

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY THREE

[MANDAPAAKHYAANAM (22)]

{JNAPTI EXPLAINS THE MYSTERY OF CREATION}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

CHAPTER THIRTY THREE
MANDAPAAKHYAANAM (22)

JNAPTI EXPLAINS THE MYSTERY OF CREATION

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

एवमेषा प्रयाताऽस्तु भर्ता पश्य ममांबिके प्रवृत्तः प्राणसंत्यागे कर्तव्यं किमिहाधुना। (54.04)

Let her be gone like that! But look at my husband, hey Ambike!

He is ready to give up his lives. What should be done now?

(However, I have these questions; answer them now.)

भावाभावेषु भावानां कथं नियतिरागता कथं भूयोऽप्यनियतिर्मृतिजन्मादिसूचिता। (54.05)

How did the 'laws' (Niyati), arise for the presence or absence of objects?

How again did arise these 'non-laws' (Aniyati), symbolizing birth death etc.?

कथं स्वभावसंसिद्धिः कथं सत्ता पदार्थगा कथं अग्न्यादिषूष्णत्वं पृथ्व्यादौ स्थिरता कथम्। (54.06)

How do objects get their natural qualities? How does the existence in objects occur?

How does the fire remain as hot? How the earth does remain firm?

हिमादिषु कथं शैत्यं का सत्ता कालखादिषु भावाभावग्रहोत्सर्गस्थूलसूक्ष्मदृशः कथम्। (54.07)

How does the coolness appear in the snow? What is the reality of time and space?

How does the cognition of gross and subtle, acceptance and rejection, absence and presence occur?

कथमत्यन्तमुच्छ्रायं तृणगुल्मनरादिकं वस्तु नायात्यनिष्टेऽपि स्थिते स्वोच्छ्रायकारणे। (54.08)

How this world-perception containing grasses, bushes and humans etc has grown to such a length

like this? Even when one stays stuck in such a long-conceived world-phenomenon, and though

unpleasant, why does not the understanding of the Reality is not arrived at?

देव्युवाच

Devi spoke

(If all that exists as the perceived vanishes off, what gets left over?)

महाप्रलयसम्पत्तौ सर्वार्थास्तमये सति अनन्ताकाशमाशान्तं सद्ब्रह्मैवावतिष्ठते। (54.09)

When the 'Great dissolution' occurs (through knowledge), when everything ceases to exist, the Supreme Brahman, the endless space of complete tranquillity alone remains!

[If nothing is there actually, then what is left back when everything is removed? Who makes the rules and how?]

तच्चिद्रूपतया तेजःकणोऽहमिति चेतति स्वप्ने संविद्यथा हि त्वमाकाशगमनादि च। (54.10)

A lustrous point (a divided sense of existence) as the essence of the Chit,

understands itself as the 'I' (and an 'outside' of itself),

like one is conscious in the dream-state of another one as 'you' (though no other person is actually there other than oneself), or one has the experience of floating in the sky (though actually sleeping on the ground).

तेजःकणोऽसौ स्थूलत्वमात्मनात्मनि विन्दति, असत्यमेव सत्याभं ब्रह्माण्डं तदिदं स्मृतम्। (54.11)

This 'lustrous point' (just an awareness-quiver in the emptiness), attains grossness in itself by itself (and sees the Jagat made of solid objects outside of it);

this alone is known as the 'Brahmaanda', which though unreal shines as real.

[Brahman is just a state which can rise as any experience; and Brahmaa is a totality-state that is ready to rise as a world of experience of many Jeevas.]

तत्रान्तर्ब्रह्म तद्वेत्ति ब्रह्मायमहमित्यथ मनोराज्यं स कुरुते स्वात्मैवं तदिदं जगत्। (54.12)

In that Brahmaanda, Brahmaa the Creator, understands himself as 'I am Brahmaa' (I am all the experiences).

He (as a form made of emptiness) creates a kingdom in the mind, in his own self (and exists as the total essence of all his Jeevas, instantly); that is 'this changing phenomenon' termed as 'Jagat'.

तस्मिन्प्रथमतः सर्गे या यथा यत्र संविदः कचितस्तास्तथा तत्र स्थिता अद्यापि निश्चलाः। (54.13)

Whatever, wherever, however was cognized at first by Brahmaa as the perceived world;

that alone shines even now as a stabilized phenomenon.

[Brahman is the potential-state that can exist as any information-state of experience.

Some random collection of these information-states stick together like dust-heaps, and a Brahmaa arises as the 'totality self of all these information states of experiences'.

The dust-heap is Brahmaa, the collection of the some random dust-particles.

He is the totality-delusion state made of individual delusion-states; but he is not deluded, but is Brahman alone, who witnesses these experiences as the 'Purusha', the one with millions of eyes, ears etc.

Brahmaa is the essence of the Creation, but is 'Brahman alone' in actuality.

Each individual Jeeva of a Creation is a mini-Brahmaa of his own private world-dream, as reflected by his tainted intellect.

This taint alone is divided as Tamas, Rajas and Sattva as per the denseness of the ignorance.

When the ignorance is gone, there is no dust-particle at all, and there is no dust-heap also.]

[Brahman the potential state for any Brahmaa-state, exists as countless such dust-heaps as random delusions, as if.

Brahman is never deluded. It is bereft of mind or intellect.

So these dust-heaps also are non-existent in the Brahman-state.

The dust-heaps dissolve off, once the truth of Brahman the origin of all, is realized as one's essence.]

[Brahmaa is a 'Totality mind' which rises with its own rules and conditions; and evolves or devolves as per the ignorance or knowledge level of the small minds of which it is made up of.

Brahmaa as mentioned already in the previous sections, though a form of the Creation, still maintains the 'Knowledge of the Self' as his support and stays without delusion; and is a witness-state of the Creation only; like a Knower remains a 'witness state of the world events' that are going around him.

Brahman-state alone exists as the Brahmaa and the Jeevas. It alone forms the basic power that enables the minds to see what they want.]

[Each dust-heap rises with its own narratives of rules and systems, as per the level of ignorance embedded in the Jeeva-states, namely the dust particles made of Vaasanaas.]

यद्यथा स्फुरितं चित्तं ततथा ह्यात्मचिद्भवेत् स्वयमेवानियमतस्तत्तत्स्यान्नेह किञ्चन। (54.14)

In whatever way the Totality-mind shines forth; in that manner only, the individual consciousness occurs. Nothing ever exists without bound by laws, by itself.

न च नाम नकिञ्चित्त्वं युज्यते विश्वरूपिणः, त्यक्त्वा समस्तसंस्थानं हेम तिष्ठति वै कथम्। (54.15)

The Reality which shines forth as the 'Vishvam' is not a 'nothing'.

How can the gold exist discarding all its forms (since it is the very essence of all the things made of gold)?

[Gold can exist as some shape or other only; so also, Brahman has to exist as the perceived only.

You cannot separate the shape from the gold; or the Jagat from Brahman-state.

[Potential-state can exist as its probable-states only!]

सर्गादौ स्वयमेवान्तश्चिद्यथा कचितात्मनि हिमाग्न्यादितयाद्यापि सा तथास्थे स्वसत्तया। (54.16)

In the beginning, in whatever manner the Chit shone forth by itself in itself as snow-ness and fire-ness, they exist in that very manner as their individual essence.

तस्मात्स्वसतासंत्यागः सतः कर्तुं न युज्यते, यदा चिदास्ते तेनेयं नियतिर्न विनश्यति। (54.17)

Therefore, the Reality cannot discard its own existence in all the objects.

The 'Niyati' or laws cannot ever perish, because Chit alone exists as all (and also as the laws binding them).

(Once the Creation comes into existence with some rules, it cannot be undone.

यद्यथा कचित्तं यत्र व्योमरूप्यपि पार्थिवं सर्गादौ तस्य चलितुमद्ययावन्न युज्यते। (54.18)

Whatever grossness shone forth in whichever manner wherever in the Chidaakaasha, at the beginning of the Creation, it is not possible to change it ever now.

[Any Creation is a total delusion state with deep-rooted laws and systems, as if with a beginning and end, and calculated as a Brahmaa's Kalpa-span.]

या यथा चित्प्रकचिता प्रतिपक्षचित्तं विना न सा ततः प्रचलति वेदनाभ्यासतः स्वयम्। (54.19)

In whatever manner the Chit has shone forth without any contradiction (with no second one to oppose it); that cannot be changed, by the belief systems (and false assumptions) of the ignorant minds (who are part and parcel of that system).

[If the 'Brahmaa-delusion' contains the idea of death as its rule, allowing only the Vaasanaa-states to unfold one after another, then that Creation exists in that manner only. If the Brahmaa-delusion contains the idea of immortality, then that world contains Jeevas who are immortal. So it is, with every Creation termed as beginning from a Brahmaa.]

जगदादावनुत्पन्नं यच्चेदमनुभूयते तत्संविद्योमकचनं स्वप्नस्त्रीसुरतं यथा। (54.20)

This Jagat which is experienced was not produced in the beginning at all (as a Creation made by someone at some time).

Whatever is experienced is the shine of the Chidaakaasha the 'Awareness-expanse' only, and is similar to the company of a woman experienced in the dream (not real, though experienced as real at that moment).

असत्यमेव सत्याभं प्रतिभानमिदं स्थितं इति स्वभावसंपत्तिरिति भूतानुभूतयः। (54.21)

'Unreal alone appearing like the real exists like this';

this is the experience of the beings when they remain in their true nature (as one with the essence within).

सर्गादौ या यथा रूढा संवित्कचनसंततिः साद्याप्यचलितान्येन स्थिता नियतिरुच्यते। (54.22)

In whichever manner, whatever was the shine of the 'Consciousness' (Reality that is self-aware as Brahmaa) that occurred at the beginning of the Creation (as if with a beginning); that continues even now, without getting changed by any other thing; that alone is known as 'Niyati', the law governing the Creation.

गृहीतव्योमसंवित्चिद्व्योम व्योमतां गतं गृहीतकालतासंवित्चिन्नभः कालतां गतम्। (54.23)

गृहीतजलसंवित्चिद्व्योम वारिवत्स्थितं स्वप्ने यथा पुरुषः पश्यत्यात्मनि वारिताम्। (54.24)

By the Cognition of space, the Chit-space has become the space (or the emptiness which holds the things);

by the Cognition of time, Chit-space has become time (or the aspect of change and continuance);

by the Cognition of water, Chit-space exists as water (or the the flowing state of experiences).

(For example) In the dream, the person who is dreaming, becomes himself the water, which he perceives as the water. (Or, the experience-flow in the dream is the dreaming person alone.)

स्वप्नचित्संविदाभाति भवत्येषा यथास्थिता

The dreaming-awareness (as the deluded mind which can sense only duality) shines forth, and becomes all the objects that rise up,

as it is, (without swerving from its natural non-dual state, like a man who is asleep does not change by the dream-state experiences).

चिच्चमत्कारचातुर्यादसदेतत्समूहते। (54.25)

By the amazing magic of Chit (or by the deluding power of Chit),

the experience of multifarious objects is collected together (as a coherent-state of existence), to get the ascertained vision of a solid world outside of itself.

खत्वं जलत्वमुर्वीत्वमग्निवायुत्वमप्यसत् वेत्यन्तः स्वप्नसंकल्पध्यानेष्विव चितिः स्वयम्। (54.26)

All these unreal phenomena like the sky-ness, water-ness, earth-ness, fire-ness, wind-ness etc, are cognized by the Chit within, by its own will, as in a dream or imagination or contemplation.

['Kham'- the emptiness that needs the fullness of objects

'Jalam'- the stagnant state of flowing experiences with a Jeeva trapped in it

'Urvee'- the stage to enact these experiences

'Agni'- the Jeeva-fire who keeps burning with the want of desire-fulfilments as its fuel

'Vaayu'- the delusion of movement, the power that holds the Creation in its hold]

LIFE-SPAN MEASURE IN A CREATION

मरणानन्तरं कर्मफलानुभवनक्रमं सर्वसन्देहशान्त्यर्थं मृतिश्रेयस्करं शृणु। (54.27)

Listen now to the process of enjoying the fruits of actions after death, so as to be freed of all the doubts, which will prove beneficial to the mortals.

रूढादिसर्गे नियतिर्येकद्वित्रिचतुःशता पूर्वादिश्रायुषः पुंसां तस्या मे नियतिं शृणु। (54.28)

In the beginning, it has been ordained that the lifespan of beings in each Yuga starting from Kali Yuga (Dvaapara, Tretaa) to Krta Yuga as one hundred, two hundred, three hundred and four hundred years respectively. Listen to my explanation of Niyati in this topic.

देशकालक्रियाद्रव्यशुद्ध्यशुद्धी स्वकर्मणां न्यूनत्वे चाधिकत्वे च नृणां कारणमायुषः। (54.29)

The excess or shortage of the place, time, action, ingredient, purity, impurity of one's own actions, decide the life-span of the human beings.

स्वकर्मधर्मं ह्यसति ह्यसत्यायुर्नृणामिह वृद्धे वृद्धिमुपायाति सममेव भवेत्समे। (54.30)

The life-span of humans decreases if one falls short of one's duties as per the station of life, if increased it increases, if normal, it is normal.

बालमृत्युप्रदैर्बालो युवा यौवनमृत्युदैः वृद्धमृत्युप्रदैर्वृद्धः कर्मभिर्मृतिमृच्छति। (54.31)

A child dies by those actions which cause death in children; the youth dies by those actions which cause death in the youth; the aged ones die by those actions which cause death in the old age.

यो यथाशास्त्रमारब्धं स्वधर्ममनुतिष्ठति भाजनं भवति श्रीमान्स यथाशास्त्रमायुषः। (54.32)

He, who lives his life guided by the Scriptures and performs his duties well (as per the station of his life) attains his full life-span as ordained in the Scriptures.

[Identity with the physical body and the belief in its realness produces the 'pains of getting cut off from the body', when the ignorant one faces death. More the attachment, more the pain the dying man encounters, which is invisible to others. It is equal to getting bitten by the imagined snake which is seen in the rope.]

एवं कर्मानुसारेण जन्तुरन्त्यां दशामितः भवन्त्यन्तं गतवतो दृक्कर्मच्छेदवेदनाः। (54.33)

In this manner, 'the (ignorant) creature' according to his own actions, attains the final state (of death) and experiences unaccountable subtle pains at that time.

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

मरणं मे समासेन कथयेन्दुसमानने, किं सुखं मरणं किं वा दुःखं, मृत्वा च किं भवेत्। (54.34)

Hey Goddess with the moon-like face!

Brief me about Death! Is death painful or pleasant? What happens after the death?

देव्युवाच

Devi spoke

त्रिविधाः पुरुषाः सन्ति देहास्यान्ते मुमूर्षवः मूर्खोऽथ धारणाभ्यासी युक्तिमान्पुरुषस्तथा। (53.35)

Those who are bound to death (and are ignorant) are of three types; the one with stagnant intellect (Moorkha); the person who meditates (Dhaaranaabhyaasi) and a person who knows the technique of moving in and out of the body (YuktiYuktaha).

अभ्यस्य धारणानिष्ठो देहं त्यक्त्वा यथासुखं प्रयाति धारणाभ्यासी युक्तियुक्तस्तथैव च। (53.36)

Here, the person who meditates and practises the concentration methods, discards the body and moves away easily; the one who is adept in many Yoga-techniques also does likewise.

[The three types of people who are deluded by the death-state are -

Yuktiyuktaha- the first one is the one who excels in the subtle practices of Yoga-methods and has attained ordinary Siddhis. Dharaanaabhyaasi- the second one is a yogi who has controlled his Praana, and can by sheer concentration power, move out of the body breaking the Brahma-Randhra.

Moorkha - the ordinary ignorant person of the world, who neither follows the (proper ancient knowledge based) yogic methods nor the path of knowledge, but lives his life, just drowned in desires and anxieties of the world.

At the time of death, he undergoes severe painful experiences because of his uncontrolled mind.]

THE DEATH-STATE OF THE IGNORANT

धारणा यस्य नाभ्यासं प्राप्ता नैव च युक्तिमान् मूर्खः स्वमृतिकालेऽसौ दुःखमेत्यवशाशयः। (54.37)

The fool who has not practised the concentration methods of Yoga (through Praana-control), or who has not mastered the 'subtle Yoga techniques', doubtless attains a painful-state at the time of death, with a mind that is not disciplined well.

वासनावेशवैवश्यं भावयन्विषयाशयः दीनतां परमामेति परिलूनमिवाम्बुजम्। (54.38)

Helpless by the pull of the Vaasanaas (unfulfilled desires and longings),

thinking only about the objects of senses (possessions and people),

he attains a pitiable state like the faded lotus (in winter-times) (with the non-rise of 'Viveka-sun').

अशास्त्रसंस्कृतमतिरसज्जनपरायणः मृतावनुभवत्यन्तर्दाहमग्नाविव च्युतः। (54.39)

The fool, who does not follow the instructions of the Scriptures (based on Vedas), who does not seek the company of the noble (to improve his intellect), experiences pains only at the time of death, as if stumbling into a blazing fire.

[(54.40) to (54.50) is a single sentence]

THE AGONIES AND MENTAL DISTORTIONS AT DEATH-TIME

यदा घर्घरकण्ठत्वं वैरूप्यं दृष्टिवर्णजं गच्छत्येषोऽविवेकात्मा तदा भवति दीनधीः,

This 'non-discriminating one' (who never strives for the true knowledge) attains a pitiable state of mind, when he goes through the agony of 'gurgling of the throat, ugly contours, and distortion in sight'

(at the death of the body); (He experiences-)

परमान्ध्यमनालोको, दिवाप्युदिततारकः, साभ्रदिग्मण्डलाभोगो, घनमेचकितांबरः,

complete loss of vision; blindness; flashing stars even in daylight;
all the directions filled with misty clouds; the entire sky filled with heavy dark clouds;

मर्मव्यथाविच्छुरितः, प्रभ्रमद्दृष्टिमण्डलः, आकाशीभूतवसुधो वसुधाभूतखान्तरः,

suffering subtle indescribable pains; eyes rolling restlessly; the ground turning into empty space
(and as if without support), and the empty sky turning into hard ground (as if pressed hard from above);

परिवृतककुपचक्र, उह्यमान इवार्णवे, नीयमान इवाकाशे, घननिद्रोन्मुखाशयः,

all the directions circling like a wheel around him; floating in the ocean as it were;
getting pulled in the sky as it were; pushed towards falling into dense deep sleep;

अन्धकूप इवापन्नः, शिलान्तरिव योजितः, स्वयं जडीभवद्वर्णो, विनिकृत्त इवाशये,

feeling as if he is inside a dark deep well; caged as if inside a dense rock;
unable to even utter any sound properly, heart torn to pieces as it were;

पततीव नभोमार्गात्तृणावर्त इवार्पितः, रथे द्रुत इवारूढो, हिमवद्रलनोन्मुखः,

falling from the sky like a grass caught in a storm as it were;

as if travelling in a high speed chariot; as if melting like the snow;

व्याकुर्वन्नित्वा संसारं, बान्धवानस्पृशन्नित्वा, भ्रमितक्षेपणेनेव, वातयन्त्र इवास्थितः,

as if prophesying the pains of the world; unable to connect to the relatives as it were;
as if getting thrown from a missile throwing machine; as if caught in a wind-machine;

भ्रमितो वा भ्रम इव, कृष्टो रसनयेव वा, भ्रमन्नित्वा जलावर्ते शस्त्रयन्त्र इवार्पितः,

his eyeballs rotating like the fan; bewildered; rolling away as if pulled by a rope;
as if rotating like a machine inside a whirlpool;

प्रोह्यमानस्तृणमिव वहत्पर्जन्यमारुते, आरूढ्य वारिपूरेण निपतन्नित्वा चार्णवे,

getting blown away like a grass caught in the stormy winds in the cloudy weather;
as if caught in the high waves of the flood and falling down into the ocean;

अनन्तगगने श्वभ्रे चक्रावर्ते पतन्नित्वा, अब्धिरुर्वीविपर्यासदशामनुभवन्स्थितः,

as if falling inside the deep chasm of a typhoon in the endless sky;

experiencing the state where the Earth and oceans are breaking violently;

पतन्नित्वा नवरतं, प्रोत्पतन्नित्वा चाभितः, सूत्काराकर्णनोद्भ्रान्तपूर्णसर्वेन्द्रियव्रणः। (54.40 to 50)

as if falling endlessly into a never-ending hole; as if thrown up from all over;

breathing heavily with gurgling noise; all the senses in a confused state and in wounded condition.

क्रमाच्छयामलतां यान्ति तस्य सर्वाक्षसंविदः यथा ह्यस्तंगतरवौ मन्दालोकतया दिशः। (54.51)

Gradually all his senses lose their functioning capacities;

the world looks as if covered by darkness arising after the sunset;

पूर्वापरं न जानाति, स्मृतिस्तानवमागता यथा पाश्चात्यसंध्यान्ते नष्टा दृष्टिर्दिगष्टके। (54.52)

He does not know the past or the present;

his memory is lost, as it happens in the evening time when the eyes fail in their vision;

मनः कल्पनसामर्थ्यं त्यजत्यस्य विमोहतः, अविवेके न तेनासौ महामोहे निमज्जति। (54.53)

The confused mind discards its power of conception;

bereft of discrimination, he sinks into a great delusion state.

यदैवामोहमादत्ते नादत्ते पवनस्तदा नत्वादत्ते, यदा प्राणान्मोहमायात्यलं तदा। (54.54)

As the delusion keeps on increasing, he stops breathing; when the breathing stops, he attains a faint-state.

अन्योन्यपुष्टतां यातैर्माहसंवेदनभ्रमैः जन्तुः पाषाणतामेति स्थितमित्यादिसर्गतः। (54.55)

Filled with delusions and the confused visions which enhance each other more and more,

the creature becomes frozen like a rock. This is the Niyati ruling the world from the beginning (that the ignorant have to suffer because of their own attachments and stupidities).

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

व्यथां विमोहं मूर्च्छान्तं भ्रमं व्याधिमचेतनं किमर्थमयमायाति देहो ह्यष्टाङ्गवानपि। (54.56)

Why does the body with 'eightfold limbs' get delusion, swoon, confusion, disease and unconsciousness?
(शिरः-पाणि-पाद-गुह्य-नाभि-हृदयान्यष्टाङ्गानि)

देव्युवाच

Devi spoke

[Each Creation rises like a random cluster of trees, naturally forming its own rules of growth and decline.]

एवं संविहितं कर्म सर्गादौ स्पन्दसंविदा 'यद्यस्मिन्समये दुःखं कालेनैतावतेदृशं स्यान्मे'

इत्येव संविश्य गुल्मवत्तत्स्वभावजं वेत्ति चित्तविजृम्भोत्थं, नान्यदत्रास्ति कारणम्। (54.57,58)

In the beginning of the Creation,

by the quiver of consciousness (Brahmaa), which arose first,
the course of action was determined like this;

'What and at which time, the pains should arise in course of time in this manner for me (who is not different from the Jeeva)' (and that Samkalpa alone causes the pains experienced in the childhood, youth, aged ones and at death).

These rules have formed like a cluster of trees naturally, and are experienced by the mind.

Nothing else is the reason for all this here.

WHAT IS DEATH?

[Death is another inbuilt Vaasanaa for the ignorant who live only in the body-level and therefore, being identified with the physical body made of elements, they imagine the destruction of the physical body as their own destruction, and name it as 'death'. What they imagine becomes true for them, because of the deep-rooted ignorance.]

यदा व्यथावशान्नाड्यः स्वसंकोचविकासनैः गृह्णन्ति मारुतो देहे तदोञ्झति निजां स्थितिम्। (54.59)

When the nerves by their contraction and expansion block the air in the body because of the extreme pain (at death time), the body loses its natural state (of life-functions).

प्रविष्टा न विनिर्यान्ति गताः संप्रविशन्ति नो यदा वाता विनाडीत्वात्तदा स्पन्दात्स्मृतिर्भवेत्। (54.60)

The winds inside do not go out and the winds outside do not go in. When the nerves cease from their function like this, then the memory alone persists as some throbbing sensation.

न विशत्येव वातो न निर्याति पवनो यदा, शरीरनाडीवैधुर्यान्मृत इत्युच्छते तदा। (54.61)

When the wind does not go inside and does not go outside, the nerves stop functioning fully and the person is known as dead.

DEATH IS PART OF THE IGNORANCE

[The ignorant are always sure about the forthcoming death and seek immortality.

For a Knower who knows that death is non-existent, the word 'immortality' has no meaning at all.]

आगन्तव्यो मया नाशः कालेनैतावतेति या पूर्वसंविदिता संविद्याति तच्चोदिता मृतिम्। (54.62)

'I have to perish in course of time' this understanding rising from the past, creates the death-scene.

ईदृशेन मयेहेत्थं भाव्यमित्यादि सर्गजा संविद्वीजकला नाशं न कदाचन गच्छति। (54.63)

The seed form of the perception that 'I am so and so; I have to think like this;' which arose at the beginning, does not ever perish (and remains as long as the 'idea of time exists', as with a beginning and end).

संविदो वेदनं नाम स्वभावोऽव्यतिरेकवान् तस्मात्स्वभावसंवित्तेर्नान्ये मरणजन्मनी। (54.64)

These experiences are the very nature of the perceiving phenomenon.

The perceiver is not different from the experience. (*It is his own mind-show based on ignorance.*)

Therefore, death, birth etc, which are the natural properties of the perception, do not exist as separate realities.

['Perceived' is non-existent except as the 'built in imagination' of the mind. The belief in the reality of the perceived is the cause of all the sufferings. This false knowledge forms the seed for all other false assumptions like birth, death, after life, rebirth etc.]

MISERABLE LIFE OF A JEEVA FILLED WITH VAASANAAS

क्वचिदावृत्तिमत्सौम्यं क्वचिन्नद्यां जलं यथा क्वचित्सौम्यं क्वचिज्जीवधर्मदं चेतनं तथा। (54.65)

Like the river-waters sometimes whirl about violently and sometimes remain calm, the Jeeva-consciousness is quiet sometimes, and perturbed sometimes (with the emotions of fear, attraction, hatred).
यथा लतायाः पर्वाणि दीर्घाया मध्यमध्यतः तथा चेतनसत्ताया जन्मानि मरणानि च। (54.66)

The births and deaths of the Jeeva-consciousness, are like the knots found at intervals in the stem of the long creeper.

[As a Vaasanaa-entity, a Jeeva has no name or form; but has only imagination as his essence, and moves from one form to another through various identities; little knowing his unreal nature.

Dream after dream opens up as succession of life-stories, where some imagined ego-entity lives as a Jeeva-entity in each life-story, as a puppet of Vaasanaas only.

Brahmin Vasishtha is not Padma, Padma is not Vidooratha.

Arundhati is not Leelaa; Leelaa is not the other Leelaa.

Vaasanaas alone moved forward and created the next life and a new Jeeva.

Leelaa's story is not a story of re-birth, but about the never ending processes of Vaasanaas.]

न जायते न म्रियते चेतनं पुरुषे क्वचित्स्वप्नसंभ्रमवद्भ्रान्तमेतत्पश्यति केवलम्। (54.67)

The (witness) awareness inside the embodied entity called 'Purusha' is never is born, never dies. Births and deaths are just the delusions seen, as in the dream.

[Pure-awareness goes through three states of existence Jaagrata, Svapna and Sushupti, each separate from the other; death is just another sleep state.]

पुरुषश्चेतनामात्रं, स कदा क्वेव नश्यति,

The embodied Purusha is of the nature of pure-awareness only (which is aware of three states of waking, dream and sleep). When and where can it perish?

चेतनव्यतिरिक्तत्वे वदान्यत्किं पुमान्भवेत्। (54.68)

Tell me, apart from the 'always self-aware-consciousness', what else can a Purusha be?

[Apart from that consciousness, how can anyone exist separately as an inert flesh-mass, or Praana, or senses or mind, or intellect, or ignorance even?]

कोऽद्ययावन्मृतं ब्रूहि चेतनं कस्य किं कथं, म्रियन्ते देहलक्षाणि, चेतनं स्थितमक्षयम्। (54.69)

Tell me; till now whose awareness-state has died and how?

Lakhs of bodies die; but the self-awareness state (which is the common essence in all) is imperishable.

अमरिष्यन्न वै चित्तमेकस्मिन्नेव तन्मृते अभविष्यत्सर्वभावमृतिरेकमृताविह। (54.70)

If the undying mind (of Brahmaa) perishes with one person, then all things will cease to exist, even if one person dies.

[If one person dies, then his perceived-world will vanish for him of course; but others who saw his death in their worlds, will continue as the other perceived-fields of Brahmaa.

We perceive the other people in the world as sleeping and waking up; we accept it as a natural part of life and are not bothered. We perceive the other people sleep and not wake up at all; that we define as death.]

वासनामात्रवैचित्र्यं यज्जीवोऽनुभवेत्स्वयं तस्यैव जीवमरणे नामनी परिकल्पिते। (54.71)

The 'changing structure' of the Vaasanaas that the Jeeva himself experiences, that alone is given the name of 'birth and death'.

[Jeeva is just a randomly created Vaasanaa-bundle. In one life-span he loses some Vaasanaas, and gains more of other types. Death makes him change his Vaasanaa-structure; that is all! He continues after death as a recycled Vaasanaa-bundle once more. This journey continues as countless identities till the thirst for knowledge rises in him, putting an end to all the other Vaasanaas.]

एवं न कश्चिन्म्रियते जायते न कश्चन, वासनावर्तगर्तेषु जीवो लुठति केवलम्। (54.72)

Therefore, no one gets born, no one ever dies; the Jeeva (who is a nobody) just rolls about in the hollow pits of the Vaasanaas.

KNOWLEDGE IS THE ONLY CURE FOR THE DELUSION OF DEATH

अत्यन्तासंभवादेव दृश्यस्यासौ च वासना नास्त्येवेति विचारेण दृढज्ञातैव नश्यति। (54.73)

By the 'complete non occurrence of the Seen' (as the state of self-realization arrived at, through rational analysis), and by the thorough understanding through Vichaara that the the Vaasanaa does not rise at all - the Vaasanaa perishes.

अनुदितमुदितं जगत्प्रबन्धं, भवभयतोऽभ्यसनैर्विलोक्य सम्यक्

अलमनुदितवासनो हि जीवो भवति विमुक्त इतीह सत्यवस्तु। (54.74)

The narrative of the world unfolds every day;
if the Jeeva, who because of the fear of worldly existence observes (understands) well, and by the constant practice does not allow the Vaasanaa (for the duality state) to rise at all, then he becomes liberated.
This is indeed true.

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

यथैव जन्तुर्म्रियते जायते च यथा पुनः, तन्मे कथय देवेशि पुनर्बोधविवृद्धये। (55.01)

Tell me for my own enlightenment hey Deveshi, how the Jeeva repeatedly dies and gets born?

देव्युवाच

Devi spoke

WHAT HAPPENS AT DEATH?

नाडीप्रवाहे विधुरे यदा वातविसंस्थितिं जन्तुः प्राप्नोति हि तदा शाम्यतीवास्य चेतना। (55.02)

When the 'Jantu' (creature) (the body-identified person) attains a state where the nerves stop functioning, and the air ceases its movement inside; the consciousness fades out as it were.

(Every object exists as the object of knowledge only.)

शुद्धं हि चेतनं नित्यं नोदेति न च शाम्यति स्थावरे जङ्गमे व्योम्नि शैलेऽग्नौ पवने स्थितम्। (03)

Actually the (witness) consciousness is pure and never rises or fades.

It exists in the moving and non moving things, in the sky, in the hill, in the fire, in the wind (by making these objects as a part of knowledge).

केवलं वातसंरोधाद्यदा स्पन्दः प्रशाम्यति, मृत इत्युच्यते देहस्तदासौ जडनामकः। (55.04)

When the vibration in the body stops due to the cessation of the air-movement, then the body is known as dead; and is said to be an inert (life-less).

तस्मिन्देहे शवीभूते वाते चानिलतां गते चेतनं वासनामुक्तं स्वात्मतत्त्वेऽवतिष्ठति। (55.05)

When the body becomes a corpse and the breath joins the winds,

the cognizing consciousness is freed of the Vaasanaa and exists in the principle of the Self.

[However, that particular Jeeva which exists as, only the bundle of some particular Vaasanaas, is in a state ready to burst out as the Vaasanaa-experiences.]

जीव इत्युच्यते तस्य नामाणोर्वासनावतः तत्रैवास्ते स च शवागारे गगनके तथा। (55.06)

The subtle atom (spark of consciousness) with the (unfulfilled) Vaasanaa is called the Jeeva (the entity that is ready to experience them). It exists in that space where the corpse is kept (so you can imagine).

ततोऽसौ प्रेतशब्देन प्रोच्यते व्यवहारिभिः चेतनं वासनामिश्रमामोदानिलवत्स्थितम्। (55.07)

Then it is known by the name of 'Preta' ('Pra-ita' -one who has gone off from here), by the learned.

It is the consciousness mixed with Vaasanaas, like the wind filled with some fragrance good or bad (and is impure).

इदं दृश्यं परित्यज्य यदास्ते दर्शनान्तरे स स्वप्न इव संकल्प इव नानाकृतिस्तदा। (55.08)

When the Jeeva rejects 'this perceived' (where he is dead), and remains outside of 'this vision', he assumes various forms as if dreaming, as if imagining.

[He sees himself as a resident of another world, as if born and grown there for many years.

The world need not be always the human type also.

He may have an after-death experience also as per his deep-rooted beliefs.]

तस्मिन्नेव प्रदेशेऽन्तः पूर्ववत्स्मृतिमान्भवेत्तदैव मृतिमूर्च्छान्ते पश्यत्यन्यशरीरकम्। (55.09)

He becomes endowed with memory (of all events of that new life) as before (as if already happened), and perceives another body at that very place (of death) in that very instant, after the death-swoon.

आत्मन्यस्ति घटापृष्ठमन्यस्य व्योम केवलं आकाशभूतले साकं साकाशशशिचामरम्। (55.10)

In his own mind exist the sky and the Earth, along with the sky with its chowrie of moon, like a swelled-up cloud; for the others (who see his dead body here) it is just empty space only.

[The dead one's mind has started dreaming another world as another life-story, and has completely forgotten this world.

The Jeeva now lives in a full-fledged world with its own sky, earth, moon, stars and what not. For the others who are mourning his death here, the body lies dead with just the empty space around it.]

‘PRETAS’ - THOSE WHO HAVE DEPARTED FROM HERE

भवन्ति षड्विधाः प्रेतास्तेषां भेदमिमं शृणु,

सामान्यपापिनो मध्यपापिनः स्थूलपापिनः, सामान्यधर्मा मध्यमधर्मा चोत्तमधर्मवान्,

एतेषां कस्यचिद्भेदो द्वौ त्रयोऽप्यथ कस्यचित्। (55.11,12)

There are six types of ‘Pretas’! Listen to me now about their differences.

They are - the ordinary sinners; medium sinners; gross sinners;

ordinary good ones; medium good ones; and the best of good ones;

some division of them could be characterized by two, or some by three sub-divisions.

[A Jeeva is never completely good or completely bad, but is a mixture of both; so the main categories can be divided into many sub-categories based on a person’s individual disposition.]

कश्चिन्महापातकवान्वत्सरं स्मृतिमूर्च्छनं विमूढोऽनुभवत्यन्तः पाषाणहृदयोपमः,

ततः कालेन संबुद्धो वासनाजठरोदितं अनुभूय चिरं कालं नारकं दुःखमक्षयं,

भुक्त्वा योनिशतान्युच्चैर्दुःखाद्दुःखान्तरं गतः कदाचिच्छममायाति संसारस्वप्नसंभ्रमे,

अथवा मृतिमोहान्ते जडदुःखशताकुलां क्षणाद्वक्षादितामेव तत्स्थामनुभवन्ति ते

स्ववासनानुरूपाणि दुःखानि नरके पुनः, अनुभूयाथ योनीषु जायन्ते भूतले चिरात्। (55.13) to (55.17)

Amongst these, the most sinful one, who is the most ignorant of all, experiences the swoon of death for a year or so (for a long time) like a mind made of stone;

then he wakes up in the course of time by the force of the Vaasanaa deep inside his hollow-belly (of the mind), and then experiencing ceaseless pains of hells for a long time,

goes through hundreds of wombs, moves through more and more increasingly painful states,

and very rarely gets a respite in this grand dream of the worldly-existence;

or, at the end of the death swoon, that very next second, these sinners of the worst type experience innumerable pains as inert bodies situated inside trees etc;

then they experience pains in the hell again according to their Vaasanaas, and go through innumerable wombs for a long time on this Earth.

अथ मध्यमपापो यो मृतिमोहादनन्तरं सशिलाजठरं जाड्यं कञ्चित्कालं प्रपश्यति

ततः प्रबुद्धः कालेन केनचिद्वा तदैव वा तिर्यगादिक्रमैर्भुक्त्वा योनीः संसारमेष्यति। (55.18,19)

The medium sinner, after the swoon of death, perceives inertness as the inside the belly of the rock, for some time (as the faint-state).

Then waking up after a long time, or sooner, or the very next instant,

he goes through the experiences of less evolved-creatures (worms, aquatic beings, birds, animals etc), and evolves slowly in the future to reach another worldly-existence as a human.

मृत एवानुभवति कश्चित्सामान्यपातकी स्ववासनानुसारेण देहं संपन्नमक्षतं

स स्वप्न इव संकल्प इव चेतति तादृशं तस्मिन्नेव क्षणे तस्य स्मृतिरित्थमुदेति च। (55.20,21)

The ordinary sinner experiences many bodies (of various types) continuously, according to his Vaasanaas, even as he lies dead; and perceives the world as conceived by him like in a dream, or in imagination.

At that very moment, his memories (as impressions, Vaasanaas) produce for him, his future worlds.

ये तूत्तममहापुण्या मृतिमोहादनन्तरं स्वर्गविद्याधरपुरं स्मृत्या स्वनुभवन्ति ते,

ततोऽन्यकर्मसदृशं भुक्त्वाऽन्यत्र फलं निजं जायन्ते मानुषे लोके सश्रीके सज्जनास्पदे। (55.22,23)

The best of good ones (with great merits), right after the swoon of death, experience heaven or the worlds of Vidyaadharas through their merits. They experience their own ‘left over results of actions good or bad’ in some other forms, and later get born in the mortal-world in a prosperous and good family.

ये च मध्यमधर्माणो मृतिमोहादनन्तरं ते व्योमवायुवलिताः प्रयान्त्योषधिपल्लवं,

तत्र चारुफलं भुक्त्वा प्रविश्य हृदयं नृणां रेतसामधितिष्ठन्ति गर्भे जातिक्रमोचिते। (55.24,25)

The medium good ones, right after the swoon of death, get enveloped by the winds of the sky and enter the plant life (as part of the forests and gardens in the form of plants, trees, birds, insects, animals, snakes, frogs, fishes,

swans, hunters and so on); they experience the fruit of their actions there;
then enter the heart of the mortals and reside in their sperms;
and enter some womb as per the merit or demerit of their actions.

स्ववासनानुसारेण प्रेता एतां व्यवस्थितिं मूर्च्छान्तेऽनुभवन्त्यन्तः क्रमेणैवाक्रमेण च। (55.26)

The ‘Pretas’ the departed ones, experience such things as per the Vaasanaas they entertain after the swoon of death, in a random manner, in a proper order, or in some other manner also.

[(55.29) to (55.34) is a single sentence]

THE ‘AFTER-DEATH EXPERIENCES’

आदौ मृता वयमिति बुध्यन्ते तदनुक्रमात् बन्धुपिण्डादिदानेन प्रोत्पन्ना इति वेदिनः

ततो यमभटा एते कालपाशान्विता इति नीयमानः प्रयाम्येभिः क्रमाद्यमुपरं त्विति। (55.27,28)

They first understand that they are dead; and they feel that they are propitiated by rice-balls in the funeral rites as it were, and seeing Yama’s attendants as it were, and getting pulled by the death-rope as it were, and taken to Yama’s city as it were through some path (as per their own imagination)

(and experience the judgement-scenes as per their own beliefs).

(Each Jeeva born in any country will have his own conceptions of funerals and after-death theories.

He will experience them as per his assumptions.)

उद्यानानि विमानानि शोभनानि पुनःपुनः स्वकर्मभिरुपात्तानि दिव्यानीत्येव पुण्यवान्,

The ‘meritorious one’ conceives of heaven and its beautiful gardens, and the divine experiences as it were, again and again, according to the results of his own actions;

हिमानिकण्ठकश्चभ्रशस्त्रपत्रवनानि च स्वकर्मदुष्कृतोत्थानि संप्राप्तानीति पापवान्,

the sinner conceives of snow-drifts, stings, chasms, weapon wounds, dry leaves, forests as it were, imagining those experiences arising as a result of his own wicked actions;

इयं मे सौम्यसंपाता सरणिः शीतशाद्वला स्निग्धच्छाया स्वापीका पुरःसंस्थेति मध्यमः,

अयं प्राप्तो यमपुरमहमेष स भूतपः अयं कर्मविचारोऽत्र कृत इत्यनुभूतिमान्,

the medium good one conceives that

‘this is a pleasant path with cool green grasslands on the sides; pleasant shades are there;

water-well with delicious waters is there’ as if; ‘I have reached the city of Yama, the Death-deity;

he, the Lord of all mortals is in front of me; my actions are getting the due rewards or punishments’;

he experiences all this (as per his own beliefs);

इति प्रत्येकमभ्येति पृथुः संसारखण्डकः यथासंस्थितनिःशेषपदार्थाचारभासुरः,

आकाश इव निःशून्ये शून्यात्मैव विबोधवान्,

in this manner, everyone separately experiences a world of their own conception, according to the results of their own actions, arising as per their own beliefs (or as per the rules ordained by the particular Creator), like empty space only, in the emptiness, as a person made of emptiness.

देशकालक्रियादैर्घ्यभासुरोऽपि न किञ्चन। (55.29 to 34)

Though all the worlds appear as solid and real with space time boundaries for him, nothing exists actually.

इतोऽयमहमादिष्टः स्वकर्मफलभोजने गच्छाम्याशु शुभं स्वर्गमितो नरकमेव च, (35)

यः स्वर्गोऽयं मया भुक्तो भुक्तोऽयं नरकोऽथ वा, इमास्ता योनयो भुक्ता जायेऽहं संसृतौ पुनः, (36)

अयं शालिरहं जातः, क्रमात्फलमहं स्थितः, इत्युदकप्रबोधेन बुध्यमानो भविष्यति, (37)

‘Here I am bound to enjoy the fruits of my actions; I may go to hell or the auspicious heaven accordingly; this heaven is getting experienced by me or this hell is getting experienced by me;

I may go through many wombs; I will get reborn again in this world; I am inside the crop now;

I have become a fruit of the crop;’

so he conceives the successive states;

संसुप्तकरणस्त्वेवं बीजतां यात्यसौ नरे तद्वीजं योनिगलितं गर्भो भवति मातरि, (38)

स गर्भो जायते लोके पूर्वकर्मानुसारतः भव्यो भवत्यभव्यो वा बालको ललिताकृतिः, (39)

he again slips into deep sleep and becomes a seed in the human;
that seed enters the uterus and resides in the mother's womb;
that creature in the womb gets born in a good or bad family according to the results of one's own
actions of the past;

becomes a child of a delicate lovely form;

ततोऽनुभवतीन्द्राभं यौवनं मदनोन्मुखं, ततो जरां पद्ममुखे हिमाशनिमिव च्युतां, (40)

ततोऽपि व्याधिमरणं पुनर्मरणमूर्च्छनां पुनः स्वप्नवदायातं पिण्डैर्देहपरिग्रहं, (41)

याम्यं याति पुनर्लोकं पुनरेव भ्रमक्रमं, भूयो भूयोऽनुभवति नानायोन्यन्तरोदये, (42)

then a youth-state pleasant like the moon, hankering after love;

then hit by old age like the lotus by the snowfall;

then diseases; then death; then again the swoon of death;

then in a dream like state accepting the rice balls offered in the funeral rites;

again the other worlds;

again wandering in various manners;

again and again he experiences births in many wombs;

इत्याजवं जवीभावमामोक्षमतिभासुरं भूयो भूयोऽनुभवति व्योम्न्येव व्योमरूपवान्। (55.43)

he repeats the process again and again without slowing down, till he attains liberation;

he experiences the same things again and again as the void, in the void!

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

आदिसर्गे यथा देवी भ्रम एष प्रवर्तते तथा कथय मे भूयः प्रसादाद्बोधवृद्धये। (55.44)

How did this delusion start off in the beginning? Explain all this, and bless me with enlightenment.

देव्युवाच

Devi spoke

परमार्थघनं शैलाः परमार्थघनं द्रुमाः परमार्थघनं पृथ्वी परमार्थघनं नभः। (55.45)

The hills are dense with Supreme Reality.

The trees are dense with Supreme Reality.

The Earth is dense with Supreme Reality.

The sky is dense with Supreme Reality.

[Whatever exists is Reality alone; the minds alone see it as the various scenes of the perceived.]

सर्वात्मकत्वात्स यतो यथोदेति चिदीश्वरः परमाकाशशुद्धात्मा तत्र तत्र भवेत्तथा। (55.46)

Whatever rises wherever (as a Vaasanaa, or conception), there and all, in that very manner,

that 'Lord of Chit which exists in all as their own essence (as Self-awareness)', the 'Supreme emptiness of taintless nature', stays as that itself.

सर्गादौ स्वप्नपुरुषन्यायेनादिप्रजापतिः यथा स्फुटं प्रकचितस्तथाद्यापि स्थिता स्थितिः। (55.47)

In the beginning, whatever the Supreme Chit (as its very nature) conceived in the form of Brahmaa the dreaming person, that alone exists even now.

[The Reality exists as the mirror of all conceptions within itself, like a mirror endowed with reflections as its very nature. The 'totality of all reflections' is the Brahmaa, the First one, so to say, though there is no first or last in the Brahman-state.]

प्रथमोऽसौ प्रतिस्पन्दः पदार्थानां हि बिम्बकं प्रतिबिम्बितमेतस्मात्तदद्यापि संस्थितम्। (55.48)

That one (Brahmaa or Aakaashaja) is the first vibration; the images of the objects (with particular characteristics and rules) were reflected in his mind; they exist now also in the same manner.

यन्नाम सुषिरं स्थानं देहानां तद्रतोऽनिलः करोत्यङ्गपरिस्पन्दं जीवतीत्युच्यते ततः। (55.49)

The hollow portion of the body is filled with wind (quiver-power).

It produces the movement in the body; then one is supposed to 'live'.

(Anila -अन् इति जीवति अनेन - some energy level which makes the inert matter move or react to the surrounding phenomena. It need not be taken to mean the ordinary air filled with gaseous substance.)

सर्गादावेवमेवैषा जङ्गमेषु स्थिता स्थितिः चेतना अपि निःस्पन्दास्तेनैते पादपादयः। (55.50)

This is the state of the 'moving beings' from the beginning (or the foundation or the first part) of the Creation. The trees etc (non-moving things) are also alive only, yet without movement.

चिदाकाशोऽयमेवांशं कुरुते चेतनोदितं स एव संविद्भवति, शेषं भवति नैव तत्। (55.51)

The 'Chidaakaasha (Revelation-state of Chit)' alone forms the essence of the 'conscious' beings. 'That alone' becomes the perceiving consciousness also.

Rest of the objects do not become like that (and stay as the inert non-conscious ones).

'AKSHI-PUTA' -GROUP OF SENSES

(अश्रुते विषयान् इति अक्षिः - grasps objects (as sense knowledge)

['Akshi' is not the Jeeva, even with the Chit cognizing through it; because all the objects in the Creation are not said to be alive though Chit alone manifests as those objects.]

नरोपाधिपुरं प्राप्तं चेतत्यक्षिपुटं नयत्तस्या नाक्षिचिज्जीवं नो जीवत्येव सर्गतः। (55.52)

It (Chit) first attains the 'city of superimposition of a human' (as a random collection of Vaasanaas), and is conscious of a 'pocket of perception' (Akshi-Putra) (group of senses)

(as the sense-grasped sensations, joined together to give the illusion of an object with name and form, as the mind-process);

'those senses' (with their respective sensations) are not the 'Chit-Jeeva',

since nothing (as the sense-brought-information) becomes a Jeeva (conscious-life),

but (those senses) are there just by the Chit-presence (as the the Knowing-state),

(for Chit is present in the inert objects also as their essence).

तथा खं खं तथा भूमिर्भूमित्वेनास्ववज्जलं यद्यथा चेतति स्वैरं तद्वेत्येव तथा वपुः

इति सर्वशरीरेण जङ्गमत्वेन जङ्गमं स्थावरं स्थावरत्वेन सर्वात्मा भावयन् स्थितः। (55.53,54)

Through the intellect (the process of sorting out the sense-information) and the senses (that grasp particular information as sight, smell etc), it perceives the void as the hollow of the sky above (which contains objects), the supporting phenomenon as the ground below, the 'reaching out phenomenon' (that which flows towards) as water, and so on. By moving, it is the moving being; by staying, it is the non-moving; it is all that ever exists as any body (form, shape). Whatever it cognizes, it becomes that object, and takes on all the forms.

तस्माद्यज्जङ्गमं नाम तत्स्वबोधनरूपवत् तेन बुद्धं ततस्तद्वत्तदेवाद्यापि संस्थितम्। (55.55)

Therefore, that which is moving is an expression of its own understanding (as movement).

What it recognized as objects with particular character, they stay that way even now.

यद्दृक्षाभिधमाबुद्धं स्थावरत्वेन वै पुनः जडमद्यापि संसिद्धं शिलातरुतृणादि च। (55.56)

'It' (Chit as the Cosmic mind/totality-mind), understood the non-moving things by the name of trees etc.

The inert are known by the name of rock, tree, grass etc. That is how it is understood now also.

न तु जाड्यं पृथक्किञ्चिदस्ति नापि च चेतनं नात्र भेदोऽस्ति सर्गादौ सत्तासामान्यकेन च। (55.57)

Actually, there are no two types of phenomena - one conscious and the other as the inert.

There is no difference in their 'origin state'.

The substratum of all conscious and non-conscious phenomena is the 'Principle of Existence'.

(चेतनं-चिद्विशिष्टं जडं - 'Conscious'- is the inert empowered by Chit.)

वृक्षाणामुपलानां या नामान्तःस्थाः स्वसंविदः बुद्ध्यादिविहितान्येव तानि तेषामिति स्थितिः। (55.58)

The intellect in the beginning recognized the objects as the trees or rocks, in one's own conscious-state.

That trend alone continues even now.

विदोन्तःस्थावरादेर्यास्तस्या बुद्ध्यास्तथा स्थितेः अस्याभिधानास्थानार्थाः संकेतैरपरैः स्थिताः। (59)

Inside the individual perceiving minds (with deep-rooted duality-sense, Vaasanaas, and the Ahamkaara), whatever existed as 'I am the non-moving' (and different from the 'moving) stayed as that only as the object connected to the 'I-sense' (Aasthaana) and was designated with particular name (as mountain, tree etc) as agreed upon by everyone.

कृमिकीटपतङ्गानां या नामान्तःस्वसंविदः तान्येव तेषां बुद्ध्यादीन्यभिधार्थानि कानिचित्। (55.60)

More names (terminologies to identify different objects) (sound-modifications) came up when the perceiving minds named the insects and worms and butterflies, as per their own understanding of forms and their qualities.

[Shapes were perceived as the dividing lines in the void; some shapes moved; some shapes were non-moving; some moved with the power of air; some were endowed with thinking capacity and named the other things with various sound-variations. As their thinking capability evolved, the minds thought about the beginning of the Creation; thought about a controller for them all.

Everything is inert as the combination of elements; everything is conscious because they react to the other objects in the right manner; including a rock which falls down or a plant that revives with water; or a human who reacts to the people. In this way, as the conceptions grew, world also grew.

It has no divisions; it is the same; and exists as all, in whatever way it is conceived.]

यथोत्तराब्धिजनता दक्षिणाब्धिजनं स्थितं न किञ्चिदपि जानाति निजसंवेदनादृते। (55.61)

Except what is perceived by one's own understanding, the 'people residing in the region of the northern ocean' do not know the 'people residing in the region of the southern ocean', in the least.

[Each group of minds lives in its own conceived world of objects, and know only their own sound-variations as words that refer to the objects. They cannot know of any world, other than their own perceived-world.]

स्वसंज्ञानुभवे लीनास्तथा स्थावरजङ्गमाः परस्परं यदा सर्वे स्वसंकेतपरायणाः। (55.62)

All the moving and non moving things are absorbed in their own separate perception-states as per their own sound-forms that refer to them as names (each mind having its own conception of the objects around); those who are together (as belonging to one country or world), communicate with each other by agreeing upon some terms which they have invented (for referring to the objects).

यथा शिलान्तःसंस्थानां बहिष्णानां च वेदनं असज्जडं च भेकानां मिथोन्तस्तस्थुषां तथा। (55.63)

The cognition of those outside is unreal, for the frog staying inside the rock.

The cognition of the frog inside the rock, is not real for those outside.

सर्वं सर्वगतं चित्तं चिद्व्योम्ना यत्प्रचेतितं

The 'perceiving faculty' is everywhere (in any space which can be conceived) empowered by the Chidaakaasha.

सर्गादौ चोपनं वायुः स इहाद्यापि संस्थितः। (55.64)

In the beginning the 'Vaayu' (not the atmospheric air) was the vibratory principle (Chopanam).

Even now it remains the same. (चोपनं- स्पन्दनम्)

चेतितं यत्तु सौषिर्यं तन्नभस्तत्र मारुतः स्पन्दात्मेत्यादिसर्गहाः पदार्थेष्विव चोपनम्। (55.65)

The hollow emptiness (which allows objects to exist within it) when perceived (as such,) became the cloudy sky.

Inside that sky, the moving principle was perceived as the wind (that which empowers movement).

The vibratory principle of the wind creates the movement in the world. The objects move because of that.

चित्तं तु परमार्थेन स्थावरे जङ्गमे स्थितं चोपनान्यनिलैरेव भवन्ति न भवन्ति च। (55.66)

The 'perceiving faculty' being the 'principle of the Supreme reality' in essence, exists in all the objects, 'moving and non-moving'.

The movement of 'Anila' (wind) (Praana) alone makes the difference between the living and inert objects.

एवं भ्रान्तिमये विश्वे पदार्थाः संविदंशवः सर्गादिषु यथैवासंस्तथैवाद्यापि संस्थिताः। (55.67)

In this manner, the objects seen in this delusory world are the 'Consciousness Principle' in essence.

In whatever way it randomly occurred in the beginning of the Creation, that alone is perceived as such, even today.

[Actually nothing happens over the time as a methodical process.

Now, at this instance, the Brahman is the Brahmaa who is witnessing a world-perception as 'you', with all the rules set for the world already.

Revert back to the witness state, removed of all the Vaasanaas.

At this instance, the world vanishes as if it was never there at all.

Once it loses its realness, it can never trap you again ever.]

यथा विश्वपदार्थानां स्वभावस्य विजृम्भितं असत्यमेव सत्याभं तदेतत्कथितं तव। (55.68)

I have explained to you in detail, how the objects of the 'Vishvam' with their unique natures, though unreal appear yet as real.