowledge) because it ceases to exist through the rise of proper knowledge.

इत्यादिकलनस्यास्यनामानि कथितानि ते।

I have told you the many names of this faulty state (Kalanaa).

एतत्कलनमाद्यन्तमनाकारमनामयं आतिवाहिकदेहोक्त्या समुदाह्रियते बुधैः।

This misconception called the Jeeva-Jagat (Kalanaa), is without beginning and end; without a form and without afflictions. It is known by the term of Aatvaahika body.

(Imagine the entire perceived phenomenon as the Aatvaahika body of Brahmaa, made of countless Aatvaahika bodies of his Jeevas.)

इत्येवं स्वप्नसंकल्पपुरवज्जगद्भ्रमः भात्यर्थकार्यप्यवपुः शून्यमप्रतिघात्मकम्।

In this manner, this delusion of the world shines forth like a city in Svapna, though it looks meaningful at the time of experience.

इत्यातिवाहिकः प्रोक्तो देहो देहभूतां वर चिन्नभश्चित्तदेहोऽसौ शून्य आकाशतोपि च।

Hey best among the embodied! Aatvaahika body is spoken of as being formless, empty and of an invulnerable nature. This mind-body (Aatvaahika body) which is Chit expanse in essence, is emptier than the space itself.

नास्तमेति न चोदेति जगत्यामोक्षसंविदः चतुर्दशविधस्यैका भूतसर्गस्य चित्तभूः।

This fertile ground of Chitta is the place, where the fourteen worlds along with their beings, rise up as sprouts. It does not rise or set in the world (with a beginning and end), when Knowledge is attained at the liberation level.

अत्र संसारलक्षाणि भविष्यन्ति भवन्ति च भूतानि च फलानीव यथा कालव्यवस्थया।

Countless millions of worlds with their beings will appear here and stay now also, like the fruits ripening in the course of time (as various levels of evolved intellects).

एष चित्तमयो देहो जगन्त्यन्तर्बहिस्त्वपि प्रतिबिम्बमिवादृशः शून्य एव नभो यथा।

This 'body made of Chitta' is the mirror of worlds outside and inside; yet it is empty like the sky.

[A Jeeva is just a function of information-processing, which keeps on processing the limited information it has access to as per its level of intellectual purity.

Aatman, the connecting self-awareness state is dormant in most of the humans, and they exist as only the disconnected experience-states; they exist only as matter, and dissolve off as matter.

Even to have the idea of 'I exist', one must be evolved in the intellect.]

महाकल्पस्य पर्यन्ते सर्वनाशे स्थिरे स्थिते महाशून्यपदे प्रौढे ब्रह्मात्मनि निरामये

स्वतश्चित्तिघनोऽचित्वाच्चिद्भानमिदमात्मनः आतिवाहिकदेहाभं क्रमेणानेन चेतति।

When the MahaaKalpa ends, when everything is in the dissolution state, when there is only the completely empty state; in that 'Brahman-state without afflictions', the 'dense state of Chit bereft of any intelligence, and shining as the essence of awareness of all', gets into the cognizing state in this manner, as an Aatvaahika body.

(You can say that the Chit as a whole has the Aatvaahika body of perception, and is known as Brahmaa.)

BRAHMAA IS THE AATIVA AHKA BODY OF CHIT

स आतिवाहिको देहस्तदालोकप्रवर्तितः कैश्चिद्ब्रह्मेति कथितः स्मृतः कैश्चिद्विराडिति
कश्चित्सनातनाभिख्यः कश्चिन्नारायणाभिधः कश्चिदीशैति ख्यातः कश्चिदुक्तः प्रजापतिः।

This Aativaahika body (the totality of perception-state) which stays absorbed in the 'perceived', is known as Brahmaa by some; remembered as Viraat by some one; named as Sanaatana (Ancient one) by some one; called as Naaraayana (Lord of experiences) by some one; adored as the Isha (Lord) (Controller of all) by some one; said to be Prajaapati (the first Creator) by someone.

काकतालीयवद्भाताः पञ्च स्वेन्द्रियसंविदः यत्र यत्र यथा तेषां स्थितास्तत्र तथा स्थिताः।

The five senses shine forth randomly as a matter of co-incidence only, like the 'crow-Taala leaf maxim'.
Wherever they stay as whatever, they are like that only.

[Imagine the entire perception state as a whole, at once (like mentioned in the Rudra/Kaali dance); the Reality existing at once as all probable experiences that are limitless in actuality.

The whole of this perception state can be categorized by us as Sattva, rajas and Tamas levels of intellects. Some level, some intellect-level, exists as 'I' or 'you' randomly, not as ordained by fate, but as a part of the perceived, like the Zero existing as some number, naturally.

You are not a particular Jeeva with a Manas and Buddhi and Ahamkaara; but some level of perception exists as you and your perceived world.

For example, 'you' (as a name and form) are not studying this great text of knowledge; but you exist as some probable state of Sattva as a 'probable state of studying this text).

At every moment, some experience of some intellect-level produces you as a Jeeva; and these disconnected states are joined together by the presence of 'Self-awareness', and narrated as a life-story by the Manas.]

एवमत्यन्तवितते संपन्ने दृश्यविभ्रमेन किञ्चिदपि संपन्नं सर्वशून्यं ततं यतः।

In this manner, the great illusion of the world has spread out excessively.
Yet, nothing has spread out at all, and everything is empty only.

अनादिमत्परं ब्रह्म न सद्यन्नासदुच्यते तदेवेदमनाद्यन्तं तथास्थितमवेदनम्।

The beginningless state of Brahman is said to be not 'real' or 'unreal'.
That alone stays without beginning and end as it is, without perceiving anything.

आतिवाहिकदेहस्य तयानुभवतः स्वयं याति व्यसनिनः स्वप्नः कान्तेव परिपुष्टताम्।

Experiencing everything in the Aativaahika form (Brahmaa), it increases in reality like a girl seen by a lustful man in his dream.

[The world you see is the world you want to see as real.

Just check your mind and see whether you can dismiss any person or object as some random information and feel disconnected to it within the mind! Your innermost mind feels comfortable only with the idea of death, disease, suffering, god-head, family, philosophy, religion etc.

It is more comfortable for a Saadhak to play the suffering helpless victim of fate than to develop dispassion towards everything.]

शून्योऽप्यनाकृतिरपि घटाकारोऽनुभूयते स्वप्नसंकल्पयोः स्वस्य देहस्य जगतो यथा।

Though empty, though formless, it experiences like the space experiencing the 'shape of the pot' (as limiting itself). It is the same way we experience the bodies in the imagination and Svapna.

Similarly the Jagat is experienced as the body (by the Chit as Brahmaa).

भवत्यर्थकरोऽत्युच्चैस्तच्चित्ख स्वप्नवस्तुवत् आकाशात्मक एवोग्रः पदार्थ इव भासते।

Like an object seen in one's dream, which is experienced as firm and solid and meaningful, the emptiness itself shines as the solid object.

आतिवाहिकदेहोऽसौ स्वतोऽनुभवति क्रमात् अनाकारोऽपि शून्योऽपि स्वप्नाभोऽसन्नपि स्थितः
 चेत्यस्थिगणः स्थूलं कराद्यवयवावलिं त्रिकलोमशिरास्नायुसंनिवेशतया स्थितं
 जन्मकर्महितस्थानं परिणामवयःस्थितं देशकालक्रमाभोगभावार्थयोद्भवभ्रमं
 जरामरणमाधानदशदिग्मण्डलक्रमं ज्ञानज्ञेयज्ञातृभावमादिमध्यान्तवेदनम्।

This world is the Aativaahika body of Chit.

Though formless, and empty, it itself experiences in a proper manner a Svapna like world which is unreal; staying inside it, and perceives oneself as a solid body made of bones, and endowed with limbs, and filled with hair, nerves, etc, which has taken birth and is bound by duties, which changes with age, with which it feels deluded as oneself, and wanders to fulfil its desires in various places, times, and objects. It sees the ageing and death and the ten direction surrounding it, the conception of beginning, middle and end, and the threefold state of knowledge, knower and known.

क्षितिजलगनदिवाकरजनताव्यवहारनगरशिखरात्मा स्वाधाराधेयमयं पश्यति वपुषः पुरातनः पुरुषः।

The ancient Purusha sees with this body- the earth, the water, the sky, the sun, the affairs of the world, the cities and peaks, and himself as supported by the supporting body.

आतिवाहिकदेहोऽसौ तस्याद्यस्य प्रजापतेः काकतालीयवच्चित्वाद्यद्यथेत्यादि चेतति। तत्तथा स्थितिमायाति चिरं संवित्स्वभावतः।

Whatever the Aativaahika body of Prajaapati cognizes as something, that stays for long with such qualities, like the crow and Taala leaf maxim, by the very nature of awareness. That alone becomes stabilized as real for long, by the very nature of the perceiving consciousness (by which anything known by it becomes real, because of its realness).

बत विश्वमिदं भातमत्रासत्ये कुतः स्मयः। द्रष्टाऽसत्यमसत्यं दृगसत्यं दर्शनं ततं सत्यमेवाथवा सर्वं ब्रह्मैवात्मतया तया।

Alas! What is surprising that this world shines as unreal? The seer is unreal; the seeing is unreal; the spread out seen is unreal. Or rather it is real only since Brahman alone is the essence of all.

श्री राम उवाच

Rama spoke

इत्यातिवाहिकालोकः स तस्याद्यप्रजापतेः कठिनत्वं कथं यातः कथं स्वप्नस्य सत्यता।

This is the Aativaahika perception of the first Prajaapati; (I understand so;) (but) how did the Svapna become a reality that is so solid an experience?

श्री वसिष्ठ उवाच

Vasishta spoke

आतिवाहिक आलोकः स्वत एवानुभूयते सदानवरतं तेन स एवाभाति पुष्टवत्।

The Aativaahika vision of the world, as experienced by itself, shines forth in a well-matured condition, always, without a break.

यथा स्वप्नस्य पुष्टत्वं चिरानुभवोचितं अतिसत्यमिवाभाति स्वातिवाहिकता तथा।

The reality like state of Svapna is there because of a prolonged state of experience; and the Aativaahika state is also experienced as extremely real likewise.

आतिवाहिकदेहस्य चिरस्वानुभवोदये आधिभौतिकताबुद्धिरुदेति मृगवारिवत्।

When the Aativaahika state is experienced for long, the AadhiBhoutika feeling also rises like a (mirage) river in the desert.

जगत्स्वप्नभ्रमाभासं मृगतृष्णाम्बुवत्स्थितं असदेवेदमाभाति सत्यप्रत्ययकार्यपि।

Jagat is a false experience like the falsity of a dream; stays like the mirage water only.
It shines as unreal only, though experienced as if real.

आतिवाहिकरूपाणामाधिभौतिकता स्वयं असती सत्यवद्दूरमर्वाग्दर्शिभिरर्थिता।

Though everything is of the Aativaahika form (mind-form), the non-existent AadhiBhoutika state alone is sought by the ignorant beings for long.

अयं सोहमिदं तन्म इमा गिरिनभोदिशः इति मिथ्याभ्रमो भाति भास्वरस्वप्नशैलवत्।

'I am so and so; this is mine; these are the mountains, skies and directions;’ Like this, a delusion of the false reality shines in their minds, like a solid mountain perceived in a dream.

आतिवाहिकदेहोऽसौ स्रष्टुराद्यस्य भावितः आधिभौतिकतां चैतत्पिण्डाकारं प्रपश्यति।

This Aativaahika body is the one conceived by the Creator in the beginning (as the conception-state).
He sees the state of AadhiBhoutika state as a solid form (of a Jagat-body made of his conceptions).
(He is himself all the Aativaahika bodies of the Jeevas, and their solid world also.)

चिन्नभक्षेतनं त्यक्त्वा ब्रह्माहमिति पश्यति अयं देहोऽयमाधार इति बध्नाति भावनाम्।

He discards the Knowledge of the Chit-essence, and sees it as 'I am Brahmaa'.
'This is the body which supports me'; thus he develops an affirmed belief.
Believing the unreal to be real, he becomes bound to it by identifying with it.

असत्ये सत्यबुद्ध्यैव बद्धो भवति भावनात्बहुशो भावयत्यन्तर्नानात्वमनुधावति।

शब्दान्करोति संकेतं संज्ञाश्च स्पन्दनानि च ओमित्युक्ते ततो वेदान्छब्दराशीन्प्रगायति।

तैरेव कल्पयत्याशु व्यवहारमितस्ततः मनो ह्यसौ कल्पयति यच्चेतति तदेव हि।

He thinks of many things; and runs after the manifold objects. He makes sounds; signals; gestures; and movements. He first starts with the sound Aum; then recites the Vedas made of sound-forms only. Through them only, he makes the rules about conduct. What he imagines in the mind, that he sees it as that only.

यो हि यन्मय एवासौ स न पश्यति कथं असत्यैव जगद्भ्रान्तिरेवं पौढिमुपागता।

How will he not see what his mind is made up of?
Though unreal and non-existent, this delusion of the world has turned real like this.

आब्रह्मणो मुधा भाति चिरस्वप्नेन्द्रजालवत् इत्यातिवाहिकस्येयमाधिभौतिकतोचिता।

From the level of Brahmaa, this shines forth for no purpose, like a magical scene, like a prolonged dream.
This Aativaahika alone sees the AadhiBhoutika-state of the world like this.

आधिभौतिकता नास्ति काचित्किंचिदपि क्वचित् आतिवाहिकतैवैनामभ्यासाद्याति भावनाम्।

Actually this AadhiBhoutika-state of the world is not there at all.
The Aativaahika state alone becomes an experience like this, through repetition.

मूलादेवैवमायातो मिथ्यानुभवनात्मकः मोहो ब्रह्मण एवायमित्यस्त्येष महात्मनाम्।

It has come from the source-state of Chit, as a false experience.
It is the delusion state of Brahmaa; and the wise also get bound at first because of this.

एवमित्थं दशा राम पिण्डबन्धः क्व विद्यते भ्रान्तिरेवेदमखिलं ब्रह्मैवाभातमेव वा।

This is how it is Rama! Where is the solid world that binds you?
All this is just a delusion-state only. Rather it is Brahman that shines like this!

न शाश्वतादन्यदिहास्ति कारणान्न कारणं तत्खलु कार्यतां विना

न कार्यताकारणतादिसंभवोऽस्त्यनामये तत्किमपीदमाततम्।

There is nothing else but the eternal-state, as if coming out of a cause.

Since there is no effect, there is no cause also.

There is no possibility of cause and effect at all in the un-afflicted state of Reality.

Something indefinable spreads out like this, as not real.