

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER ELEVEN

[GIST OF UTPATTI PRAKARANAM (6)]

{DO JEEVAS EXIST?}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER ELEVEN
GIST OF UTPATTI PRAKARANAM (6)

DO JEEVAS EXIST?

AAKAASHAJA, THE EMPTINESS-BORN

आकाश एव परमे प्रथमः प्रजेशो नित्यं स्वयं कचति शून्यतया समो यः

स ह्यातिवाहिकवपुर्नतु भूतरूपी पृथ्व्यादि तेन न सदस्ति तथा न जातम्। (13.54)

The 'Lord of the beings' (Brahmaa) who rises in the Supreme is made of emptiness alone.

He always shines forth as that which is emptiness.

He is of the Aativaahika form only; and is not made of elements.

Therefore, the elements like earth etc are not real and are not produced also.

इत्थं जगदहंतादिदृश्यजातं न किंचन,

In this manner (as explained above), there is nothing like Jagat or 'I-ness' produced as the perceived.

अजातत्वाच्च नास्त्येव, यच्चास्ति परमेव तत्। (14.01)

Since it is not produced, it is not there at all. Whatever is there is the Supreme state of Reality alone.

परमाकाशमेवादौ जीवतां चेतति स्वयं निःस्पन्दाम्भोधिकुहरे सलिलं स्पन्दतामिव। (14.02)

The 'Supreme Aakaasha' (expanse of awareness as Brahman) is aware of the state of Jeeva-state (of Aakaashaja) by itself, like the water in the 'motionless ocean-hollow' knows its quivering nature.

आकाशरूपमजहदेवेवं वेतीव ह्यद्यतां स्वप्नसंकल्पशैलादाविव चिद्वृत्तिरान्तरी। (14.03)

Without discarding its nature of emptiness, it understands the Jeeva-states within, as its innermost essence, like one understands the mountain in the dream or imagination.

VIRAAT, THE TOTALITY-STATE OF THE JEEVAS

[Brahman is the potential-state for all the experiences, and Viraat or Brahmaa or Aakaashaja is the state that is ready to become an experience as the Jeeva-ness.]

पृथ्व्यादिरहितो देहो यो विराडात्मको महान् आतिवाहिक एवासौ चिन्मात्राच्छनभोमयः, (04)

That great Jeeva-state, who is the Viraat-form, who is made of all the 'created Jeevas', has a body that is not made of elements like earth etc; he is Aativaahika body only; he is the empty expanse of awareness that is extremely pure;

अक्षयः स्वप्नशैलाभः स्थिरस्वप्नपुरोपमः चित्रकृत्स्थिरचित्तस्थचित्रसैन्यसमाकृतिः, (05)

he never deteriorates (by swerving from the Brahman-state); he is like the mountain in the Svapna state; he is like the stabilized city of the dream; he is a form equal to the 'painted army on a canvas which is only stabilized inside the mind of the artist yet';

अनिखातमहास्तम्भपुत्रिकौघसमोपमः ब्रह्माकाशेऽनिखातात्मा सुस्तम्भे शालभञ्जिका, (06)

he is like the hosts of statuettes in the huge pillar which are not yet carved;

he is the un-carved statue in the firm pillar of Brahman-expanse;

आद्यः प्रजापतिः पूर्वं स्वयंभूरिति विश्रुतः प्राक्तनानां स्वकार्याणामभावादप्यकारणः। (14.07)

he is the first one and the Lord of all; he is before all; and is known as the Self-born;

he is causeless since there is the absence of past actions owned by him.

AAKAASHAJA AS THE BRAHMAA HAS NO KARMA-RESIDUE

[There is not one Brahmaa of one world, but countless Creation-totalities exist as countless world-states.]

महाप्रलयपर्यन्तेष्वाद्या किल पितामहाः मुच्यन्ते सर्व एवातः प्राक्तनं कर्म तेषु किम्। (14.08)

The Brahmaas of the Creations are the 'First ones', and all of them stay liberated at the time of 'MahaaPralayaas'. Therefore, how can they have past actions as belonging to them?

सोऽकुड्य एव कुड्यात्मा दृश्यादृश्यः स्वयंस्थितः।

He is not of a solid form; yet stays as if solid; stays as visible, yet is invisible and stays by himself.

न च दृश्यं न च द्रष्टा न स्रष्टा सर्वमेव च। (14.09)

He is not the perceived; not the perceiver; and not the Creator (is not divided as these); but is everything.

प्रतिशब्दपदार्थानां सर्वेषामेष एव सः।

He is the essence of all the objects that are referred to with the sound and its meaning.

तस्मादुदेति जीवाली दीपाली दीपकादिव, संकल्प एव संकल्पात्किलैति क्षमादिवर्जितः

आदिमादिव निःशून्यः स्वप्नात्स्वप्नान्तरं यथा। (14.11)

From him rises the 'row of Jeevas' like the row of lights from the lamp.

Conception alone rises from the conception without the elements, from the foremost-one, full of emptiness, like a dream rising from a dream.

अस्मादेकप्रतिस्पन्दाज्जीवाः संप्रसरन्ति ये सहकारिकारणानामभावाच्च स एव ते।

सहकारिकारणानामभावे कार्यकारणं एकमेतदतो नान्यः परस्मात्सर्गविभ्रमः। (14.13)

Jeevas spread-out from this one vibration; and have no concomitant causes; so he alone is 'they'.

Because of the absence of concomitant causes, the cause and effect are the same; therefore, there is nothing else but the delusion of the Jagat rising from the Supreme state.

ब्रह्मेवाद्यो विराडात्मा विराडात्मेव सर्गता, जीवाकाशः स एवेत्थं स्थितः पृथ्व्याद्यसद्यतः। (14.14)

Brahmaa alone is the first one, the form of Viraat. Viraat alone is the world-state.

He alone is the Jeeva-expanse, and stays like this unreal phenomenon that is made of elements like earth.

JEEVA-RAASHI/HEAPS OF JEEVAS

रामोवाच

Rama spoke

किं स्यात्परिमितो जीवो राशिराहो अनन्तकः आहोस्विदस्त्यनन्तात्मा जीवपिण्डोऽचलोपमः।

धाराः पयोमुच इव शीकरा इव वारिधेः कणास्तप्तायस इव कस्मान्निर्यान्ति जीवकाः।

इति मे भगवान्ब्रूहि जीवजालविनिर्णयं ज्ञातमेतन्मया प्रायस्तदेव प्रकटीकुरु। (14,15,16,17)

What is this Jeeva (individual Self), which is limited by place and time, which is also found in heaps (as Viraat), which is continuously forming without end? Ah the wonder of it all (Aahosvith)!!

This Supreme Self which is eternal remains as a huge mass of Jeevas, like a mountain!

From where do these tiny Jeevas fall out like showers from the cloud, like the spray from the ocean, like the sparks from the hot iron? Tell me in detail all about the Jeeva-network, Bhagavan.

I know it already; but explain to me anyhow.

वसिष्ठोवाच

Vasishta spoke

एक एव न जीवोऽस्ति राशीनां संभवः कुतः, शशशृङ्गं समुड्डीय प्रयातीव ते वचः। (14.18)

Even one single Jeeva is not there! Where raises the possibility of heaps of Jeevas?

Your words sound like as if you are flying on a hare's horn.

न जीवोऽस्ति न जीवानां राशयः सन्ति राघव, न चैकः पर्वतप्रख्यो जीवपिण्डोऽस्ति कश्चन। (14.19)

There is no Jeeva; there are no heaps of Jeevas also, hey Raaghava.

There is not also a huge lump of Jeeva equalling a mountain (as a solid entity).

जीवशब्दार्थकलनाः समस्तकलनान्विताः नेह काश्चन सन्तीति निश्चयोऽस्तु तवाचलः। (14.20)

The terms referring to Jeeva and its meanings are all just invented for the sake of explanation.

Nothing like that exists; let this be an ascertained fact in you.

शुद्धचिन्मात्रममलं ब्रह्मास्तीह हि सर्वगम्।

The Supreme taintless principle of awareness, the Brahman-state alone exists pervading all.

तद्यथा सर्व शक्तित्वाद्दिन्दते याः स्वयं कलाः चिन्मात्रानुक्रमेणैव संप्रफुल्ललतामिव

ननु मूर्ताममूर्ता वा तामेवाशु प्रपश्यति। (14.22)

Because it is all powerful, whatever conceptions it forms, it gets them by just being the awareness-state only, like a creeper getting filled with blossoms (by its very nature); and perceives these 'conceptions' that 'are formless' as 'with form'.

जीवो बुद्धिः क्रियास्पन्दो मनोद्वित्यैक्यमित्यपि स्वसत्तां प्रकचन्तीं तां नियोजयति वेदने। (14.23)

Jeeva, intellect, the movement as the action, mind, duality, oneness etc; in these ways (as the invented terms for itself) it exhibits its essence, and moves it (essence) towards their experience.

साऽबुद्धैव भवत्येवं भवेद्ब्रह्मैव बोधिता।

Because of not knowing its true essence, it stays like this.

When the Truth is realized, it stays as the Brahman-state only.

अबोधः प्रेक्षया याति नाशं, न तु प्रबुध्यते। (14.24)

Through the proper analysis about the 'True self', the 'No-knowledge state' perishes; but it never realizes the Truth (and stays like this as a bound Jeeva).

['No-knowledge state' is not something that exists as a thing to be destroyed, like the darkness is not a real thing, but is just the absence of light.]

यथान्धकारो दीपेन प्रेक्ष्यमाणः प्रणश्यति, न चास्य ज्ञायते तत्त्वं, अबोधस्यैवमेव हि। (14.25)

Darkness perishes when one sees it with the help of a lamp. This Jeeva does not know the truth of the Self. That is why, he is without knowledge, and is like this only.

एवं ब्रह्मैव जीवात्मा निर्विभागो निरन्तरः सर्वशक्तिरनाद्यन्तो महाचित्साररूपवान्। (14.26)

Brahman-state alone is the essence of the Jeeva; is undivided and without divisions.

He is omnipotent. He has no beginning or end.

He is of the nature of the Supreme state of awareness (Knowledge).

सर्वानणुतया त्वस्य न क्वचिद्भेदकल्पना विद्यते, या हि कलना सा तदेवानुभूतितः। (14.27)

Being not a divided particle like the atom, it is the undivided whole state; and it cannot be conceived as having divisions. Whatever is the perceived (as with divisions) is the undivided Reality alone, that gets experienced.

रामोवाच

Rama spoke

एवमेतत्कथं ब्रह्मन्नेकजीवेच्छयाखिलाः जगज्जीवा न युज्यन्ते महाजीवैकतावशात्। (14.28)

If it is so hey Brahman, since everyone is a part of the 'MahaaJeeva', why not all the Jeevas born in the Jagat also have the same conception-power?

वसिष्ठोवाच

Vasishta spoke

MAHAAJEEVA

महाजीवात्मा तद्ब्रह्म सर्वशक्तिमयात्मकं स्थितं तथेच्छमेवेह निर्विभागं निरन्तरम्। (14.29)

The essence of MahaaJeeva is Brahman; and he (as the totality) stays as the all-powerful (as the controller of his Creation) and though division-less and though without any gap of division, 'his will' alone is acting through all (as the divided minds).

यदेवेच्छति तत्तस्य भवत्याशु महात्मनः। (30)

Whatever he wills, that becomes the experience for the 'Great one'.

पूर्वं तेनेष्टमिच्छादि ततो द्वित्वमुदेति यत्, पश्चाद्वित्वविभक्तानां स्वशक्तीनां प्रकल्पितः, (30,31)

Terms like 'Before', 'by his will,' etc which denote duality raise later. At first, he makes his own conceptions by his will (Samkalpa) (which overrules the will of the other Jeevas); and so raises the duality-state (as a Creation) (with the particular rules governing the world);

अनेनेत्थं हि भवतीत्येवं तेन क्रियाक्रमः। (14.31)

(later, the 'divided states of duality (Jeevas)' conceive more divisions by 'his power acting through them'),

and thus the actions are experienced, as bound by the causality rules, that 'this should accompany this' (like a pot cannot just be conceived, but needs clay, turning wheel, potter etc).

[MahaaJeeva – the Creator alone has made the rule that for some higher level of beings, the events can occur for them, by just the 'act of willing' itself, thus overruling the causality-system prevailing for the ordinary Jeevas.]

तं विनानुदये त्वासां प्रधानेच्छैव रोहति शक्त्या ह्यजातया ब्राह्म्या नियमोऽयं प्रकल्पितः। (14.32)

Since ‘actions’ cannot occur without such causality-rules, if such actions do arise (not bound by causality, as in the case of Rishis and Devas, in the form of curses and boons or Samkalpa alone), even then, his ‘main will’ alone is prevailing there, underneath those actions also.

This rule also is conceived by the power of Brahman which is his essence only, and is not any produced phenomenon (as a separate desire).

[Of course, the causality-system that prevails for the ordinary Jeevas as willed by them, is also willed by Him only, to be that way.]

यस्या जीवाभिधानायाः शक्त्यपेक्षा फलत्यसौ प्रधानशक्तिनियमानुष्ठानेन विना न तु। (14.33)

That rule willed by the ‘power named Jeeva’ fructifies, only by the rules prescribed by the ‘Main power source called Brahmaa’ (Creator); nothing can happen otherwise.

प्रधानशक्तिनियमः सुप्रतिष्ठो न चेद्भवेत् तत्फलं शक्त्यधीनत्वान्नेहितानां क्वचिद्भवेत्। (14.34)

If the rules prescribed by the ‘main power’ were not established in the Creation, then no fruit will be there for any desire (of an ordinary Jeeva), since the fruit can result, only when willed by the ‘main power’.

एवं ब्रह्म महाजीवो विद्यतेऽन्तादिवर्जितः जीवकोटि महाकोटि भवत्यथ न किञ्चन। (14.35)

Therefore, this Brahmaa alone is the MahaaJeeva without any end (or beginning).

There do not exist, huge numbers of hosts of Jeevas ever.

चेत्यसंवेदनाज्जीवो भवत्यायाति संसृतिं तदसंवेदनाद्रूपं समायाति समं पुनः। (14.36)

By the act of perception (through delusion), he becomes a Jeeva and gets caught in this ‘Samsaara’.

By not perceiving (through delusion), he remains as his true self (as the Brahman-state).

[Jeevas have no power actually because of their deluded intellects.

MahaaJeeva is always established in the oneness of Brahman.]

एवं कनिष्ठजीवानां ज्येष्ठजीवक्रमाक्रमैः समुदेत्यात्मजीवत्वं ताम्राणामिव हेमता। (14.37)

In this manner, through the rules set for the life of younger Jeevas by the elder Jeeva (Brahmaa), the life experience for Jeeva raises, like the gold-ness for the things made of the ordinary copper (like copper also appears like gold because of its yellowish tinge, but is not gold actually).

अत्रान्तरे महाकाशे इत्थमेव गणोऽप्यसन् स्वात्मैवं सदिवोदेति चिच्चमत्करणात्मकः। (14.38)

In this great expanse of ‘Creator and his created beings’ (as the natural-state of quiver in the ‘ocean of Reality’), the ‘crowded state of the bigger one who exists as Jeevas’ is also not real.

The essence of Reality alone rises as if real by the amazing magic of Chit (the Supreme state of pure awareness as the Knowledge-essence).

[MahaaJeeva exists and so the Jeevas exist! Jeevas exist and so the MahaaJeeva exists!

Actually Jeevas also are non-existent, MahaaJeeva is also non-existent!]

CHIT-CHAMATKAARA/MAGIC OF CHIT

स्वयमेव चमत्कारो यतः समापद्यते चितः भविष्यन्नाम देहादि तदहंभावनं विदुः। (14.39)

The ‘amazing magic’ of the ‘Chit-state which knows itself by itself (without any cause)’ is known as the ‘Aham-concept that is accompanied by the body-limitation (in space) and the future experiences (bound by the limitation of time)’.

चितो यस्माच्चिदालेहस्तन्मयत्वादनन्तकः स एष भुवनाभोग इति तस्यां प्रतिबिम्बति। (14.40)

This ‘nature of Chit’ by which it tastes (licks) itself (and enjoys itself) by becoming one with it, (as the state of MahaaJeeva and its counterpart Jeevas) is also the endless-state, and that alone reflects within it as the ‘entire range of world experiences’.

परिणामविकारादिशब्दैः सैव चिदव्यया तादृगुपादभेदापि स्वशक्यैव विबुद्ध्यते। (14.41)

That ‘changeless state of Chit alone’, divides itself by its own power with such forms referred to by words like ‘change’, ‘alteration’ etc, though it is itself indivisible as such.

अविच्छिन्नविलासात्म स्वतो यत्स्वदनं चितः चेत्यस्य च प्रकाशस्य जगदित्येव तत्स्थितम्। (14.42)

Chit exists always as undivided and unbroken; when it tastes itself, that shine of Chit itself goes by the name of Jagat.

[I-ness or Ahamtaa is the sense of dividing oneself as two, like dividing the empty space as two.

Each Jeeva divides itself as the body-I and the world outside, like space dividing itself as two.

This Ahamtaa is the essence of all Brahmaandas anywhere and everywhere.

MahaaJeeva is the Ahamtaa of one creation, and is the basic essence of all created Jeevas of his Creation. But, Ahamtaa is a deluded state and is itself unreal. How can the Brahmaandas be real then?]

आकाशादपि सूक्ष्मैषा या शक्तिर्वितता चितः सा स्वभावत एवैतामहंतां परिपश्यति। (14.43)

This 'expansive power of Chit which is subtler than space', sees this 'I-ness' and the world-state, by its very nature.

आत्मन्यात्मात्मनैवास्या यत्प्रस्फुरति वारिवत् जगदन्तमहंताणुं तदैषा संप्रपश्यति। (14.44)

It sees as real - 'the huge atom state of I-ness, acting as the essence of Brahmaandas (of increasing states of duality and grossness)' - within itself by itself, as its essence, like the water that rises up as the waves (by itself, as itself, by its very nature, undivided, yet as if divided).

चमत्कारकरी चारु यच्चमत्कुरुते चितिः स्वयं स्वात्मनि तस्यैव जगन्नाम कृतं ततः। (14.45)

Chit-state is by nature the amazing power that exists as this. This amazing feat alone which it performs within itself by itself (without any cause) gets known by the name of Jagat.

चितश्चेत्यमहंकारः सैव राघव कल्पना तन्मात्रादि चिदेवातो द्वित्वैकत्वे क्व संस्थिते। (14.46)

Raaghava! Chit alone exists as the awareness of the 'Ahamkaara'. That alone conceives all this. The subtle elements are also Chit alone. Where is the place for duality and oneness?

जीवहेत्वादिसंत्यागे त्वं चाहं चेति संत्यज, शेषः सदसतोर्मध्ये भवत्यर्थात्मको भवेत्। (14.47)

By getting rid of the Vaasanaas and ignorance that bring about the Jeeva-state, renounce the ideas of 'I' and 'you'. That which is left back (as the pure Knowledge-state as a no-one) that is 'in-between the state of Reality and the unreal-state of the world', is the state of realization.

WE, THE REALIZED ONES

चिता यथादौ कलिता स्वसता सा तथोदिता अभिन्ना दृश्यते व्योम्नः सत्तासते न विद्महे। (14.48)

That which is conceived by the Chit-state as its very essence, that alone we see as the 'undivided state in the pure expanse of Knowledge' (without the clouds of delusion).

We do not even know of the real or the unreal states.

विश्वं खं जगदीहाख्यं खमस्ति विबुधालयः साकारश्चिच्चमत्काररूपत्वान्नान्यदस्ति हि। (14.49)

The 'mind-created Jagat' (of Jeevas) (Jagadeehaakhyam) is just made of emptiness.

The 'subtle actions of the senses (Vibhudaalaya) which are accompanied by gross forms (saakaara) known as the 'changing phenomenon called Vishvam' are also made of emptiness alone.

Except the amazing nature of Reality which stays as all this, there is nothing else at all (for us Knowers).
REALITY IS UNDIVIDED

यो यद्विलासस्तस्मात्स न कदाचन भिद्यते अपि सावयवं, तस्मात्कैवानवयवे कथा। (14.50)

When it is the exhibition of one's own nature (as one's own essence), then it cannot be divided, even if one is endowed with limbs. Similarly, how can that which has no limbs at all, exist as divided (as Brahman and world), (when Brahman's nature is to exist as the world only, as if with limbs)?

चितेर्नित्यमचेत्याया निर्नाम्न्या वितताकृतेः यद्रूपं जगतो रूपं तत्तत्स्फुरणरूपिणः। (14.51)

Chit-state is always without the state of perception (it is aware of oneself; does not perceive anything outside as another). It has no name which can define it. Chit-state is the Jagat-state.

It is the expansive state which can exist as any perceived-state as its Knowledge-essence.

मनो बुद्धिरहंकारो भूतानि गिरयो दिशः इति या यास्तु रचनाश्चितस्तत्त्वाज्जगत्स्थितेः। (14.52)

Mind, intellect, Ahamkaara, elements, hills, directions; whatever gets perceived like this, it is Chit-essence existing as those Jagat-patterns.

चितेश्चित्त्वं जगद्विद्धि, नाजगच्चित्त्वमस्ति हि, अजगत्त्वादचिच्चित्स्याद्भानाद्भेदो जगत्कृतः। (14.53)

Understand the very nature (essence) of Chit-state is the Jagat. There is never the Jagat as separated from the Chit. Since there is no Jagat, there is no Jagat-awareness at all in Chit.

Chit alone shines as the (understanding of) division; otherwise where is the Jagat?

चितेर्मरीचिबीजस्य निजा यान्तश्चमत्कृतिः सा चैष जीवतन्मात्रमात्रं जगदिति स्थिता। (14.54)

The 'amazing essence of Chit within itself', which contains the 'seed of mirage within' - 'That alone' is the 'essence of the Jeeva existing as the form of subtle elements' and stays as this Jagat.

'AHAMTAA' IS JUST THE GLITTER OF THE 'CHIT-LUSTRE'

चितात्स्वशक्तिकचनं यदहंभावनं चितः जीवः स्पन्दनकर्मात्मा भविष्यत्यभिधो ह्यसौ। (14.55)

The very 'glitter of the power of Chit-state' is the 'I-ness' shining forth from the Chit, and is the Jeeva-state which is of a moving quality (by the power of Praana), and is referred to as the 'Jeeva', later.

यच्चिच्चित्वेन कचनं स्वसंपाद्याभिधात्मकं स्वविकारैर्व्यवच्छेद्यं भिद्यते नो न विद्यते। (14.56)

Even while this 'glitter of the Chit-state as its essence of awareness' attains the names like 'Jeeva' etc and appears as the 'divided phenomena' of 'I' 'mine' etc, - it actually does not divide, and no such division exists.

THE DIVISION OF THE ACTION AND THE DOER DOES NOT EXIST

(The mind is the state of 'want' and when it agitates as a 'want', it exists as the action also.)

चित्स्पन्दरूपिणोरस्ति न भेदः कर्तृकर्मणोः, स्पन्दमात्रं भवेत्कर्म, स एव पुरुषः स्मृतः। (14.57)

In this state of Chit-quiver, there is no difference as the 'doer and its action' as the divided factors; the vibration (agitation of the mind) itself is the action also; that alone is the 'embodied Jeeva, the Purusha'. [Purusha is the embodied entity with an 'I' as the foremost division-sense.

Purusha is the 'incompleteness wanting to achieve completeness' through the action accomplished by the senses.

Senses are the mind-conceptions; mind is the agitation; Jeeva is the mind-agitation.

Jeeva is the mind and exists as the action also. Jeeva is able to exist as the action-accomplisher by the power of Chit.

Chit alone exists as the division of many, like looking at its own corrupted images in many tainted mirrors of Jeevas.]

जीवश्चित्तपरिस्पन्दः, पुंसां चित्तं स एव च, मनस्त्विन्द्रियरूपं, सत्सतां नानेव गच्छति। (14.58)

Jeeva is the vibration of the mental faculty (Chitta); Chitta belongs to the embodied entity; and he alone is the Chitta; Manas is the form of sense experiences; Reality alone shines forth as many.

शान्ताशेषविशेषं हि चित्प्रकाशच्छटा जगत् कार्यकारणकादित्वं, तस्मादन्यन्न विद्यते। (14.59)

Chit-state is the quiescent-state without divisions and their particularities;

the 'heap of rays of the lustre of Chit-state' is alone the 'Jagat with its causality factors';

therefore, nothing exists other than the Chit-state of Reality.

अच्छेद्योऽहमदाह्योऽहमक्लेयोऽशोष्य एव च, नित्यः सर्वगतः स्थाणुरचलोऽहमिति स्थितम्। (14.60)

The principle of Brahman cannot be sliced, cannot be burnt, cannot be wetted, and cannot be dried; it is eternal; it is in all; it is the support of all; it is unshaken. It exists as the 'I' (in all).

विवदन्ते तथा ह्यत्र विवदन्तो यथा भ्रमैः भ्रमयन्तो, वयं त्वेते जाता विगतभ्रमाः। (14.61)

Many learned men present various arguments against this; they do so because of delusion, and keep deluding others also (by believing in the realness of the Jagat). We as such are, free of the delusion.

दृश्ये मूर्ते जसंरूढे विकारादि पृथग्भवेत्, नामूर्ते तज्ज्ञकचिते चित्खे सदसदात्मनि। (14.62)

If one is firm in the 'realness of the perceived form of the world (through delusion)', then the objects with various shapes appear separated from each other; but for a 'Knower of the Supreme Truth', who knows only the 'formless empty expanse of Reality' as the 'world phenomenon which shines as both real and unreal', such differences are not seen as real.

CHIT-TREE

चित्तरौ चेत्यरसतः शक्तिः कालादिनामिकां तनोत्याकाशविशदां चिन्मधुश्रीः स्वमञ्जरीम्। (14.63)

In the Chit-tree, the 'power of its inner essence as the perceived' yields its own 'clusters of flowers with the sweet honey of awareness' named 'Kaala and other factors', spreading out in the 'endless expanse of emptiness'.

ITSELF BY ITSELF IT SEES ITSELF AS THE JAGAT

CHIT-EGG

स्वयं विचित्रं स्फुरति चिदण्डकमनाहतं स्वयं विलक्षणस्पन्दं चिद्वायुरण्डजात्मकम्। (14.64)

By itself, the Chit-state shines forth and produces the Chit-egg (Brahmaanda); and without breaking its womb, produces the 'vibration of difference' as the 'conscious air' (life), from the egg.

CHIT-WATER

स्वयं विचित्रं कचनं चिद्धारि न निखातगं स्वयं विचित्रधातुत्वं श्रेष्ठाङ्गमपि निर्मितम्। (14.65)

By itself, the amazing shine of 'Chit-water' not dug from anywhere, with its various minerals, produces the various intelligent creatures like Devas, Asuras and Humans.

CHIT-MOONLIGHT

स्वविचित्रसोल्लासा चिज्ज्योत्स्ना सततोदिता स्वयं चिदेव प्रकटश्चिदालोको महात्मकः। (14.66)

By itself, shining with its amazing shine, the Chit-moonlight always is on the rise.

Chit alone shines forth as all the experiences, and Chit alone experiences all.

KNOWING ITSELF, IT GETS CURED OF THE DELUSION

स्वयमस्तंगते बाह्ये स्वजानादुतिता चितिः।

By itself, Chit stays as itself (as the Knowledge-essence), when the ‘perceived which is conceived in an outside’ disappears by the knowledge of its own essence.

स्वयं जडेषु जाड्येन पदं सौषुममागता। (14.67)

By itself, It sleeps as the inert in the inert objects. (*Where it is not?*)

स्वयं स्पन्दितयास्पन्दि, चित्वाच्चिति महानभः।

By itself, it vibrates as the ever-changing Jagat-state (through Avichaara);

by itself, (through Vichaara) knowing its own essence, it stays as itself as the great empty expanse.

JAGAT ‘IS’ AND ‘IS NOT’ ALSO

चित्प्रकाशप्रकाशो हि जगदस्ति च नास्ति च। (14.68)

Jagat, the ‘shine of the Chit-lustre’ ‘is’ and ‘is not’ also.

चिदाकाशैकशून्यत्वं जगदस्ति च नास्ति च।

Jagat, the ‘expanse of emptiness of awareness’ ‘is’ and ‘is not’ also.

चिदालोकमहारूपं जगदस्ति च नास्ति च। (14.69)

Jagat, the ‘form seen in the light of Chit-lamp’ ‘is’ and ‘is not’ also.

चिन्मारुतप्रतिस्पन्दो जगदस्ति च नास्ति च।

Jagat, the ‘movement of the Chit-wind’ ‘is’ and ‘is not’ also.

चिद्धनध्वान्तकृष्णत्वं जगदस्ति च नास्ति च। (14.70)

Jagat, the ‘blackness of the dense dreariness (delusion) of the Chit-state’ ‘is’ and ‘is not’ also.

चिदर्कालोकदिवसो जगदस्ति च नास्ति च।

Jagat the ‘day of the Chit-sun’ ‘is’ and ‘is not’ also.

CHIT-GLORY AS JAGAT

चित्कज्जलरजस्तैलपरमाणुर्जगत्भ्रमः (71)

When the oil is burnt off, the collirium alone is left back; when the ‘Delusion-oil’ (attachment to the world) is burnt off, the world is seen no more as real, and only the ‘inner subtle essence of Chit-collirium as blackness’ is left back.

चिदग्न्यौष्ण्यं जगत्लेखा जगच्चिच्छङ्खशुक्लता

The flaming-line of the Jagat is the heat of the Chit-fire. Jagat is the whiteness of the Chit-conch.

जगच्चिच्छैलजठरं चिज्जलद्रवता जगत् (72)

Jagat is the inner dense belly of the Chit-rock. Jagat is the liquidity of the Chit-water.

जगच्चिदिक्षुमाधुर्यं चित्क्षीरस्निग्धता जगत्

Jagat is the sweetness of the Chit-sugarcane. Jagat is the taste of the Chit-milk.

जगच्चिद्धिमशीतत्वं चिज्ज्वालाज्वलनं जगत् (73)

Jagat is the coldness of the Chit-snow. Jagat is the scorching nature of the blazing Chit-fire.

जगच्चित्सर्षपस्नेहो वीचिश्चित्सरितो जगत्

Jagat is the oiliness of the Chit-mustard. Jagat is the wave in the Chit-river.

जगच्चित्क्षौद्रमाधुर्यं जगच्चित्कनकाङ्गदम् (74)

Jagat is the sweetness of the honey. Jagat is the armlet made of Chit-gold.

जगच्चित्पुष्पसौगन्ध्यं चिल्लताग्रफलं जगत्

Jagat is the fragrance of the Chit-flower. Jagat is the delicious fruit of the Chit-creeper.

चित्सतैव जगत्सत्ता जगत्सतैव चिद्वपुः। (14.75)

The reality of the Chit alone is the reality of the Jagat.

The reality of the Jagat is alone the form of the Chit.

REALITY-STATE IS UNDIVIDED

अत्र भेदविकारादि नखे मलमिव स्थितं इतीदं सन्मयत्वेन सदसद्भुवनत्रयम्। (14.76)

The differences seen here are like the dirt collected in the nail. Therefore, the 'Tri-world' exists as the 'realness of Chit' and the 'unreal nature of perceived', as the Reality-state alone.

[A 'person with limbs' and the 'limbs' are not different things, and cannot be separated from each other.

The words like 'real' and 'unreal' also are just words and do not make the Reality as real or unreal.]

अविकल्पतदात्मत्वात्सत्तासतैकतैव च अवयवावयविता शब्दार्थो शशशृङ्गवत्। (14.77)

Since there is no change at all, and the Reality stays as it is, the 'real and unreal' and the 'limbs and the person with limbs' etc are just 'sounds with meaning', like the word 'hare's horn'.

अनभूत्यपलापाय कल्पितो यैर्धिगस्तु तान्, न विद्यते जगद्यत्र साद्र्यब्ध्युर्वीनदीश्वरम्। (14.78)

Fie on those who have invented all these words to deny the reality experienced, where the world with its hills, oceans, lands, and their lords does not exist at all.

HOW CAN ANOTHER BE THERE?

चिदेकत्वात्प्रसङ्गः स्यात्कस्तत्रेतरविभ्रमः,

Since Chit alone exists, how can be there the 'error-notion (Prasanga)' of another thing existing as the limbs or tools? (*'प्रसङ्ग' is 'प्रसज्यत'- as connecting oneself to another*)

शिलाहृदयपीनापि स्वाकाशे विशदैव चित्। (14.79)

Chit is as dense as the inner portion of a rock (quiescent and changeless); but is the utmost pure principle spread-out in its 'awareness state' only (as the Jagat-phenomenon).

धत्तेऽन्तरखिलं शान्तं संनिवेशं यथा शिला।

It is the quiescent-state which holds everything within its awareness-expanse, like the reflection of a world inside the crystal rock.

EMPTINESS ALONE IS SEEN AS JAGAT IN EMPTINESS

पदार्थनिकराकाशे त्वयमाकाशजो मलः। (14.80)

This taint (seeing another) in the emptiness that is filled with heap of objects made of elements, is also produced in the emptiness alone.

सत्तासत्तात्मतात्वतामत्ताक्षेपा न सन्ति ते।

Therefore, the ambiguous states of 'existence, non-existence', 'I-ness', 'you-ness' 'stuck together' do not exist at all.

CHIT IS THE JAGAT

पल्लवान्तरलेखौघसंनिवेशवदाततं अन्यानन्यात्मकमिदं धत्तेऽन्तश्चित्स्वभावतः।

'Chit-state of Knowledge-essence', though not differing from itself, holds this state of another, within itself as its very nature, and is spread-out like the 'hosts of lines' embedded inside a tender leaf (as the leaf-ness itself).

WHAT IS THE CAUSE OF JAGAT?

समस्तकारणौघानां कारणादि पितामहः। (14.82)

For all the hosts of causes that exist as the essence of the world (which is non-existent), the 'First cause' is the Creator (Grandfather) (who is also just a concept connected to the non-existent Creation).

स्वभावतो कारणात्म चित्तं चिद्ध्यनुभूतितः

By its very nature, Chitta alone becomes the cause of all, and (the cause of) all the functions, because of the 'awareness-state of Chit' that is experienced by all (as one's own existence-awareness).

न चासत्त्वमचेत्यायाश्चितो वाचापि सिद्ध्यति। (14.83)

Chit (the subtle existence-awareness in every living thing) cannot be denied even verbally as non-real, or as non-perceiving.

यदस्ति तदुदेतीति दृष्टं बीजादिवाङ्कुरः। (14.84)

Whatever is there (as the experience of the world) rises as the ‘perceived’, like a sprout from the seed (as per the Vaasanaa-content).

गगन इव सुशून्यभेदमस्ति त्रिभुवनमङ्ग महाचितोऽन्तरस्स्याः

Dear Rama! Like the (division imagined in the) empty expanse of the sky, the ‘Tri-world’ is just the ‘division of emptiness’ within the ‘State of the MahaaChit’.

परमपदमयं समस्तदृश्यं त्विदमिति निश्चयवान्भवानुभूतेः। (14.85)

Be ascertained in the experience that ‘whatever is seen as this perceived, is made of the Supreme Reality alone’.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम॥ (14.86)

As the Sage was speaking words profound with knowledge, the day ended; the people in the court saluted the Sage and left to attend to their evening duties of bath etc; they returned again with the Sun’s rays.

[CREATION STORY OF UTPATTI PRAKARANAM IS COMPLETE]

॥तृतीयो दिवसः॥

॥THIRD DAY॥