

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY SEVEN

[MANDAPAAKHYAANAM (16)]

{JNAPTI AND LEELAA MEET KING VIDOORATHA}

Sanskrit text, Translation and Explanation

by

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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 TWENTY SEVEN  
MANDAPAAKHYAANAM (16)

JNAPTI AND LEELAA MEET KING VIDOORATHA

वसिष्ठोवाच

Vasishta spoke

तयोः प्रविष्टयोर्देव्योः पद्मसद्म बभूव तत् चन्द्रद्वयोदयोद्घोतधवलोदरसुन्दरं

कोमलामलसौघन्ध्यमृदुमन्दारमारुतं तत्प्रभावेन निद्रालुनृपेतरनराङ्गनं

सौभाग्यनन्दनोद्यानं विद्रुतव्याधिवेदनं सवसन्तं वनमिव फुल्लं प्रातरिवाम्बुजम्। (41.01,02,03)

As those two Goddesses entered, the abode of the King Padma (of previous existence, now as king Vidooratha) immediately became beautiful with its 'whole inside' filled with 'white light' as if by the rise of two moons, filled with caressing soft pure winds carrying the fragrance of Mandaara flowers; by their presence, the inner hall where the king and others were sleeping was now like Nandana, Indra's garden of prosperity; freed of all ailments and pains; like the forest in bloom in the spring season; like the lotus opening its petals in the early morning.

तयोर्देहप्रभापूरैः शशिनिस्वन्दशीतलैः आह्लादितोऽसौ बुभुधे राजोक्षित इवामृतैः। (41.04)

Due to the lustre emanating from their bodies, like the cool rays oozing from the moon, the king felt happy as if sprinkled by the nectar-drops; and woke up.

आसनद्वयविश्रान्तं स ददर्शाप्सरोद्वयं मेरुशृङ्गद्वये चन्द्रबिम्बद्वयमिवोदितम्। (41.05)

He saw the two divine damsels seated on two thrones, like two moons rising on the two peaks Meru Mountain.

निमेषमिव संचिन्त्य स विस्मितमना नृपः उत्तस्थौ शयनाच्छेषादिव चक्रगदाधरः। (41.06)

That king pondered for a minute silently; and feeling surprised, got up from his bed, like 'Lord Vishnu adorned with mace and the discus' getting out of the 'Aadishesha' serpent-bed.

परिसंयमितालंबिमाल्यहाराधराम्बरः पुष्पाहार इवोत्फुल्लं जग्राह कुसुमाञ्जलिम्। (41.07)

Hurriedly adjusting his garments and flower garlands properly, he himself, like a carrier of flowers (servant), brought a handful of flowers from the basket of flowers kept in the worship-altar.

उपधानप्रदेशस्थात्स्वयं पटलकोटरात् बद्धपद्मासनो भूमौ भूत्वोवाचेदमानतः

“जयतां जनदौस्थित्यदाहदोषशशिप्रभे देव्यौ बाह्यान्तरतमोविद्रावणरविप्रभे”। (41.09)

Seated in the 'lotus posture' on the bare ground, with bent head, he said; "Salutations hey divine ladies!

You both are the (cooling) moonlight for the faults burning up a person in bad times. You both are the (blazing) sunlight in dispelling the darkness both inside and outside."

तयोरुक्त्वेति तत्याज पादयोः कुसुमाञ्जलिं तीरद्रुमौ विकसितः पद्मिन्योः पद्मयोरिव। (41.10)

After reciting the hymn, he offered the handful of flowers at their feet, like the blossomed tree on the lake-bank drops its flowers on the two lotuses in the lake.

लीलायै भूपजन्माथ वक्तुं मन्त्रिणमीश्वरी बोधयामास पार्श्वस्थं संकल्पेन सरस्वती। (41.11)

The 'Supreme Goddess Sarasvati' willed the minister sleeping next to him to wake up, so that he could inform Leelaa about the kings' birth.

[This world of Vidooratha was not an instant dream-experience; but he was really living there as a king, born in the dynasty of Ikshvaaku and had been living there for many years passing through each and every moment of that life-time. He had his own memories about his life there. He did not remember anything about his previous life of Padma. He was a new person with a new identity here. To explain this to Leelaa, Jnapti wills that the minister should wake up and inform Leelaa about the king's ancestors and their names.]

प्रबुद्धोप्सरसौ दृष्ट्वा प्रणम्य कुसुमाञ्जलिं तयोः पादेषु संत्यज्य विवेश पुरतो नतः। (41.12)

He woke up and saw the two divine ladies; saluted them both; offered handful of flowers at their feet; and came in front of them with his head bent.

उवाच देवी, "हे राजन्कस्त्वं कस्य सुतः कदा इह जात" इति श्रुत्वा स मन्त्री वाक्यमब्रवीत्। (41.13)

The Goddess said, 'Hey king! Who are you, whose son are you, when were you born here?'

Hearing this, the minister spoke.

THE MINISTER EXPLAINS VIDOORATHA'S ROYAL LINEAGE

"देव्यौ, युष्मत्प्रसादोऽयं भवत्योरपि यत्पुरः वक्तुं शक्नोमि तदिदं श्रूयतां जन्म मत्प्रभोः। (41.14)

आसीदिक्ष्वाकुवंशस्थो राजा राजीवलोचनः श्रीमान्कुन्दरथो नाम दोशछायाच्छादितावनिः। (41.15)

तस्याभूदिन्दुवदनः पुत्रो भद्ररथाभिदः, तस्य विश्वरथः पुत्रस्तस्य पुत्रो बृहद्रथः, (16)

तस्य सिन्धुरथः पुत्रस्तस्य शैलरथः सुतः, तस्य कामरथः पुत्रस्तस्य पुत्रो महारथः, (17)

तस्य विष्णुरथः पुत्रस्तस्य पुत्रो नभोरथः,

"Hey Goddesses, it is by your Grace alone that I am able to speak in the benign presence like yours!

Then, please be kind to listen to the birth-history of my Lord!

There existed a king of noble characters, lotus-eyed and born in the dynasty of Ikshvaaku, named Kundaratha who sheltered the Earth under the shade of his mighty arms.

His son was named Bhadraratha, with the face like the moon.

His son was Vishvaratha. His son was Brhadratha. His son was Sindhuratha. His son was Shailaratha.

His son was Kaamaratha. His son was Mahaaratha. His son was Vishnuratha. His son was Nabhoratha.

अयमस्मत्प्रभुस्तस्य पुत्रः पुर्णामलाकृतिः। (41.18)

अमृतापूरितजनः क्षीरोदस्येव चन्द्रमाः महद्भिः पुण्यसंभारैर्विदूरथ इति श्रुतः। (41.19)

*(The people are already endowed with virtuous characters and are like the waters of the milky ocean. Vidooratha's birth added the shine to the ocean by its lustre, and they became more virtuous like the milky ocean becoming nectar by the rise of the moon).*

This, our Lord of wholly taintless form, is his son; and the people are filled with nectar as by the moon rising on the Milk Ocean. He is named as Vidooratha by the great men of excellent merits.

जातो मातुः सुमित्राया गौर्या गुह इवापरः, पितास्य दशवर्षस्य दत्त्वा राज्यं वनं गतः। (41.20)

पालयत्येष भूपीठं ततःप्रभृति धर्मतः।

He was born of Mother Sumitraa, like another Guha born of Gauri.

His father (who was filled with dispassion towards the worldly life), gave off the kingdom to him when he was ten years old and went away to the forest. From then onwards he has been ruling the kingdom righteously.

भवत्यावद्यसंप्राप्ते फलिते सुकृतद्रुमे देव्यौ दीर्घतपःक्लेशशतैर्दुष्प्रापदर्शने

इत्ययं वसुधाधीशो विदूरथ इति श्रुतः अद्य युष्मत्प्रसादेन परां पावनतां गतः"।

The 'tree of his merits' has fructified today by your arrival, since hundreds of pain-filled penance and austerities cannot bestow the vision of you, like this.

In this manner, this king is well-known as Vidooratha.

Today, by your grace he has attained the most sanctified state".

इत्युक्त्वा संस्थिते तूष्णीं मन्त्रिण्यवनिपे तथा कृताञ्जलौ नतमुखे बद्धपद्मासनेऽवनौ

राजन्स्मर विवेकेन पूर्वजातमिति स्वयं वदन्ती मूर्ध्नि पस्पर्श तं करेण सरस्वती।

Having said these words, as the minister stood there silently; and as the king also remained seated on the ground in the lotus posture, his hands folded and head bent;

"hey king, remember with discrimination all that happened in the past birth";

so saying herself, Sarasvati placed her hand on his head.

अथ हार्दं तमो मायापद्मस्य क्षयमाययौ सुविकासं च हृदयं जसिस्पर्शोदयेऽभवत्

सस्मार पूर्ववृत्तान्तमन्तः स्फुरदिव स्थितम्। (41.21) to (41.26)

Then, the 'dark delusion in the heart of Padma' disappeared, and by the 'touch of the Goddess', his heart (mind) opened up fully.

He remembered all that had happened in his past life, as it shone forth.

त्यक्तदेहैकराज्यत्वं लीलाविलसितान्वितं ज्ञात्वा प्रज्ञसिवृत्तान्तं लीलायास्तु विजृम्भितं आत्मोदन्तं  
बभूवासावुद्यमान इवार्णवे उवाचात्मनि- “संसारो बत मायेयमातता परिज्ञाता प्रसादेन देव्योरिह मयाधुना”।

Remembering the story of his past life by the grace of Jnapti,  
where ‘his own body and the entire kingdom ruled by him’ (Aikaraajyam) were left back, and where he had  
led a happy life with Leelaa; he felt as if he was drowning in the ocean.  
He said to himself, ‘Ah! This ‘Samsaara’ is pervaded with delusion!  
By the Grace of the two Goddesses I have understood everything now!’  
(He also understood that he had died as Padma on that night only; but had passed many years as a king here, in this world,  
within a single night of his previous life.)

राजोवाच

The king spoke

हे देव्यौ किमिदं नाम दिनमेकं मृतस्य मे गतमद्येह जातानि वयो वर्षाणि सप्ततिः

स्मराम्यनेककार्याणि स्मरामि प्रपितामहं स्मरामि बाल्यं तारुण्यं मित्रं बन्धुपरिच्छदम्। (41.27 to 31)

Hey Goddesses! What is this amazing fact that I have been dead only for a day, and already seventy years  
have passed for me born here! I do vividly remember many actions here, I remember my great grandfather,  
I remember my childhood, my youth, my friends, and all my relatives and others who lived with me here.

ज्ञप्तिरुवाच

Jnapti spoke

[The time-factor of three lives is like this:

In the eight days after the death of the Brahmin, King Padma had lived many years and died; and in the very same night  
of his death as Padma, he had experienced many years of life as Vidooratha.

That means, all this is happening in the house-space of the Brahmin only, within the eight days after his death.

How can eight days of GiriGraama-world equal to many years of Padma, and one night of Padma equal to many years of  
Vidooratha?]

राजन्मृतिमहामोहमूर्च्छायाः समनन्तरं, तस्मिँल्लोकान्तरेऽतीते, तस्मिन्नेव मुहूर्तके,

तस्मिन्नेव गृहे, चास्मिन्नेव व्योमन्यपि सद्गनि, अयं तस्य गृहस्यान्तर्व्योमन्येव किल स्थिते,

गिरिग्रामकविप्रस्य गृहेऽन्तर्भूप मण्डपः। (41.31 to 33)

Raajan! Immediately after the delusion of the swoon of death (as Brahmin Vasishtha),

in ‘that very different world’ where you had lived in the past (as Brahmin Vasishtha),

in ‘that’ very instant, (of Brahmin Vasishtha’s death),

in ‘that very house of the village’ (of Brahmin Vasishtha),

and in ‘this very palace-space’ (of king Padma),

‘this world’ (of king Vidooratha) exists in ‘that very space of the house’ (of king Padma),

inside the ‘house of that Brahmin of GiriGraama’,

is this ‘Mandapa’ (Dome of Brahmaanda).

[In the GiriGraama village you died; that very instant after the swoon of death in that very house-space, you lived the life  
of Padma. In the palace-space of Padma you are now living the life of Vidooratha.

The palace-space of Padma is actually inside the house-space of Brahmin Vasishtha.

Brahmin Vasishtha’s house-space is the ‘dome’ where Padma’s world exists.

Inside Padma’s world is the ‘Vidooratha-world.’]

[The first half of the verse explains the time-factor.

The two worlds of the two kings came into existence at the very instant of Vasishtha’s death.

The second half of the verse explains the space-factor.

Both the worlds of Padma and Vidooratha are contained within the house-space of Vasishtha.]

तस्यान्तरेयमाभाति प्रत्येकं च जगद्गृहं किल ब्राह्मणगेहान्तर्जीवस्ते मदुपास्थितः। (41.34)

In ‘that space’ (of Brahmin Vasishtha’s house), this ‘Jagat-house’ (of Vidooratha) exists as a ‘different world’.  
You are actually that Jeeva who lived in the Brahmin’s house and worshipped me.

तत्रैव तस्य भूपीठं,

There itself, his (Brahmin Vasishtha’s) world is still there; (That world is still continuing as before.)

तस्मिंश्च किल मण्डपे तस्यैव च गृहस्यान्तरिदं संसारमण्डलम्। (41.35)

in that very ‘Mandapa (dome of Creation)’, inside that very house of his, is this ‘sphere of this Samsaara’.  
तत्रैवेदं तव गृहं स्थितमारम्भमन्थरम्।

In there alone (in the GiriGraama-world) where all these churning processes started, stays ‘this house of yours’.

तत्रैव चेतसि तव निर्मलाकाशनिर्मले प्रतिभामागतमिदं जातं व्यवहारभ्रमाततम्। (41.36,37)

There alone, inside your ‘taintless mind that is taintless like the sky (as Chit-essence)’,  
all this delusion of the life-activities made their appearance.

[All our perceptions of the world are nothing but ideas presented by the brain.

There is no way to check out the truth or untruth of these ideas.

We trust our memories and ideas alone, as our reality of the world.

At one instant itself, so many memories can be produced in the mind.

There need not be any passage of time, or movement from world to world.]

(This is how you as Vidooratha entertain the ideas and memories of this world).

‘यथेदं नाम मे जन्म तथेक्ष्वाकुकुलं मम एवंनामान, एते मे पुराभूवन्पितामहाः,

जातोऽहमभवं बालो दशवर्षस्य, मे पिता परिव्राड्विपिनं यात इह राज्येऽभिषिच्य मां,

ततो दिग्विजयं कृत्वा, कृत्वा राज्यमकण्टकं, अमीभिर्मन्त्रिभिः पौरैः पालयामि वसुन्धरां,

यज्ञक्रियाक्रमवतो धर्मे पालयतः प्रजाः, वयसः समतीतानि मम वर्षाणि सप्ततिः,

इदं परबलं प्राप्तं मम दारुणविग्रहः, युद्धं कृत्वेदमायातो गृहमस्मिन्यथास्थितं,

इमे देव्यौ गृहे प्राप्ते ममैते, पूजयाम्यहं, पूजिता ये प्रयच्छन्ति देवताः स्वसमीहितं,

ममेयमेतयोरेका ज्ञानं जातिस्मृतिप्रदं, इह दत्तवती देवी भाब्जस्येव विकासनं,

इदानीं कृतकृत्योऽस्मि, जातोऽस्मि गतसंशयः, शाम्यामि परिनिर्वामि सुखमासे च केवलम्’।,

इतीयमातता भ्रान्तिर्भवतो भूरिसंभ्रमा नानाचारविचाराद्या सलोकान्तरसंचरा। (41.37) to (41.46)

‘This is where I was born; I belong to the Ikshvaaku dynasty;

these named so and so are my great great grandfathers. I

was born; I was a small kid of ten years when my father left to become a recluse, and consecrated me on the throne. Then, I conquered all the lands around my country and became victorious.

I rule this Earth along with my people and ministers.

As I ruled this country righteously performing sacrifices and rituals as prescribed by the scriptures, seventy years passed for me!

The army of the enemy is attacking me now in the terrible battlefield.

I have fought throughout the day, and have come back to my house now as usual.

These two Goddesses have arrived here; I will worship them.

These Goddesses will be pleased by my worship, and grant me my wishes.

One of these divine ladies is giving me knowledge of the past-world memories,  
like the sunlight opening up the lotus flower.

Now I feel fulfilment in life; now all my doubts are cleared; my mind is now peaceful!

I will be completely free now; happiness alone is left back for me.’

In this manner spreads out your delusion in all its grandeur, filled with varieties of ideas, with ourselves (myself and this other lady) appearing from another world.

यस्मिन्नेव मुहूर्ते त्वं मृतिमभ्यागतः पुरा तदैव प्रतिभैषा ते स्वयमेवोदिता हृदि,

एकामावर्तचलनां त्यक्त्वाऽऽदत्ते यथा पुरा। (41.46,47)

At that very instant, when you attained the death-state in your previous life (as Padma),

at that very moment itself, this world- appearance rose in your mind,

like jumping from a previous whirlpool to another.

[At the very instance of Vasishtha’s death, all the ideas connected to Padma’s life appeared instantly as if really experienced; and at the very death-instance of Padma, again another set of ideas appeared as the Vidooratha’s world.]

क्षिप्रमेव नदीवाहो, वित्प्रवाहस्तथैव च, आवर्तान्तरसंसिद्धो यथावर्तः प्रवर्तते।(वेतीति वित्) (41.48)

The river flows very fast; the flow of the mind also is fast.

Like the circular patterns ‘each rising from within, in the same point, in the water’ overlap each other, the mind also creates worlds which overlap the previous one.

[Same types of worlds are not always the rule. Any world, any identity, any random world-experience can rise up newly which has no memory-impressions of the previous life. In this world however, Padma was experiencing a similar type of world as the previous one; even his wife here had the image of the previous Leelaa.]

कदाचिदेवं सर्गश्रीर्मिश्राऽमिश्रा च वर्धते। (49)

Sometime, there may not be any continuity of the worlds; a different world may rise, altogether unconnected to previous existences.

तस्मिन्मृतिमुहूर्ते ते प्रतिभानमुपागतम्। (41.49)

In that very instant of death (of Vasishtha), all these world-appearances occurred for you!

एतज्जालमसद्रूपं चिद्धानोः समुपस्थितम्।

All these ‘unreal network of narratives’ exist by the light of the ‘Chit-Sun’, the ‘awareness principle’.

यथा स्वप्नमुहूर्तेऽन्तः संवत्सरशतभ्रमः, यथा संकल्पनिर्माणे जीवनं मरणं पुनः,

यथा गन्धर्वनगरे कुड्यमण्डनवेदनं, यथा नौयानसन्दर्भे वृक्षपर्वतवेपनं,

यथा स्वधातुसंक्षोभे पूर्वपर्वतनर्तनं, यथा समञ्जसं स्वप्ने स्वशिरःप्रविकर्तनं,

मिथ्यैवैवमियं प्रौढा भ्रान्तिराततरूपिणी। (41.50 to 53)

Just like the delusion of hundred years occurs in a moment of dream;

just like the conception of ‘life and again the death’ in imagination;

like the solid walls perceived in the illusory worlds;

like seeing the movement of trees and mountains when travelling by boat;

like the ‘dance of the mountain’ when the elements in it dissolve off;

like the actual experience of slicing of one’s own head in the dream;

all these appearances (of people and objects) extending all around us as the world, is a deep-rooted delusion only.

वस्तुतस्तु न जातोऽसि न मृतोऽसि कदाचन शुद्धविज्ञानरूपस्त्वं शान्त आत्मनि तिष्ठसि। (41.54)

Actually you never were born, never died also. You are of the nature of ‘Pure Knowledge’.

You exist as your own ‘Tranquil Self’. (*You are the ‘Brahman reality’ in essence.*)

पश्यसीवैतदखिलं न च पश्यसि किञ्चन, सर्वात्मकतया नित्यं प्रकचस्यात्मनात्मनि,

महामणिरिवोदार आलोक इव भास्वरः। (41.55,56)

You see all this (as a Jeeva) as it were, yet you do not see it really (as the Brahman).

You alone shine as the ‘essence of all the beings’ always, in your own Self, by your own Self.

You are a generous giver like the ‘MahaaMani’ (wish fulfilling gem)! (*You produce the worlds you desire.*)

You shine like the Sun, in revealing the worlds.

वस्तुतस्तु न भूपीठमिदं, न च भवानयं, न चेमे गिरयो ग्रामा, न चैते, न च वै वयम्। (41.56,57)

However, actually there is no country as the pedestal of Earth.

You are not this (Vidooratha’s form) (or any other form)!

The hills here do not exist; nor the villages, nor all these people; not even us.

[Actually we all are standing in the empty space of GiriGraama house only. The sense-perceptions of this world are blocking the sense-perceptions of that world; like pictures that are over-written on each other.]

गिरिग्रामकविप्रस्य मण्डपाकाशके किल तल्लीलाभर्तृदाराद्यं जगदाभाति भास्वरम्,

तत्र लीलाराजधानी मण्डपामण्डिताकृतिः भाति, तस्योदरे व्योम्नि तदेवं विदितं जगत्,

तस्मिञ्जगति गेहेऽन्तर्यस्मिन्वयमिह स्थिताः। (41.57) to (41.59)

In that ‘Mandapa-space of the Brahmin’, in that ‘GiriGraama village’, the ‘world of Leelaa and her husband’ shine!

There (in 'that GiriGraama village') itself, is the 'capital city of queen Leelaa and there alone, the body of Padma has been kept decorated inside the dome of the harem.

In that 'house-space (of Vasishtha)' alone, all these Jagats are cognized.

In 'that world' inside 'that house', we are standing in 'this world', 'here'.

[Or, we have to imagine that we are standing there. Even Vasishtha's world is sheer emptiness alone!

All these world-domes are inside the empty expanse of Chit-dome, the awareness-state.]

एवं तेषां मण्डपानां व्योमाव्योमैव निर्मलम्। (41.59)

In this manner, the 'expanse of those domes' (three worlds) is the taintless 'non-expanse of Brahman'.

[People of one world do not see the other worlds that exist in the same emptiness.

Though the space around you might be teeming with people and objects, each world-people are unaware of the other worlds. Each group of minds perceives one particular set of sense-perceptions only; and cannot know of the 'other world perceptions' belonging to the senses of other groups of minds.

All these worlds of all the people which are beyond numbers. exist in the spaceless timeless awareness-state of Brahman.]

तथैव मण्डपेष्वस्ति न मही न च पत्तनं न वनानि न शैलौघा न मेघसरिदर्णवाः।

केवलं तत्र निःशून्ये विहरन्ति गृहे जनाः न पश्यन्ति जना नापि पार्थिवा न च भूधराः। (41.60,61,62)

There are no countries or cities in those Mandapas; no forests, no groups of hills, no clouds, no streams, no oceans. The people move about in just the empty-expanse of that house!

Actually, they do not see people or kings or mountains.

विदूरथ उवाच

Vidooratha spoke

(Vidooratha gets a doubt. What about all the people seen in the world here? Are they his own imagination or are they real and independently existing by their own 'Vaasanaa-fulfilment states'?)

एवं चेत्तत्कथं देवि ममेहानुचरा इमे संपन्ना आत्मना सन्ति ते किमात्मनि नोऽथवा।

जगत्स्वप्नार्थवद्भाति तस्य स्वप्ननरादयः कथमात्मनि सत्याः स्युर्न वेति मे वद। (41.62,63,64)

If that is so, Devi, do these followers of mine who live here exist in my own mind or differently?

If the world shines like a dream, how do the people seen in the dream exist as real?

Or are they not real?

[Vidooratha's question is based on the fact that he believes that he is a real person in his dream of the world; and all the others are his dream-produced characters and so are unreal.

Jnapti explains to him, that even he also is an unreal character, and is non-existent as any name and form.

His question is baseless, like a ghost asking whether other ghosts seen by it are really existent.

The 'entire Jagat with its countless world-appearances' is a mass production of sense-patterns or agitations only.

No name and form has any reality.]

श्री सरस्वत्युवाच

Sarasvati spoke

[What is real or unreal? What is 'many or one'??]

राजन्विदितवेद्येषु शुद्धबोधैकरूपिषु न किञ्चिदेतत्सद्रूपं चिद्व्योमात्मसु जागतम्। (41.64,65)

Raajan! Not a trace of this unreal thing called 'Jagat' exists in those who have known the Supreme, who are of the form of pure knowledge, who are of the nature of the 'Conscious emptiness'.

शुद्धबोधत्मनो भाति कुतो नाम जगद्भ्रमः। (41.65)

When 'Knowledge alone' shines, where exists the 'delusion of the Jagat'?

रज्ज्वां सर्पभ्रमे शान्ते पुनः सर्पभ्रमः कुतः, असद्भावे परिज्ञाते कुतः सत्ता जगद्भ्रमे,

परिज्ञाते मृगजले पुनर्जलमतिः कुतः, स्वप्नकाले परिज्ञाते स्वे स्वप्नमरणं कुतः। (41.66,67)

स्वस्वप्ने स्वप्नमृतिभीरमृतस्यैव जायते। (41.66,67)

If once you know that there is no snake but only a rope, then how can you get again fooled by the idea of the snake?

Once the unreal nature of the world is known, what reality can be attributed to the world?

Once the nature of the mirage is understood, how can you get fooled by the waters of the mirage?

Once you wake up from the dream, how can the death in the dream be real?

The death in the dream-state is like the (false) fear as if, felt by the non-dying one.

बुद्धस्य शुद्धस्य शरन्नभःश्रीः स्वच्छावदातातितताशयस्य

अहं जगच्चेति कुशब्दकार्थो न वस्तुतः सोऽङ्ग हि वाचिकं तत्। (41.68)

The one who has ‘awakened to the Truth’ -

is like the ‘beautiful autumn sky that is freed of all the clouds’;

is pure at heart (freed of all the wants);

shines white by the fulfilled state of Aatman,

and his mind spreads out beyond the ordinary perception level.

Anga (Dear child)!

For such a one, all these words ‘I’, ‘Jagat’ etc are just meaningless sounds; they do not exist in reality.

They are just words used in conversations as denotations for unreal appearances.

(They are just varied sound-modifications that rise from the throat and are useful only in the day to day conversations, and are not real actually.)

[वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् - श्रुति

*All the sounds as the names that refer to pots jugs etc made of clay are just sound-modifications only; the clay, the nameless one alone is the Truth actually.]*

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम ॥

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