

आदिकविश्रीमद्ब्रह्मसंहितासुप्रणीतबृहद्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY ONE

[MANDAPAAKHYAANAM (10)]

{SUBTLE DESCRIPTION OF BRAHMAANDA}

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.

BHOOLOKA DESCRIBED AS A LOTUS INSIDE THE DELUSION LOTUS

[BhooLoka of Vasishta's and Vaalmiki's world is of a different one from this Earth planet of homo sapiens. The description here refers to their 'BhooLoka', part of the tri-world which contains seven Oceans and seven islands, which are supported by the huge Meru Mountain.

Worlds that exist as the Jagat-experience are beyond count, and cover the Ocean of Brahman like foam bubbles. The BhooLoka which Jnapti and Leelaa visit is just some one such foam bubble that exists as a Brahmaanda of some Brahmaa-mind.

Jnapti sees it with the third eye of knowledge, and Leelaa sees it only as a solid world which she is visiting. If the eye of knowledge is joined with the poetic skill of Maharshi Vaalmiki, what would you see the Brahmaanda as? A huge lotus of Brahman essence enveloped by many islands and Oceans!

What is a Brahmaanda, but various levels of Jeeva-states going through various experiences!

If this Brahmaanda could be seen as a lotus, where Brahmaa is seated, what would it look like?

This is just an allegorical description of Brahmaanda, describing the varied levels of Jeevahood.

This is the vision of Jnapti who sees the Brahmaanda with her knowledge-eye.

The human friend of hers sees only the islands and Oceans, and is focused only on reaching the GiriGraama, and sees only that.]

(These descriptions are all allegorical and have deeper meanings, which usually are not revealed to the ignorant who cannot fathom the profound meanings of these words.

Usually whichever Purana you study, you will find similar are slight variations in the description of this cosmography. Once you understand the inner sense of the terms which are abstract and profound, you will be able to read any description in any Scripture easily.)

BHOOLOKA DESCRIBED AS A LOTUS INSIDE THE DELUSION LOTUS

[BhooLoka of Vasishta's and Vaalmiki's world is of a different one from this Earth planet of homo sapiens.

The BhooLoka of the Rishi world is one such foam bubble that exists as a Brahmaanda of some Brahmaa-mind. The description here refers to their 'BhooLoka', part of the tri-world which contains seven Oceans and seven islands, which are supported by the huge Meru Mountain.

Worlds that exist as the Jagat-experience are beyond count, and cover the Ocean of Brahman like countless foam-bubbles.

The description here is some subtle vision of knowledge referred to as the third eye that belongs to great Rishis and Devas who always exist as one with the Reality state called Brahman (that which keeps on expanding and growing as per the intellectual growth of a being).

If the eye of knowledge is joined with the poetic skill of Maharshi Vaalmiki, what would you see the Brahmaanda as? A huge lotus of Brahman essence enveloped by many islands and Oceans!

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श्री वसिष्ठ उवाच
Vasishta spoke

JNAPTI AND LEELAA DESCEND DOWN TOWARDS ANOTHER BRAHMAANDA

उदुम्बरोदरमशकक्रमभ्रमज्जगत्त्रयान्तरगतभूतसञ्चयं

विलङ्घ्य तद्वरललने खमुच्चकैर्महीतलं पुनरपि गन्तुमुद्यते। (24.65)

Jumping across the ‘collections of beings inside the three worlds equal to the fluttering mosquitoes inside the Udumbara fruit’, the two charming ladies got ready to descend down to the Earth again, from the top-most regions of the sky.

THE ‘BRAHMAANDA LOTUS’

(25.01) to (25.35) is a single sentence.

[Having had the experience of being the self-awareness state of space, Jnapti willed to see the place where Leelaa’s original world was situated. Immediately, like tuned to the correct channel, Leelaa saw the GiriGraama village down below on the Earth, like a tiny mud hill.]

(Herein is the allegorical description superimposed on the geographical description of the GiriGraama of another Creation. Jnapti had the vision of Knowledge when she saw any Creation; and knew instantly it was illusory. She saw nothing actually, but an illusory state of existence.

नभःस्थलाद्रिग्रामं गच्छन्त्यो कञ्चिदेव ते ज्ञप्तिचित्तस्थितं भूमितलं ददशतुः स्त्रियौ

ब्रह्माण्डनरहृत्पद्मं, (25.01)

As they both descended down from the sky-region towards some place called GiriGraama (Hill-village) the two ladies ‘saw’ the ground (BhoomiTala) existing in the ‘Mind of Jnapti’ (what she wanted to show Leelaa), and this BhoomiTala was the ‘Brahmaanda-Nara-hrt-Padmam’, the lotus shining as the central essence of the Brhmaanda-Nara;

['Purusha' (Nara) (the embodiment state of Creation) is the ‘totality state of a Creation’, and is the ‘Brahmaanda-Nara’ (Cosmic-man) (and is the totality-delusion state). Bhoomi-Tala is the heart-lotus of this Cosmic-man (his central essence).

[What is BhumiTala?

The level of ground! The field of experience! The Kshetra mentioned in Bhagavad-Gita. The stage of your life-drama.

Who is ‘Brahmaanda Nara’?

The Cosmic-man!

Who is he?

He is not a he or she, but some perishing structure made of tiny perishing structures!

A Nara made of Naras. A Jeeva made of tiny Jeeva-things.

He is known as the Creator, the Brahmaa, the totality man, the golden womb, Cosmic-man and so on.

He exists because the Jeevas exist.

He exists because the Jeevas believe that they exist inside a real solid world with absolute time and space.

He exists as the delusion-totality of the deluded Jeevas, who are stuck to their life-dramas and suffer throughout.]

[The totality of Jeevas of one particular mind-set reflecting the same world-phenomenon as objects and people - is the Cosmic man - Brahmaanda Nara.

This illusory state of a set of Jeevas is the Brahmaanda Nara, the Cosmic man who is made of mini Naras.

Leelaa’s world was not another Creation but belonged to this Creation only.

This Creation might belong to another Creation-state (another Brahmaanda Nara, and so on till we see only the ‘Brahmaanda Naras’ rising from one another, without a beginning or end.

The source is of course, the Reality state which always exists as these Brahmaanda-Naras as its very nature.

Yet the Reality state is free of these Brahmaanda-Naras, because these cosmic men are just delusion states, the Avidyaa states, the ignorance of Truth, the state of self-forgetfulness.

Cosmic-man as Chit is self-aware, but is made up of beings who exist as various measures of delusion.

He is the costume of Chit as it were, that blocks the vision of Chit.]

दिगष्टकदलं

(saw the HrtPadmam) with the eight directions (of Aakaasha/ space-time revelations attached to the field of experience) extending as its petals (as the eightfold parts of a Jeeva),

बृहत्किरिकेसरसंबाधं

where the mountains (the frozen self-made ego-states) are its pollen;

स्वामोदभरसुंदरम्, (25.02)

which is beautiful with its unique fragrance (of subtle Vaasanaa-states, the lingering wants);

[Fragrance is what lingers; the Jeevas always carry the fragrance of 'lingering wants' deep within and keep on rolling variety of experiences through countless dream-states of lives.]

सरित्केसरिकानालमध्येऽवश्यायबिन्दुकं

where the rivers (of wants) flowing down from the mountains are the pollens centered on the stalk, and are covered by the honey drops namely the snow (pains appearing as joys);

शर्वरिभ्रमरीभ्रान्तं भूतौघमशकाकुलम्, (25.03)

where the bees namely the nights (of delusions based on the realness of the world) hover around it, and all the hosts of various beings fly around it like swarms of insects;

अन्तर्गुणगणाकीर्णं सुरन्ध्रैः सुषिरैर्वृतं

which is scattered with the groups of strings (three Gunas of Sattva, Rajas and Tamas), and is filled with many hollows and holes (of life-situations) (where the flies get trapped into);

उद्यमानपयःपूरैर्दिवसालोककान्तिमत्, (25.04)

where these holes get filled with waters (experiences of all sorts); yet is attractive because of the shine of the daylight namely the 'Jaagrat' state;

रसार्द्रं खे भ्रमद्धंसं

which is filled with the essence of joy (as pleasures), and the swan (the Brahman-reality state that is deluded as the ignorant Jeeva) moves in the emptiness of waters (worthless experiences) (sucking the honey of pleasures);

रात्रिसंकोचभाजनं

which contracts at night when the Sushupti state arises (where the Jeeva remains as the witness of 'blank nothingness' with all the Vaasanaas subsided for the time being);

पातालपङ्कनिर्मग्ननागराजमृणालकम्, (25.05)

where the stalk is deeply buried inside the wet soil (of suffering) in the form of the 'Lord of serpents' (who rules it) (as the delusion-state);

(The world is just a non-existent snake seen in the rope of Reality.

Anyhow, actually, the rope is also not there as a snake-illusion in the quiescent state of Reality.)

कदाचिदास्पदाम्भोधिकम्पकम्पितदिग्दलं

where, once the direction-petals trembled (and the world vanished off as if) when Lord Varaaha (Vishnu) (the Vichaara state of a Jeeva which digs into Scriptures for knowledge) lifted the BhooLoka and placed it on the great Ocean (of Brahman-vision);

अधोनालगतानन्तदैत्यदानवकण्टकम्, (25.06)

the stalk which reaches deep down is filled with the thorns of Daityas and Daanavas (those with wicked minds and of selfish nature) (and who are ignorant of the Aatman) (and are the lowest level of intellects);

असुरस्त्रैणवल्लर्या संभोगसुकुमारया प्राप्यभूभृन्महाबीजहृदयं भूतबीजया, (25.07)

which reaches down into the great seed portion of the 'Meru Mountain' (the Creation principle with its hordes of worlds) with its 'seed for living things' spread out by the 'creeper of Asura ladies (those species who produce the children physically) who offer the the joy of union'.

JAMBOODVEEPA

[And in such a world-existence produced by sheer delusion, is the Jamboodveepa where the GiriGraama was situated in one of its Varshas. It is a pericarp of the delusion-lotus and is again a lotus among countless such lotuses that abound in Creation.]

[What is Jambu Dveepa?

Jambu tree is referred usually to a tree which bears golden coloured fruits. The tree bears fruits and flowers throughout the year irrespective of the seasons.

JambuNada refers to gold. JambuNada is said to be created from the juice of Jambu fruit.

'DeviBhaagavata' states that the juice of the Jambu fruit when mixed with soil and acted upon by water, air and sun's rays, turns into the gold called JambuNada.

So, what is JambuNada actually?

Earth, water, air, fire, and space combine together to form an embodied Jeeva that is located at a place and time.

Jeevas are like various ornaments that are made out of the Brahman gold, and exist identifying with their shapes only.

This misrepresented self-awareness is known as the JambuNada (the gold ornament state).

Jambu Dveepa is the island, the perception-field abounding in Jeeva-states.

If the entire Jeeva states of a Creation are seen as the 'totality Jeeva state as Brahmaa', then that Brahmaa is the Purusha who exists as the 'Created Jeevas' of his Creation, like an author of a book exists as his characters also, yet is not bound by the book.

He is the Purusha and in his heart lotus is the lotus named Creation, in which Jambu Dveepa exists as the lowest level of delusion; and the other islands and oceans that envelop it are the various levels of Jeeva states.

OCEANS AND ISLANDS

Oceans and islands here referred to here are seen by Leelaa and Jnapti actually, but also have the concealed meanings which refer to the delusion state of 'world-existence'.

Jambo Dveepa is the Brahmaa who shines golden in hue as the totality conception state of his Creation.

It is made up of many Oceans and islands that surround it.

You have to visualize a golden island surrounded by a salt-ocean, which is surrounded by an island made of plants, which is again surrounded by an Ocean made of milk, which is surrounded by an island made of thorny grass, which is again surrounded by an Ocean made of curds, which is again surrounded by an island named Krauncha (crane bird), which again is surrounded by the Ocean of ghee, which again is surrounded twice its size by the dusty island named Shaalmali (silk-cotton tree), which again is surrounded by the Ocean of liquor, which again is surrounded by the island of Gomedaka (gem), which again is surrounded by the Ocean of sugarcane juice, which is surrounded by the island named Pushkara twice its size, which is surrounded by the Ocean of tasty waters at the end, and all of which is covered all over by layers of darkness.]

PERICARP OF THE LOTUS

जम्बूद्वीप इति ख्यातां विपुलां तत्र कर्णिकां सरित्केसरिकानालां नगरग्रामकेसराम्, (25.08)

कुलशैलेश्वरोत्तुङ्गबीजसप्तकसुन्दरीं, मध्यस्थोच्चमहामेरुबीजाक्रान्तनभस्थलीम्, (25.09)

the widespread pericarp of this lotus is known as Jamboo Dveepa;
 it is again another lotus with the pollen strings of ‘Rivers flowing from the mountains’, and is filled
 with the pollen of cities and villages;
 it has tall ‘Kula Mountains’ (deities who protect it), and is beautiful with seven islands which are the seeds
 of Creation (namely the intellect, mind, and the five senses);
 in the centre is situated the great Meru Mountain (the Brahmaa of that Creation), which is the seed of the
 Creation, and it covers the entire space of that Creation (as his mind);

सरःप्रालेयकणिकां

the countless lakes (of countless Jeeva-experiences) are the dew drops;

वनजङ्गलधूलिकां

the forests and jungles (of suffering) are the pollen dust covering the lotus;

स्थलेष्वामण्डलान्तस्थजनजालालिमण्डलाम्, (25.10)

countless species of beings stay in the form of the bees which are stuck to the lotus, all over the circular
 boundaries;

तां योजनशताकारैः प्रतिराकं प्रबोधिभिः सागरैर्भ्रमरैर्व्यासां दिक्चतुष्टयशालिभिः, (25.11)

it is surrounded by the huge bumble bees (making a lot of noise) namely the Oceans, which spread out in the
 four directions, each one measuring up to hundreds of Yojanas, and which rise up high at the time of full
 moon;

*(These humming bees are the ‘Oceans of worldly existence that each Jeeva experiences’, with his conceptions of four
 directions, and spread out through innumerable births with his waves of desires, and goes wild with conceptions when the mind
 is in its full form of delusion.)*

दिग्दलाष्टकविश्रान्तससुराम्भोधिषट्पदां

in the eight petals of directions (space boundaries) rest the six-footed bees of Oceans along with the eight
 Devas;

*(Each Jeeva is a humming (as ‘Aham’) six-footed bee, with his six senses, and a Jeeva is like an Ocean of experiences
 that never end till the rise of Knowledge, and he is supported by the eight Devas namely the senses, mind, intellect and
 the Ahamkaara.)*

भ्रातृभिर्नवभिर्भूपैर्नवधा परिकल्पिताम्, (25.12)

it is conceived well by the nine brothers who are the rulers, and is divided as nine (as the nine-holed
 body);

लक्षयोजनविस्तीर्णामाकीर्णा च रजोलवैः नानाजनपदव्यूहस्थिरावश्यायसीकराम्, (25.13)

it spreads out for lakhs of Yojanas (as the never-ending space extensions), and is spread out with the dust
 particles (of actions that rise because of innumerable wants), and the frosty mist is embedded with the various
 paths that are tread by many people;

द्वीपात्तु द्विगुणं मानं लवणार्णवलेखया दधत्या वलितां बाह्ये प्रकोष्टमिव कम्बुना, (25.14)

this JambooDveepa (the golden island made only of conceptions that have no end) is surrounded on the outside
 by the line of ‘Salt Ocean’ which is twice its size, like the wrist decorated by a bracelet made of shell;
*(The golden island of conceptions is supported by the Ocean of experiences where the pains are misconceived as joys,
 like the salt is enjoyed as tasty.)*

ततोऽपि द्विगुणं देहं दधत्यावलयाकृतिं जगद्भूतलताव्यासां शाकाख्यद्वीपलेखया, (25.15)

holding twice the size of that and going around it in a circle is the island named 'Shaaka' spread out by the creepers of the beings of Jagat;

(Shaaka means vegetable or some plant-life.

According to Upanishads, the Jeeva-fire consumes the plants as 'desire fulfilment experiences', and blazes high.

Therefore the Jamboodveepa which is a 'conception made world' (of some Brahmaa, the totality-mind) is supported by the pains that appear as joys which are supported by the experiences of Vaasanaa-fulfilment states.)

ततोऽपि द्विगुणाकारं धारयन्त्या च वेष्टितां प्रत्यग्रक्षीरपूर्णाब्धिलेखया स्वादुशीतया, (25.16)

holding twice the size of that and going all around it, is the ocean-line filled with fresh milk which is cool and tasty;

(Milk refers to the Sattva Guna, the actions based on which always result in peace and joy.)

ततोऽपि द्विगुणाकारं धारयन्त्योपवेष्टितां नानाजलालंकृतया कुशाख्यद्वीपलेखया, (25.17)

holding twice the size of that and going all around it, is the island named 'Kusha' which is decorated by various types of waters;

(Kusha means thorny structure, which refers to the ignorant minds which go through various experiences because of the qualities of greed, hatred, fear, conceit etc.)

ततोऽपि द्विगुणाकारं धारयन्त्या च वेष्टितां दध्यब्धिलेखया नित्यसंतर्पितसुरौघया, (25.18)

holding twice the size of that and going all around it, is the ocean-line filled with curds, where hosts of Devas are always kept pleased with continuous performances of Yajna-rites;

(Curds refer to the disciplined actions which result in some meritorious rewards.)

ततः क्रौञ्चाभिधद्वीपलेखयैवंप्रमाणया वेष्टितां खातरचनया नवां नृपपुरीमिव, (25.19)

holding twice the size of that as mentioned before, and going all around it, is the island named 'Krauncha' which is made like a moat and looks like a freshly made king's city.

(Krauncha is a crane-like bird with a red crest, and makes a lot of harsh noises.

This island refers to the worldly minded people who are lost in their own life-stories made festivities and calamities, and who keep making a lot of noise as 'I' and 'mine', and wander about with their head held high with conceit, and are always decorated by the red crest (attachment) of Ahamkaara.)

ततोऽपि च घृताम्भोधिलेखयैवंप्रमाणया ततोऽपि च शाल्मलीद्वीपलेखया मलपूर्णया, (25.20)

holding twice the size of that as mentioned before, and going all around it is the 'Ocean of Ghrta' (ghee), and again by the island named Shaalmali which is filled with the pollen-dust;

(Ghrta-Ocean refers to the state where the Jeevas are mastering many sciences with concentration and effort, and is the level of scholars and the learned; and it is surrounded by the wasteful theories of many scholars who are like the silk-cotton trees with their beautiful 'word-flowers,' but which all turn into dust without any worthwhile truth getting achieved.)

ततः सुरामहाम्भोधिलेखया पुष्पशुभ्रया शेषस्य देहलतया हरिमूर्तिरिवावृताम्, (25.21)

then it is surrounded by the great 'Ocean of liquor' which is like the 'body-creeper of Shesha' (delusion), which shines like a white flower (of effort) and envelops the form of Hari (Reality);

(Then is the level of intoxication that one gets by the achievement of worldly goals (of various levels) which hides the 'Truth of Reality' which actually is the only achievement worthwhile.)

ततो गोमेदकद्वीपलेखयैवंप्रमाणया इक्ष्वाब्धिलेखयाप्येवं हिमवत्सानुशुद्धया, (25.22)

holding twice the size of that as mentioned before, and going all around it is the island named 'Gomedaka' which again is surrounded by the 'Ocean of sugar-cane juice' which is pure like the slopes of the Snow mountain.

(Gomedaka is a gem which removes the effect of Raahu, and is the level of Jeevas which have Sattva as their predominant quality, and these Jeevas enjoy the bliss of meritorious acts which is sweet like the sugarcane juice.)

ततोऽपि पुष्करद्वीपलेखया द्विगुणस्थया अन्ते स्वाद्दकाम्भोधिलेखयैवंप्रमाणया, (25.23)

holding twice the size of that, and going all around it is the island named 'Pushkara', which again is surrounded by the 'Ocean of tasty water's twice its size at the end;

(Pushkara refers to the blue lotus which blooms by the rise of the moon; here the level of Jeevas is that of those who sincerely study the Knowledge Scriptures that instruct Self-Knowledge, and experience the tasty waters of JeevanMuktas.)

[Is that all the Creation is made up of?

No! Beyond these levels lies the unknown depths of Reality, which is like the dark and deep hollow all around, and is unfathomable.

Realization is not just the basic knowledge that all is Brahman; at the most you can remain as one with Reality, the state which all the truly realized ones are capable of achieving. But Brahman knowledge is infinite.

What knowledge we can achieve here through Vichaara about the appearance of the Jagat and 'I', is just the measure of a single sand particle in the infinite beach of Brahman Knowledge.

Countless intellects which are pure and established in Brahman-state are also in various levels of Brahman-knowledge, far beyond the imagination of a human mind.

What is 'unknown' - surrounds the Jagat-phenomenon, described here as a huge lotus made of the pericarp filled with countless lotuses of worlds, as the unfathomable darkness that exists all around the world-appearance.]

ततो दशगुणेनाथ पातालतलगामिना निखातवलयेनोच्चैः श्वभ्रसंभाररूपिणा, (25.24)

पातालगामिमार्गेण वलितां भयदात्मना

surrounding that is the darkness, which is ten times bigger than that in measure, extending downwards deeply, looking like a huge moat that has been dug deep, looking like a hollow dark storage place, surrounding everything all over from the underside, terrifying in nature (because it is unknown);

एतस्मात्खलु सर्वस्मात्ततो दशगुणोच्चया, आव्योमसु चतुर्दिक्षु श्वभ्रसंभारभीषया

अर्धोन्म्लानतमोरूपलग्ननीलोत्पलस्रजा, (25.26)

and again surrounding that, is a deeper darkness, which is ten times more than that in measure, stretching across all that is there as space in all the four directions, terrifyingly dark and hollow, looking like a garland made of blue lotuses which is dark because of the fading light (of intellect);

नानामाणिक्यशिखरकह्वारकुमुदाब्जया लोकालोकाचलोत्तालविपुलोद्दाममालया (25.27)

वलितां त्रिजगल्लक्ष्मीधम्मिलवलनामिव,

and surrounded by a huge mountain of Lokaaloka (that which rises as a world-experience from each of its atoms)) (the potential state of Reality which can rise as any world at any time at any space), which rises high for unknown measures, and which is covered on the top by varieties of gems (great Knowers whose level is far beyond the human understanding) and day lotuses (those who seek knowledge with pure intellects) and night lotuses (those ignorant ones who experience the worlds that are conceived by their minds), and looks like the braided ornamented hair wound round the head of the 'Goddess of three worlds' (the worlds of ignorant, the worlds of the Knowers, and the worlds of those who stay far above the 'Knower-level' also);

एतस्मादेव सर्वस्मात्ततो दशगुणात्मना अज्ञातभूतसंचारनाम्नारण्येन मालिताम्,

and surrounding it with ten times more in measure like a garland, is the jungle named 'the wandering land of unknown beings' (the worlds of those who are far above the Jnaani level also);

एतस्मादेव सर्वस्मात्ततो दशगुणात्मना नभसेव चतुर्दिक्कं व्यासाममलवारिणा,

and surrounding it with ten times more in measure in all the four directions like the cloudy sky is, the taintless waters (pure state of Brahman-experience, like the entirety of Brahman knowing itself);

एतस्मादेव सर्वस्मात्ततो दशगुणात्मना मेर्वादिद्रावणोत्केन ज्वालाज्वालेन मालिताम्,

and surrounding it with ten times more in measure like a garland, is the fire with high flames where even Meru Mountain also melts off (where nothing exists in the presence of that Brahman staying as the Brahman-knower);

एतस्मादथ सर्वस्मात्ततो दशगुणात्मना मेर्वाद्यचलसङ्घातं नयता तृणपांसुवत्

वहताद्रीन्द्रविस्फोटकारिणा जवहारिणा निःशून्यत्वादशब्देन मरुतो परितो वृतम्,

and surrounding it with ten times more in measure, making the mountains like Meru and others look like the grass-covered sand, and which moves with violent speed making the great mountains shatter into pieces, which is very silent and soundless because of its emptiness, is the Marut, the wind (worlds where Brahman knows itself as the silent quiver of itself);

एतस्मादथ सर्वस्मात्ततो दशगुणात्मना परितो वलितं व्योम्ना निःशून्यैकरूपिणा,

and surrounding it with ten times more in measure, is the empty space which is completely empty (empty of emptiness also) (worlds where Brahman knows itself as the space itself);

अथ योजनकोटीनां शतेन घनरूपिणा व्याप्तं ब्रह्माण्डकुड्येन हैमेनापि द्विपर्वणा, (25.34)

and all that is covered all around, by the wall of Brahmaanda like two shells (of the egg, divided as the shell-halves above and below) which is bright like the gold and is dense, and measures hundreds of crores of Yojanas; (where Brahman knows itself as divided);

[A Jeeva knowing itself as the Reality essence as a JeevanMukta, and seeing the world around as its own essence, and staying without the form-identity, is the lowest level of a Knower.

To be Brahman itself in all its glory, is a far far goal, that the Knower-intellecets struggle hard to achieve through the penance of staying in the Brahman-state always.]

इति जलधिमहाद्रिलोकपालत्रिदशपुराम्बरभूतलैः परीतं

जगदुदरमवेक्ष्य मानुषी द्राग्भुवि निजमन्दिरकोटरं ददर्श। (25.35)

in this manner, the human lady (Leelaa) saw the belly of Jagat filled with oceans, huge mountains, the cities of Lokapaalas and Devas, along with the skies and lands, and soon saw the hollow of her house too (where she had lived as Arundhati, the wife of Brahmin Vasishta).