

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY THREE

[THE POWER OF CHITTA (7)]

{PARALLEL LEVELS OF THE IGNORANCE-STATE OF CHIT}

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 FIFTY THREE

THE POWER OF CHITTA (7)
PARALLEL LEVELS OF THE IGNORANCE-STATE OF CHIT

रामोवाच

Rama spoke

अविसंवादिनार्थं यद्यत्प्रामाणिकदृष्टिभिः वीतरागैर्विनिर्णीतं तच्छास्त्रमिति कथ्यते। (95.15)

That is known as 'Shaastra' which has been ascertained so by those without attraction to the world; which is based on the statements of the Vedas; and is non-contradictory in meaning.

महासत्त्वगुणोपेता ये धीराः समदृष्टयः अनिर्देश्यकलोपेताः साधवस्त उदाहृताः। (95.16)

Those are known as 'Saadhus' who have Saattvic qualities in excess, are courageous (who are not shaken by the onset of joys and sorrows), who have equal vision (are untouched by attraction and repulsion), and who are beyond description (because of their realized state of Brahman).

द्वयं हि दृष्टिर्बालानां सिद्धये सर्वकर्मणां साधुवृत्तं तथा शास्त्रं सर्वदैवानुवर्तते। (95.17)

Visions bestowed by both (the Shastras and Saadhus) are followed always by the immature ones, to succeed in their goal of liberation.

Everyone follows the conduct of the Saadhus and the statements of the Shaastras, at all times.

साधुसंव्यवहारार्थं शास्त्रं यो नानुवर्तते बहिःकुर्वन्ति तं सर्वे स च दुःखे निमज्जति। (95.18)

He, who does not follow the conduct of the Saadhus and the statements of Scriptures, is excluded as unfit for liberation by all the noble ones; and he drowns in endless suffering of the world.

इह लोके च वेदे च श्रुतिरित्थं सदा प्रभो। (19)

From the view-point of the world, or the statements found in the Scriptures, this is what is proclaimed.

यथा कर्म च कर्ता च पर्यायेणैह सङ्गतौ कर्मणा क्रियते कर्ता कर्त्रा कर्म प्रणीयते। (19, 20)

Since the action and the performer are identical, the action creates the performer; the performer gives rise to the action.

बीजाङ्कुरादिवन्न्यायो लोकवेदोक्त एव सः। (95.20)

कर्मणो जायते जन्तुः बीजादिवाङ्कुरः जन्तोः प्रजायते कर्म पुनर्बीजमिवाङ्कुरात्। (95.21)

The maxim of the seed and the sprout is a common understanding in the world.

The 'Jantu (one who is born and dies)' rises from Karma (action with the result), like a sprout from the seed. The 'Karma' rises from the creature again, like a seed rising from the sprout.

यया वासनया जन्तुर्नीयते भवपञ्जरे तद्वासनानुरूपेण फलं समनुभूयते। (95.22)

By whatever Vaasanaa a Jantu is pushed towards the cage of 'Bhava' (worldly existence), he experiences the fruit based on that Vaasanaa only.

एवं स्थिते कथं नाम जन्मबीजेन कर्मणा विनोत्पत्तिस्त्वया प्रोक्ता भूतानां ब्रह्मणः पदात्। (95.23)

If this is how it is, then - how can you say that the production of the Jeevas happens from the state of Brahmaa without the 'Karma' itself, which alone forms the seed for any birth?

पक्षेणानेन भगवन्भवता जन्मकर्मणोः तिरस्कृता जगज्जाता साऽविनाभावितैतयोः। (95.24)

Hey Bhagavan! Because of this point that has proved in the discussion, this 'necessary connection of one thing with the other' (namely 'Avinaabhaavitaa') of these two namely, the 'Janma and Karma' that is prevalent in the world, has been rejected by you.

ब्रह्मण्यकारणे ब्रह्मन् ब्रह्मादिषु फलेषु च कर्मणां फलमस्तीति द्वयं लोके प्रमार्जितम्। (95.25)

Hey Brahman! If Brahmaa is causeless (and is one with the Brahman), then both the ideas that are prevalent in the world as the 'Brahmaa who ordains the fruits of Karmas and the Karma that bestows the results' has been erased off by you.

संजाते संकरे लोके कर्मस्वफलदायिषु मास्त्यन्याये विलसति नाश एवावशिष्यते। (95.26)

If actions do not give the ordained results, chaos will prevail, and the 'law of the fish' will prevail; and

‘destruction’ alone will be left back in the end.

[‘MaatsyaNyaya’ refers to the principle of the ‘Law of the fish’. It is the fundamental law of nature, where if proper punishments and rewards are not there, then like the big fish devouring the smaller fish, strong will devour the weak, and that will bring about destruction to all.]

किं तत्कृतं भवत्येव भगवन्ब्रूहि तत्त्वतः। एवं मे संशयं छिन्धि वेद्यविदांवर। (95.27)

Bhagavan! Explain to me in detail as to whether the Karma performed leads to any ordained result or not. Please clear my doubt, hey ‘Best of the Knowers’.

वसिष्ठोवाच

Vasishta spoke

साधु राघव पृष्टोऽस्मि त्वया प्रश्नमिदं शुभं श्रुणु वक्ष्यामि ते येन भृशं ज्ञानोदयो भवेत्। (95.28)

Well spoken Raaghava. You have placed a very proper question.

Listen to my explanation by which you will gain the right knowledge fully.

मानसोयं समुन्मेषः कलाकलनरूपतः एतत्तत्कर्मणां बीजं फलमस्यैव विद्यते। (95.29)

This ‘Mind’ blossoms forth with all its wants and those very actions suited to fulfil those wants.

It alone acts as the ‘seed’ of all the actions. The fruits belong to it alone.

यदैव हि मनस्तत्त्वमुत्थितं ब्रह्मणः पदात् तदैव कर्म जन्तूनां जीवो देहतया स्थितः। (95.30)

When the ‘Mind-principle’ (disturbance-state) arose in the Brahmaa-state, then, that alone becomes the ‘Karma-seed’ for the Jeeva (the abode of Vaasanaas) existing as identified with the physical body.

कुसुमाशयोर्भेदो न यथाऽभिन्नयोरिह तथैव कर्म मनसोर्भेदो नास्त्यविभिन्नयोः। (95.31)

The flower and fragrance within it, stay undivided and cannot be separated;

so also, there is no difference between the mind and the Karma which stay undivided.

[‘Karma’ here does not refer to the ‘rites’ and ‘Yajnas’ which bestow some particular fruit.

‘Karma’ is any action performed with the ‘doer-ship’, as an ego-entity.]

क्रियास्पन्दो जगत्यस्मिन्कर्मति कथितो बुधैः

The vibration of action (any action that is performed by the body as one with the mind’s agitation, with the idea of the action and the doer-ship connected to it) is known as ‘Karma’, by the wise.

(Mind (want of an action) alone, desiring some result, rises as any Karma which is enacted by the physical body later.)

पूर्वं तस्य मनो देहं कर्मातश्चित्तमेव हि। (95.32)

Mind alone is the Karma’s body at first. Therefore, Karma means the Chitta.

न स शैलो न तद्व्योम न सोऽब्धिश्च न विष्टपं अस्ति यत्र फलं नास्ति कृतानामात्मकर्मणाम्। (95.33)

No mountain, no sky, no ocean, no world exists where the fruit is not there for the performers of action.

ऐहिकं प्राक्तनं वापि कर्म यद्रचितं स्फुरत्पौरुषोऽसौ परो यत्रो न कदाचन निष्फलः। (95.34)

Whether performed now in this world, or it belongs to the past, whatever is done shines forth with the result. Sincere effort can never go waste.

कृष्णतासंक्षये यद्वत्क्षीयते कज्जलं स्वयं, स्पन्दात्मकर्मविगमे तद्वत्प्रक्षीयते मनः। (95.35)

The collirium cannot exist if the blackness was not there; so also, if the vibration of action (as a Vaasanaa-fulfilment) is not there, mind also vanishes.

कर्मनाशे मनोनाशो मनोनाशो ह्यकर्मता मुक्तस्येष भवत्येव नामुक्तस्य कदाचन। (95.36)

If the ‘Karma’ is destroyed, the mind is also destroyed; if the mind is destroyed, there can be no ‘Karma’ also. This (Karma-less state) can happen only in the case of the liberated, and not for the non-liberated.

वहन्यौष्णयोरिव सदा श्लिष्टयोश्चित्तकर्मणोः द्वयोरेकतराभावे द्वयमेव विलीयते। (95.37)

The mind and action are joined together like the fire and its heat. If one is absent, both will vanish.

चित्तं सदा स्पन्दविलासमेत्य स्पन्दैकरूपं ननु कर्मविद्धि,

The mind always remains as the agitation-state alone (restless and as the ‘want’ of something).

Understand that this agitation-state alone exists as the ‘action’ (Karma).

(Mind agitates, the action is instantly performed by the body, and the mind enjoys the fruit. Karma is actually Chitta alone.)

कर्माथ चित्तं किल धर्मकर्मपदं गते राम परस्परेण। (95.38)

The action alone is the Chitta (for it alone enjoys the fruit of the action, and not the inert body). Rama! They both exist as one, yet are differentiated with the terms Dharma and Karma, as if the Dharma the doer-ship belongs to the mind, and the action-part belongs to the body.

मनो हि भावनामात्रं भावना स्पन्दधर्मिणी क्रिया तद्भावितारूपं फलं सर्वोऽनुधावति। (96.01)

Mind is just made up of thoughts (of objects and the want of their experience);
thought is just a perturbation or vibration or agitation (without any language-form);
the action (Kriyaa) is the manifestation of that thought (as the movement of the limbs);
all the beings chase the fruit of the action (thus performed).

रामोवाच

Rama spoke

विस्तरेण मम ब्रह्मञ्जडस्याप्यजडाकृतेः रूपमारूढसंकल्पं मनसो वक्तुमर्हसि। (96.02)

Brahman! Please explain to me in detail, the nature of the mind, which is inert yet non-inert, and is the well-established seat for conceptions.

वसिष्ठोवाच

Vasishta spoke

WHAT IS THIS MIND?

अनन्तस्यात्मतत्त्वस्य सर्वशक्तेर्महात्मनः संकल्पशक्तिरचितं यद्रूपं तन्मनो विदुः। (96.03)

That 'state' is known as the mind, which is created by the 'power of conception' of the 'Omnipotent Supreme essence' (Brahman) which forms the imperishable essence of the individual Self (as the Aatman /the 'knowing essence' in each Jeeva).

[Brahman exists as the Self-awareness of itself as all potential experiences; and that exists as the hosts of Jeevas who are also self-aware; but the agitation called the mind, as the 'want of completeness' in the form of Vaasanaas exists as the conceived fields of experience to fulfil the wants, blocking the true self-awareness. The 'power of awareness' which enables the mind to function as a conscious entity, belongs to Brahman, and the identity with the inert body experiencing the inert world-state belongs to the delusion-state of the mind.]

भावः सदसतोर्मध्ये नृणां चलति यश्चलः कलनोन्मुखतां यातस्तद्रूपं मनसो विदुः। (96.04)

That 'state' is known as the mind, which is the 'agitation' that oscillates in-between the 'real and the unreal', leading towards the conception.

(*'Real' is the power of Reality to 'understand'; and unreal is what it wrongly understands as real.*)

नाहं वेदावभासात्मा कुर्वाणोऽस्मीति निश्चयः तस्मादेकान्तकलनस्तद्रूपं मनसो विदुः। (96.05)

That 'state' is known as the mind where the ascertained belief is there that - '*I do not know myself as the shine of the Supreme; I am doing all the actions myself (as the body-identified individual)*'.

(*The state that has swerved from the 'witness state' and takes on the doership of the actions of the body is known as the mind.*)

WHAT ARE THE QUALITIES OF THIS MIND?

कल्पनात्मिकया कर्मशक्त्या विरहितं मनः न संभवति लोकेऽस्मिन्गुणहीनो गुणी यथा। (96.06)

Mind that is devoid of the conceiving nature and the power of action, can never occur in this world, like a man of noble characters cannot be there without those characters.

[The first quality of the mind is conception or imagination or Kalpanaa.

How does the conception-process occur as the mind?

The 'information brought by the senses as sound etc' is given names, stories, likes and dislikes; this quality of colouring the meaningless perceptions with imagined connections, is the function that is referred to as the 'mind'.

And what rises as an agitation (as a narrative connected to the body-centered world), instantly appears as the sound of words, or the actions of walking, slapping, loving etc. And these movements of the limbs is defined as action.

Mind is something which sees a non-existent ghost and instantly takes a non-existent sword to kill it.

Mind and its qualities are not different like the noble man and his virtues.]

यथा वह्न्यौष्ण्ययोः सत्ता न संभवति भिन्नयोः तथैव कर्ममनसोस्तथात्ममनसोरपि। (96.07)

Fire and heat cannot exist as different from each other; similarly Karma and the mind cannot exist as different from each other; so also the individual self and the mind.

[Heat is what you call as the fire. Action is what you call as the mind. An acting entity is nothing but the mind.

When you are doing any action, say - even just the walking or eating, it is a thought translated into action instantly.]

VISHVAM

स्वेनैव चित्तरूपेण कर्मणा फलधर्मिणा संकल्पैकशरीरेण नानाविस्तरशालिना

इदं ततमनेकात्मा मायामयमकारणं विश्वं विगतविन्यासं वासनाकल्पनाकुलम्। (96.08,09)

This 'Vishvam' (the divided-pattern called the world existing as countless Brahmaandas) - exists as the form of 'Chitta' only;

is pervaded by one's own action of the 'form of the mind' (processing of sense-information) which bestows the fruit (Phaladharminee Karma);

is made of just conception only (Samkalpa alone) that spreads out in a variety of ways;

is made of delusion (Maayaa) only; and has appeared without any cause, without any base;

and is formed by imaginations connected to the Vaasanaas only.

[All the people that you see as engaged in various actions are the varied actions of the various minds.

They are not the physical bodies; but the varied sense perceptions moving about, by the force of some unknown power called the mind. These divisions of shapes that are moving continuously are known as Vishvam.

No divine entity created this Vishvam with any purpose; it is actually made of Vaasanaas appearing as events; it is pervaded by this invisible non-material thing called the mind which vibrates continuously as the many actions with fruits.]

या येन वासना यत्र सतेवारोपिता यथा सा तेन फलसूस्तत्र तदेव प्राप्यते तथा। (96.10)

Whatever Vaasanaa is conceived by anyone, anywhere, in whatever manner, as a real experience, there itself it gives birth (SooH) to the fruit of experience, and it gets experienced then itself, in that very manner (as per the conception) (similar to where Aeindavas experienced the SatyaLoka of Brahmaa, while staying in the BhooLoka itself).

कर्म बीजं मनस्पन्दः कथ्यतेऽथानुभूयते क्रियास्तु विविधास्तस्य शाखाश्चित्रफलास्तरोः। (96.11)

The 'seed of the Karma' is the 'mind-agitation', so it is said; and is experienced also likewise.

'Actions bestowing results (Kriyaa)' branch out in various ways giving rise to varieties of fruits, as from a tree.

[Some measure of agitation occurs as the mind (because of countless wants and anxieties) and that instantly appears as an action performed by the limbs of the body. This agitation is the seed of any action. This agitation alone is experienced as an action. Actions are varied and branch out as many experiences with varieties of fruits, in the Vaasanaa tree.

Vaasanaa-fulfilment alone (or failure also giving rise to disappointment) is the essence of any experience.]

मनो यदनुसन्धते तत्कर्मन्द्रियवृत्तयः सर्वाः संपादयन्त्येतास्तस्मात्कर्म मनः स्मृतम्। (96.12)

Whatever the mind conceives, immediately all the 'sense of actions' (Karmendriyas), carry it out obediently. Therefore, 'Karma' is synonymous with the mind.

[Analyze each and every small action of yours.

Our conscious levels are two in fact; one is the hidden portion of the thoughts and ideas (which you can call the inner mind) and the outer conscious level which is the outer mind.

Outer mind is like a reception office; and inner mind is where real work goes on.

The agitations rising from inside instantly appear as the actions, and the outer mind later recognizes them as actions.

Therefore, do not think that, the conscious outside part is the only mind-stuff there is; it is just a camera which captures the actions; and not the actual culprit.

How does the Vaasanaa rising from within turn into an experience of an outer mind?

For example, a sudden smell when you are walking on the road hits you; your eating Vaasanaa wakes up; and in no time you are at the restaurant, without even being conscious of the feet that took you to the place of eating; your hands grabbed the food; tongue pushed it inside; and the belly felt full; and the Vaasanaa was over and done with; leaving back a desire as the subconscious idea, to wake up some other time. Another Vaasanaa immediately overtakes you now to return home and watch a favourite TV show; and you are in no time again back at home, with the help of the Karmendriyas.

In this manner, agitations of the senses wake up the Vaasanaas; and Vaasanaas create agitations deep within; and the senses of action move; and the senses of knowledge fulfil your desire.]

मनो बुद्धिरहम्कारश्चितं कर्माथ कल्पना संसृतिवासना विद्या प्रयत्नः स्मृतिरेव च

इन्द्रियं प्रकृतिर्माया क्रिया चेतीतरा अपि चित्राः शब्दोक्तयो ब्रह्मन्सम्सारभ्रमहेतवः

काकतालीययोगेन त्यक्तस्फारदृगाकृतेः चित्तेऽथेत्यानुपातिन्याः कृताः पर्यायवृत्तयः। (96.13,14,15)

Manas, Buddhi, Ahamkaara, Chitta, Karma, Kalpanaa, Samsrti, Vaasanaa, Vidyaa, Prayatna, Smriti, Indriya, Prakrti, Maayaa, Kriyaa etc are just words with meanings (coined out for explanation purposes), which refer to the 'causes of this illusory world appearance' in Brahman.

By a sheer factor of co-incidence, just by the 'mere fact of forgetting the true essence', all these things rise up as parallel phenomena, for the Chit which is turned only towards the perceived world.

रामोवाच

Rama spoke

परायाः संविदो ब्रह्मन् एताः पर्यायवृत्तयः कल्प्यमानविचित्रार्थाः कथं रूढिमुपागताः। (96.16)

Brahman, how these parallel phenomena which are imagined with various meanings came to be established in the world in the 'Supreme awareness-state'?

वसिष्ठोवाच

Vasishta spoke

MANAS

गतेव सकलङ्कत्वं कदाचित्कल्पनात्मकं उन्मेषरूपिणी नाना तदैव हि मनःस्थिता। (96.17)

When the Supreme is tainted as it were, when randomly manifoldness (as 'this is like this', 'this is not like this' and so on) arises because of pure conception, like the opening of the eyes (from nothingness to a revelation of many objects as sight), then that state is known by the name of Manas.

[Reality-state of Brahman alone is there. It is just the power to understand; that is the real 'I' in you; and is not inside any space or time measure. It is not anything at all; but is there as something.

When this state is tainted as it were, then it stays as the manifoldness of this world appearance.

This manifoldness is not real; but only a conception.

It is like the opening of the eyes, where immediately a world is seen in all its grandeur. This state is known by the term 'mind'.]

BUDDHI

भावनामनुसन्धानं यदा निश्चित्य संस्थिता तदैषा प्रोच्यते बुद्धिरियत्ताग्रहणक्षमा। (96.18)

When something rises as the perceived because of some agitation, it becomes a point of focus, and gets concluded as some ascertained idea; then it is known as 'Buddhi' which is capable of grasping something separately as 'this alone'.

[Thought or agitation (is not in any language-form actually) is the mind. When it is frozen as an ascertained idea, it is known as Buddhi, which is capable of deciding the nature of the perception.]

AHAMKAARA

यदा मिथ्याभिमानेन सत्तां कल्पयति स्वयं अहंकाराभिमानेन प्रोच्यते भवबन्धनी। (96.19)

When, through the false identification with the body as the self, one conceives an ascertained opinion of oneself (Abhimaana) as real, that is said to be Ahamkaara (I-ness expressed as 'Hm'), which binds one to the harmful worldly-existence.

[After seeing the world in the form of mind-agitation, and ascertaining the nature of world-objects as Buddhi, who gets to enjoy the world? The Jeeva points out to his body-image and says 'Hm', meaning 'Ahamkaara'.

This Ahamkaara is a ghost-like apparition imagined by oneself, with the 'self-ascertained imagined ideas about oneself'.]

CHITTA

इदं त्यक्त्वेदमायाति बालवत्पेलवा यदा विचारं संपरित्यज्य तदा सा चित्तमुच्यते। (96.20)

When rejecting one and accepting the other without any proper enquiry, like an immature a child, it is called 'Chitta'. (*When your thoughts keep jumping from one object to another, then it is known as Chitta.*)

KARMA

यदा स्पन्दैकधर्मत्वात्कर्तुर्या शून्यशंसिनी आधावति स्पन्दफलं तदा कर्मत्युदाहृता। (96.21)

Existing as a mere agitation in the doer, when the 'want that is made of emptiness alone' reaches to fulfil the fruit of agitation, then it is known as Karma.

(*The empty state of agitation within, sprouting from a Vaasanaa, moves up towards its fulfilment, and is known as Karma.*)

KALPANAA

काकतालीययोगेन त्यक्त्वैकघननिश्चयं यदेहितं कल्पयति भावं तेनेह कल्पना। (96.22)

By mere co-incidence, discarding one's firm decision already made, when it conceives another desired object (without bothering about the consequences), then it is called Kalpanaa.

SMRTI (Remembrance)

पूर्वदृष्टमदृष्टं वा प्राग्दृष्टमिति निश्चयैः यदैवेहां विधत्तेऽन्तस्तदा स्मृतिरुदाहृता। (96.23)

Whether experienced before or not, with an affirmed decision that it was experienced in the past, when one entertains a desire within, it is called Smriti (Memory).

(*Memory of any object or event is what the mind decides as the memory, whether the experience has really occurred or not.*)

VAASANAA

यदा पदार्थशक्तीनां संभुक्तानामिवाम्बरे वसत्यस्तमितान्येहा वासनेति तदोच्यते। (96.24)

When the 'particular want' exists to the exclusion of other wants, as a subdued expression in the void, as if the manifesting power of the objects is concealed within, then it is known as the Vaasanaa. (Where do Vaasanaas stay? They float like bacteria in the emptiness; and catch a weak mind; grow up as desires and try to get fulfilled as experiences.)

VIDYAA

अस्त्यात्मतत्त्वं विमलं द्वितीया दृष्टिरङ्किता जाता ह्यविद्यमानैव तदा विद्येति कथ्यते। (96.25)

When the taintless truth of the Self rises as a 'second vision (of knowledge)' against the ignorant stand (maintained by the world), and forms the ascertained reality of the 'non-existence of the worldly appearance', then it is called 'Vidyaa', Knowledge.

MALAM

स्फुरत्यात्मविनाशाय विस्मारयति तत्पदं मिथ्याविकल्पजालेन तन्मलं परिकल्प्यते। (96.26)

That which rises for the destruction of oneself, and which makes one forget the 'Supreme state of the Self' through the network of delusory appearances, it is termed as 'Malam', the taint.

INDRIYA

श्रुत्वा स्पृष्ट्वा च दृष्ट्वा च भुक्त्वा घ्रात्वा विमृश्य च इन्द्रमामोदयत्येषा तेनेन्द्रियमिति स्मृतम्। (27)

Through the processes of hearing, touching, eating, smelling, analyzing, it pleases the Lord (Indra) (the embodied owner), so it is known as Indriya (the sense organ).

PRAKRTI

सर्वस्य दृश्यजालस्य परमात्मन्यलक्षिते प्रकृतत्वेन भावानां लोके प्रकृतिरुच्यते। (96.28)

The 'natural feature of all beings in the world' by which, all ignore (and do not know of) the 'Supreme self' in the network of perceptions; is known as Prakrti.

MAAYAA

सदसतां नयत्याशु सतां वाऽसत्त्वमञ्जसा सतासताविकल्पोऽयं तेन मायेति कथ्यते। (96.29)

That which makes the unreal appear as the real and instantly creates a different reality of the unreal, is known as 'Maayaa' (Delusory Power), which is the misconception about the real and the unreal.

KRIYAA

दर्शनश्रवणस्पर्शरसनघ्राणकर्मभिः क्रियेति कथ्यते लोके कार्यकारणतां गता। (96.30)

That is termed as 'Kriyaa' (Action), which through the actions of seeing, hearing, touching, tasting and smelling, is described as the cause and effect phenomenon (as the action accompanied by an appropriate result).

PARALLEL LEVELS OF ALL THESE

चितेश्चेत्यानुपातिन्या गतायाः सकलङ्कतां प्रस्फुरद्रूपधर्मिण्या एताः पर्यायवृत्तयः

चिततामुपयाताया गतायाः प्रकृतं पदं स्वैरेव संकल्पशतैर्भृशं रूढिमुपागताः। (96.31,32)

These 'parallel levels' belong to the 'Chit', which is fully absorbed in the perceived phenomenon and is tainted (by Avidyaa) and exists with the ascertained belief in the 'world of forms' alone; which has attained the state of Chitta and stays firmly in the world-reality as belonging to it.

These 'parallel levels' (though just words with meaning used in the ignorance-state of Chit) have become well-established as real, because of the hundreds of conceptions (of countless minds).

CHIT ALONE IS REFERRED TO BY ALL THESE NAMES

चेतनीयकलङ्काङ्काज्जाड्यजालानुपातिनी संख्याविभागकलना स्ववैकल्याकुलेव चित्

जीव इत्युच्यते लोके मन इत्यपि कथ्यते चित्तमित्युच्यते सैव बुद्धिरित्युच्यते तथा

नानासंकल्पकलिलं पर्यायनिचयं बुधाः वदन्त्यस्याः कलङ्किन्याश्च्युतायाः परमात्मनः। (96.33,34,35)

The state of pure consciousness, the Chit -

which experiences itself as ignorant is tainted and experiences the taint of the world of inert objects as a part of itself, and which spreads out in huge numbers by one's own agitations (wants and no-wants), is known by the name of Jeeva in this world; and is also known as Manas; is also known as Chitta; is also known as Buddhi.

The wise call this as the 'collection of parallel powers of the mind' which is nothing but heaps of varieties of conceptions, tainted with ignorance, and slipped from the state of the Supreme Self-state.