

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SEVENTEEN

[MANDAPAAKHYAANAM (6)]

{SIMULTANEITY DOES NOT EXIST FOR THE WORLDS}

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.

श्री वसिष्ठ उवाच
Vasishta spoke

इत्याकर्ण्य चिरं चारु विस्मयोत्फुल्ललोचना भूत्वोवाच वचो लीला लीलालसपदाक्षरम्। (20.06)

Listening to all this, Leelaa remained with her eyes wide open for a while, amazed and surprised. Then she spoke in an amused manner.

लीलोवाच
Leelaa spoke

देवि, भोस्त्वद्वचो मिथ्या कथं संपन्नमीदृशं, कः विप्रजीवः स्वगृहे क्वेमे वयमिह स्थिताः। (20.07)

तादृग्लोकान्तरं सा भूस्ते शैलास्ता दिशो दश, कथं भान्ति गृहस्यान्तर्मद्गता येष्ववस्थितः। (20.08)

Hey Devi! How did your words turn into falsehood like this?

Where that Jeeva of the Brahmin in his own house and where we (the king and queen) who reside here! How can a world of ours here, so different, with all that land, all those hills, those ten directions, exist inside that house (in GiriGraama)? *(It is impossible!)*

मत्त ऐरावतो बद्धः सर्षपस्येव कोटरे, मशकेन कृतं युद्धं सिम्हौघैरणुकोटरे,

पद्माक्षे स्थापितो मेरुर्निगीर्णो भृङ्गसूनुना, स्वप्नाब्दगर्जितं श्रुत्वा चित्रं नृत्यन्ति बर्हिणः,

असमञ्जसमेवैतद्यथा सर्वेश्वरेश्वरि तथा गृहान्तः पृथिवी शैलाश्चेत्यसमञ्जसम्। (20.11)

The intoxicated Aeiraavata elephant (belonging to Indra) is chained inside the hollow of the mustard seed; war was fought by the mosquito with hosts of lions inside the hollow of the atom; Meru Mountain kept inside the lotus seed-bead was swallowed by the larva of the bee; peacocks dance beautifully hearing the thunders roar in the dream!

As all these are impossible, O Goddess, so is the story related by you!

Hey the queen of all Devas! All this is as absurd as the statement that 'Earth and the hills (of this world) exist inside a house (of that GiriGraama)' sounds absurd.

यथावदेतद्देवेशि कथयामलया धिया, प्रसादानुगृहीते हि नोद्विजन्ते महौजसः। (20.12)

Whatever the truth is, please explain all without confusing the intellect.

Great ones do not get agitated by those blessed with grace.

श्री देव्युवाच
Devi spoke

नाहं मिथ्या वदामीदं यथावच्छृणु सुन्दरि, भेदनं नियतीनां हि क्रियते नास्मदादिभिः। (20.13)

I do not utter falsehood! O beautiful lady, listen to whatever I relate!

The breaking of rules is not done by the likes of us!

विभिद्यमानामन्येन स्थापयाम्यहमेव यां मर्यादां तां मया भिन्नां कोऽपरः पालयिष्यति। (20.14)

That boundary or rule which I have ordained as not to be crossed over by others, if I myself break it, who else will follow that rule?

[Jeeva is formless and is the emptiness which thinks as it were; so the Brahmin Jeeva is the emptiness, which is (trapped) inside the emptiness of the house in GiriGraama, and seeing this emptiness of your world as a king (Padma); and seeing another world also as emptiness only, after the death here.

Everything is a picture drawn on emptiness.

What is the inside or outside in the pictures painted on the emptiness by the emptiness?]

सग्रामद्विजजीवात्मा तस्मिन्नेव स्वसद्गनि व्योम्नयेवेदं महाराष्ट्रं व्योमात्मैव प्रपश्यति। (20.15)

That 'essence of the Jeeva of that Brahmin who lived in that village of the nature of emptiness' - visualizes 'this Earth and this country (of yours)' as 'emptiness only', 'in 'that 'emptiness of that very house of his'.

(व्योम - व्ययति - something which covers - sky - space- atmosphere all around you/emptiness)

प्राक्तनी सा स्मृतिर्नष्टा युवयोरुदितान्यथा स्वप्ने जाग्रत्स्मृतिर्यद्वदेतन्मरणमङ्गने। (20.16)

That memory of the past life is deleted; another one has arisen for you both now!
O lady, this thing called 'Death' is like the memory of the waking state in the dream state!

(Jaagrat is forgotten in the dream. The previous existence is forgotten after death.)

यथा स्वप्ने त्रिभुवनं संकल्पे त्रिजगद्यथा यथा कथार्थसंग्रामो मरुभूमौ जलं यथा

तस्य ब्राह्मणगेहस्य सशैलवनपत्तना इयमन्तःस्थिता भूमिः संकल्पादर्शयोरिव। (20.18)

Just like the three worlds exist inside the dream, just like the three worlds exist in the thought, just as the battles exist in the stories, just like water exists in the desert - 'this city (of Padma) which is surrounded by forests and hills' exists inside that 'house of the Brahmin' (in GiriGraama), like the world reflected in the mirror and the mind.

(Reality alone is seen as this unreal world.)

असत्यैवेयमाभाति सत्येव घनसर्गता तस्मात् सत्यावभासस्य चिद्व्योम्नः कोशकोटरे। (20.19)

This densely created phenomenon (of the perceived) is unreal, yet shines as real inside that 'hollow storehouse of the Chidaakaasha' which shines as the Absolute Truth.

असत्याद्यद्समुत्पन्नं स्मृत्या नाम तदप्यसत् मृगतृष्णातरङ्गिण्यां तरङ्गोऽपि न सद्यतः। (20.20)

That which has arisen out of untruth just through memory, is also unreal; similar to a single (mirage) wave of the mirage-river filled with waves, is not real!

इदं त्वदीयं सदनं तद्रेहाकाशकोशगं विद्धि मां त्वां च सर्वं च तच्चिद्व्योमैव केवलम्। (20.21)

This house of yours (here); that world (of the Brahmin) seen inside that house-expanse hollow (there); myself; you; and everything else is just that Chidaakaasha (awareness-expanse)!

(Nothing is real!)

(Compare the dream and the world experience; both are unreal, and vanish into nothingness.)

स्वप्नसंभ्रमसंकल्पस्वानुभूतिपरम्पराः प्रमाणान्यत्र मुख्यानि संबोधाय प्रदीपवत्। (20.22)

The continued grand show of experiences in one's mind while dreaming, is the only proof which will lead to the true understanding like a lighted lamp.

(All this is happening inside that house of Brahmin only, because that Jeeva is entrapped inside that house.)

स्थितो ब्राह्मणगेहान्तर्द्विजजीवस्तदंबरे स समुद्रवना पृथ्वी स्थिताब्ज इव षट्पदः।

तस्याः कस्मिंश्चिदेकस्मिन्पेलवे कोणकोटरे इदं पत्तनदेहादि केशोण्ड्रक इवाम्बरे। (20.24)

That Brahmin's house exists (indeed); the Jeeva of the Brahmin also exists inside that.

'This Earth with its oceans and forests' (conceived by that Jeeva) exists in some one tiny corner of it, like a bee inside a lotus.

'This' city, the body of Padma etc. exist like a 'hair ball' floating in the sky (seen by the infected eye), in some one tiny hole of 'that hollow of Chit' (named GiriGraama).

(That creation of GiriGraama is alone the original one, inside which this world of Padma exists, and his future world also exists which you saw in the Samaadhi-state. Worlds can exist inside a dust-particle also!)

तस्मिन्नस्मिन्पुरे तन्वि तदेव सदनं स्थितं तस्मात्किं त्रसरेण्वन्तर्जगद्दृन्दमिव स्थितम्। (20.25)
 Beautiful lady! This city in which we are staying, exists inside that house of the Brahmin.
 So what? *(Nothing gets broken or mixed up!)* Hosts of worlds exist inside a dust particle too!

परमाणौ परमाणौ सन्ति वत्से चिदात्मनि अन्तरन्तर्जगन्तीति किंत्वेतन्नाम शङ्क्यते। (20.26)
 Dear Daughter! In each and every supremely subtle atomic state of the conscious essence, there exist
 worlds inside worlds! Why should this fact be a matter of doubt?

लीलोवाच
 Leelaa spoke

अष्टमे दिवसे विप्रः स मृतः परमेश्वरि, गतो वर्षगणोऽस्माकं मातः कथमिदं भवेत्। (20.27)
 Hey Parameshvari! That Brahmin died eight days ago!
 Mother, for us (myself and my husband Padma), so many years have passed!
 How can this be possible?

देव्युवाच
 Devi Spoke

देशदैर्घ्यं यथा नास्ति कालदैर्घ्यं तथाङ्गने, नास्त्येवेति यथान्यायं कथ्यमानं मया शृणु। (20.28)
 Just as there exists not the long duration of space, the long duration of time also is not there, O lady!
 listen to my explanation of how they are not there.

TIME AND SPACE MEASURES ARE NOT ABSOLUTE AND THE SAME, FOR ALL THE MINDS
 [Each Jeeva experiences its own measure of time and place as his private world-experience.
 There is no fixed clock or calendar in the Brahman state as a common measuring point. Each person sees and experiences
 a different world and different time and place measure, according to his mind-structure.]

यथैतत्प्रतिभामात्रं जगत्सर्गावभासनं तथैतत्प्रतिभामात्रं क्षणकल्पावभासनम्। (20.29)
 Just as the 'extension of the world perceived' is just an appearance only (seen by the mind), the idea
 of the 'second' (smallest time-measure) and 'Kalpa' (the longest time-measure) (as the conception of the time and
 space division) is also just an appearance (connected to the perceived) only.

क्षणकल्पं जगत्सर्वं त्वत्तामत्तात्मजन्मनां यथावदप्रतिभासस्य वक्ष्ये क्रममिदं शृणु। (20.30)
 For those who get born with the ideas of 'you' and 'me' (as the 'I' trapped in space and separated from others
 in space) (through delusion), the entire world is made up of the 'second and Kalpa' (as delusory ideas).
 Dear daughter, listen to the exact process of the occurrence of such appearances!
(Space and time are twin concepts that exist always connected to each other.)

WHAT HAPPENS AFTER THE DEATH-SWOON?

अनुभूय क्षणं जीवो मिथ्यामरणमूर्च्छनं विस्मृत्य प्राक्तनं भावमन्यं पश्यति सुव्रते।
 तदेवोन्मेषमात्रेण व्योमन्येव व्योमरूप्यपि आधेयोऽहमिहाधारे स्थितोऽहमिति चेतति। (20.31,32)

O virtuous lady! O pretty one!
 The Jeeva though existing as 'empty space', (just an accumulated collection of information patterns of the six senses)
 experiences 'the false swoon of Death' just for a second; forgets the previous state of existence (all the
 previous life events); and perceives another (new) one; within the wink of the eyelid; in the 'empty space
 itself', thinking 'I am to be supported, I exist inside this support' (as a Jeeva trapped in another body-identity
 limited by the time and space measures).

[Jeeva is Chit in essence; and independent of all supports.

Death is a myth; it is just a sleep of a second. After the sleep-faint of death, the Jeeva immediately sees a new world and forgets his previous life; like one forgets the waking state when dreaming.

The very space around him turns into a world of his experience.

He believes that he is a tiny Jeeva inside that new world and is supported by that world.

He believes also that he is a physical body living inside that world.]

हस्तपादादिमान्देहो ममायमिति पश्यति यदेव चेतति वपुःस्तदेवेदं स पश्यति। (20.33)

‘This body with the hands and feet etc is mine’ - so he feels; and whatever form is in his mind (as belonging to any species from a worm to a Deva), he sees that alone as his body.

[Years do not pass for him; but memories only stay as experiences, proving his life-long existence there.

He can see himself at any age as per his particular Vaasanaa-domination. There is no time-factor at all as real.)

एतस्याहं पितुः पुत्रो, वर्षाण्येतानि सन्ति मे, इमे मे बान्धवा रम्या, ममेदं रम्यमास्पदं,

जातोऽहमभवं बालो, वृद्धिं यातोहमीदृशः, बान्धवाश्चास्य मे सर्वे, तथैव विचरन्त्यमी,

चित्ताकाशघनैकत्वात्स्वेऽप्यन्येऽपि भवन्ति ते।

‘I am the son of this father; I have passed so many years in my life, these are my relatives who bestow joy on me; this house of mine gives me happiness; I was born; I was a child; I grew up to be like this; all these relatives of mine are also like this; those who are mine and others (who are not mine) also exist’; in this manner, by the denseness of the ‘Mind-space’, people belonging to one’s own and others appear.

एवं नामोदितेऽप्यस्य चित्ते संसारखण्डके न किञ्चिदप्यभ्युदितं, स्थितं व्योमैव निर्मलम्।

Even if such ideas arise in the ‘mind’, which is actually the fragment of the world; actually nothing arises there and it is as pure as the empty sky. (*Nothing happened at all as death or birth or life.*)

स्वप्ने द्रष्टरि यद्विचिन्तद्दृश्ये चिदेव सा। (20.34) to (20.37)

In the dream-state, the dreamer himself is the dreamed-world also; similarly the world perceived by the (deluded) mind is Chit only (which is the essence of all Jeevas) (as the self-awareness).

[The dreaming person himself is the full dream world.

Each particular world seen by a Jeeva is made of the particular Jeeva-awareness only.

This world seen by you is also made of the same Jeeva essence only of yours.]

सर्वगैकतया यस्मात्सा स्वप्ने दृष्टदर्शना, यथा स्वप्ने तथोदेति परलोकदृगादिभिः।

परलोके यथोदेति तथैवेहाभ्युदेति सा तत्स्वप्नपरलोकेहलोकानामसतां सताम्। (20.38, 39)

न मनागपि भेदोऽस्ति वीचीनामिव वारिणि।

Since the dreamer exists equally all over the dream (as the dream people and the dream objects), the perceived objects rise up when perceived in the dream (as his essence only).

Just as the perceived objects rise up in the dream, so do the objects rise up when we see the next worlds also. Just like they rise up in the next worlds, here also it occurs the same way.

The unreal (false knowledge) alone appears as real in the dream world, in the next world and in the present world. There is not the least difference between the worlds of the dream and the worlds seen here and the next, similar to where the waves of the ocean do not differ from each other.

[The Brahmin died in GiriGraama and sees the next world as this world. He died here as the king and sees again another next world. It is like dreaming another dream inside a previous dream. It is a continuous flow of dreams only.

Which one is real and which one is unreal?]

(20.40) to (20.47)

अतो जातमिदं विश्वमजातत्वादनाशि च स्वरूपत्वात् न्नास्त्येव,

Therefore this ‘Vishvam (changing patterns of information) which is produced’ - is not created, nor can it perish. (*No one made it like a pot out of clay.*)

It does not exist at all by its very nature of unreality. (*Unreal cannot exist.*)

यच्च भाति चिदेव सा।

Whatever is seen is, Chit only. (*Reality of Chit is seen as the 'wrong knowledge' named the world.*)

CHIT STATE

यथैव चेत्यनिर्हीणा परमव्योमरूपिणी, सचेत्यापि तथैवेषा परमव्योमरूपिणी।

Chit is of the nature of Supreme space (emptiness) 'without the taint of the perceived world'; so also, Chit is of the nature of Supreme Space 'with the perceived world' also.

तस्माच्चेत्यमतो नान्यद्वीचित्वादीव वारितः, वीचित्वं च रसे नास्ति शशशृङ्गवदेव हि।

The cognized phenomenon is not different from 'Chit', like the wave-ness does not differ from the ocean; the wave-ness does not exist at all in the water like the horns do not belong to the hare.

[When the 'Seen' is itself non-existent, how can the 'Seer as connected to the Seen', exist ever? Both are non-existent. The Very idea of 'I see a world' is meaningless, and just a mind-made narrative.]

सैव चेत्यमिवापन्ना स्वाभावादच्युताप्यलं, तस्मान्नास्त्येव दृश्योऽर्थः, कुतोऽतो द्रष्टृदृश्यधीः।

That Chit alone attains as if, the complete appearance of the cognized phenomenon, though it is changeless by nature; therefore, there does not exist at all something called the 'Seen' (perceived world as an absolute reality); then, where arises the question of the phenomenon of the 'Seer and the Seen' also?

[All that is seen as the world made of parents, relatives, house, family, people etc is just an instantaneous production of the mind.]

निमिषेणैव जीवस्य मृतिमोहादनन्तरं त्रिजगद्दृश्यसर्गश्रीः प्रतिभामुपगच्छति।

The very next instant after the death-faint of the Jeeva, the 'grand show of the created world of the Seen', complete with the three worlds shines forth (as the next world).

[All that is seen as the many years of time-span is also just an instantaneous production of the mind.]

यथादेशं यथाकालं यथारम्भं यथाक्रमं यथोत्पादं यथामातृ यथापितृ यथौरसं

यथावयो यथासंविद्यथास्थानं यथेहितं यथाबन्धु यथाभृत्यं यथेहास्तमयोदयं,

अजात एव जातोऽहमिति चेतति चिद्वपुः। (20.40) to (20.47)

The 'Chit-body' (limited consciousness as the individual Self) though unborn, imagines itself to be 'born', at the suitable place, at the suitable time, at the suitable beginning, in the suitable manner, as the suitable birth, with the suitable father, with the suitable mother, with the suitable progeny, at the suitable age, with the suitable cognition, at the suitable establishment, with the suitable want, with the suitable relatives, with the suitable servants, with the suitable rise and settings (of memories).

A NEW DREAM RISES WITH A NEW IDENTITY AFTER DEATH

[Memory can be any idea rising in the mind as happened; need not be something that had actually experienced.

Whatever the mind narrates, that alone is our memory-store.]

देशकालक्रियाद्रव्यमनोबुद्धीन्द्रियादि च झटित्येव मृतेरन्ते वपुः पश्यति यौवने। (20.48)

After the event of death, instantly the 'imagined identity' (of the next life, as another Jeeva-state), perceives the place, time, action, objects, mind, intellect, senses in the youthful state (or any state of life as per the Vaasanaa-dominance).

एषा माता पिता ह्येष बालोऽभूवमहं त्विति नानुभूतोऽनुभूतो वा यः स्यात्स्मृतिमयः क्रमः। (20.49)

Ideas like - 'This is the mother, this is the father, I was a child once' and so on; rise successively as the memory whether experienced or not experienced.

[Time-span is just an experience of the mind; not real.]

पश्चाद्युदेत्यसौ तस्य पुष्पस्येव फलोदयः निमेषेणैव मे कल्पो गत इत्यनुभूयते। (20.50)

Later, like the flower changing into a fruit (instantaneously, yet experiencing the time-factor as long or short), it experiences a time span of Kalpa (creation-span) within the wink-span.

TIME IS ELASTIC IN NATURE

रात्रिर्द्वादशवर्षाणि हरिश्चन्द्रे तथा ह्यभूत्कान्ताविरहिणामेकं वासरं वत्सरायते। (20.51)

The twelve years of time-span was experienced by King Harishchandra within a single night. For those separated from their beloved, even a single day passes off like an year only (because of the pain of separation).

[Mind alone is the proof of our experience and non-experience. What it says is the truth for us; we believe in it blindly. Mind makes up the stories of life on the fly, like a nursemaid entertaining an immature kid with a story made of meaningless words.]

मृतो जातोऽहमन्यो मे पितेति स्वप्नतास्विव अभुक्तस्यैव भोगस्य भुक्तधीरुपजायते। (20.52)

‘I died’; ‘I am born’; ‘this other person is my father’- ideas like this;
‘though not experienced’ - the idea of experience;
‘even if experienced’ - the idea of non-experience; arise, as in the dream state.

[For those who believe in the mind and the mind-created reality of the world, events appear as if really happened, in the empty void, as void only.]

भुक्तेऽप्यभुक्तधीर्दृष्टमित्यलङ्कितवादिषु शून्यमाकीर्णतामेति तुल्यं व्यसनमुत्सवैः

विप्रलंभोऽपि लाभश्च मदस्वप्नादिसंविदि। (20.53)

For the stubborn ones who ascertain the ‘Seen’ as real, the ‘empty void’ alone spreads out equally as tragedies and festivities, as deceit and profit, in the ‘intoxicating dream of perception’.

[The Creation as the state of Brahmaa exists undivided and inseparable from the inner essence of Reality. The ideas of bondage and liberation do not refer to that unborn one.]

तैक्ष्ण्यं यथा मरिचबीजकणे स्थितं स्वं, स्तम्भेषु चारचितपुत्रकजालमन्तः,

दृश्यं त्वनन्यदिदमेवमजेऽस्ति शान्तं तस्यास्ति बन्धनविमोक्षदृशः कुतः काः। (20.54)

Like the hot taste innately existing inside the pepper seed itself,
like the ‘not yet sculptured forms’ inside the stone pillar,
the ‘Seen’ exists undifferentiated in the ‘unborn’ (Brahmaa) as the tranquil state.
How, and what bondage and liberation exist for him?

प्रतिभान्ति जगन्त्याशु मृतिमोहादनन्तरं जीवस्योन्मीलनादक्ष्णो रूपाणीवाखिलान्यलम्। (21.01)

After the swoon of death, within the wink of the eye of the Jeeva, instantly all the worlds arise with multifarious forms.

[So many people have died, are dying and will die. Each one experiences a mind-world that rises after death, and again after another death, and again after another death...!]

Life of each person is a dream within a dream within a dream..., without an end ever reached.

Any world is made of these interconnected dreams only, of countless minds.

And countless such worlds exist; and keep on rising and dissolving without an end.

The end of the world, exist as a counter part of the belief in the beginning of the world only.]

दिव्कालकलनाकाशधर्मकर्ममयानि च परिस्फुरन्त्यनन्तानि कल्पान्तस्थैर्यवन्ति च। (21.02)

With all rules of Dharma and Karma, with all sorts of time/space boundaries of various world-existences, countless worlds come into being, remaining stable till the end of the Kalpa (when the totality of all dream-lives get swept off).

[A new life after death instantly appears with its own memory-store.]

नानुभूतं न यद्दृष्टं तन्मया कृतमित्यपि तत्क्षणात्स्मृतितामेति स्वप्ने स्वमरणं यथा। (21.03)

Even what is not experienced, what is not seen is imagined to be one's action in the instant-memory which arises after the death-swoon, like one experiences one's own death sometimes in the dream.

[All this is delusion. Delusion alone shines as these many worlds, in the emptiness of awareness.

Delusion is the belief in the false information produced by the senses.

World is like an imagined city only! It does not really exist anywhere at anytime.

Time, distance etc are all mind-made ideas. Solidity is also a mind-experience only.

Life is made of just the memories (ideas); which are emptiness.

At this moment, whatever you know as a life is nothing but the ideas or memories contained in the mind.

World is also made of memories only. You yourself are a memory only.

If you as an idea do not exist in your mind and the minds of others, then how can a life be possible at all?]

WHO IS THERE TO PROVE THE EXPERIENCE OR NON-EXPERIENCE?

भ्रान्तिरेवमनन्तेयं चिद्व्योमव्योम्नि भासुरा अपकुड्या जगन्नाम्नी नगरी कल्पनात्मिका,

इदं जगदयं सर्गः स्मृतिरेवेति जृम्भते दूरकल्पक्षणाभ्यासविपर्यासैकरूपिणी। (21.05)

The 'delusion', in this manner, shining endlessly in various ways in the 'emptiness of the Conscious-space', creating a false sense of solidity named the 'Jagat', as a city made of conception only, extends as the ascertained state of '*this is the Jagat*', '*this is the Creation*', as a state of memory only (made of ideas only), creating by its very nature, the contrariety (reverse phenomenon) of deep rooted ideas of 'distance, Kalpa, moment'.

(अप - न पाति- न रक्षति पतनात् – Irreversible down-fall

अपकुड्या - Jagat is a city which is not solid and does not support you in anyway, and will lead to your downfall only, from where you can never rise up)

EXPERIENCED AND NON-EXPERIENCED BOTH RISE AS THE CAUSAL FACTORS OF EXPERIENCE

[Chit is just an empty state which can rise as any agitation of information.

Nothing is actually experienced, because there is no one to experience.

Jeeva is a false-entity who imagines himself as an experiencer.]

नानुभूतानुभूता च ज्ञप्तिरित्थं द्विरूपिणी। पूर्वकारणरिक्तैव चिद्रूपैव प्रवर्तते। (21.06)

The knowledge (perceiving, understanding) is of two types - the 'experienced' and the 'not experienced'. Without any previous reason as such, it shines forth from Chit.

[In dreams also, random experiences appear; some other face looks like a father's; some other like a son's. At that moment of dreaming we believe it to be real. A life-experience is also a random experience without any support backwards or forwards. Life is what you believe 'now' at the moment of experience. Rather, life is what your mind narrates it as.]

नानुभूतेऽनुभूतत्वसंविदन्तरुदेत्यपि स्वप्नभ्रमादावन्यस्मिन्पितरीव पितुः स्मृतिः। (21.07)

Even if not previously experienced, the memory of experience rises in the mind; like sometimes in a dream, the memory of the father is superimposed on another person.

IN THE BEGINNING OF THE BEGINNING...

[]Logically a 'first creation' cannot be based on previous memories; for there was no 'previous' in the 'first'.]

कदाचित्स्मृतितां त्यक्त्वा प्रतिभामात्रमेव सत् भाति प्रथमसर्गेषु रूपेण तदनुक्रमात्। (21.08)

Sometimes, the 'existence' (Sat) shines forth without the memory factor at all in the first Creations; the ones with similar nature arise at a later stage.

['Smriti' here refers to the sum total of all the unmanifest Vaasanaas or the 'unfulfilled thought processes' (state of incompleteness) conjoined with the 'Creation Vaasanaa'.

This totality is referred to by the term 'Brahmaa' or the 'Lotus-born'.

These Vaasanaas or 'ideas of unfulfilled thought processes' randomly manifest through some life processes.

This channel of experience is termed as 'Jeeva'.

Jeeva is not a person; it is just the principle of life undergoing some experience.

Any experience is conjoined with some Jeeva randomly, when in the state of ignorance.

Ignorance exists as the Jeeva-ego with the life narrative, which is woven through memories only.

With randomly arising thought process within it, the Jeeva may sometimes feel the 'experienced' as memory or even the 'non-experienced' as the memory.

Jeeva is just an identity-less wave of the ocean; any water-drop of the ocean can belong to it as its memory, instantaneously.]

दृश्यं त्रिभुवनादीदमनुभूतं स्मृतौ स्थितं केषांचित्तन्वि केषांचिन्नानुभूतं स्मृतौ स्थितम्। (21.09)

The 'Seen phenomenon' of all the three worlds exists in the memory for some (Jeevas) as 'experienced', hey slender lady, in some as 'non-experienced' in the memory.

[One can experience randomly the life of a king, even if there was no previous experience of a king's life as such. Brahmin Vasishtha was stuck by a Vaasanaa for a king's experience and he was a king in his next world as Padma.

It can happen without any such Vaasanaa also.]

[Only when one is stabilized in the intellect through the attainment of Knowledge, he stops being a Jeeva-state, and remains deathless and birth-less. An ordinary Jeeva has no continuance at all ever after death; it is a new Jeeva, newly experiencing a life as a new identity. The ignorant Jeevas are just changing dream-states with changing identities.]

प्रतिभासत एवेदं केषांचित्स्मरणं विना चिदणूनां प्रजेशत्वं काकतालीयवद्यतः। (21.10)

Sometimes it (the Seen phenomenon) shines forth as the 'ruling personality' (a king or emperor) in the 'Chit-atoms' without any memory factor at all, like the maxim - 'the crow sat and the fruit fell' (co-incident).

'NON-SMRITI' IS MOKSHA

[When no 'Smriti' can corrupt your mind to form an experience, it is termed as 'Liberation'.

What is unreal stays as the unreal only.]

अत्यन्तविस्मृतं विश्वं मोक्ष इत्यभिधीयते, ईप्सितानीप्सिते तत्र न स्तः काचन कस्यचित्। (21.11)

When there is complete forgetfulness of the world (when the world is understood as non-existent except as a mind-construe), it is known as liberation. Likes and dislikes do not exist in the least there.

[Even if the life-experience is understood as unreal intellectually, unless one exists as the 'vision of such a natural state of unreal-ness', there is no freedom from the random experiences that befall one. Dream experiences can cease once for all, by waking up in Knowledge only.]

अत्यन्ताभावसंपत्तिं विनाहन्ताजगत्स्थितेः अनुत्पादमयी ह्येषा नोदेत्येव विमुक्तता। (21.12)

Without the complete non-occurrence of the worldly existence as connected to the ego, there is no liberation even if truly nothing is produced (as a world).

[As long as the idea of the snake is there, the delusion of the snake in the rope cannot vanish.

'Snake is not seen in the rope' is just an intellectual confirmation; not the vision of truth.

The very idea of snake should not be there in actuality. It is not the denial of the realness in the Jagat that is proposed; but the very word 'Jagat' vanishes off at the instant of realization, for the Jagat was never there at all.]

रज्ज्वां सर्पभ्रमः सर्पशब्दार्थासंभवं स्थितं अनुत्पादमयं त्यक्त्वा शान्तोऽपि हि न शाम्यति। (21.13)

The delusion of the snake in the rope does not go off even if there is nothing there (as a snake); since the snake exists (as real) in the possible existence of the mere meaning of the word 'snake'.

[As long as the idea of the ghost is there, the fools will see ghosts everywhere. Even if one ghost is gone they will see another one elsewhere. Unless the very idea of the word 'ghost' is destroyed, they are not free of the ghost.]

अर्धशान्तो न शान्तोऽसौ समेत्यर्थतया पुनः उदेत्येकपिशाचान्ते पिशाचोऽन्यो ह्यधीमतः। (21.14)

Half and half cure does not work here (like temporary bouts of intellectual comprehension).

It rises again along with new meaning; similar to where if one ghost idea is removed, another ghost pops up immediately for the ignorant (who believe in the existence of the ghost).

संसारश्चायमाभोगी परमेवेति निश्चयः कारणाभावतो भाति यदिहाभातमेव तत्। (21.15)

The worldly existence is the limitless state of experience only; this is a decided fact.

It shines without any cause. What is seen here is just an appearance.

लीलोवाच
Leelaa spoke

ब्राह्मणब्राह्मणीरूपे सर्गे कारणसंस्मृतिः कथमभ्युत्थिता सास्य स्मरणीयमिदं विना। (21.16)

How did the causal memory arise in the Creation where exist the forms of the Brahmin and his wife, without any 'previous causal memory' as such?

[What 'memory' caused the existence of the Brahmin of GiriGraama?

If 'memory' alone goes on recreating worlds after worlds, then each life should have one 'causal memory' at the back, and so on 'ad infinitum'. So, if Padma and Leelaa were the effects of 'memories' of Vasishta and Arundhati Brahmin couple, then what were these Brahmin couple the effect of? If they were not caused by their own direct memories, then whose memory became the causal factor in their existence?]

देव्युवाच
Devi Spoke

MEMORY OF BRAHMAA IS THE CAUSE: BUT NOT FROM THE PAST

[A wave is just a wave made of ocean waters. It is not a succession of the same wave appearing again and again. Brahmaa is huge wave made of tiny waves. It is also ocean water only; without any previous memory factor. Any water-drop can be the part of any wave.]

पितामहस्मृतिस्तत्र कारणं तस्य न स्मृतिः पूर्वं न संभवत्येव मुक्तत्वात्पद्मजन्मनः। (21.17)

The memory of Brahmaa (totality structure) alone is the cause there, but not the ordinary 'memory phenomenon' of an embodied individual.

Since there is no previous birth for the lotus-born, there does not exist any 'past' for him.

[All experiences rise up from the Reality state alone from its knowledge essence.

It is not the Jeeva experiencing any particular experience with any particular identity; but it is the experience producing the Jeeva to experience it; and giving the Jeeva an identity.

Your experiences make you a Jeeva who experiences them; but you do not experience anything as any separate entity, as if marked out for you.

Life produces you and lives 'you'! You do not live a life!]

पूर्वं न संभवत्येव स्मरणीयमिति स्वयं पद्मजादित्वमायाति चैतन्यस्य तथास्थितेः। (21.18)

There does not occur any past; but just by a voluntary act of remembrance, the Lotus-born and others arise in the Supreme Consciousness just like that, without any reason.

(What is 'past' but an idea in the mind?)

अभूवमहमित्यन्यः प्रजानाथः प्रजापतेः काकतालीयवत्कश्चिद्भवति प्रतिभामयः। (21.19)

'I have arisen'; some vibration like this occurs as if separated from the 'Source' as in the case of the 'crow and the palm fruit' (co-incidence), and the appearance of Brahmaa occurs; which instantly causes all the worlds to occur.

[As previously mentioned many times, the 'I' is the instantaneous perception of all the worlds.

This 'I' ness as a 'seer seeing something' as separate - is Brahmaa-state, the totality of all Jeeva-states.

He is the border-line state of the manifest and unmanifest.

He is the 'totality-I' made of all the small 'I's of his Creation.

He is Brahman alone with the Knowledge of oneself, but separated as it were, with an 'I exist' state.

Actually these divisions of Brahman and Brahmaa, the names like Brahman and Brahmaa, and explanation of the 'Creation process with some chosen words' - are all our own mind-made explanations, in the delusion level, since nothing is produced ever as any Jagat.

Reality alone is; nothing else! It is beyond the reach of the words.]

एवमभ्युदिते लोके न किञ्चिन्न कदाचन क्वचिदभ्युदितं नाम, केवलं चिन्नभः स्थितम्। (21.20)

In the 'Loka' (the perceived world) which has arisen in this manner, there never ever arises anything as such anywhere! Only the Chidaakaasha the state of 'Awareness' exists without any blemish.
(*Jagat is just a made-up story of the mind; and is not really existent.*)

द्विविधायाः स्मृतेरस्याः कारणं परमं पदं कार्यकारणभावोऽसावेक एव चिदम्बरे। (21.21)

The cause of both types of memories - 'the experienced and not-experienced' - is just the Supreme state. It alone is both the 'Cause and the effect phenomenon' in the 'expanse of awareness'.
(*Awareness gives life to the idea of experience and non-experience both.*)

कार्यं कारणं चैव कारणैः सहकारिभिः कार्यकारणयोरैक्यात्तदभावान्न शाम्यति। (21.22)

The effect and the cause are separated by the want of concomitant causes (in our world-occurrences). (In the case of Jagat and Brahman), the effect and cause are the same, and there are no concomitant causes (to separate them); so the oneness does not disappear.
(*Brahman as the cause is also Jagat the effect; the same principle described with two different words.*)

महाचिद्रूपमेव त्वं स्मरणं विद्धि वेदनं, कार्यकारणता तेन स शब्दो न च वास्तवः। (21.23)

Understand 'memory' (ready to burst forth random experience) as the very nature of the great Chit. This memory as experience is made of causality (when in the perception-level). Therefore, it is just a word with meaning; not real.
(*Causality is part of the perceived; it has no place in the Brahman state.*)

एवं न किञ्चिदुत्पन्नं दृश्यं चिज्जगदाद्यपि, चिदाकाशे चिदाकाशं केवलं स्वात्मनि स्थितम्। (21.24)

Therefore, nothing rises as perception in the form of the Jagat and others in the Chit. The Chidaakaasha exists in Chidaakaasha as its own essence.