

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY

[MANDAPAAKHYAANAM (9)]

{SPACE-JOURNEY OF THE TWO SPACE-FORMS}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**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.

## SPACE-TRAVEL OF THE SPACE-LUMPS

## INTRODUCTORY EXPLANATION

The space formation explained by the story is like this:

In some remote hill-village of another Brahmaa's creation, the Jeeva-ness of the Brahmin Vasishta is trapped. That is actually the original story-location.

The entire story of Leelaa is happening inside the cottage of the Vasishta Brahmin.

That world is more real than Leelaa's world.

Leelaa's world is a world created by the dominant Vaasanaa of Vasishta Brahmin, inside the space of the little cottage at GiriGraama.

Arundhati also is in the same world of Brahmin Vasishta's Vaasanaa, because of her love and devotion for her husband.

The Jeeva of Brahmin Vasishta has no way of leaving that house to enter the other worlds of its Karma-fruits. This plan of entrapping the Jeeva will keep the Jeeva preserved; so thought Arundhati; and so thought Leelaa who trapped her husband's Jeeva also inside her bedroom dome. In both lives, Leelaa had asked for the same boon. Her Vaasanaa for the husband's love was as strong as ever.

'Leelaa of the dream-world of Vasishta Brahmin and Arundhati' has to now travel back to the original place where her story had started.

Where was it? It was in the same place where the king Padma's dead body is kept.

But Padma's body is inside the dream of Vasishta's body.

So one has to cross over Padma's dream and enter his original dream where Vasishta's house is situated.

What is the distance between Padma's world and Vasishta Brahmin's world?

It is the distance between two Creations; rather, between the Creation within a Creation; between a dream within a dream.

Where are the Creations? Inside the mind of Vasishta Brahmin!

What is the basic source of the Creation?

Awareness-factor! Chit! This Awareness is the common essence of both the Creations.

Chit is the canvas on which two, or rather three stories are going on simultaneously.

At the same instance, eight days are over in Vasishta Brahmin's world (after his death), Leelaa's many years have passed with the king Padma becoming old and dying; in the next world the king (Vidooratha) is sixteen year old and crowned as the heir of the kingdom.

Three movies are simultaneously running in the mind channel of Leelaa and Padma; or rather, Arundhatee and Vasishta to be exactly right. To enter each story, you have to go back to the screen level and enter the picture from inside the screen. If Leelaa can stay as the canvas only, then only she can enter the 'GiriGraama story-world'.

Therefore, she contemplates and discards the identity with her body; but this discarding is just a temporary meditation phase; it is not the result of any Knowledge-rise.

As a canvas, she can be the white paper of the canvas only and not the canvas, because she is still ignorant. She cannot rise herself to the level of Brahman state; but can stay only as the space, by the power of Jnapti.

They both sit in contemplation; Leelaa forgets for some minutes, her identity as the physical body; keeps only her mind-body (Aativaahika) in tact in the form of her love for her husband, and devotion for Jnapti.

She is emptiness only now, as just a form of thought-collection.

She is now the 'empty space-point' in her bedroom.

She just has to move slightly in that space, like the wind, to enter the original creation.

What is space or Aakaasha? Space is not a solid distance which you can travel.

'Aakaasha' is just the revealing power of the Self, which sees its own disturbed state, as a world of experience.

'Space' is just the measure understood by the mind, when perceiving the objects in an 'outside'.

'Space' is just the 'elasticity capacity' of a Vaasanaa.

That means, any subtle desire in you needs some place and time and logic to get itself fulfilled. For example, if you desire to visit a temple in Himalayas, then - that much distance, that much time, that many logical situations of money, travel arrangements, vehicles, food-sources etc have to be a part of that Vaasanaa-fulfilment. In this manner, every subtle need of yours gets fulfilled by the newly rising perceived scene bound by the causality and the time/space factors. For example, a 'to be clean' Vaasanaa rises as soaps, bathrooms, showers, buckets, oral care things and also the shops that sell them, the factories that manufacture them, and of course the money you earn for purchasing these.

*Every scene of your life is a newly painted picture of Vaasanaa fulfilment, that is rising fresh and new at every moment, with a past and future inbuilt already.*

Space is part of this Vaasanaa-fulfilment, and is co-joined always with the measurement of 'time'. Space is also the time factor as its twin-brother. Both stay always together. You cannot separate them ever. If you are at certain place, you are at certain time too.

Space-measure is different for different minds and time-measure is also different for different minds. An ant has to travel many days of its life, if it has to reach the distance you walked in an hour. It will have its own measure of time (by instinct at least); (or its own clock).

Space and time also is a private experience. Each mind carries its own clock and calendar. Brahman does not have a single clock or calendar as a common factor for all the worlds.

Actually Padma's world is experienced by the 'Vaasanaa filled Jeeva' within the dome of the tiny cottage of the Brahmin itself. Inside the bedroom dome of Padma's world, another world is experienced by Padma as another world. Two worlds full of mountains and oceans are now contained within the small cottage of Vasishtha Brahmin.

The story of Leelaa is actually happening inside the Creation where Vasishtha Brahmin belongs to. Vasishtha and Arundhati are the original characters of the story; though they appear in the flashback only. How is it possible? It is impossible if you believe in the space factor as some solid expanse extending for great distances, and another world starting from its border with its own great distances; and still another world starting from its border line. This not so! World is just a mind-created conception of time and distance. It can think of countless worlds in emptiness itself.

#### SPACE-POINTS SEEING SPACE

When Jnapti and Leelaa took on space-forms, by becoming one with the space-canvas, they both were able to visualize all the beings in all the space-measures. They could even see the voidness of a Knower's mind that was rid of the perceiver/perceived idea.

The experiences of space travel narrated here, are not just wasteful additions in a philosophy book; but explain the principle of space which itself exists as all the beings in all the universes.

What is Space?

Space is what exists as the objects and people around you including your body-object also. Space is some subtle element which exists as lumps, here and there, in various shapes; and exists as a world for the mind.

Since every point of space is Reality state only (as Brahman), every point is an awareness-point only as Brahman. The space around you is made of atoms of Brahman you can say. Each space-point is a potential state of Brahman. Each space-point you see is Brahman. Each atom is Brahman. Each atom is the entire perceived phenomenon as its essence. Brahman fills Brahman as Brahman. You are also nothing else but Brahman.

The entire world you see is just some lumpy rugged space-screen, which exists as the sense-drawn pictures. The lumps are smelt, seen, heard, tasted, and touched by the awareness as the perceiver; and the rest of the world becomes the perceived. Division is mind-made. Actually there is only the undivided space-expanse which is in lumps called objects.

What is an object (matter)?

Space alone is the object that is seen and not seen.

Lump or dense space is the object (matter), and the non-lump space is empty of object.

You are also just a lump of space as the body.

Object is just the denseness-portion of space; like waves in the ocean; or ice in the water.

Space itself expresses itself as all the objects of various shapes.

That is why Aakaasha is considered as the first subtle principle.

Aakaasha is the shine of all. Aakaasha 'is' the perceived.

That is why, the perceived is just the empty expanse of nothingness.

This space is contained within the mind-factor named Aakaashaja (totality space-factor).

This emptiness of Aakaashaja is the mind-conceptions of all.

This mind principle (Aakaashaja) that is made of emptiness, contains space of enormous expanse existing as objects, and is just a minuscule point of awareness.

What is it to be a space-body like Jnapti?

If a conscious entity becomes space, he exists as all.

Jnapti and Leelaa were also expression of space only, now.

They were emptiness personified.

But, Jnapti and Leelaa had retained their boundaries of bodies as the imagined picture of themselves.

They were the space travelling as 'space entities'; like the Ocean travelling as a pair of waves on itself.

They as the two conscious space-lumps were able to see the space existing as objects and people; and were staying outside of space also, as it were.

*'Space, the Aakaasha exists itself as the lumps of objects which make sound.'*

This statement alone is explained through the description of the space journey of Leelaa and Jnapti.

This description will help one to exist as space for a few minutes, at least as an imagined process.

You are also a space-lump as a body.

Discard the dividing line of the body and contemplate as being the space only, without divisions.

You will remain as space and will see the entire perceived phenomenon as yourself.

That is what happened to Leelaa when she moved from one Creation-scene to the other.

She did not travel in space; but was the space seeing itself through Leelaa's mind.

Is it possible? What is not possible, when the Brahman alone is the potential state of any perceived?

This is a highly abstract thought that is explained by Vasishta through the description of this space-travel.

It is the subtle Physics of space-phenomenon.

Read along Leelaa's travel experience and lose yourself in the experience of the space-identity.

It is a unique experience given to only the blessed pure.

Even to understand this concept, the mind has to be very pure and detached.

Only a Mumukshu with the qualities as described in the Mumukshu section can really experience such an extraordinary state of Aakaasha-identity.

Open the world of imagination; and see yourself as space. What happens when the wave stays as the ocean?

It sees everything of the ocean at once. It sees all the waves at once.

What happens if the space consciously sees itself with a mind-function like Jnapti or Leelaa?

It sees at once itself as all the objects and people.

It hears all the sounds at once. It is aware of all the forms at once. It just is self-aware.

This is what Leelaa experienced.  
 She was space which was aware of itself as all.  
 She at once saw everything of the perceived, like you are aware of your limbs at once.

Space is also the time, as another name.  
 How much time it takes for time to know itself?  
 How much space it takes for space to travel itself?  
 No time; no distance; but instantaneous experience.  
 Leelaa was instantly aware of the next creation and was in GiriGraama instantly; for, it was just the 'moving-delusion' inside her own depth of the mind.  
 But, it appeared as if that she had travelled for long distances in space in a prolonged time-span.

We the space-lumps can have limited vision only of this experience, as explained by Vasishta in these beautiful verses.

Analyze the concept hidden in these verses.

If Leelaa's space travel is instantaneous as the space-form, and yet she saw so many people and objects and worlds, can you imagine now the instantaneous existence of the entire perceived as 'Brahman awareness'?

'Self-awareness of space' is what is described here in detail.

'Self-awareness of Brahman' is the 'perceived'.

Jagat is the detailed description of this 'self-awareness of Brahman'.

That is why a JeevanMukta sees everything as himself.

#### LEELAA' S STORY CONTINUES

[Jnapti took hold of Leelaa's hand and stood inside the space of the bed-room dome.  
 Both of them were like pictures drawn on space. They had no physical body and were mist-like.  
 No one could see them; but they were visible to each other.  
 As Leelaa waited with a thrilling heart, she instantly found herself inside some vast emptiness.  
 The world of Leelaa was no more there.  
 They both had entered the 'space within the space'.  
 They had pierced through the element-Aakaasha and entered the subtle mind-space of the Creator.  
 Creator was but the essence of Knowledge; and Jnapti, a minute manifestation of that knowledge had no problem in acting as a lamp held in the hand of her devotee.]

[The terms used in the verses, just appear to be explaining the fantasy-journey of two ladies, one human and the other one, the divine.

However, these terms have profound meaning, when seen as Upanishad statements.

An attempt is made to give the Upanishad-meaning also at the end of each verse.]

श्री वसिष्ठ उवाच  
Vasishta spoke

दूराद्दूरमभिप्लुत्य शनैरुच्चैः पदं गते हस्तं हस्ते समालम्ब्य यान्त्यौ ददशतुर्नभः,

Leaping from distance to distance, as they ascended higher and higher slowly; holding each other's hands in a friendly manner; and travelled, they both saw the sky -

[Vast Emptiness! Unique Silence!

Leelaa and Jnapti were now inside a huge hollow of emptiness.

It was a sea of 'nothingness' like in deep sleep.

It was deep, taintless and stretched in all directions to enormous distances never reaching the end.

An indescribable softness pressed them all over and gave a pleasant sensation.

It was like bathing in the void-waters.]

एकार्णवमिवोच्छ्रन्नं गम्भीरं निर्मलान्तरं, कोमलं कोमलमरुदासङ्गसुखभोगदं,

which was a great void; which was like a single stretch of ocean; which was deep and taintless inside; which was soft; which was highly pleasant by the caress of the soft winds;

[What it is to be the space-forms and pierce through space?

First thing you are aware of in such a space-state is the silence.

No sound, no images; no sense perceptions at all; but just a softness as nothing.

So pure and clean!

No directions; no up and down; no sun or moon; no 'I' or 'you'; but a feeling pure silent expanse of nothingness.

A very very silent state indeed!]

आह्लादकमलं सौम्यं,

which was like a lotus bestowing joy alone; which was very quiet;

शून्यताम्भोनिमज्जनात् अत्यन्तशुद्धं गम्भीरं प्रसन्नमपि सज्जनात्। (24.01) to (24.03)

which felt very clean because of bathing in the waters of voidness; was deep; and more pleasing than the presence of a good man.

(गम्भीरं - गच्छति जलमत्र - very deep)

[Next, as you travel as the space-wave, inside the space-sea, you feel that you are the soft white cloud that fills the sky; you feel yourself divided as the directions of up and down, above and below, and you see the sun and the moon as the markers of those directions floating inside you.

As the forms of space, they had no boundaries set for their movement. They enjoyed the softness inside the white snowy clouds; and melted through the moon shining in the sky.]

शृङ्गस्थनिर्मलाम्भोदपीनोदरसुधालये विश्रमतुराशासु पूर्णचन्द्रोदरामले। (24.04)

They both rested in the inner bellies of the white clouds settled atop the mountains, and in the directions, and inside the belly of the taintless full moon.

[UPANISHAT:

'Clouds' in the Upanishads mean the subtle Vaasanaa-states that are ready to burst forth as the rains of experience-fields.

'Moon' is the mind-state, that waxes and wanes continuously, experiencing joys and sorrows without stop.

'Pure Aakaasha' exists first as the (formless) Vaasanaa state and the (form-filled) mind-state.

Then the divisions in the undivided Aakaasha appear as directions, indicating the imagined divisions in space.]

सिद्धगन्धर्वमन्दारमालामोदमनोहरे चन्द्रमण्डलनिष्क्रान्ते रेमाते मधुरानिले। (24.05)

Coming out of the moon-sphere, they enjoyed the sweet winds pleasing with the fragrance of the Mandaara garlands worn by the Siddhas and Gandharvas.

[UPANISHAT:

Then in the Creation state of oneself as the perceived, there appear the world of Siddhas, the realized states of Knowers of the extreme purity and Knowledge, who exist as the Brahman-state endowed with pure intelligence.

Then appear the illusory worlds which are referred to as Gandharva Lokas.

The entire space was filled with the beautiful fragrance of the perceived, as the wind and its movement as the fragrance.

'Winds' in the Upanishads refer to the contact (connecting and separating) principle; and form the basis for the sense of division.]



[As Jnapti took Leelaa out of that sphere they were stuck by extreme heat; and jumping over that heated area, they fell into huge array of dark clouds with countless lightning flashes, as if it was a huge dark lake with red lotuses.]

सस्नतुर्भूरिघर्मान्ते तडिद्रकाब्जसंकुले सरसीव जलापूरमन्थरे मेघमण्डले। (24.06)

After an experience of the hot sun, they bathed in the 'lake with red lotuses' which was actually the sphere of clouds filled with moisture with red flashes of lightning.

[UPANISHAT:

Hot sun is the experience of the perceived that scorches the Jeeva.

Mind function of the division appears first; then appears the fire (heat) of the Jeeva chained by divisions of time and space. Red lotuses namely 'Rajas filled minds appear' with Vaasanaa clouds of ignorance and flashes of lightning as thoughts (conceptions).]

भूतलौघमहाशैलमृणालाङ्कुरकोटिषु दिक्षु बभ्रमतुः स्वैरं भ्रमर्यो सरसीष्विव। (24.07)

Like two bees hovering over the lakes, they both wandered freely in all the directions, moving about crores of lotus sprouts namely the 'great mountains like the Himalayas' filling hosts of Earths.

[UPANISHAT:

'Experience of objects' appears next, similar to the bees enjoying the honey from the lotuses.

Hosts of worlds appear as the minds namely the lotus sprouts; which appear as the mountains namely the solid objects of worlds as real experience.]

[Crossing those huge clouds filling the entire space like an ocean, they both entered a region filled with great mountains. Somewhere the Divine Ganges flowed with unfathomable speed and descended down to the physical world of earth-beings. Jnapti dragged Leelaa under its falling waters and sported around, by hiding under the clouds tossed about by the stormy winds along the waterfall.]

धारागृहधिया धीरगङ्गानिर्झरधारिणि भ्रमतुर्वातविक्षुब्धमेघमण्डलमण्डपे। (24.08)

Like entering a shower-house, they wandered inside the bower of clouds blown by the winds (which were like sprays of cool waters), in the violent waterfalls of the heavenly Gangaa.

[UPANISHAT:

There were clouds of Vaasanaas ready to burst forth as experiences; not yet pouring out as the rain of experiences. These clouds were supported by the wind namely the power of vibration (Praana) which would support them in their manifestation as experiences.

It is cool because this unmanifest state is Brahman in its potential state; and is not yet the Jeeva-state of suffering (heat). Then appear the violent Gangaa waterfall which refers to the purest state of Chit as the Jagat experience, where no divisions exist.]

#### DESCRIPTION OF THE VOID THAT WAS FILLED WITH CREATIONS MADE OF VOID

[Beyond that they both saw innumerable worlds in various stages of formation.

Universes appeared sometimes stuck together next to each other; sometimes one on top of another; sometimes in a never-ending array.]

[Then the Creation processes were experienced by the space-ladies, where countless worlds of countless minds were ready to be experienced as perceptions.]

[Space or Aakaasha existed as all the worlds by itself.

There was no Creator or any God or designer; but just the emptiness of awareness which existed as the Aakaasha, which in turn existed as all the objects; like the ocean itself existing as the waves.

There was no number that could count the worlds that appeared as the continuous churning of the Vaasanaa processes.

Leelaa and Jnapti were at once experiencing the existence of countless worlds and could know them also as the space-forms.]

[If described as the actual scenes of the world-formation, then you could say that the worlds piled up like sand-heaps, one on top of another, surrounding each other, yet separated from each other like sand particles.

Each world had its own beauty and wealth.

The whole of space with such worlds was like an ornament made of varied precious stones.]

(24.09) to (24.64) - is a single sentence.

ततो मधुरगामिन्यौ विश्राम्यन्त्यौ स्वशक्तितः

Then the ladies of pleasant gait rested awhile by their own power,

शून्ये ददृशतुः

and 'saw' in that void -

व्योम महारंभातिमन्थरम्, (24.09)

(saw) the churning processes that occur at the beginning of the Creation in the void sky;

अदृष्टपूर्वमन्योन्यं सर्वसंकटकोटरं,

(saw) a 'hollow of the sky that was filled with all types of sufferings' unseen by them both before this; ('Brahman-Aakaasha' always can appear as some new unseen experience even for the knowledge-deity);

अपूर्यमाणमाशून्यं जगत्कोटिशतैरपि, (24.10)

(saw) a great void that never can be completely filled up, though hundred crores of worlds floated in it;

उपर्युपर्युपर्युच्चैरन्यैरन्यैर्वृतं पृथक्,

(saw) different types of worlds situated one on top of another, on top of another, on top of another, and so on, piling up higher and higher; and surrounded by more worlds, yet staying separate and unconnected;

विचित्राभरणाकारैर्भूतलैः सुविमानकैः, (24.11)

with lands shining like multifarious ornaments with their own flying ships;

[Central to all these worlds was the golden mountain of Meru shining like a jewel amongst all. It was surrounded by many mountains containing many jewels and it was a mixed shine of colours like a place made of precious stones only.]

[Imagine the colourful extravaganza!

Each world was supported by the luster of the Creator in the form of the golden Meru Mountain, the ruby mountains shining like fires, the White Mountains shining like pearl heaps, the golden mountains shining yellow and the emerald mountains shining like the grass lands.

Is it not a beautiful Aakaasha form, like a canvas filled with colours all over?]

परितः पूरितव्योम्नां मेर्वादिकुलभूभृतां

surrounded all over by huge 'mountains like Meru and Kula' rising high covering the skies;

पद्मरागतदोद्योतैः कल्पज्वालोपमोदरं (24.12)

slopes of the mountains shone red with the rubies; and it appeared as if its belly was set on fire at the dissolution times;

मुक्ताशिखरभापूरैर्हिमवत्सानुसुन्दरं

Snow Mountains looked beautiful covered by the peaks shining like the pearl heaps;

काञ्चनाद्रिस्थलार्चिभिः काञ्चनस्थलभासुरं (24.13)

golden Mountains shone forth, making the whole place like a golden land;

महामरकताभाभिः शाद्वलस्थलनीलिमं,

emerald shines from huge mountains filled the landscape darkening the space here and there, making it look like grass lands;

द्रष्टृदृश्यक्षयासक्तजातध्वान्तोत्थकालिमं, (24.14)

some places looked black and void-like, like the true vision of those who had removed the division of the Seer and the Seen;

[But of course there were these Knowers who never saw the perceived as separate from their selves; and so stayed empty of all the perceptions.

To 'see' the beauty, you need a slight belief in the illusion; to 'be' the beauty, you do not need any illusion.

Aakaasha shone as these pure mind-spaces too; and appeared division-less and empty and pure.]

## BEAUTY OF THE PERCEIVED

पारिजातलतालोलविमानगणकेतनं अतो मञ्जरिकाकारमिव वैदूर्यभूतलं, (24.15)

somewhere were parked the 'air vehicles under the gently moving creepers of Paarijaata' and appeared like clusters of flowers from close by (being covered by the falling flowers) and a land of 'Vaidurya' (Lahsuniya Ratna) from far (because of the shine of their precious stones);

मनोवेगमहासिद्धजितवातगमागमं,

(they both saw) great Siddhas who had won the race with the wind, when moving to and fro with great speed as that of the mind;

विमानगृहदेवस्त्रीगेयवाद्यसधुम्धुमं, (24.16)

they both heard the humming noise of the musical instruments and the melodious songs of the celestial maidens journeying in their air ships;

[What is the speed of the mind? It is the speed of rising thoughts; faster than the wind.

Even that is slower to the Self-state which is already everywhere as everything.

So says the Upanishad.

Aakaasha is not just the distance and time; but also some thing we refer to as sound.

The space-mind can hear all the sounds at once, without any confusion, like we hear the sound of many musical instruments at once.

Jnapti and Leelaa heard at once every sound of the perceived, fully distinct and clear, and saw everything at once whatever be the speed in which they were moving.]

त्रैलोक्यवरभूतौघसंचाराविरलान्तरं)

the hosts of beings of the three worlds filled the space without a gap;

अन्योन्यादृष्टसंचारसुरासुरकुलाकुलं, (24.17)

the Suras and Asuras moved with great excitement (busy in their own affairs) and were unaware of the actions of each other (since they both belonged to different levels of existence);

[Perceived is not just the fullness and emptiness of space; it is filled fully to the brim with objects and people.

Yet, the people of one world were not aware of the other world.

The worlds are not situated one after the other or one above the other; but are at a single point of awareness at once altogether.

Aakaasha is full and complete always.

Imagine for a second, how it would be see all worlds at once at one point, without divisions and yet with divisions.]

पर्यन्तस्थितकूष्माण्डरक्षःपैशाचमण्डलं

the worlds of Kooshmaandaas, Raakshasas, and Paishaachas situated at the border areas;

वातस्कन्धमहावेगवहद्वैमानिकव्रजं, (24.18)

there were also huge beings, giants, terrifying spirits which consumed flesh, and ugly too (for our limited vision). (*Worlds were not made of the same size of people with same weight.*)

[What is beauty or ugly in the space which alone exists as various shapes with names?

Everything is the auspicious state of Brahman alone.]

वहद्विमानसीत्कारमुष्टिग्राह्यघनध्वनि

the sound made by the air-vehicles whizzing past was so dense that it could be held by a fist;

ग्रहर्क्षघनसंचारात्प्रचलद्वातयन्त्रकं, (24.19)

the dense movement of the planets and stars were making the wind-mill (luminary-circle) rotate;

[What is the main quality of these objects? Movement! Movement is always accompanied by sound.

Imagine hearing all sounds at once. Imagine hearing the sound of all the air vehicles at once.

Sound was so solid that it could be held in a fist as it were.

And, since the 'space forms Jnapti and Leelaa' could even hear the sound of the moving stars and planets and in their instantaneous experience, even as the luminous circle in space kept rotating like a windmill.]

निकटातपदगधाल्पसिद्धसिद्धोज्झितास्पदं

some lower classes of Siddhas (with less power) were leaving the place fast, scorched by the closeness of the Sun;

अर्काश्वमुखवातास्तदग्धमुग्धविमानकं, (24.20)

the hot breaths of the sun's horses were burning the front of the parked air-vehicles;

*(And, Jnapti and Leelaa felt the heat of the suns of all the Creations at once.)*

DEVA-WORLD AND SHIVA-WORLD

[So many worlds; so many heavens; so many Apsaraas; so many tri-worlds; and so many Devas!  
And so much movement! And so much sound! All busy in their own affairs!]

लोकपालाप्सरोवृन्दसंचाराचारचञ्चलं,

there was an excited buzzing movement of groups of Lokapaalas and Apsaraas, with appropriate activities;

देव्यन्तःपुरिकादग्धधूपधूमाम्बुदाम्बरं, (24.21)

the smoke rising from the incense sticks lit in the harem of Deves (Durgaa) rose up as clouds to fill the sky; *(Shiva's world was the hugest; and the incense smoke lit by Shiva's spouse filled the quarters like clouds.)*

SIDDHAS

[Siddhas in the next two lines refer not to realized Siddhas; but to those who had mastered miraculous powers through penance and other practices.]

*(With their limited minds filled with ignorance, everyone was rocked by hatred, jealousy, arrogance, and anger; even if they were Siddhas who had mastered powers.)*

स्वस्वर्गाहूतदेवस्त्रीस्वाङ्गविभ्रष्टभूषणं सामान्यसिद्धसङ्घोग्रतेजःपुञ्जतमोबलं, (24.22)

the 'higher class of Apsaraas' 'that were brought to their own heavenly abodes by Indra and other Devas who were endowed with excellent miraculous powers', were running off from other lower class of Siddhas and others (who had not mastered much Siddhis), ignoring them all, with self-conceit; their ornaments slipped off and filled all over the space, and shone like the lights lit everywhere; and the ordinary Siddhas who were filled with frustration and jealousy covered the place with the dense darkness of their minds as it were;

*(Space stayed as not the objects; but also as the emotions of the people and had various shades of brightness and darkness.)*

बलवत्सिद्धसंघट्टगमागमविघट्टितैर्घनैः सांशुकपार्श्वस्थहिमवन्मेरुमन्दरं, (24.23)

those Siddhas (of higher categories) who had mastered more powers and had developed self-conceit, were rushing madly in and out of the mountain regions (heads held high with arrogance); the clouds on top of the mountains were broken by such harsh movements and covered the mountains like clothes; it was as if the Himavaan, Meru and Mandara Mountains wore these clothes out of fear of these Siddhas, and stood humble with their heads bent;

BIRDS

*(If all the birds of all the Creations can be seen as flying at once, well you will feel the sky itself rotating around your head; so it was for Jnapti and Leelaa.)*

काकोलूकैर्गृध्रभासै राशिभूतैश्चलेवृतं,

the place was surrounded by the moving heaps of birds of various types like the crows, owls, vultures and hawks, and rotated as it were in circles;

DAAKINEES (FEMALE FIENDS)

*(The Daakinees were so heavy that the space bent here and there, when they danced with heavy steps.)*

[Space was like a cloth holding the objects. When the huge giant Daakinees who rose up to the sky in size, danced with heavy steps, well; the space became wavy and rugged with their weight. Space had its own structure-changes according to the hugeness of people and objects. Or rather, space itself stayed as heavy objects with extreme denseness.]

नृत्यद्भिर्डाकिनीसंघैस्तरङ्गैरिव वारिधिं, (24.24)

it was wavy at some places because of the dancing groups of Daakinees;

WEIRD BEINGS

*(Daakinees, Kooshmaandaas, Raakshasas, Paishaachaas are some varieties of beings.)*

प्रवृत्तैर्योगिनीसंघैः शकाकोष्टखराननैः निरर्थं योजनशतं गत्वागच्छद्भिरावृतं, (24.25)

groups of busy yoginees (who had mastered many Siddhis) with the faces of dogs, crows, camels, and donkeys, and varieties of beings going and coming for hundreds of Yojanas without any purpose;

[Space extends with movement. As much as you go forward, the space can provide place for you to move with no end ever in sight. There were many beings that were just traversing unimaginable long distances, going from here to there and coming from there to here, without any purpose served.

Aakaasha is what exists as 'Change'; how can there be an end to change? ]

*(Worlds were covered by illusion and it appeared as if the dark clouds filled the space all over.)*

लोकपालपुरोध्वान्तधूमधूमाऽभ्रमन्दिरं,

even as the Lokapaalas rested at the ends, blinding darkness enveloped, like the dark smoke and made it a house of dark clouds;

*(People had their own experiences of love and passion, unaware of other worlds.)*

सिद्धगन्धर्वमिथुनप्रारब्धसुरतोत्सवं, (24.26)

the festivities of love had started with the union of Siddha and Gandharva couples;

स्वर्गगीतस्तवोन्मत्तमदनाक्रान्तमार्गगं,

the paths were crowded with people who were excited with passion by hearing the melodious songs rising from the heaven;

*(So fast the star constellations were moving in the experience of Jnapti and Leelaa, that they appeared to have wings!)*

अनारतवहद्विष्णुचक्रलक्षितपक्षकं, (24.27)

because of carrying the wheel of asterism, the space appeared to have wings (fortnights) (darkness and light alternatively);

THE WONDERS OF THE PERCEIVED

वातस्कन्धनिखातान्तर्वहत्त्रिपथगाजलं,

Ganges waters were digging through the outside and inside of the seven classes of winds;

आश्चर्यालोकनव्यग्रसंचरत्त्रिदशार्भकं, (24.28)

the heavenly children were wandering about, absorbed in seeing all these amazing scenes;

सदेहसंचरद्वज्रचक्रशूलासिशक्तिमत्,

with all the Devas moving about, it was as if the weapons of Vajra, Chakra, Shula, sword, Shakti etc, had obtained the bodies and were moving about; *(Only weapons were seen and not the weapon-holders.)*

क्वचिन्निर्भित्तिभवनं गायन्नारदतुंबुरु, (24.29)

somewhere there were open houses where Naarada and Tumburu were singing;

CLOUDS

*(Imagine seeing all the clouds of all the worlds at once.)*

मेघमार्गमहामेघमहारंभाकुलं क्वचित्, चित्रन्यस्तसमाकारमूककल्पान्तवारिदं, (24.30)

somewhere gigantic dissolution clouds filled the ‘sphere of clouds’, ready to begin their function of destruction; somewhere the clouds of dissolution were silent like a painting on a canvas (because it was not time yet for destruction);

उत्पतत्कज्जलाद्रीन्द्रसुन्दराम्भोधरं क्वचित्,

somewhere the cloud was beautiful like the floating black cloud-mountain;

क्वचित्कनकनिष्पन्दकान्ततापान्तवारिदं, (24.31)

somewhere the dark clouds removed the heat when the heat was spreading like molten gold;

क्वचिद्दिग्दाहतापाद्यमृष्यमूकांबुदांशुकं,

somewhere the clouds with pouring waters were worn by the RishyaMooka Mountain stuck by the heat that was burning the directions;

क्वचिन्निष्पवनाम्भोधिसंरम्भं शून्यताजलं, (24.32)

somewhere it was looking like a windless ocean without any waters (cloudless);

AMAZING SCENES OF AAKAASHA AS THE PERCEIVED

[Aakaasha, the revealing state of objects is also all the objects that can ever exist.

It is the emptiness which is always full.

What is there that cannot be seen in the space which is itself as all the forms that exist!]

क्वचिद्वातनदीप्रौढविमानतृणपल्लवं,

somewhere the mighty air vehicles were carried off like grasses and leaves, in the heavy floods of winds;

क्वचिच्चलदलिव्रातपृष्टत्वक्कान्तिनिर्मलं, (24.33)

somewhere it was taintless like the ‘back side shining skin’ of the moving bee swarm;

क्वचिन्मेरुनदीकल्पवातधूलिविधूसरं,

somewhere it was dusty with the golden dust spread by the winds which sprayed the waters of the rivers flowing on the Meru Mountain;

क्वचिद्विमानगीर्वाणप्रभाचित्रबलाङ्गकम्, (24.34)

somewhere it had variegated shines of the vehicles of the Devas;

क्वचिन्निरन्तरोन्नृत्तमातृमण्डलमालितं,

somewhere it was garlanded by the group of mother-deities dancing violently without a break;

क्वचिन्नित्यं नवक्षीबक्षुब्धयोगीश्वरीगणं, (24.35)

somewhere the groups of Yogeeshvarees were getting intoxicated by the fresh wine at all times;

क्वचिच्छान्तसमाधिस्थविश्रान्तमुनिमालितं समं दूरास्तसंरम्भसाधुचित्तमनोहरं, (24.36)

somewhere garlanded by the ‘Sages resting in the quiescent state of Samaadhi’; somewhere equal-minded (uniform) and pleasant like the minds of the Sages who had discarded their anxieties;

गायत्किन्नरगन्धर्वसुरस्त्रीमण्डलं क्वचित्,

somewhere the groups of women of Kinnaras, Gandharvas and Suras singing melodiously;

क्वचित्स्तब्धपुराकीर्णं वहत्पुरवरं क्वचित्, (24.37)

somewhere spread out with cities which were frozen; somewhere carrying the great cities of Tripuras;

क्वचिद्द्रुपुरापूर्णं क्वचिद्ब्रह्ममहापुरं,

somewhere covered by Rudra-cities; somewhere by huge Brahmaa-cities;

क्वचिन्मायाकृतपुरं क्वचिदागामिपत्तनं, (24.38)

somewhere illusory cities; somewhere future cities;

क्वचिद्भ्रमत्चन्द्रसरः क्वचित्स्तब्ध(जल)मयंसरः,

somewhere illusory lakes shining like the moon filled with nectar; somewhere water-filled lakes instantly created by the miraculous powers;

क्वचित्सरत्सिद्धगणं क्वचिदिन्दुकृतोदयं, (24.39)

somewhere Siddhas sliding fast; somewhere the rise of the moon;

क्वचित्सूर्योदयमयं क्वचिद्रात्रितमोमयं,

somewhere the sun always on the rise, somewhere completely dark with the never ending nights;

क्वचित्संध्यांशुकपिलं क्वचिन्नीहारधूसरं, (24.40)

somewhere yellow with the shine of Sandhya; somewhere dusty with mist;

क्वचिद्धिमाभ्रधवलं क्वचिद्वर्षत्पयोधरं,

somewhere white like the snow cloud; somewhere the pouring cloud;

क्वचित्स्थल इव आकाश एव विश्रान्तलोकपं, (24.41)

somewhere the Lokapaalas resting in the sky itself as the seat;

ऊर्ध्वाधोगमनव्यग्रसुरासुरगणं क्वचित् पूर्वापरोत्तरायाम्यदिक्संचाराकुलं क्वचित्, (24.42)

somewhere the groups of Suras and Asuras busy moving up and down; somewhere busy moving in the east, west, north and south directions;

अपि योजनलक्षाणि क्वचिद्दुःप्रापभूधरं अविनाशितमःपूर्णं दृषद्द्रर्भोपमं क्वचित्, (24.43)

somewhere (Lokaaloka) mountain with lakhs and lakhs of Yojanas without any end; somewhere like the wombs filled with dense imperishable darkness as the inside of rocks;

अविनाशिबृहतेजः क्वत्चिदकार्कानलोपमं,

somewhere places with imperishable splendid luster like the suns were set on fire;

हिमानीजठराशीतं क्वचिद्चन्द्रादिसद्मसु, (24.44)

somewhere cold like the belly of the snow-heap in the abodes in moon;

क्वचिद्बृहत्पुरोवृत्तकल्पवृक्षलतावनं,

somewhere the garden of Kalpa tree and creepers getting served by getting carried away by the Deva servants (afraid of the Daityas);

क्वचिद्दैत्यहतोत्तुङ्गप्रपतद्देवपत्तनं, (24.45)

somewhere the city of Devas falling from the height, being destroyed by the Daityas;

वैमानिकनिपातेन वह्निलेखाङ्कितं क्वचित्,

somewhere with burning tracks of flames formed by the fallen air-ships;

क्वचित्केतुशतोत्पातमिथःसंघट्टपट्टितं, (24.46)

somewhere the flying meteors colliding and getting stuck like the plates;

क्वचिच्छुभग्रहगणप्रग्रहीताग्र्यमण्डलं,

somewhere the auspicious planets catching the foremost places;

क्वचिद्रात्रितमोव्यासं क्वचिद्धिवसभास्वरं, (24.47)

somewhere covered by darkness like the night; somewhere shining like the day;

क्वचिद्दुर्जदम्भोदं क्वचिन्मूकामलाम्बुदं वातावकीर्णशुक्लाभ्रखण्डपुष्पोत्तरं क्वचित्, (24.48)

somewhere the roaring thunder cloud; somewhere the silent taintless cloud; somewhere the pieces of white cloud blown by the wind shining beautiful like the floating flowers;

क्वचिदत्यन्तनिःशून्यमवदातमनन्तरं आनन्दमृदुशान्ताच्छं जस्येव हृदयं ततं, (24.49)

somewhere spread out like the heart of a Knower; completely empty within; very pure; unbroken (without the idea of division); blissful; soft; quiet; and clear (guile-less);

शुक्रवाहनभेकोद्यैः क्वचिद्रलकृतारवं,

somewhere the frogs, crows etc who act as the vehicles of deities like Shukra making a ruckus;

शून्यतावारिवलितं क्षेत्रमाकाशवासिनां, (24.50)

somewhere filled by the river of voidness; somewhere the crop-fields of the sky-dwellers;

मयूरहेमचूडादिपक्षिभिः क्वचिदावृतं विद्याधरीणां देवीनां वाहनैर्विहितास्पदैः, (24.51)

somewhere surrounded by the birds like the peacocks and golden crested birds that belonged to the Vidyaadharee queens as vehicles that were kept in their respective shelters;

क्वचिदभ्रान्तरोन्नृत्यद्गुहमायूरमण्डलं,

somewhere the groups of peacocks of Guha (Skanda) (of many Creations) dancing wildly;

क्वचिदग्निशुकैः श्यामं शाद्वलानामिव स्थलं, (24.52)

somewhere dark by the parrots belonging to Agni-Deva (of many Creations) and looking like a land filled with green grass;

क्वचित्प्रेतेशमहिषमहिम्ना वामनाम्बुदं,

somewhere a huge dissolution cloud made dwarf by the hugeness of Yama's buffalo;

क्वचिदश्वैस्तृणग्रामशङ्काग्रस्तामिताम्बुदं, (24.53)

somewhere the water-filled clouds grasped by the horses mistaking it to be the heap of grass, and blocking them;

क्वचिद्वेवपुरव्याप्तं क्वचिद्वैत्यपुरान्वितं अन्योन्याप्राप्यनगरं नगरन्धकरानिलं, (24.54)

somewhere spread out by cities of Devas; somewhere filled with the Daitya cities; the cities unreachable for each other with the winds piercing through the mountains also;

क्वचित्कुलाचलाकारनृत्यद्भैरवभासुरं,

somewhere shining forth as the dancing Bhairava who was so huge like the Kula Mountain;

क्वचित्सपक्षशैलेन्द्रसमनृत्यद्विनायकं, (24.55)

somewhere Vinayaka was dancing along with the mountains with wings;

क्वचिद्धर्घरवातौघपक्षप्रोङ्डीनपर्वतं,

somewhere the mountains flying high with the wings producing gurgling streams of winds;

क्वचिद्रन्धर्वनगरसुरस्त्रीवृन्दबन्धुरं, (24.56)

somewhere wavy with the crowds of heavenly maidens belonging to Gandharva Loka (who were floating like the waves);

क्वचिद्वहद्विरिध्वस्तवृक्षलक्षोच्छ्रिताम्बुदं,

somewhere the clouds were lifted up like an umbrella by the lakhs of trees that were destroyed by the flying mountains;

क्वचिन्मायाकृताकाशनलिनीजलशीतलं, (24.57)

somewhere there appeared lotuses in the sky by magic, along with the cool waters;

क्वचिदिन्दुकराकृष्टिशितलाह्लादमारुतं,

somewhere the wind was pleasing with the coolness brought from the moon rays;

क्वचित्तप्तानिलादग्धद्रुमपर्वतवारिदं, (24.58)

somewhere the hot winds burnt up the trees, mountains and clouds;

क्वचिदत्यन्तसंशान्तवातादेकान्तनिर्ध्वनि,

somewhere no sound at all because of the completely still wind;

क्वचित्पर्वततुल्याभ्रशिखाकूटशतोदयं, (24.59)

somewhere hundreds of clouds rose up like the mountains with peaks;

क्वचित्प्रावृड्भवोन्मत्तघनाभ्रवघर्घरं,

somewhere rose up the gurgling sound of dense clouds maddened by the monsoon arrival;

क्वचित्सुरासुरगणप्रवृत्तरणदुर्गमं, (24.60)

somewhere the start of the terrible battles of Sura and Asura clans;

क्वचिद्व्योमाब्जिनीहंसीस्वनाहूताब्जवाहनं,

somewhere the swan vehicle of Brahmaa invited by the cries of female swans in the lotus lake of the sky;

क्वचिन्मन्दाकिनीतीरनलिनीलुण्ठकानिलं, (24.61)



somewhere the winds robbing the lotuses (of their fragrance) which were near the banks of Mandaakini River;

स्वशरीरेण गङ्गादिसरितां सन्निधानतः प्रोङ्डीनमत्स्यमकरकुलीराम्बुजकूर्मकं, (24.62)

somewhere because of the presence of the auspicious Ganges river, ‘the fishes, crocodiles, crabs, lotuses and tortoises’ rising up with their own divine bodies (released from the curses);

पातालगार्कजनितभूच्छायाकाकचोपनैः क्वचित्क्वचित्मण्डलेषु ग्रस्तचन्द्रार्कमण्डलं, (24.63)

somewhere the movements like that of crow of the shadow of the Earth rising because of the sun entering the back portion of the moon (at eclipse-time); somewhere the sun and the moon spheres caught in various constellations (in astrological calculations);

क्वचिसर्गानिलाधूतमायाकुसुमकाननं पतत्पुष्पहिमासारत्रसद्वैमानिकाङ्गनम्। (24.64)

somewhere the illusory flower gardens blown by the winds blowing from the illusory worlds created in sport by the Devas (to please their spouses); somewhere the women in the air-vehicles trembling in the spray of snow and the flowers falling on them (because of some powerless Devas).

[All the scenes witnessed by the two divine ladies were based on the particular ideas belonging to Jnapti and Leelaa. Their own minds produced all the objects, people and sounds as per their intellectual-level. Any experience is illusory only; and even this divine experience was also illusory only. Jnapti knew it as the illusion; Leelaa enjoyed it as the divine grace.]