

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY ONE

[WHAT IS NOT THERE AS BRAHMAN!]

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 TWENTY ONE

WHAT IS NOT THERE AS BRAHMAN!

वसिष्ठोवाच

Vasishtha spoke

कुपितस्यासतोऽप्यस्य प्रेक्षामात्रविनाशिनः अविद्याविततव्याधेरौषधं शृणु राघव। (42.01)

This 'Avidyaa-disease' is harmful; yet unreal. It gets destroyed by just analyzing about it. Otherwise, it spreads without control (leading towards complete ruin).

यां तां कथयितुं जातिं राम राजससात्त्विकीं मनोवीर्यविचारार्थं प्रस्तुतोऽस्मीह तां शृणु। (42.02)

Listen, I will tell you what medicine is good for treating it.

Whatever qualities belong to the Raajasa and Saattvika categories, I will explain in detail now, listen Rama, for guiding the mind in the proper Vichaara-process.

[Method of contemplation: Imagine a huge stretch of ocean-waters which has no end or beginning.

Imagine also the waters as calm and equal without any wave-formation.

Imagine yourself drowned deep inside its hollows.

Can you feel the cold waters which do not move, but give a feeling of soft quivering touch all over you?

Forget your name form etc; and imagine only the waters to be there; and you as the awareness alone of the ocean.

Now imagine yourself as the expanse of the ocean which is quivering but is aware of the quiver also.

Now imagine the quiver increasing in force and you as a name and form rising up as a wave that is shaped like you and packed with the house family etc as your perceived world.

Are you different from that ocean? Or, is the ocean just the 'you'?

All that you see around you as any shape or name is just the quiver of that ocean rising up as a wave.

Suppose you remove the objects used in the example (ocean, quiver, water, wave etc), and still contemplate on the abstract truth mentioned, and experience your tiny identity as just a potential state of that Reality, and dive deep into where you rose from and stay as that only; then where is the question of Brahman and the world being different?]

[In the huge 'Ocean of Chit', the 'power of Chit' (to appear as the perceived state), slightly disturbed as it were, rises as the essence of Chit alone (and not different from it), pure in nature (unaffected), there itself (within itself), like a wave rising in the ocean.]

यत्तदप्यमृतं ब्रह्म सर्वव्यापि निरामयं चिदाभासमनन्ताख्यमनादि विगतभ्रमं (03)

चित्स्पन्दवपुषस्तस्य स्पन्दस्तस्माच्चिदेव हि प्रदेशाद्धनतामेति सौम्योऽब्धिश्चलनादिव। (42.04)

Though Brahman (Reality-state) is eternal; is all-pervading; is without afflictions; is shining as consciousness or the understanding awareness; is known as endless and beginning less; is without delusion - yet, its essence is of 'awareness-agitations' (which rise up as the perception-states).

These quivers (are not separate from it, and) are Chit-alone, and are dense as those agitations, like the calm ocean is in the form of waves by the denseness of movement.

अन्तरब्धेर्जलं यद्वत्स्पन्दात्स्पन्दवदीहते सर्वशक्तिस्तथैकत्र गच्छति स्पन्दशक्तिताम्। (42.05)

Just like the quivers inside the ocean increase by successive quivers, the all-powerful Chit-state expresses the 'power of quiver' as the 'place-time perception' at a single point.

आत्मन्यैवात्मना व्योम्नि यथा सरति मारुतः तथेहात्मात्मशक्त्यैव स्वात्मन्येवैति लोलताम्।(06)

The wind moves in the sky by itself in itself; likewise the 'Essence of Reality', by its own power, oscillates within itself.

[This is just an explanation and not a process that actually happens.

Chit-state is the 'dense state of potential perception-states' which is not in any place or time.

Place and time are the conceptions of the mind only, and not absolute realities.

Imagine Chit as an ocean which is 'calm undisturbed slightly quivering-state of waters'.

In that point where the waters have the slightly increased movement, there they rise as the waves.

More movement means higher waves.

Similarly, the perception-states also rise as the place-time experiences, as if the Reality-state is densely agitated at those states.

And, this is not happening in any heaven above the clouds.

Here itself, now itself, even as you experience your life-events moment to moment, it is the dense wave of the Chit that is rising as you and your experience, as one of its potential-states.

If you can just contemplate on this truth, and are able to see the Chit-state alone as the very 'awareness experience of objects and you', it does not take much time to slip off into the Reality-state of silence.]

स्वशिखास्पन्दशक्त्यैव दीपः सौम्यो यथोन्नतं एति, तद्वदसावात्म तत्स्वे वपुषि वल्गति। (42.07)

An 'unshaken flame in the lamp', by the power of its moving edge, rises high with its brightness; so also, the 'Reality-state of Aatman' quivers within itself (and shines as this perceived phenomenon).

जलान्तरेऽम्बुधिर्द्वल्लसद्वारीव चञ्चलः, सर्वशक्तिर्वपुष्येव तथा स्पन्दविलासवान्। (42.08)

The 'calm ocean' 'within its waters' stays quivering with its entire body (as its very nature); similarly, the 'Reality-state made of pure awareness' stays quivering within itself, as these perceived-states.

यथोल्लसति भाश्चक्रैः कचन्कनकसागरः, तथात्मनि परिस्पन्दैः स्फुरत्यक्षौश्चिदर्णवः। (42.09)

(Even though it is the same always without any change) When the evening sunlight falls on it as if rolling on the wheels, then the entire ocean shines like the golden ocean; so also, the Chit-ocean shines as the golden shine of HiranyaGarbha (the golden-wombed Brahmaa-state) by the 'moving wheels of senses'.

लक्ष्यते मौक्तिकस्पन्दो यथा व्योम्नि दृशोऽदृशि तथा भाति लसद्रूपा चिच्छक्तिश्चिन्महाम्बरे। (42.10)

(Even though there are no senses existing in Chit as such) The 'power of Chit to exist as any perceived state' shines as if with form, like the 'sight of the moving pearls in the empty (hot) sky', though they are not actually there.

(Slightly disturbed as it were, the ocean with its naturally quivering-state rises as the waves all over, where the waves are made of the ocean only, and do not differ from it in any way.)

किञ्चित्क्षुभितरूपा सा चिच्छक्तिश्चिन्महार्णवे तन्मयी चित्स्फुरत्यच्छा तत्रैवोर्मिरिवार्णवे। (42.11)

Slightly disturbed as it were, that 'Chit state of Reality', with its natural power (a quivering state ready to become any perceived state), shines forth as the perceived-state of all kinds, in the Chit-Ocean, made of the Chit itself, like the array of waves rising all over the ocean.

आत्मनोऽव्यतिरिक्तैव व्यतिरिक्तेव तिष्ठति आलोकश्रीरिवालोकोटरे यत्तां गता। (42.12)

Though not different from itself (like the ocean and the wave), it stays as if different (like the ocean and the wave) like the 'hollow of sight' gets divided as the images of various objects spread out as the different sights.

क्षणं स्फुरति सा देवी सर्वशक्तितया तया चेतति स्वां स्वयं शक्तिं कलेन्दोः शीततामिव। (42.13)

That divine lady, the 'Power of Chit' (to stay as the perceived-state of any type of any place and time), being all powerful (with immense possibilities of the perceived worlds) is aware (as the various Jeeva-states) instantly (as her very nature), of her own power (as the 'perceived-state of existence'), like the Moon which is divided as the digits is aware of its cool shine (as a whole).

उदितैषा प्रकाशाख्या चिच्छक्तिः परमात्मनः देशकालक्रियाशक्तीर्वयस्याः संप्रकर्षति। (42.14)

After rising as the perceived-states, like the Moon rising with its cool shine, this Chit-power invites her companions namely the powers of action, space and time (which are necessary for any perceived-state to exist as some experience).

[What a difficult task to explain the Reality state!

Any word used here is imagined only and not the real fact, since there is no space or time or action in the Brahman-state. To explain 'how it stays as all this without any mind as such' is a struggle for the teacher. He has to use so many examples and similes to explain the Brahman and the Jagat-state as one, taking care to remind the student again and again not to take the explanation literally, but understand the abstract sense only.]

स्वस्वभावं विदित्वैवमनाद्यन्तपदे स्थिता रूपं परिमितेवासौ भावयत्यविभाविता। (42.15)

Though knowing the true nature of herself, and staying in the 'highest state of the Supreme endless one' (without swerving from it even slightly) she thinks of herself as of limited form by not knowing her true nature.

यदैवंभावितं रूपं तया परमसत्तया तदैवैनामनुगता नामसंख्यादिका दृशः। (42.16)

Whatever is conceived by that 'Chit-Devi' who is by essence the Supreme, instantly the perceptions of names and numbers follow her up. (Any perceived has to exist as the form that is limited by place and time measures only, like the gold has to stay with some shape only.)

चिदेवैतदवस्त्वेव व्यतिरिक्ता तथात्मनः अनन्ता तद्रतैवाशु लहरीव महार्णवात्। (42.17)

Like the countless waves rising from the ocean (which though different, are ocean only in nature), 'all this' 'that is seen as different from the Chit-Essence and stays as the unreal', is actually real as the Chit (ocean).

यथा कटककेयूरैर्भदो हेम्नो विलक्षणः तथात्मनश्चितो रूपं भावयन्त्याः स्वमांशिकम्। (42.18)

Like the difference seen in the bracelet and armband as different from the gold, 'this world-appearance that is conceived by the Chit' is 'Chit in essence', and appears different (and as the many).

यथा दीपेन दीपानां जातानामात्मनां तथा देशकालकलामात्रभेदः स्वाभाविकश्चित्तेः। (42.19)

When you light many flames with a flame, the flames are all the same except for the difference that is seen in the measures of place and time of the clay lamps, the wick material, oil etc.

All that is seen is Chit alone except for the difference in conception (and appears as different Jeevas).

देशकालपरिस्पन्दशक्तिसन्दीपिताथ चित्संकल्पमनुधावन्ती प्रयाति कलनापदम्। (42.20)

Chit that is lighted up by the power of conceiving the place and time variations, goes after the conception and attains a tainted-state of limitation.

(The difference lies in the shapes, measures, mind-functions, desires etc.)

If all these superimposition-states are removed, the Reality-state alone is left back.)

विकल्पकल्पिताकारं देशकालक्रियास्पदं चित्तो रूपं महाबाहो क्षेत्रज्ञ इति कथ्यते। (42.21)

O Mighty armed Rama! 'This level of the Chit which appears with a form arising out of misconception, which is bound by space, time and action', is known as 'Kshetrajna' (the Knower of the field).

क्षेत्रं शरीरमित्याहुस्तदसौ वेत्यखण्डितं सबाह्याभ्यन्तरं तेन क्षेत्रज्ञ इति कथ्यते। (42.22)

The field of perception (Kshetra) is known as the body (which acts as the central point of perception) and is made up of what is seen outside (as objects and people) and also the ideas maintained within (as beliefs, learning, conception of the world etc); and one who is aware of that is known as a 'Kshetrajna' the Knower of a field. ['Kshetra' is not just the body; but all that is perceived, believed, understood as the world, along with the body which stays as the central point of perception. 'Kshetra' is the 'Ahamkaara and its field of perception' rising through the mind.]

वासनां कलयन्सोऽपि यात्यहंकारतां पुनः अहंकारोऽपि निर्णेता कलङ्की बुद्धिरुच्यते। (42.23)

Gathering up the Vaasanaas as and when (like scattering various types of good and bad seeds),

the 'Jeeva - the Kshetrajna' - attains the level of Ahamkaara (as the sole owner of that field made by him).

When this ownership (of the body, mind and the world around him as the 'mine') takes on a decisive nature (based on the belief in the reality of the field) and is tainted (because of limitation), it is termed as Buddhi (the function of producing experiences based on the Ahamkaara).

बुद्धिः संकल्पकलिता प्रयाति मनसः पदं मनो घनविकल्पं तु गच्छतीन्द्रियतां शनैः। (42.24)

This 'Buddhi' that is polluted by the 'conception of the reality in the world' and attains the state of the mind-function which is a state of continuous agitation only (empowered by the Praana agitation).

This 'agitation' becomes dense with with more conceptions, and rises as the 'sense-function' gradually (and brings about the scenes as per the Vaasanaa-content that is based on the Gunas).

पाणिपादमयं देहमिन्द्रियाणि विदुर्बुधाः देहोऽसौ ज्ञायते लोके सूयतेऽपि च जीवति। (42.25)

The 'physical structure that is made of elements, and is endowed with hands and feet and also the channels for the sense-functions (Karmendriyas and Jnaanendriyas) is known as the 'Deha' (the covering, the plastering around oneself).

एवं जीवो हि संकल्पवासनारज्जुवेष्टितः दुःखजालपरीतात्मा क्रमादायाति चित्ताम्। (42.26)

This inert body (empowered by the inner awareness of Chit) sees the world (the field of sense-experiences), produces (more and more fields of experiences through increasing seeds of Vaasanaas), and lives (as a limited field of experience in some particular time and place frame). In this manner, the Jeeva now tied all around by the rope of 'conceiving-Vaasanaa', gets caught in the network of sorrows, and slowly attains the Chitta-state (the deluded state of complete absorption in the 'perceived' and its reality).

क्रमेण पाकवशतः फलमेति यथान्यतां अवस्थयैव नाकृत्या जीवो मलवशात्तथा। (42.27)

Gradually this 'Jeeva entity - as the field and its knower', ripens up (with denseness of Vaasanaas), and becomes completely different (from its original state of Chit) by the 'dirt of ignorance' only, and not because of any taint in the original essence.

जीवोऽहंकारतां प्राप्तस्त्वहंकारश्च बुद्धितां संकल्पजालकलितां मनस्तां बुद्धिरागता। (42.28)

'Jeeva entity' attains the 'state of the Ahamkaara (self-imagined 'I' conceit)'; and this 'Ahamkaara' acts as the 'Buddhi' (and paves a path for the fulfilment of desires); and this 'Buddhi' takes on the form of the 'mind which is dense with conceptions' (as the flooding of thoughts).

मनो हि संकल्पमयं संस्थाग्रहणतत्परं प्रतियोगिव्यवच्छिन्नप्राप्तिसत्यैरपीहितैः। (42.29)

‘Mind’ is nothing but the agitations that rise as conceptions of objects and people, and is fully engaged in rising as the ‘various patterns of sense-information’ in the form of objects and people, because of the endless wants to be fulfilled; is always after something which is separate from it; and enjoys the good and bad results thereof.

इच्छायाः शक्त्यश्वेतो गावो वृषमिवोन्मदं अनुधावन्ति दोषाय सरितः सागरं यथा। (42.30)

Like the streams running towards the ocean, the powers of the mind which exist as the desires (that become thick by repeated contemplation) run after the mind like the cows running after the intoxicated bull, to get injured only (and end up nowhere except in pain-states).

इति शक्तिमयं चेतो घनाहंकारतां गतं कोशकारकृमिरिव स्वेच्छया याति बन्धनम्। (42.31)

In this manner, the mind which is accompanied by its power namely agitations of wants, becomes the dense Ahamkaara (selfish to the core), and becomes bound by its own desires, like a silk-worm caught inside its cocoon.

स्वसंकल्पानुसन्धानात्पाशैरिव नयन्वपुः कष्टमस्मिन्स्वयं बन्धमेत्यात्मा परितप्यते। (42.32)

Through one’s own conceptions (forced by the Vaasanaas), getting bound by ropes as it were, the mind suffers much by the ‘pains of the tightly bound chains that prick at every point’.

बद्धमस्मीति कलयद्विद्यातत्त्वं जहच्छनैः अविद्यां जनयत्यन्तर्जगज्जङ्गलराक्षसीम्। (42.33)

Firmly bound by the belief that ‘I am bound’ (and am helpless), it slowly discards the ‘principle of Reality-essence (which is its true nature)’, and produces within, ‘Avidyaa (lack of right knowledge) who is the wild demoness of the Jagat-state (who dances violently in the form of experiences that give only pain).

स्वसंकल्पिततन्मात्रजालाभ्यन्तरवर्ति च परां विवशतामेति शृङ्खलाबद्धसिंहवत् (34)

विचित्रकार्यकर्तृत्वमाहरद्वासनावशात्स्वेच्छामात्रानुरचिता दशाश्वानुपतत्तथा (35)

क्वचिन्मनः क्वचिद्बुद्धिः क्वचिज्ज्ञानं क्वचित्क्रियाः क्वचिदेतदहंकारः क्वचित्पुर्यष्टकं स्मृतम् (36)

क्वचित्प्रकृतिरित्युक्तं क्वचिन्मायेति कल्पितं क्वचिन्मलमिति प्रोक्तं क्वचित्कर्मेति संस्थितम् (37)

क्वचिद्वन्धमिति ख्यातं क्वचिच्चित्तमिति स्फुटं प्रोक्तं क्वचिदविद्येति क्वचिदिच्छेति संस्थितम्। (42.38)

Conceiving by itself the ‘sense experiences like the sound etc’ and getting deep inside the binding net of the subtle senses (in the form of the perceived) and becoming completely helpless like the lion which is in chains;

because of the various types of actions (good and bad) with the doership idea, falling into various types of sufferings one after the other produced by one’s own attachments and desires through the force of Vaasanaas -

‘it’ is sometimes known as the ‘Manas’, sometimes as the ‘Buddhi’, sometimes as ‘Jnaanam’ (conscious understanding), sometimes as rituals that bestow results (Kriyaa), sometimes as Ahamkaara, sometimes as the eightfold city, sometimes it is called Prakrti (made of the three Gunas), sometimes as Maayaa (the delusion of limitation), sometimes as the taint (of division) (Malam), sometimes it gets established as the action (Karma) which bestows results like merit, heaven, hell etc, sometimes it is well-known as bondage, sometimes clearly stated as the entire process of the mind (Chitta) with its senses and intellect-tools, sometimes it stays established as Avidyaa; sometimes as some unfulfilled want (Icchaa).

तदेतदाबद्धमिह चित्तं राघव, दुःखितं, तृष्णाशोकसमाविष्टं, रागायतनमाततं, (39)

जरामरणमोहान्तर्भवभावनयाहतं, ईहितानीहितैर्ग्रस्तमविद्यारागरञ्जितं, (40)

इच्छासंक्षुभिताकारं, कर्मवृक्षवनाङ्कुरं, सुविस्मृतोत्पत्तिपदं, कल्पितानर्थकल्पितं, (41)

कोशकारवदाबद्धं, शोकाकारपदं गतं, तन्मात्रवृन्दावयवमनन्तनरकातपं, (42)

स्वदृश्यमपि शैलेन्द्रसमभारभयावहं, जरामरणशाखाद्वयं संसारविषदुर्दुमं, (43)

इमं संसारमखिलमाशापाशविधायकं दधदन्तः फलैर्हीनं वटधाना वटं यथा, (44)

चिन्तानलशिखादग्धं, कोपाजगरचर्वितं, कामाब्धिकल्लोलहतं, विस्मृतात्मपितामहं, (45)

मृगं यूथादिव भ्रष्टं, शोकोपहतचेतनं, पतङ्गकमिव ज्वालादग्धं विषयपावके, (46)

च्छिन्नमूलमिवाम्भोजं परमां म्लानिमागतं, चिह्नान्ङ्गमात्मनः स्थानाद्विशेषासङ्गदुःस्थितं, (47)

विषयादिषु मध्यस्थं चित्ररूपेषु शत्रुषु, दशास्वेतास्वनन्तासु लुठितं संकटास्विति, (48)

दुःखे निपतितं घोरे विहङ्गः सागरे यथा, स्वबन्धास्थं जगज्जाले शून्ये गन्धर्वपत्तने, (49)

उद्यमानमनास्थाब्धौ मनो विषयविद्रुतं उद्धरामरसंकाश मातङ्गमिव कर्दमात्। (42.50)

Therefore, 'hey Raaghava - hey Rama who are equal to any immortal of the heaven (*Amarasamkaasha*)' - like rescuing the elephant (*Maatanga*) from the mire (*Kardama*) (as once done by Lord Vishnu), 'rescue this Chitta' -

which is bound in chains' (*Aabaddham*); which is bound (by *Vaasanaas*) and is suffering;

which is filled with desires (*Trshnaa*) and disappointments;

which is the spacious abode for attachments (*Raaga*);

which is hit by the belief in the reality of the world filled with old age, death and delusions;

which is caught repeatedly by likes and dislikes continuously;

which is coloured by 'attachment towards the people and objects' (*Raaga*) produced by *Avidyaa*;

which has its form distorted by desires (*Ichhaa*) (and is always in the agitated state of instability);

which is the sprout for the 'forest of action-trees' (*Karma-Vrksha*) (that bestow results);

which has completely forgotten the state (Brahman) from where it arose;

which conceives conceptions (situations in life-story) endlessly, which result in harmful states;

which is bound by its own conceptions like a silkworm (*Koshakaara*);

which has attained the state as the 'suffering personified';

which has the limbs in the form of the subtle element group;

which scorches like the countless hell-experiences;

which terrifies you with difficulties of mountain size, though everything is projected by it alone;

which is the 'poisonous-tree of Samsaara with the branches of old age and death' (*Durdruma*);

which like 'the non-fruit bearing' fig tree (*Vata*) treasuring its seed, treasures within itself the seed of the entire world filled with desires and attachments (which give no real joy ever);

which is ablaze with the 'fire of worries';

which is getting chewed by the serpent (*Ajagara*) of anger;

which is exhausted by getting tossed about in the 'ocean of lust' (*Kaama*);

which has lost the memory of one's own grandfather (*Pitaamaha*) namely the Brahmaa, the 'Totality-state of existence as Brahman';

which is like a frightened deer lost to its herd (of noble Knowers);

which is always pricked by sorrows only;

which is getting burnt like a moth (*Patangaka*) in the fire of sense-pleasures (*Vishaya*);

which has fully faded like the lotus severed from its root;

which has all its limbs broken, suffering from the contact of something else, by stepping outside of one's own state;

which is surrounded by the masked enemies namely the sense-objects (which are the pains masked by the joys);

which wallows endlessly in countless sufferings;

which has drowned in sorrows like a bird (*Vihanga*) fallen into the violent stormy turbulent ocean;

which remains trapped (happily) inside the Jagat-net that is as empty as the city made of illusion (*GandharvaPattana*);

which is chasing the sense-pleasures (ignorant of the harms lying ahead) and is getting carried away in the floods of the ocean of carelessness (*Anaasthaa*) (not worried about the harmful state of ignorance it is trapped in).

बलीवर्दवदामग्नं मनो मदनपल्वले आलूनशीर्णावयवं बलाद्राम समुद्धर। (42.51)

Rama, make all effort possible and lift out the mind-bull that is fully sunk deep under the mire of passion and has broken all its limbs (and is unable to lift itself out).

शुभाशुभप्रसारपराहताकृतौ ज्वलज्जरामरणविषादमूर्च्छिते

व्यथेह यस्य मनसि भो न जायते नराकृतिर्जगति स राम राक्षसः। (42.52)

Rama, if a person does not feel worried in his mind here, when getting assaulted by the heavy blows

of enemies namely the good and bad actions; when he is swooning with the pains rising from the 'blazing fires of old age and death'; then indeed he is a 'Raakshasa' in human form.

[Jeeva is not an entity with an individuality or identity. Jeeva-state is just a process of perception.

Reality-state is the state of pure awareness or pure Bodha – the information of anything that can come into existence as an experience. At once, it is all the information that can be there as any perception.

This 'information-wholeness' is the single state of Reality.

When this information gets limited and is perceived one after the other, it is known as time and place.

Time is what makes the information to be experienced to rise up one after the other. It is known as Kaala.

Niyati, the counter-part of Kaala is what makes the information rise up methodically and in an orderly manner, and gives stability to the perceived. For example, the mountain in the outside does not jump into your house, because of the methodical flow of information, so that you can reach a mountain after walking through a distance in a path that leads to the mountain.

This is Niyati.

The entire perceived (countless Brahmaandas) is a Jeeva-state with all its perceived. That alone is the first Jeeva state, in the sense that it brings the information of the 'first' and 'last' into existence; and is termed as Aakaashaja- one who is born of the emptiness of the Chit. Aakaashaja is the 'totality' of the 'quiver of Bodha'.

All Jeevas are the tiny information-processes of this 'totality-state of perception'. There is no limit to these information-processes, and therefore Jeevas are said to be countless and beyond the numbering capacity.

A Jeeva has no form or name; but is just a process of perception.

Jeevas do not get reborn or go through births and deaths; but rather births and deaths go through these perception-processes and create the false sense of Jeeva-ness. Somewhere, a perceived-field stays as the experience of the ignorant; somewhere, another perceived-field stays as the experience of a Mukta.

Who is who, but the various states of fields of experience that exist as the very state of Brahman!]

एवं जीवाश्चितो भावा भवभावनयोहिताः ब्रह्मणः कल्पिताकाराल्लक्षशोऽप्यथ कोटिशः

असंख्याताः पुरा जाता जायन्ते चापि वाद्य भोः उत्पतिष्यन्ति चैवाम्बुकणौघा इव निर्झरात्। (43.01,02)

In this manner, 'Jeevas', the expressions of Chit, carried away by the Vaasanaa for the world-appearance, with conceived forms arising from Brahman, are lakhs and crores numbers; and their number is beyond counting even. Countless Jeevas have been born before, will get born and are born now also, like the collection of 'water drops in a waterfall' popping up and down.

स्ववासनादशावेशादाशाविवशतां गता दशास्वतिविचित्रासु स्वयं निगडिताशयाः

अनारतं प्रतिदिशं देशे देशे जले स्थले जायन्ते वा म्रियन्ते वा बुद्बुदा इव वारिणि। (43.04)

Dragged helplessly by their own Vaasanaas, getting stuck in strange situations, they get born or die continuously in each and every direction, in each and every country, in the water and in the land, like bubbles in the water.

['Who is to be who' is not destined or determined. Just the Reality-state itself, exists at once, as the varied intellectual-levels from Taamasic level to Saattvic level and beyond that also. Therefore, you are just a random chance-state of the intellect only. To evolve or devolve from that state is your choice.]

VARIETIES OF JEEVAS

[Describing the varieties of Jeevas is like filling the empty canvas with varieties of shapes and colours and naming them as different, though in truth, everything drawn on the canvas is the canvas alone, and nothing else is there but the canvas. Whatever you see around you (you included) - *all the shapes of people, animals, stones, plants, trees, sky, water, Devas, humans, serpents, Muktas, Knowers, ignorant, good bad and all that is there as inert and conscious* - is just the 'Brahman as Bodha'. Nothing exists but the Reality-state as it is.

However, we can name and categorize all the shapes seen on it, in the following manner.]

केचित्प्रथमजन्मानः केचिज्जन्मशताधिकाः

Some get the very first birth; some have taken more than hundred births or so;

केचिद्वाऽजन्मसंख्याकाः केचिद्द्वित्रिभवान्तराः (05)

some have had countless births; some have continued their births in two or three Creations also;

भविष्यज्जातयः केचित्केचिद्भूतभवोद्भवाः (भूता 'अतीता' भवोद्भवा येषां)

some will be born later (not yet born) (as a continuation of Vaasanaas, if ignorant) (or as the teachers of Brahman-Knowledge to help the ignorant); some have crossed over the 'Bhava-state' of the past (as JeevanMuktas);

वर्तमानभवाः केचित्केचित्त्वभवतां गताः (06)

some are born in this Creation;

some have become non-existent (as VidehaMuktas) (remain dissolved in the 'no perception-state of Brahman');

केचित्कल्पसहस्राणि जायमानाः पुनःपुनः एकमेवास्थिता योनिं, केचिद्योन्यन्तरं श्रिताः (07)

some get born in thousands of Creations again and again, staying only in one type of womb (as a body-being); some move from womb to womb of different types;

केचिन्महादुःखसहाः केचिदल्पोदयाः स्थिताः केचिदत्यन्तमुदिताः केचिदर्कादिवोदिताः (08)

some experience extreme pains in hells; some experience only a little pain as the mortals;

some experience great joys as the immortals (Devas);

some are already enlightened as if directly coming out of the Sun (Brahman) (belonging to SatyaLoka, the world of knowledge);

केचित्किंनरगन्धर्वविद्याधरमहोरगाः केचिदर्केन्द्रवरुणास्यक्षाधोक्षजपद्मजाः (09)

some are Kinnaras (half-human species), Gandharvas; Vidyaadharas; 'great serpent beings';

some are Surya, Indra, Varuna, Shiva, Vishnu, and Brahmaa (of some Creation);

केचित्कूष्माण्डवेतालयक्षरक्षःपिशाचकाः केचिद्ब्राह्मणभूपाला वैश्यशूद्रगणाः स्थिताः (10)

some are Kooshmaandas (demon-varieties), Vetaalas, Yakshas, Raakshasas, and the flesh-eating Pishaachas;

(as per the Guna-dominance in the intellect) some are Brahmins and kings; some are Vaishyas, and some are Shudras;

केचिच्छ्वपचचाण्डालकिरातावेशपुष्कसाः केचित्तृणौषधी केचित्फलमूलपतङ्गकाः (11)

some are (Tamas-oriented) beings like Shvapachas (dog-eaters), Chaandaalas, Kiraatas (hunters), and Pushkasas;

some are the ordinary grass and medicinal herbs; some are fruits, roots and butterflies;

केचिच्चित्रलतागुल्मतृणोपलद्दशोऽभितः केचित्कदम्बजम्बीरशालतालतमालकाः (12)

some are varieties of creepers, bushes, grasses;

some see rocks and stones with their bodies as the mountains;

some are trees like Kadamba, Jambeera, Shaala, Taala, and Tamaala;

केचिद्विभवसंसारमन्त्रिसामन्तभूमिपाः केचिच्चीराम्बराच्छन्ना मुनिमौनमुपस्थिताः (13)

some are the Rulers of this world, ministers and subordinate kings;

some wear tattered clothes and remain silent as the Munis absorbed in contemplation;

केचिद्भुजङ्गगोनासकृमिकीटपिपीलिकाः केचिन्मृगेन्द्रमहिषमृगाजचमरैणकाः (14)

some are as serpents, snakes, worms, insects and ants;

some are lions, buffaloes, deer, goats, yaks, and antelopes;

केचित्सारसचक्राह्वलाकाबककोकिलाः

some are Saarasa birds, Chakravaaka birds, Balaakas, cranes, and cuckoo birds;

केचित्कमलकह्वारकुमुदोत्पलतां गताः (15)

some have become red lotuses, white lotuses, and (blue) night lotuses;

केचित्कलभमातङ्गवराहवृषगर्दभाः

some are elephant cubs, huge elephants, wild boars, bulls and donkeys;

केचिद्विरेफमशकाः पुत्तिकादंशवंशजाः (16)

some are mosquitoes and invisible micro-organisms; some are moths and butterfly varieties;

केचिदापद्मलाक्रान्ताः केचित्संपदमागताः केचित्स्थिताः स्वर्गपुरे केचिन्नरकमास्थिताः (17)

some live extremely difficult lives in poverty and diseases; some are born prosperous and rich and enjoy all the luxuries; some stay in the Heaven; some in the hells;

ऋक्षचक्रगताः केचिद्दृक्षरन्ध्रगताः परे वातभूताः स्थिताः केचित्केचिद्व्योमपदे स्थिताः (18)

some become stars caught in rotations; some others stay inside the tree hollows;

some remain as the winds; some remain as the sky;

सूर्याशुषु स्थिताः केचित्केचिदिन्द्रंशुषु स्थिताः

some stay in the sun-rays; some stay in the moon-rays;

केचित्तृणलतागुल्मरसस्वादुष्ववस्थिताः (19)

some stay in the essence (taste) of grasses, creepers, and clusters of flowers;
जीवन्मुक्ता भ्रमन्तीह केचित्कल्याणभाजनाः, चिरमुक्ताः स्थिताः केचिन्नूनं परिणताः परे (20)

some roam about here as JeevanMuktas, the abodes of auspiciousness;
some remain as always liberated in the full realization of the Supreme;

केचिच्चिरेण कालेन भविष्यन्मुक्तयः शिवाः

some remain for long with identities even after liberation, as the auspicious forms (Shivas);

केचिद्द्विषन्ति चिद्भावाः केवलीभावमात्मनः (21)

some Jeevas relishing the attachments and delusions, hate the single state of the reality (and believe in the realness of the world and are opposed to reason);

केचिद्विशालाः ककुभः केचिन्नद्यो महारयाः, केचित्स्त्रियः कान्तदृशः केचित्पण्डनपुंसकाः (22)

some are the expanse of directions; some are the fast-moving rivers;

some are women who attract all; some are genderless eunuchs;

केचित्प्रबुद्धमतयः केचिज्जडतराशयाः केचिज्ज्ञानोपदेष्टारः केचिदात्तसमाधयः (23)

some are very intelligent; some are the worst idiots ever possible;

some teach knowledge; some remain in the 'Silence of Samaadhi';

जीवाः स्ववासनावेशविवशाशयतां गताः एतास्ववस्थासु संस्थिता बद्धभावनाः। (43.24)

Jeevas thus are completely under the control of their Vaasanaas, and remain in such states, with their minds stuck in such perceptions.

[What is the perceived but some information that gets understood?

Brahman is a potential-state of information only- namely Bodha.

Anything can be there as an information. The entire Brahman-state is a quivering 'information store-house' only.

'Bodha' is actually not the perceived with forms and names.

'Bodha' is pure, taintless and just the state of understanding, which goes by the name of Aatman.

'Bodha' alone exists as the perceived, perceiver and perceiving.

Everything and anything is 'Bodha' only, be it an inert thing or a living thing; after all, the inertness and consciousness also are Bodha (information) only. Therefore, whatever is there as anything, be it a person, or object, or thought, or idea even - 'everything is Bodha only'.

Since the perceived-state is made of Kshetra and Kshetrajna only, namely the field of perception that belongs to some Vaasanaa-fulfilment process with an imagined ego; everything of any Brahmaanda can be categorized under the 'Kshetra and Kshetrajna concepts'.

Without a Kshetrajna, there cannot be a Kshetra; both are sort of made for each other; and one cannot exist without the other. Therefore, every object is a part of the Jeeva only, as the perceived field; or rather every Jeeva is a part of the perceived-field only, as the perceiver-state. Both are 'one appearing as two', and exist as the inseparable two-fold single unit.

Everything is alive as a part of the Jeeva.

Therefore, all that is around you as your perceived-field is alive as 'you' the perceiver with an imagined ego.

Rather, the perceived keeps you alive as a Jeeva. Every object is a Jeeva, or a part of some Jeeva. Since, you as the imagined ego are an imagined false entity only, all that you see as the perceived also is imagined and false only.]

विहरन्ति जगत्केचिन्निपतन्त्युत्पतन्ति च कन्दुका इव हस्तेन मृत्युनाऽविरतं हताः। (43.25)

Like the balls played about in the hands of the 'Death deity', some roll about in the world (as Naras); some fall from above (from the Heaven) ; some rise high and fall, and get hit continuously (pushed and pulled by good and bad acts).

आशापाशशताबद्धा वासनाभावधारिणः कायात्कायमुपायान्ति वृक्षादृक्षमिवाण्डजाः। (43.26)

Bound by hundreds of desires, acting as the channels for Vaasanaas, they keep moving from body to body, like the birds hopping from tree to tree.

अनन्तानन्तसंकल्पकल्पनोत्पादमायया इन्द्रजालं वितन्वाना जगन्मयमिदं महत् (27)

तावद्भ्रमन्ति संसारे वारिण्यावर्तराशयः यावन्मूढा न पश्यन्ति स्वमात्मानमनिन्दितम्। (43.28)

Through delusion, producing imagined worlds through endless, countless conceptions, and spreading out the magic of this great Jagat-picture, these 'foolish ones' keep revolving in the world like abundant water-streams whirling in the ocean, till the time they do not realize the 'taintless essence of the Aatman'.

दृष्ट्वात्मानमसत्यक्त्वा सत्यामासाद्य संविदं कालेन पदमागत्य जायन्ते नेह ते पुनः। (43.29)

After understanding the 'true essence of the Self', renouncing the unreal (the sense-perceived body and other

objects) and acquiring the 'Knowledge of the Truth' in gradual course of practice, they will attain the 'Supreme state of Knowledge (as their nature)', and will not get born again.

भुक्त्वा जन्मसहस्राणि भूयः संसारसंकटे पतन्ति केचिदबुधाः संप्राप्यापि विवेकिताम्। (43.30)

Some Jeevas though endowed with Viveka, experience thousands of births, and repeatedly fall into the suffering state of Samsaara, without acquiring the 'correct knowledge'.

केचिच्छक्तत्वमप्युच्चैः प्राप्य तुच्छतया धिया पुनस्तिर्यक्त्वमायान्ति तिर्यक्त्वान्नरकानपि। (43.31)

Some reach great heights of nobility by birth and learning; yet acting very mean, they enter the state of lowly animals; and from that state of the lowly birth, end up in hells also.

केचिन्महाधियः सन्त उत्पद्य ब्रह्मणः पदात्तदैव जन्मनैकेन तत्रैवाशु विशन्त्यलम्। (43.32)

Some noble ones of great intellect, rising directly out of the 'state of Brahman', return back to that very point of origin within just a single birth itself.

ब्रह्माण्डेष्वितरेष्वन्ये तेष्वन्ये जीवराशयः प्रयान्ति पद्मोद्भवतामन्ये च हरतामपि। (43.33)

In other Brahmaandas of other Brahmaas (like Aeindavas) many other hosts of Jeevas get born, and some of them also can be Brahmaas of their own Creations and other hosts of Jeevas appear there also; some may be other Lotus-borns, some might be other Haras also there.

अन्ये प्रयान्ति तिर्यक्त्वमन्ये च सुरतामपि अन्येऽपि नागतां राम यथैवेह तथैव हि। (43.34)

Some other Jeevas attain the state of lowly creatures; some that of Devas; some that of serpents. Whatever is seen in this Brahmaanda may be seen in other Brahmaandas also.

यथेदं हि जगत्स्फारं तथान्यानि जगन्त्यपि विद्यन्ते समतीतानि भविष्यन्ति च भूरिशः। (43.35)

Just like this expanse of Jagat, there are other Jagats (Brahmaandas) also that exist, have existed and will exist also in great number.

अनेनान्येन चित्रेण क्रमेणान्येन हेतुना विचित्राः सृष्टयस्तेषामापतन्ति पतन्ति च। (43.36)

कश्चिद्गन्धर्वतां याति कश्चिद्गच्छति यक्षतां कश्चित्प्रयाति सुरतां कश्चिदायाति दैत्यताम्। (43.37)

Different types of worlds coming into being in different ways with different causes, rise and fall (appear and perish) in those Brahmaandas. Some become the abodes of Gandharvas, some of Yakshas, some of Devas, some of Daityas.

येनैव व्यवहारेण ब्रह्माण्डे अस्मिन्जनाः स्थिताः तेनैवान्येषु तिष्ठन्ति सन्निवेशविलक्षणाः। (43.38)

Whatever conduct is followed by these Jeevas in this Brahmaanda (where Rama is born), other Jeevas exist with similar conduct in those worlds in different type of perceptions.

स्वस्वभाववशावेशादन्योन्यपरिघट्टनैः सृष्टयः परिवर्तन्ते तरङ्गिण्या इवोर्मयः। (43.39)

Acting in various manners forced by their own 'Vaasanaa-induced natures' and colliding with each other, the beings in the Creations keep revolving like the waves in the river.

आविर्भावतिरोभावैरुन्मज्जनिमज्जनैः सृष्टयः परिवर्तन्ते तरङ्गिण्या इवोर्मयः। (43.40)

Appearing and disappearing, sinking and rising, the beings in the Creations keep revolving like the waves in the river.

निर्यान्त्यविरतं तस्मात्परस्माज्जीवराशयः अनिर्देश्याः स्वसंवेद्यास्तत्रैवाशु स्फुरन्ति च,

दीपादिवा लोकदृशः, सूर्यादिव मरीचयः, कणास्तसायस इव, स्फुलिङ्गा इव पावकात्,

कालदिवर्तवश्चित्रा, आमोदः कुसुमादिव, शीतला इव वर्षाणुपूरादब्धेरिवोर्मयः। (43.41,42,43)

Heaps of Jeevas which are beyond description, randomly come out of 'that Supreme state' -

like the sight from the light of the lamp, like the rays from the Sun,

like the tiny sparkles from the hot iron, like the sparks of fire from the fire,

like the various seasons from the time-factor, like the varieties of fragrances from the flower,

like the cool snow from the falling rain, like the waves from the ocean,

- with their own particular conception-natures, here itself (in the Supreme-state itself),

and move about through various experiences.

उत्पत्त्योत्पत्त्य कालेन भुङ्क्त्वा देहपरंपरां स्वत एव पदे यान्ति निलयं जीवराशयः। (43.44)

Rising again and again in course of time, experiencing various bodies in succession, these hosts of Jeevas dissolve into their own essence (after the dissolution of the Creation, as belonging to the delusion of Creation).

अविरतमियमातता तथोच्चैर्भवति विनश्यति वर्धते मुधैव

त्रिभुवनरचनादिमोहमाया परमपदे लहरीव वारिराशौ। (43.45)

‘This delusory power of Maayaa’ - ‘creating the three-worlds (based on the three Gunas)’; extending without a break; with its collections of Jeevas, like the host of waves in the ocean, occurs, perishes, increases without any meaning, in the Supreme-state.