

आदिकविश्रीमद्ब्रह्मसंहितासुप्रणीतबृहत्संहितासिद्धः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY TWO

[MANDAPAAKHYAANAM (20)]

{‘AFTER-DEATH EXPERIENCE’ OF SECOND LEELAA}

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 TWO
MANDAPAAKHYAANAM (20)

‘AFTER-DEATH EXPERIENCE’ OF SECOND LEELAA

वसिष्ठोवाच

Vasishta spoke

एतस्मिन्नन्तरे राम लीलोवाच सरस्वतीं श्वासावशेषमालोक्य मूढं भर्तारमग्रं

"प्रवृत्तो देहमुत्सृष्टुं मद्भर्तायमिहाम्बिके"। (52.01,02)

Rama! Meanwhile (enlightened) Leelaa looked at her unconscious husband breathing his last, and said to Sarasvati, ‘Mother, my husband is about to discard this body.’

(This Leelaa also saw everything; but did not faint.

She felt the natural sympathy, as for any being who is suffering in such a condition.)

जसिरुवाच

Jnapti spoke

[‘These are potential-states of Brahman only; like the concept of an idol in the wooden pillar.

The ‘Vaasanaas and ideas of the Jeeva called Vidooratha’ are appearing, as if they are real events.

All these events are inside the ‘mind-world of Padma’ who lies dead in your harem.

We are just watching all these events like peeping inside another person’s dream.’]

एवंरूपमहारम्भे संग्रामे राष्ट्रसंभ्रमे संपन्नेऽपि स्थितेऽप्युच्चैर्विचित्रारम्भमन्थरे

न किञ्चिदपि संपन्नं राष्ट्रं न च महीतलं न स्थितं क्वचनाप्येवं स्वप्नात्मकमिदं जगत्। (52.02,03)

Though, you have witnessed this terrible war with so many exciting incidents going on and affecting the entire country, though it has arisen, though it is happening, actually nothing has happened at all!

There is no country, no Earth-pedestal! It is not happening anywhere at all!

This world is just like a dream.

[And where does Padma’s world, the place where he died as another Leelaa’s husband, exist?

It is inside the house at GiriGraama.

Some Brahmin named Vasishta, dreams that he is king Padma and again dreams that he is king Vidooratha.

Endless dreams of future and past get connected together as a chain-reaction of Vaasanaa-movements only.

As if happening; but not actually happening! Where is the beginning of all these dreams?

It is beginning-less and endless; because it is ‘Brahman alone’ appearing as all these dreams.]

तस्य तन्मण्डपस्यान्तः शवस्य निकटाम्बरे इदं भूराष्ट्रमाभाति भर्तृजीवस्य तेऽनघे। (52.04,05)

‘This country’ of your husband’s Jeeva actually shines ‘in that space near the dead body of your husband (Padma)’, ‘inside that very dome of your harem’.

अन्तःपुरगृहान्ते तदिदं राष्ट्रान्वितोदरं वसिष्ठविप्रगेहेऽन्तर्विन्ध्याद्रिग्रामके स्थितम्। (52.05,06)

‘This entire world containing this country where Vidooratha died’ is inside the ‘harem-house’, which exists inside the ‘house of the Brahmin named Vasishta’,

which is situated in the village at the base of the Vindhya Mountain.

वसिष्ठविप्रगेहेऽन्तः शवगेहजगत्स्थितं शवगेहजगत्कुक्षाविदं गेहजगत्स्थितम्। (52.06,07)

Inside the house of ‘Brahmin Vasishta’ is the world where the dead body of Padma is kept.

This world of Vidooratha exists inside the world of the dead Padma.

एवमेष महारंभो जगत्त्रयमयो भ्रमः। (52.07)

This is the great power of existence, that exists as the delusion of ‘three worlds’.

त्वया मयाऽनयाऽनेन संयुक्तः सार्णवावनिः गिरिग्रामकगेहान्तर्मध्ये गगनकोशके

स्वात्मैव कचति व्यर्थो, न कचत्येव वा क्वचित्। (52.08,09)

The Aatman (the essence of Reality) alone, without any purpose, glitters as -

‘this world (of Padma) filled with oceans and hills’,

where - I, myself, you, and this girl are staying -

which is in the middle of the ‘hollow space’ inside the ‘house space’ of GiriGraama; or maybe, nothing glitters at all!

तत्पदं परमं विद्धि नाशोत्पादविवर्जितं स्वयं कचितमाभातं शान्तं परमनामयम्

किल मण्डपगेहेन्तः स्वस्वभावोदितात्मनि। (52.09,10)

Know that 'That alone', the Supreme state which is bereft of beginning and end, which is tranquil, supreme, without afflictions -

glitters like this, by itself, inside the 'dome of the house' (of Padma's world),

as per the natural tendencies of everyone.

This is how it is!

एवमारम्भघनयोरपि मण्डपयोस्तयोः उदरे शून्यमाकाशमेवास्ति न जगद्भ्रमः। (52.11)

Though in this manner these two domes (Mandapas) with different worlds look solid and real with all incidents, they are filled with only void (Shoonya) inside; there are no actual world-delusions.

भ्रमद्रष्टुरभावे हि कीदृशी भ्रमता भ्रमे।नास्त्येव भ्रमसत्तातो यदस्ति तदजं पदम्। (52.12)

When there is no one to see the delusion, how can the 'delusion-states of worlds' exist in the 'delusion' at all? 'Delusion' (Bhrama) as a reality, is not there at all. What exists is, only that unborn state of Brahman!

भ्रमो दृश्यमसत्तस्य द्रष्टृदृश्यदशा कुतः, द्रष्टृदृश्यक्रमाभावादद्वयं सहजं हि तत्। (52.13)

The delusion seen is unreal; so how can the 'Seer and the Seen' exist at all?

Because of the non-existence of the system of the 'Seer and Seen', all that exists is the undifferentiated natural state of the 'non-dual Self' (Advayam) alone!

[Delusion cannot exist in Brahman. So it is proved as non-existent.

Delusion is the idea of some one seeing something outside of oneself, namely the seer/seen/seeing phenomenon; it is also proved as non-existent.

What really exists is the undivided essence which can exist as anything anywhere.

It can exist also as the deluded fools.]

तत्पदं परमं विद्धि नाशोत्पादविवर्जितं स्वयं कचितमाभातं शान्तमाद्यमनामयम्

किल मण्डपगेहान्तः स्वस्वभावोदितात्मनि। विहरन्ति जनास्तत्र स्वगेहे स्वव्यवस्थया। (52.14,15)

Know that 'that alone' the Supreme state which is bereft of beginning and end, which is tranquil, supreme, without afflictions, glitters like this by itself - inside the 'dome of the house' (of Brahmin Vasishtha's world), as per the natural tendencies of everyone.

Ah the wonder of it all! The people wander as per their conceptions in that house!

[They dream their own dreams where Brahmin Vasishtha is dead.

For them he is no more; and has gone off to some meritorious world.

Little do they know that, his Jeeva is still there, entrapped within the house and is dreaming itself as kings and kingdoms!]

न जगत्तत्र नो सर्गः क्वचिदप्यनुभूयते तेनाहमजमाकाशं जगदित्येव वर्तते। (52.16)

There is no Jagat there; nothing as some Creation is experienced at all, by any means (for a Knower).

Therefore, the Supreme expanse, the Self, the 'I', alone exists as the Jagat etc (for the ignorant).

सर्वं शून्यात्मविज्ञानं मेर्वादिगिरिजालकं नेदं कुड्यमयं किञ्चिद्यथा स्वप्ने महापुरम्। (52.17)

Everything that is filled with Meru and other lands is just one's own mind-vision.

Nothing of this is solid; and is just like a huge city seen in the dream.

देशे प्रादेशमात्रेऽपि गिरिजालमयान्यपि वज्रसाराणि खान्येव लक्षाणि जगतो विदुः। (52.18)

Millions of worlds filled with mountains and oceans, as hard and solid as diamond, are seen just in the void-expanse measuring a thumb-space also (like the dream-worlds existing in the emptiness).

(So what wonder is there, that the thumb-space of the harem-world contains all the three worlds of Vasishtha Brahmin?)

जगन्ति सुबहून्येव सम्भवन्त्यणुकेऽपि च कदलीपल्लवानीव संनिवेशेन भूरिशः। (52.19)

Countless worlds occur with their own narratives, even in the minutest atom also, like the layers of the banana leaves (one upon the other, piled up as life-experiences).

त्रिजगच्चिदणावन्तरस्ति स्वप्नपुरं यथा तस्याप्यन्तश्चिदणवस्तेष्वप्येकैकशो जगत्। (52.20)

The three worlds (of Vasishtha, Padma and Vidooratha) exist inside the 'atom of Chit' (Brahmaa as the Jeeva-expanse), like the world seen in a dream. Even inside those worlds, countless Chit-atoms are there as (other) Jeevas. Inside each of them are more worlds.

तेषां यस्मिञ्जगत्येष पद्मो राजा शवः स्थितः लीला तव सपत्नीयं प्राप्ता पूर्वतरा शुभे। (52.21)

यदैव मूर्च्छामायाता लीलेयं पुरतस्तव तदैव भर्तुः पद्मस्य शवस्य निकटे स्थिता। (52.22)

In one such world among such countless worlds, this king Padma remains as a corpse.

Your co-wife Leelaa, went off earlier itself, hey good lady!

When this Leelaa swooned in front of you, the very next instant she stood next your husband's dead body.

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

कथमेषा पुरा देवि संपन्ना तत्र देहिनी, कथं च तत्सपत्नीकभावमाप्तवती स्थिता। (52.23)

ते चास्या वद किं रूपं पश्यन्त्यथ वदन्ति किं तद्रेहवरवास्तव्याः समासेनेति मे वद। (52.24)

How did she go there earlier than us, though endowed with a physical body?

How did she stand there like my co-wife?

What do the people residing there see her as, and what do they comment about her? Tell me briefly.

श्रीदेव्युवाच

Devi spoke

शृणु सर्वं समासेन यथापृष्टं वदामि ते लीले लीलास्ववृत्तान्तमन्तदं दृश्यदुर्दशम्। (52.25)

Listen to everything as I explain Leelaa's amazing tale to you in brief, as per your question, Leelaa!

It will clear all your doubts. Such things cannot be experienced by one and all.

पद्मस्तव स भर्तृषु भ्रान्तिं तावत्तामिमां इयं जगन्मयी तस्मिन्नेव सद्गनि पश्यति। (52.26)

Your husband Padma perceives 'this wide-spread delusory world of Vidooratha'-
in that 'very palace of yours' (where he lies dead).

(This you have understood already. Now this Leelaa of Vidooratha has to travel from this dream-world to that dream world with the physical body, as per the boon given by me.)

भ्रान्तियुद्धमिदं युद्धमेषा भ्रान्तिर्जनोऽजनः भ्रान्त्यैवस्तीह मरणमेष चैवं भ्रमात्मकः। (52.27)

This is an illusory battle. This battle is an illusion. The people here are not people at all.

Only illusion is present here. The death was also of an illusory nature.

[It is just the second dream of Vasishtha Brahmin; dream within a dream.

He wanted to be a king and is dreaming again that he is a king. All this is his mind's experience as in a dream.]

भ्रमक्रमेणानेनैव लीलास्य दयिता स्थिता, त्वं चैषा वरारोहे स्वप्नमात्रं वराङ्गने। (52.28)

Hey Best among women, by the same flow of delusion he had a wife who was another Leelaa.

Both you and she, hey great lady, are just characters in the dream.

[You are in Brahmin Vasishtha's dream and this Leelaa is in Vidooratha's dream.

Or rather, Padma is in your dream; and Vidooratha in her dream.]

यथा भवत्यावेतस्य स्वप्नमात्रं वराङ्गने तथा भवत्योर्भर्तृषु तथैवाहमपि स्वयम्। (52.29)

Just like you both are just dream-characters for him, your husband Padma also is a dream-character for you both, hey Best among women! Even I myself am just a dream-character.

[You are in my dream, and I am in your dream.]

जगच्छोभैवेदृशीयं दृश्यमेतदिहोच्यते एतदेव परिज्ञातं दृश्यशब्दार्थमुञ्जति। (52.30)

The 'Grand show of the Jagat like this alone' is known as the 'Seen' or the 'perceived'.

When one understands the truth of this, he discards the meaning of the word 'Seen' completely.

[Any scene of the perceived stays meaningless for a Knower; since he knows that it is some Vaasanaa-play of many Jeevas interacting with each other; and not real.]

एवमेषा त्वमेषा च सम्पन्नैवमसौ नृपः, अहं चात्मनि सत्यत्वं गता सर्वतयात्मनः। (52.31)

This is how this world came to be, and also you and she, and also the king (as delusion states)!

I exist as 'one with the Aatman' fully, and have become real (and am not deluded as any identity).

इमे वयमिहान्योन्यं संपन्नाश्चोदिता इति इत्थं सर्वात्मकतया महाचिद्धनसंस्थितेः। (52.32)

All of us have been brought about and risen up for each other like this, because of the 'dense MahaaChit state' which exists as the essence of all.

एवमेषा स्थिता राज्ञी हारिहासविलासिनी लीला विलोलवदना नवयौवनशालिनी
पेशलाचारमधुरा मधुरोदारभाषिणी कोकिलास्वरसंकाशा मदमन्मथमन्थरा
असितोत्पलपत्राक्षी वृत्तपीनपयोधरा कान्ता काञ्चनगौराङ्गी पक्वबिम्बफलाधरा,

त्वत्संकल्पात्मकस्यैषा यदा भर्तुर्मनःकला, तदा त्वद्सदृशाकारा स्थितैषा चिच्चमत्कृतौ। (33 to 36)

This queen Leelaa, who shines in the fresh youthful-state pleasing with her charming conduct; has an attractive face; is well behaved and is tender towards all; has soft and sweet speech; has a voice like the cuckoo; creates infatuation in every eye; has eyes like the petals of the blue lotus; has round huge breasts; is attractive; has the golden hue; her lips shine like the ripe bimba fruit. She is a fluctuation in the mind of your husband who conceived 'her' as 'you' (in your image). Then she came into being, identical to your form, by the miracle of the Chit.

त्वद्भर्तुर्मरणे क्षिप्रं समनन्तरमेव हि त्वद्भ्रूषा पुरो दृष्टा त्वत्संकल्पात्मनामुना। (52.37)

The very next instant of your husband's death, she stood in front of him, as 'the you' conceived by your husband.

यदाधिभौतिकं भावं चेतोऽनुभवति स्वयं चेत्यं सन्मयमेवात आतिवाहिककल्पनम्। (52.38)

When the (ignorant) mind experiences the 'AadhiBhoutika perception' (physical body made of elements) by itself (as per its Vaasanaa-content), the perceived-phenomenon becomes real the same way; and from that rises the imagination of the Aativaahika (the body-identity conceives its own ideas and beliefs). [The moment you husband stood there with a physical body as Vidooratha, instantly whatever his Aativaahika-mind conceived became real for him in the physical world, as his Vaasanaa-fulfilment.]

यदाधिभौतिकं भावं चेतो वेत्ति न सन्मयं आतिवाहिकसंकल्पस्तदा सत्योपजायते। (52.39)

When the (enlightened) mind experiences the AadhiBhoutika perception (physical body made of elements) as not real, then whatever the Aativaahika-conception is, that becomes real. [You on the other hand, have renounced the realness of the physical body; and whatever you conceive in that level, it becomes true in that Vaasanaa-less state.]

अथो मरणसंवित्या पुनर्जन्ममये भ्रमे त्वं हि संविदितानेन त्वया च गत एव सः। (52.40)

At the time of death, in the delusion of rebirth, 'you' alone were conceived by him (in his ignorance state) and he obtained 'you' as it were, in 'her form'.

[Padma as Vidooratha did not get a real Leelaa; but only a carbon copy of her surface image. His eyes saw the image of Leelaa and he loved her as his wife. He had no memory of Padma-life. His want of a Leelaa alone moved forward in the dream and produced a Vidooratha and his Leelaa. He loved you alone in her form; and she carried your love in her heart for him. After all, everyone is the same in essence. Chit-state alone appears as you, and also as her.]

इत्थं त्वां दृष्टवानेष दृष्टश्चैष त्वयेति च, त्वमप्यात्मनि संपन्ना सर्वगत्वाच्चिदात्मनः। (52.41)

He saw 'you alone' in her. He was seen by you in 'her form' as it were.

You were the 'Self' of her as the 'Supreme Self' which is in all.

[Just the 'state of delusion as the king and his wife' again existed as the 'experience of the king and the wife'.

You as the essence of Brahman are in her also.

She as the essence of Brahman is in you also.

You know it and are freed of the dreams; she is not.]

[One delusion-bubble as Padma's Leelaa broke and stays as the Brahman state; another delusion-bubble as Vidooratha's Leelaa is still floating around in the dream-worlds as a dream-character.

There can be millions of Leelaas as various characters in various life-stories; but they are all just empty bubbles only; till they break off and stay as the Brahman-state.]

ब्रह्म सर्वगतं यस्माद्यथा यत्र यदोदितं भवत्याशु तथा तत्र स्वप्नशक्त्यैव पश्यति। (52.42)

Brahman is everywhere, therefore wherever whenever it rises, (as an experience of the 'seer and seen'), it remains as that, and perceives it by the 'power of dreaming'.

सर्वत्र सर्वशक्तित्वाद्यत्र या शक्तिरुन्नयेत्, आस्ते तत्र तथा भाति तीव्रसंवेगहेतुतः। (52.43)

Since Brahman is omnipotent, wherever whichever power manifests, it remains there as that, and shines by reason of the intense agitation (or the extreme want).

मृतिमोहक्षणेनैव यदैतौ दम्पती स्थितौ, तदैवाभ्यामिदं बुद्धं प्रतिभासवशाद्बुद्धि। (52.44)

At the very instant of death of Padma, those two (Vidooratha and new Leelaa) stood as a couple (with just the memories of birth and growth inbuilt in their minds). By the conceptions arising in both their minds they understood each other as husband and wife (at that very instant of Padma's death).

आवयोः पितरावेताविमे वै चापि मातरौ, देश एष, धनं चेदं, कर्मदं, पूर्वमीदृशं,

आवां विवाहितावेवमेवं नामैकतां गतौ। (52.44,45)

'These are our parents'; 'These are or mothers'; 'This is the country'; 'This is wealth'; 'This is the action to be followed'; 'The past is like this'; 'We are married'; in this manner their thoughts were united.

एतयोः सापि जनता याता तत्रैव सत्यतां, तथैवात्रास्ति दृष्टान्तः प्रत्यक्षं स्वप्नवेदनम्। (52.45,46)

The people of the country also became real people for them. (For the people there, they both were real.) Here the direct example is the experience in the dream (where the people in the dream are also your own conception, but behave as if they are different from you, and recognize you also).

इत्येवंभावया लीले लीलयाहमथार्चिता, नाहं स्यां विधवेत्येवं वरो दत्तो मयाप्यसौ,

इत्यर्थेन मृता पूर्वमेवेह खलु बालिका। (52.47,48)

That Leelaa who appeared (in Padma's Jeeva-dream as Vidooratha) as the 'you', worshipped me as you did. 'I should not become a widow' - she asked for this boon and I granted it to her.

Because of this alone, this girl died before her husband died.

भवतां चेतनांशानामहं चेतनधर्मिणी कुलदेवी सदा पूज्या स्वत एव करोम्यहम्। (52.49)

For the desires that need to be fulfilled for you people, I create the course of actions. I am always worshipped by you as the 'Goddess of the family' and I take care of you all by my own will.

JOURNEY OF THE SECOND LEELAA AFTER DEATH

अथास्या जीवको देहात्प्राणमारुतरूपधृक्मनसा चलतां प्राप्तो मुखाग्रत्यक्तदेहकः। (52.50)

Then the 'subtle Jeeva of hers' took the nature of the 'life-wind' as it came out of the body. It moved by the power of the mind, and left her body through the mouth.

ततो मरणमूर्च्छान्ते गृहेऽस्मिन्नेव चैतया बुद्धौ भावित आकाशे दृष्टो जीवात्मना ततः, (52.51)

संपन्नैषा हरिणनयना चन्द्रबिम्बाननश्रीर्मानोन्नद्धा दयितललिता कान्तमाभोक्तुकामा,

पूर्वस्मृत्या सरभसमुखी संयुता मण्डलान्तः स्वप्नान्ते वाऽप्रकृतिविभवा पद्मिनी चोदितेव। (52.52)

At the end of her death-swoon,

in 'this very house' (Vidooratha's world) here,

in the very 'space of her Jeevahood' created by her own intellect;

endowed with deer like eyes and moon-like face, she obtained a beautiful body which she felt proud of, and was bubbling with youth that was fit to be enjoyed by her husband,

and she was also filled with a desire to enjoy his company;

and, goaded by her previous memory, wanting to enjoy the company of her husband immediately, and with her face set for high speed,

she got ready to enter the dome of Padma's world,

like 'from the middle of a dream (to enter another dream)',

excited with extreme joy because of such unnatural occurrences,

and was like the lotus opening her petals to receive the rays of the sun.

[Actually the second Leelaa's previous body had died; and she had obtained another physical body now.

One dream- body cannot enter another dream-world with the same physical body.

But she believed that she was going to Padma's world with the same body of the previous birth.

Of course, the physical body is non-existent actually except as a sense-perception of a deluded mind.

If the knowledge is not there, the belief in the physical body blocks its path to any other world.

Enlightened Leelaa, on the other hand, had left the identity of the physical body and existed as just an 'awareness-point' without any identity of a form.]

अथ लब्धवरा, 'देहेनानेनैव महीपतिं पतिमासुं प्रयात्येषा नभोमार्गेण विष्टपं' इति संचिन्त्य

सानन्दमुद्गाममकरध्वजा पुप्लुवे पेलवाकारा पक्षिणीव नभस्तले। (53.01,02)

Then (Vidooratha's) Leelaa who was blessed with the boon by Jnapti, thought that '*the previous body itself was capable moving in the paths of the sky towards other worlds and reach her husband*'; and filled with extreme passion, and feeling extremely joyous, she floated in the sky like a bird with a very light body.

[Though Jnapti had no daughter, this Leelaa sees a beautiful young goddess appearing in front of her to guide her through her journey. Her own trust in her deity made her believe that the Goddess will guide her in the path, and that Vaasanaa got fulfilled. Any form of God or ghost can appear out of your own Vaasanaa-seed to fulfil your desire.

Only a Vaasanaa-less mind can really be in the actual presence of a Sage or a God.

Others will get their own mind-created illusions only, as the vision of deities.]

कुमारीं तत्र सा प्राप जस्यैव प्रहितां हितां स्वसंकल्पमहादर्शात्पुरतो निर्गतामिव। (53.03)

Then she saw in front of her; as per her own conception in the mirror of her mind; as if a young girl was going ahead of her; as if sent by Jnapti for helping her.

कुमार्युवाच

Kumaari spoke

दुहितास्मि सखि जसेः स्वागतं तेऽस्तु सुन्दरि, प्रतीक्षमाणा त्वामेव स्थितास्मीह नभःपथि। (53.04)

"Friend, I am the daughter of Jnapti. Welcome hey beautiful maiden.

I am waiting for only you to come, standing on this sky-path."

लीलोवाच

Leelaa spoke

देवि भर्तुः समीपं मां नय नीरजलोचने महतां दर्शनं यस्मान्न कदाचन निष्फलम्। (53.05)

Devi, take me to my husband, hey lotus-eyed lady. The vision of the 'Great ones' never goes waste.

"एहि तत्रैव गच्छाव" इत्युक्त्वा सा कुमारिका पुरस्तस्याः स्थिता व्योम्नि मार्गदर्शनतत्परा। (53.06)

'Come, let us go there only'; so saying, that young girl stood in front of her in the sky, ready to guide her.

[The enlightened Leelaa had attained the Knowledge of Brahman, and Jnapti gave her the experience of being 'Aakaasha' itself. This Leelaa believed in the grace of the deity and also believed that she had to cross many worlds before she reached her husband's palace. Her belief alone produced her experience after death, in this manner.]

ततस्तदनुयाता सा प्राप कोटरमंबरं निर्मलं करमालाग्रं यथा लक्षणलेखिका। (53.07)

Following her (the young Goddess), Leelaa reached the hollow taintless space of the sky, like a 'fate-line on the surface of the palm' (her destiny created by her own beliefs and wants).

मेघमार्गानथोल्लङ्घ्य वातस्कन्धान्तरे गता सूर्यमार्गादभिगता तारामार्गमतीत्य च,

वाय्विन्द्रसुरसिद्धानां लोकानुल्लङ्घ्य लाघवात्ब्रह्मविष्णुमहेशानां प्राप ब्रह्माण्डखर्परम्। (53.08,09)

Crossing over the layer of the clouds first; then again crossing the path of the winds;

coming out of the Sun's path again; then crossing over the sphere of stars;

leaping skilfully across the worlds of Vaayu, Indra and the Suras and Siddhas, Brahmaa Vishnu and Maheshvara; she reached the hollow hole of Brahmaanda, the Cosmic egg.

हिमशैत्यं यथान्तस्थं कुम्भेऽभिन्ने बहिर्भवेत्तथा संकल्पसिद्धा सा ब्रह्माण्डान्निर्गता बहिः,

स्वचित्तमात्रदेहैषा स्वसंकल्पस्वभावजं अन्तरेवानुभवति किलैवं नाम विभ्रमम्। (53.10,11)

She who was empowered by her own will, came out of that Brahmaanda,

like the coolness of the ice kept inside the pot spreads outside, though the pot remains unbroken.

She who had only the 'body made of mind' experienced 'this type of great delusion' produced by the 'natural power of her own conception' in 'her own mind'. It was so indeed!

ब्रह्मादिस्थानमाक्रम्य प्राप्य ब्रह्माण्डखर्परं ततो ब्रह्माण्डपारस्था जलाघावरणानि च समुल्लङ्घ्य

पुरः प्राप महाचिद्गनान्तरं अदृष्टपारपर्यन्तमतिवेगेन धावता सर्वतो गरुडेनापि कल्पकोटिशतैरपि। (12,13)

Then crossing over the worlds of Brahmaa and others, she reached the hollow-hole of the Brahmaanda.

Then crossing over the hollow-space of Brahmaanda, crossing over regions filled with waters, she reached the 'Great space of Consciousness' (MahaaChidGagana) -

the limits of which can never ever be seen by even Garuda, the celestial bird rushing with his maximum speed even in hundred crores of Kalpa times.

तत्र ब्रह्माण्डलक्षाणि सन्त्यसंख्यानि भूरिशः तान्यन्योन्यमदृष्टानि फलानीव महावने
तत्रैकस्मिन्पुरसंस्थे विततावरणान्विते वेधयित्वा विवेशान्तर्बदरं कृमिको यथा। (53.14,15)

Countless lakhs of Brahmaandas exist there in an abundant manner, unknown to each other,
like the fruits in a huge forest.

She tore through one such thing (Brahmaanda) in front of her, which spread out as if covered with a veil,
and entered inside it, like a worm crawling into a fruit.

पुनर्ब्रह्मेन्द्रविष्ण्वादिलोकानुल्लङ्घ्य भास्वरान् तन्महीमण्डलं श्रीमत्प्राप तारापथादधः। (53.16)

Then, again jumping over the shining worlds of Brahmaa, Indra, Vishnu and others,
she reached the 'sphere of the beautiful Earth' situated below the star-paths.

तत्र तन्मण्डलं प्राप्य तत्पुरं तच्च मण्डपं प्रविश्य पुष्पगुप्तस्य शवस्य निकटे स्थिता। (53.17)

Then reaching that sphere, and entering inside that city and that dome,
she stood near the dead body (of Padma) covered by the flowers.

एतस्मिन्नन्तरे सा च न ददर्श कुमारिकां मायामिव परिज्ञातां क्वापि यातां वरानना। (53.18)

Meanwhile, that Leelaa of pretty face did not see the young girl (Jnapti's daughter), who had appeared
as if by miracle and who had disappeared now.

[This Leelaa had just some supernatural experience of a goddess-guidance and a travel across worlds without any knowledge
back-up, and yet felt herself the most blessed creature on the Earth.]

मुखमालोक्य सा तस्य स्वभर्तुः शवरूपिणः इदं बुद्धवती सत्यं प्रतिभावशतः स्वतः-

'अयं स भर्ता संग्रामे निहतो मम सिन्धुना वीरलोकानिमान्प्राप्य क्षणं शेते यथासुखम्।

अहं देव्याः प्रसादेन सशरीरैवमीदृशं इह प्राप्तवती धन्या, मत्समा नास्ति काचन'। (53.19,20,21)

Seeing the face of her husband who was a corpse, she understood the truth by her own conception in the
mind- *'This is my husband who was killed by Sindhu in the battle field.*

He has reached the world of the brave one and is sleeping happily just for a while.

By the grace of the Goddess I have reached him, with my body intact.

I am indeed blessed. There is no one as fortunate as me.'

[Her memories are from Vidooratha's world only, since it was her original birth-place.]

इति संचिन्त्य सा हस्ते गृहीत्वा चारुचामरं वीजयामास चन्द्रेण द्यौरिवावनिमण्डलम्। (53.22)

So thinking, that charmingly youthful Leelaa took the beautiful fan in her hand;
and started fanning him, like the sky fanning the Earth with the moon.