

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY SIX

[MANDAPAAKHYAANAM (15)]

{LEELAA REVISITS VIDOORATHA'S WORLD}

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.

वसिष्ठोवाच

Vasishta spoke

DOME OF VIDOORATHA-WORLD

LEELAA AND JNAPTI RETURN TO LEELAA'S WORLD

[Even after their long journey across the space (as space-forms), and the wanderings in GiriGraama, no time-span had passed in this world of Leelaa. Leelaa's body was sitting motionless absorbed in contemplation next to the king Padma's dead body as before; and no time had passed at all after that moment of contemplation-practice of Leelaa.

This world-time of Leelaa was not disturbed by that world-time of Arundhati.]

एवमाकलयन्त्यौ ते निर्गत्य जगतो निजात् अन्तःपुरं ददृशतुः झटित्येव विनिर्गते

स्थितपुष्पभरापूर्णमहाराजमहाशवं शवपार्श्वोपविष्टान्तश्चित्तलीलाशरीरकं

घनरात्रितयाल्पाल्पमहानिद्राजनाकुलं धूपचन्दनकर्पूरकुङ्कुमामोदमन्थरम्। (31.03)

Thus conversing happily with each other, they both came out of their world (of Arundhati), and 'saw' - the harem as if they had left it just an instant back; the undecayed dead body of the great king covered with flowers; the body of Leelaa sitting next to the dead body, absorbed in contemplation; all the people fast asleep because of the dark dense night; the mixed fragrance of incense sticks, sandalwood, camphor, saffron spread all over the hall.

LEELAA WANTS TO VISIT THE NEXT WORLD OF KING PADMA

तमालोक्यापरं भर्तुः संसारं गन्तुमादृता पपात लीला संकल्पदेहेनात्रैव

तन्नभः विवेश भर्तुः संकल्पसंसारं किञ्चिदाततम्।

Having seen the dead body of this husband (Padma), Leelaa was eager to visit the other world of her husband; and, with her conceived body that was made of space, she immediately descended down into that sky of the other world; she entered the world that had been conceived by her husband, which lay spread out just a little in front of her (in the empty space of the harem bedroom).

AGAIN AS THE SPACE-FORM SHE JOURNEYS ACROSS THE SPACE

संसारावरणं भित्त्वा, भित्त्वा ब्रह्माण्डकर्परं, प्राप सार्धं तथा देव्या,

पुनरावरणान्वितं ब्रह्माण्डमण्डपं स्फारम्।

By breaking through many layers of worlds again and again of the 'great cosmic hollow', she along with the Goddess, entered again a 'cosmic dome' spread out in front of her with many more layers.

[The other world of Padma was more Vaasanaa-bound and based on ignorance only; and so the space was like a moist mire (of worldly thoughts) covered by the clouds (of desires).]

तं प्रविश्य तथा जवात्तददर्श भर्तुः संकल्पजगज्जंबालपल्वलं

सिम्हीव शैलकुहरं तमो जलदपङ्किलम्। (31.07)

Like a female lion entering a dark cave, she quickly entered inside (that Creation), and saw the deep mire of the conceived world of her husband, the dark turbid mire of turbulent clouds.

देव्यौ विविशतुस्तते व्योम व्योमात्मिके जगत्ब्रह्माण्डेऽन्तर्यथा पक्वं मृदुबिल्वं पिपीलिके। (31.08)

The two ladies, with forms made of the empty space, entered that (next) world made of empty space that was inside the Brahmaanda, like two ants entering the soft ripe Bilva fruit (with ease).

तत्र लोकान्तराण्यद्रीनन्तरिक्षमतीत्य ते प्रापुर्भूतलं शैलमण्डलांभोधिसंकुलं

मेरुणालंकृतं जम्बूद्वीपं नवदलोदरं गत्वाथ भारते वर्षे लीलानाथस्य मण्डलम्। (31.10)

Then the two Goddesses crossed over other worlds, mountains and skies of that universe; and descended down to the sphere of Earth filled with hills and oceans.

They then entered the sphere of Leelaa's husband in BhaarataVarsha, inside the Jamboo Dveepa that was with nine divisions and was adorned by Meru Mountain.

(It was another copy of the same world as Padma's.

All the three worlds had their own Bharata Varsha, Jamboo Dveepa and the Meru Mountain, in all completeness.)

ANOTHER STORY OF ANOTHER KING WAS GOING ON THERE

[When Leelaa had visited that world a few minutes back, the king named Vidooratha was just the crown prince aged sixteen; however in this next visit of Leelaa, he is already some seventy years old and is in the midst of a battle with an enemy king named Sindhu. It was the same night of Padma's death in Leelaa's world; but here, many years had passed already.

Leelaa had no more apprehension connected to any life-story of any world of her husband.

Her mind was now full of curiosity about the wonders of the perceived worlds; and she just saw everything from the witness state only. She just wanted to understand the mystery of Creation with the help of Jnapti.]

BATTLE-SCENE

एतस्मिन्नन्तरे तस्मिन्मण्डले मण्डितावनौ चक्रेऽवस्कन्दनं कश्चित्सामन्तोद्रिक्तभूमिपः। (31.11)

Meanwhile, in that circle of Creation, the adornment of Earth, some subordinate King (Sindhu) desiring to expand his land had made an attack (on Vidooratha's kingdom).

तेन संग्रामसंरम्भे प्रेक्षार्थं समुपागतैः त्रैलोक्यभूतैस्तद्व्योम बभूवात्यन्तसंकटम्। (31.12)

The sky above was highly crowded by the residents of the three worlds who had assembled there to observe the proceedings of the battle.

अशङ्कितागते तते देव्यौ ददृशतुर्नभः नभश्चरगणाक्रान्तमंबुदैरिव मालितं

सिद्धचारणगन्धर्वगणविद्याधरान्वितम्। (31.13,14)

The two goddesses, entertaining no anxiety or apprehension, saw the sky crowded with various types of sky-dwellers, as if adorned by the clouds, and also filled with groups of Siddhas, celestial singers, Gandharvas and Vidyaadharas.

(Vasishta next describes in detail the battle scene to Rama who shows interest in the proceedings of the battle.

The verses from 14 to 36 that describe the battle and weaponry of those times, are not included here.)

(32.01) to (32.28) is one single sentence

LEELAA OBSERVES THE BATTLE-SCENE FROM THE SKY

अथ वीरवरात्कण्ठनृत्यदप्सरसि स्थिता लीलावलोकयामास व्योम्नि विद्यान्वितावनौ (32.01)

Even as the dancing divine damsels waited eagerly for the bravest soldier (who may die at any moment and thus gain merit), Leelaa along with Jnapti remained in the sky and observed the proceedings of the battle;

स्वराष्ट्रमण्डले भर्तृपालिते बलमालिते

'in that country that was ruled by her husband (Padma's next incarnation) and garlanded by armies';

कस्मिन्श्चिद्विततारण्ये द्वितीयाकाशभीषणे (32.02)

at some huge forest-land, terrifying like the appearance of another sky (of armies);

सेनाद्वितयमक्षुब्धं सौम्याब्धिद्वितयोपमं महारंभघनं मतं स्थितं राजद्वयान्वितम्, (32.03)

युद्धसज्जं सुसन्नद्धमिद्धमग्निमिवाद्भुतं पूर्वप्रहारसंपातप्रेक्षाक्षुब्धाक्षिलक्षितम् (32.04)

where, 'two highly agitated armies' stood as if the calm ocean had become two-fold; densely packed for the great event of war; with the two angry kings facing each other in the centre of the field; ready to battle; well prepared; awe-inspiring like the kindled fire; the eyes of all the soldiers looking so alert and tense in watching who would strike first;

(Verses from 05 to 24, that describe the terrifying armies are not included here.)

अनेककल्पकल्पाग्रसवृन्दमिव संस्थितं प्रलयानिलसंक्षुब्धमेकार्णवमिवोत्थितम् (32.25)

looking as if it was a crowd of dissolution clouds gathered together (for the destruction of the world); terrifying like the dissolution winds; looking like a newly arisen huge ocean;

सद्यश्छिन्नं महामेरोः पक्षद्वयमिव स्फुरत् क्षुब्धमारुतनिर्धूतमिव कज्जलपर्वतम् (32.26)

looking like the two wings of Meru Mountain cut off at that moment (with all the shining weapons);
looking like a mountain of dark ink that was shaken by a heavy storm (with all its huge elephants);

पातालकुहरात्क्षुब्धमन्धकारमिवोत्थितं लोकालोकमिवोन्मत्तनृत्यलोललसत्तटम् (32.27)

it was like the darkness which had rose out of the hollow of the nether world;
it was as if the entire mountain of Lokaaloka was dancing madly with its borders on the move;

आलोलकुन्तलमुसलासिपरश्वधांशुश्यामायमानदिवसातपवारिपरैः

एकार्णवं भुवनकोशमिवाचिरेण कर्तुं समुद्यतमगाधमनन्तपरैः। (32.28)

with the ‘moving clouds’ of all types of weapons Kuntala, Musala, sword, axe etc (that were flashing like lightning and) darkening the day as if wanting to quickly make the world into a ‘single deep ocean with floods of blood’.

रामोवाच

Rama spoke

भगवन्व्युद्धमेतन्मे समासेन मनाग्वद श्रुतिराह्लाद्यते श्रोतुर्यस्मादेताभिरुक्तिभिः। (33.01)

Bhagavan! Tell me briefly what happened in the battle field.

My ears long to hear such descriptions of the battle.

वसिष्ठोवाच

Vasishta spoke

अथ तत्रैव ते देव्यौ संग्रामं तमवेक्षितुं विमाने कल्पिते कान्ते रुद्धे रुरुहतुः स्थिरे। (33.02)

Those two divine ladies intending to watch the battle, ascended a ‘beautiful air-vehicle stationed at the sky’, created by their will.

एतस्मिन्नन्तरे तत्र लीलेशः प्रतिपक्षतः तमुत्सोद्धुमशक्तः संमुखव्यतिकरे रणे

प्रलयार्णवकल्लोल इवोत्पत्योद्भये भटे जहौ सानाविव शिलां भटस्योरसि मुद्ररम्। (33.04)

Leelaa’s husband (Vidooratha) meanwhile unable to face the onslaught of the enemies in the battle-field, rose up like the dissolution waters and hit with his mace, the enemy soldier who was trying to attack him, like hitting at the surface of a rock.

अथ प्रवृत्तः प्रसभं प्रलयार्णवरंहसा सेनयोः शस्त्रसम्पातः किरन्ननलविद्युतः। (33.05)

Then, like the speedy waters of dissolution, weapons started getting hurled between both the armies with great violence, shedding lightning-like fires.

(Verses from 06 to 20 are not included here.)

(RANDOM SAMPLE VERSES)

पतत्समदमातङ्गकंपितोर्वीलुठद्रयः, (21)

the violent intoxicated elephants fell on the ground shaking the Earth, making the waters (of rivers and oceans) everywhere roll hither and thither;

यन्त्रपाषाणचक्रौघदूरविद्रुतखेचरः, (25)

the sky-dwellers ran away in panic from the hosts of wheels and rocks hurled by the machines;

दूरोड्डीनकचत्खड्गखण्डतारकिताम्बरः, (27)

the sky was filled with stars as if, by the shining metal pieces flying from the ‘dashing swords’ thrown far into the sky;

वज्रमुष्टिनिष्पिष्टपिष्टसद्भटसङ्कटः, (39)

the armours of the soldiers were powdered by the hard punches of diamond like fists;

नाराचवर्षवरवारिदवीरपूरमत्ताभ्रसंभ्रमसन्तकबन्धबर्ही

कल्पान्तकाल इव वेगविवर्तमानमातङ्गशैलवलितो रणसम्भ्रमोऽभूत्। (33.47)

the 'headless bodies' danced like the 'highly excited peacocks' due to the mad onrushing clouds namely the 'crowds of brave soldiers' raining profusely the sharp metallic arrows; mountains of elephants were rushing speedily encircling the place like the arrival of the 'Dissolution Time'.

Thus was the grandeur of the War!

{नाराचा: - नरान् आचमति – sips the blood out of humans}

[Sage Vasishta describes to Rama in detail, the battle that took place between the two armies, making Rama feel interested in warfare and weapons, so that he will get the desire to master all the weapons under the guidance of Sage Vishvaamitra in the future. Those verses are not included here.]

(Verses from - Chapter 34 (the comments of the audience at the battle), Chapter 35 (the fierce battle that took place), Chapter 36, and 37 (the names of the cities that were part of the battle) are not included here.)

कियदाख्यायत एतज्जिह्वानिचयैः किलालमाकुलितः

वासुकिरपि वर्णयितुं न समर्थो रणवरं राम। (37.59)

Rama, how much can it be described here? Even Vaasuki (the Lord of the serpent clan) with his two thousand tongues is not capable of describing the great battle.

SUN SETS AFTER A FULL DAY OF BATTLE

एवामत्याकुले युद्धे सास्फोटभयसंकुले, (01) खार्णवे पूरिते हेतिवृन्दमन्दाकिनीगणैः, (04)

अष्टभागदशशेषप्रतापमधुराकृति शस्त्रघातहतो वीर इवाहस्तनुतां ययौ। (38.06)

(Sun falls down like a wounded soldier, losing all his vigour.)

In such a dreadful war filled with sounds of soldiers clashing together, even as the ocean of the sky got filled with Ganges Rivers of hosts of weapons (acting like huge waves), the Sun (in the form of the day) fell down like a brave man hit by the weapon, (and appearing red as if covered by blood), his heat (vigour) lessened, and his form appeared beautiful (like an wounded soldier) because of the loss of the eight parts (limbs) of the day.

(The soldiers were also exhausted after a heavy battle.)

श्रान्ताश्वेभाः प्रभग्नाश्च हेतिसंघातदीप्तयः दिवसेन समं सेना ययुर्मन्दप्रतापताम्। (38.07)

With the horses and elephants exhausted, with the luster of the clashing weapons shattered, the valour of the armies diminished along with the daylight.

अथ सेनादिनाथाभ्यां विचार्य सहमन्त्रिभिः दूताः परस्परं वृत्ता युद्धं संहियतामिति। (38.08)

Then the chief of the armies consulted with each other along with the ministers; and messengers were sent to both sides that the war should be withdrawn.

तत्र श्रमवशान्मन्दयन्त्रशस्त्रपराक्रमैः रणसंहरणं काले सर्वैरेवोररीकृतम्। (38.09)

Being tired and worn out, and unable to maintain the same vigour in wielding weapons anymore, both the armies agreed to stop the battle at that time.

ततो महारथोत्तुङ्गकेतुप्रान्तकृतास्पदं बलयोरारुहोहैक एको योधो ध्रुवो यथा।

सौऽशुकं भ्रामयामास सर्वदिङ्गमण्डले सितं श्यामेव दीर्घशुद्धांशुं युद्धं संहियतामिति। (38.10,11)

In each side of the army, a soldier climbed up to the highest part of the pillar in the huge chariot, like the star Dhruva (making himself visible to all and hoisting a flag).

Each of them waved a cloth (flag) of white colour, in all the directions, that shone like a moon at night time; signalling the battle to be withdrawn.

ततो दुन्दुभयो नेदुः प्रतिध्वनितदिङ्गमुखाः महाप्रलयसंशान्तौ पुष्करावर्तका इव। (38.12)

Then the large kettle-drums resonated echoing in all directions, like the whirlpools in a lake after the dissolution was over with.

शरादिहेतिसरितो विस्तीर्णो गगने स्थिते प्रवृत्ताः सुखमागन्तुं सरसः सरितो यथा। (38.13)

The 'river of weapons' made of arrows etc, started to fall down unobstructed in the stretching sky, like the rivers falling into the lake with ease.

योधदोर्दुमसंचारस्तनुतामाययौ शनैः भूकम्पान्ते वनस्पन्द इवाभ्रान्त इवार्णवः। (38.14)

The movement of the armies among soldiers decreased slowly, like shaking of the forest stops slowly at the end of the earthquake, or like the ocean remains still when the clouds are gone (in autumn).

विनिर्गन्तुं प्रवृत्ते रणादथ बलद्वयं वारिपूरश्चतुर्दिक्षु प्रलयैकार्णवादिव। (38.15)

The two armies prepared themselves to get out of that war-field, like the floods from the 'dissolution-ocean' receding from the four directions.

(Verses from 16 to 58 that describe the gory scenes of the battle-field are not included here.)

अथ वीर इवारक्तः कालेनास्तमितो रविः अस्त्रतेजः परिम्लानप्रतापो अब्धौ समुञ्जितः। (39.01)

Then as the time passed, the Sun went down like a brave soldier covered in red (as if by blood).

With his face lit by the onslaught of weapons (as the brightness of the evening-sun) and his vigour (shine) on the decrease, he got hurled into the ocean.

(Verses from 02 to 30 that describe the gory scenes of the battle-field at night, where the ghosts and spirits wander in search of the rotting flesh are not included here.)

THE KING ALSO RETURNS HOME

एवं निशाचराचारचिरघोरे रणाङ्गणे अहनीव जनाचारे स्थिते यामावरेहिते

हस्तहार्यतमःपिण्डस्फुटकुड्ये निशागृहे लाभोच्छदोच्चलचते भूतसङ्घे प्रवल्गति

निःशब्दे ध्वान्तसंचारे निद्रारुद्धककुब्गणे लीलापतिरुदारात्मा किञ्चित्खिन्नमना इव

प्रातःकार्यं विचार्याशु मन्त्रिभिर्मन्त्रकोविदैः दीर्घचन्द्रसमाकारे शयने हिमशीतले

चन्द्रोदरनिभे चारुगृहे शिशिरकोटरे निद्रां मुहूर्तमगमन्मुद्रितेक्षणपुष्करः। (40.01) to (40.05)

In the 'battlefield which looked highly terrifying' - because the 'night-walkers namely the spirits and vampires' who were like the 'messengers of Yama' were moving all around like the 'people wandering in the day-time busy in their affairs';

inside the 'house of darkness' which was so dense as if it could be caught by the hand and was like a solid wall; the 'crowds of ghosts' were jumping around, chasing each other with their hairs flying, greedy for the flesh pieces;

even as all the beings in all the directions were stopped from moving in darkness because of the sleep; in the silent night, (back in the city, after the battle of the first day), Leelaa's husband of noble character, slightly depressed as it were (by the undefeatable strength of the enemy army), discussed the morning plans with his ministers who had expertise in good counselling, and lay down to sleep on the 'bed' 'which was shaped like the half moon, which was cool like the snow, which was white like the moon's inner side, which was placed in the beautiful room which was cool inside'; and his lotus eyes slowly closed in deep sleep.

अथ ते ललने व्योम तत्परित्यज्य तद्गृहं रन्ध्रैर्विविशतुर्वातलेखेऽब्जमुकुलं यथा। (40.06)

Then those two ladies left the skies and entered the room through (atom-like) holes like two (thin) wind-streaks entering the closed lotus bud.

रामोवाच
Rama spoke

कियन्मात्रमिदं स्थूलं शरीरं वाग्विदांवर रन्ध्रेण तन्तुतनुना कथमाश्वाविशत्प्रभो। (40.07)

O Best among orators! How did this gross body of a 'four-hand span of size' manage to go through the hole with a string-like body?

वसिष्ठोवाच
Vasishta spoke

आधिभौतिकदेहोऽहमिति यस्य मतिभ्रमः तस्यासावणुरन्ध्रेण गन्तुं शक्नोति नानघ। (40.08)

He, who has the delusion in the mind that 'I am the physical gross body', cannot enter through the subtle atomic holes ever, Rama!

[You cannot think at this present moment that 'you are a mind-body' (as intellectually conceived) and pass through a solid object; because you are habituated by the mind till now, to believe in the solidness of the objects, including your own physical body. This belief cannot be removed in an instant.

As long as the conception of the body is there in the awareness of that particular mind, the body will obey the rules of the Creator and will remain impenetrable to other solid bodies.]

रोधितोऽहमनेनेति न माम्यत्रेति यस्य धीः अनुभूतानुभवती भवतीत्यनुभूयते। (40.09)

'I am blocked by this'; 'I cannot pass through this'; he whose intellect has had experiences as such, expects the same and experiences the same. [Leelaa and Jnapti had no idea of the gross body at all.]

येनानुभूतं पूर्वार्धं गच्छामीति स तत्क्रियः कथं भवति पश्चार्धं गमनोन्मुखचेतनः। (40.10)

He, (on the other hand), who has the experience in the first half part that 'I can go (through subtle holes)' (because of his identity with only the Aatavaahika body), and is naturally ready to go through subtle holes, ever act as if the gross objects prove as hindrances to his movement?

(Because he is habituated to Aatavaahika existence only, and is not aware of the physical body at all except as another object of information. Leelaa on the other hand, had removed the identity with physical body when she had contemplated under the guidance of Jnapti. She was identified now with the division-less space, like a wave identified with the division-less Ocean. She was not aware of any solidity at all as some blockage against her movement.)

नहि वार्यूर्ध्वमायाति नाधो गच्छति पावकः या यथैव प्रवृत्ता चित्सा तथैव प्रतिष्ठिता। (40.11)

Water cannot flow up; fire cannot burn downwards. (These are the rules fixed by the Creator.)

In whatever way the Chit has been acting, it will be established that way only (for that Creation).

छायायामुपविष्टस्य कुतस्तापानुभूतयः यस्य संवेदनेऽन्योऽर्थः केनचिन्नानुभूयते। (40.12)

How can one experience heat when sitting under the shade? Nobody can experience a different thing when perceiving one particular thing. (When you are under the shade, you cannot expect heat as the experience.)

यथा संवित्तथा चित्तं, सा तथावस्थितिं गता परमेण प्रयत्नेन नीयतेऽन्यदशां पुनः। (40.13)

Whatsoever the perception, so functions the mind; whatsoever the mind understands, so stays the established belief system! (Brains here are hardwired to see solidity in objects.)

Extreme effort is needed to change it into another experience.

सर्पैकप्रत्ययो रज्ज्वामसर्पप्रत्यये बलान्निवर्ततेऽन्यथा त्वेष तिष्ठत्येव यथास्थितः। (40.14)

The belief in the existence of a snake in the rope is converted to a 'non-snake idea' forcefully (with the thorough faultless vision of the snake's non-existence); otherwise the belief continues to exist as it is. (Snake has to be completely non-existent, even as an idea, if you want to see the rope as it is.)

[What the mind understands, that alone is the perceived world; and the actions also go in the same way, based on the mind-structure.]

यथा संवित्ता यथा चित्तं, यथा चित्तं तथेहितं, बालं प्रत्यपि संसिद्धमेतत्को नानुभूतवान्। (40.15)

As per the understanding, so the mind; as is the mind so the desired act.

This is a well affirmed experience from a child to a Siddha.

[How does Leelaa pass through the solid objects? Leelaa is made of space-form.

Space is a penetrable thing for all.

Her imagined form as a goddess dressed in flowers is just an imagination only; not real.

The forms of Jnapti and Leelaa are visible to each other as a part of amusement only; and not real.

As the space-forms, they can be any space-point at will, like the Ocean can be at any wave-point at anytime, as it is.]

यः पुनः स्वप्नसंकल्पपुरुषः प्रतिमाकृतिः आकाशमात्रकाकारः स कथं केन रोध्यते। (40.16)

However, if again one is just a person in imagination that is reflected in the mind with the ‘form made of emptiness alone, how and by what can he be stopped?

[The Vaasanaa for a physical body produces the idea of a physical body that is needed for the sake of desire-fulfilment. Body is another object perceived by the senses only; and is as unreal as any other sense-perceived object.]

चित्तमात्रं शरीरं तु सर्वस्यैव हि सर्वतः विद्यते, वेदनाच्चैतत्त्वचिदेतीव हृद्गतात्। (40.17)

Everywhere everyone has only the body made of mind (ideas, beliefs, desires, etc); because of the understanding arising in the heart (of the need for a physical body), it rises only as a vague perception.

[Every experience is packed with the body as a part of experience. At every experience, a body rises as a fresh sense-perception and vanishes after the experience is over with.]

यथाभिमतमेवास्य भवत्यस्तमयोदयम्।

As per one’s wish (rising from the Chit-state tainted by ignorance), the pattern of the gross body rises and disappears (like any other object of perception).

[Mind-body made of Vaasanaas produces the idea of a physical body.]

आदिसर्गे स्वभावोत्थं पश्चाद्वैतैक्यकारणम्। (40.18)

In the beginning, it (body idea with a beginning)) arose because of the ignorance, naturally, (as a part of Vaasanaa fulfilment). Later the (ascertained) belief in ‘duality’ (I as the body, and the world) made the oneness of both (and the identity of the physical body as a ‘permanent- I’, rises as a certainty).

[Chit alone exists as the mind and the physical world also, like the Ocean alone exists as the water and the waves. ‘That’ alone is ‘seen’ as ‘This’, because of the absence of Vichaara. Mirror alone exists as the Reflection also.]

चित्ताकाशं चिदाकाशमाकाशं च तृतीयकं विद्ध्येतत्रयमेकं त्वविनाभावनावशात्। (40.19)

Chitta-expanse, Chit-expanse and the element-expanse, all these three Aakaashas are one and the same; but exist as different principles because of the idea of difference.

[What you perceive is the expanded state of your mind only; like the conception of a sculptor becomes the statue outside. Whatever you believe, whatever you understand, that alone appears as the world for you alone, as your private experience.]

एतच्चित्तशरीरत्वं विद्धि सर्वगतोदयं यथा संवेदनेच्छत्वाद्यथासंवेदनोदयम्। (40.20)

Know this principle of ‘Mind-body’ alone as appearing as everything, as per the perceived scene that one desires (being Vaasanaa-bound), and as per the understanding one has (based on his ignorance level).

EVERY OBJECT YOU SEE IS YOUR MIND-EXPANSION ONLY

[Whatever the mind thinks or agitates as, the world appears that way.

All that you see, smell, taste, hear, or touch is the mind acting that way.

If the mind did not produce these perceptions, there will not be any world at all.]

वसति त्रसरेण्वन्तर्घियते गगनोदरे,

(The Mind-body alone) resides in the dust particles floating in the sunlight;

लीयतेऽङ्कुरकोशेषु रसीभवति पल्लवे,

smells the hollow of the sky; sleeps in the tiny openings in the sprouts; exists as the moisture in the leaf;

उल्लसत्यंबुवीचित्वे प्रनृत्यति शिलोदरे,

jumps about in the waves of the waters; dances inside the rocks;

प्रवर्षत्यंबुदो भूत्वा शिलीभूयावतिष्ठते,

pours down as clouds; stays still a rock;

यथेच्छमंबरे याति जठरेऽपि च भूभृतां,

moves in the sky or the hollows of the mountain as it wills;

अनन्तराकाशवपुर्धत्तेऽथ परमाणुतां,

it has the form of the endless space; or exists as the tiniest atom;

भवत्यद्रिर्धराधारो बद्धपीठो नभः शिराः देहस्यान्तर्बहिरपि दधद्धनतनूरुहम्,

becomes the mountain (a solid body as oneself) supporting the land (namely the the perception-field);

is firmly rooted (with feet); holds the sky as the head (has the direction-sense); holds the veins inside

the body (as the body-based 'I') and the dense hairs outside the body (separating oneself as the 'I' and the 'Jagat')

(like the mountain stands firm on the ground with the sky above, is covered all over by streams like the veins, and the forests

as the body-hairs).

भवत्याकाशमाधत्ते कोटीः पद्मजसद्गनां अनन्याः स्वात्मनोऽम्भोधिरावर्तरचना इव। (40.21) to (40.25)

holds the entire space (as just an idea); supports millions of abodes of the 'Lotus-borns' (as the delusion-states) within itself continuously (that rise one over the other, non-stop), like the circular patterns appearing on the ocean-surface without a break.

[The awareness is pure and without any want. It is complete in itself. It is empty of all perceptions.

When the perturbation of a Creation occurs in the form of the Aakaashaja principle as if, then all the 'potential states of Reality' come into existence as experiences. The experiences are inbuilt with Jeeva-experiencers.

Experiences produce the experiencer state, and not the other way.

A delusion of the past and future events rises with an 'I' sense, thus connecting all experiences as rising from the actions that are performed with the want of results.]

अनुद्विग्नप्रबोधोऽसौ सर्गादौ चित्तदेहकः आकाशात्मा महान्भूत्वा वेत्ति प्रकृततां ततः। (40.26)

The 'Unperturbed Understanding' (Chit) which is devoid of any past occurrence, becomes the huge

Brahmaanda with the elements of Aakaasha etc, as a form of Chitta (the cognizing capability), and

understands the wide-spread Creation-state with a beginning and an end (with the ideas of past, present and the future).

असत्यमेव वारित्वं बुद्ध्योदेतीव तत्तथा वन्ध्यापुत्रोऽयमस्तीति यथा स्वप्ने भ्रमो नरः। (40.27)

The waters in the mirage are unreal, but arise because of misunderstanding in the intellect; like a man getting deluded in the dream thinking that he is the son of a barren woman.

(So absurd is the belief in the reality of the world!)

रामोवाच

Rama spoke

किं चित्तमेतद्भवति किं वा भवति नो कथं कथमेव न सद्रूपं नान्यद्भवति वीक्षणात्। (40.28)

How does the 'Chitta' become all this, and how can it be made to become none of this?

How is it real and how can it be understood as unreal?

How does it not become something else by just seeing?

वसिष्ठोवाच
Vasishta spoke

[Each mind is differently made and differs from the other minds in the level of ignorance or knowledge. All minds have different belief-systems, different self-formed philosophies, self-made morals that differ, belief or non-belief in different deities, attachment or aversion towards particular objects or persons, different needs, different levels of anxieties, and all sorts of delusions and illusions of different varieties. Even an ordinary tree looks different for different people and different species of lives.]

EACH MIND SEES A SEPARATE WORLD AS PER ITS IDEAS AND BELIEFS AND VAASANAAS

प्रत्येकमेव यच्चित्तं तदेवंरूपशक्तिकं पृथक्प्रत्येकमुदितः प्रतिचित्तं जगद्भ्रमः। (40.29)

The Mind (Chitta) which is different for everyone is endowed with the power to create images (suited to its mind-level). Every Mind is different from the other, and rises separately as the particular delusion of the world-scenario.

PRIVATE DISSOLUTIONS AND COSMIC DISSOLUTIONS

क्षणकल्पजगत्सङ्गाः समुद्यन्ति गलन्ति च निमेषात्कस्यचित्कल्पात्कस्यचिच्च क्रमं शृणु। (40.30)

The hosts of worlds arise at every second by the conception of some one person; and melt away by the conception of some other person. I will explain to you how it happens, listen.
(Worlds are private mind-construes; they dissolve and rise as private experiences only.)

DEATH IS THE DISSOLUTION-STATE OF THE WORLD FOR THAT MIND

मरणादिमयी मूर्च्छा प्रत्येकेनानुभूयते यैषा तां विद्धि सुमते महाप्रलययामिनीम्। (40.31)

Hey wise one! Know the 'death swoon' which is experienced by everyone separately, as the night of great dissolution. (When a person dies, his world dissolves off along with his death.)

तदन्ते तनुते सर्गं सर्व एव पृथक् पृथक् सहजस्वप्नसंकल्पान्संभ्रमाचलनृत्यवत्। (40.32)

In such a dissolution, the conceived world of everyone disappears separately, like the dance of the mountain imagined in one's own dreaming-mind ceases to exist when the dream is over.
(Each one carries a world as his perceived field; and that world meets its dissolution when he dies.
It is similar to the dissolving off of the private dream worlds when waking into another plane of mind.)

महा प्रलयरात्र्यन्ते चिरादात्ममनोवपुः यथेदं तनुते तद्वत्प्रत्येकं मृत्यनन्तरम्। (40.33)

After the great night of dissolution, after a long time the 'totality Mind-form of all' namely (Hiranyagarbha) Brahmaa disappears; so also every mind disappears after death separately.

[Brahmaa is the totality mind of all Jeevas. He is the huge dream-world made of mini-dream worlds of Jeevas.

His dream of Creation after a Kalpa dissolves off at his will; and he also melts off into Para Brahman.

Similarly when a person dies, his dream-world also dissolves off, along with him.

A Jeeva is just a Vaasanaa-fulfilling process. It has no identity. Name and form are temporary labels one has to own, for avoiding confusion in the society.

When death occurs, the physical body imagined by the mind stops functioning.

Mind imagines another world as another Vaasanaa fulfilment process.

Each death is a dissolution state of the world for that particular mind.

When you meet the death, the brain which wrote the world picture for you stops its functioning; and you see nothing of the world you were used to. Every object and every person vanishes off for you, along with the cessation of the brain functions. You reach a blank sleep state, where your very identity of the past life is completely erased off.

The mind then experiences another world with another name and form, of whatever age, at the very next moment, in that very space; and seeks to fulfil its Vaasanaas.

This is what happened with Vasishta Brahmin and King Padma.

This process goes on repeating without end, as long as Vaasanaas are not destroyed completely.]

रामोवाच
Rama spoke

मृतेरनन्तरं सर्गो यथा स्मृत्यानुभूयते चिरात्तथानुभवति नातो विश्वमकारणम्। (40.34)

After the death, the Creation is experienced again due to the memory factor and the experience continues for a long time. Therefore the world is not without a cause?

[The past memories become the cause of similar experiences in the next world; similar to Padma having the same type of kingdom in his next world also.

Hiranyagarbha also must carry memories as the cause of the next Creation. Is it not so? Do Creations get repeated?]

वसिष्ठोवाच
Vasishta spoke

महति प्रलये राम सर्वे हरिहरादयः विदेहमुक्तां यान्ति स्मृतेः क इव संभवः। (40.35)

At the time of the great dissolution Rama (of Brahmaa), Devas like Vishnu, Shiva and others attain 'liberation bereft of the body'; so how can the memory be possible at all?

अस्मदादिः प्रबुद्धात्मा किलावश्यं विमुच्यते कथं भवन्तु नो मुक्ता विदेहाः पद्मजादयः। (40.36)

Even enlightened ones like us become liberated; no doubt about that.

How not then the Lotus-born and others attain liberation?

[Trinities including Brahmaa are always in the knowledge state. They give no importance or validity to the 'world narratives of their lives'. They never carry any memory; since they know the meaninglessness of the mind-made stories. Therefore no memory is left back for a knower like Brahmaa.]

अन्ये त्वपि च ये जीवास्तेषां मरणजन्मसु स्मृतिः कारणतामेति मोक्षाभाववशादिह। (40.37)

But in the case of others who are ordinary Jeevas, memory becomes the cause in their 'birth and death occurrences', as no liberation-state rises for them.

[For the Jeevas bound by ignorance, the memories of the past life lead to similar experiences.

For example, the memory of the royal life continues in Brahmin Vasishta to become a king again and again.

But both lives are not similar also; because he is a different person with different Vaasanaas in both lives.

Most dominant Vaasanaas and memories accompany him as the cause of his next-world experiences.

Till he attains knowledge as his state of existence, he will continue to see the worlds, getting prompted by the Vaasanaas and getting pushed by the result of Karma.]

SAANKHYA OF VASISHTA

(A briefing of the 'terminologies' used in the next few verses. Vasishta gives his own meanings to these words)

{In Saamkhya philosophy-

Prakrti means that which is primary and that which precedes what is made.

It comes from - Pra - (before) and - Kr- (to make)

It is the single root of the universe. It is called 'Pradhaana' or the chief, because all the effects are founded on it and it is the root of the universe and of all the objects.

Pradhaana or Prakrti is eternal, all-pervading, and immovable.

It is one. It has no cause, but is the cause of all effects.

Prakrti is independent and uncaused, while the products are caused and dependent.

Prakrti depends only on the activity of its own constituent Gunas (metaphysical properties).

Prakrti is destitute of intelligence. It is like a string of three strands. The three Gunas form the three strands.

Prakrti is mere dead matter which is equipped with certain potentialities due to the Gunas.

This Creation, from intellect down to the elements, is brought about by the modifications of Prakrti. Having observed the effects, the cause (Prakrti) is inferred. It is imperceptible from its subtlety. It must, therefore, be inferred from its effects.}

(Vasishtha changes the meaning of these terms to continue his DrshtiSrshtiVaada; that the world arises newly and dissolves off at every mind-agitation as per the mind-state (purity of intellectual level) of a Jeeva.)

PRADHAANA IS THE 'CHANGE-STATE OF A JEEVA FROM ONE IDENTITY TO ANOTHER'

[Jeeva is a term that refers to the 'I' as the 'form-identity' along with the 'surrounding world-perception' based on that 'form-identity'. It changes from one perception to another with the illusion of death as a change-point. The dead body is inert and motionless; and the eyes are closed. They will not open again and see this world. However the mind does not close its eyes; it is open to another world-experience. This is the 'chief cause' which leads to another Creation-experience.]

जीवो हि मृतिमूर्च्छान्ते यदन्तः प्रोन्मिषन्निव अनुन्मिषित एवास्ते तत्प्रधानमुदाहृतम्। (40.38)

तद्व्योमप्रकृतिः प्रोक्ता तदव्यक्तं जडाजडं।

The Jeeva at the end of the death-swoon is with his eyes open as it were inside; but remains with closed eyes outside; that is called the 'Pradhaana' (the Primordial matter). It is of the nature of space (empty and non-material); unmanifest (ready to burst forth); inert and non-inert.

[This state is inert because it is not a conscious controlled state; non-inert because it is made of awareness only.

This is the process of memory and non-memory which causes the world-existence.

The past identity and the life events are completely forgotten; but some dormant Vaasanaas, knowledge, and beliefs, remain as the package to be carried over in another form and name, as another life-existence.

And such a life-existence can vary from a worm to a Deva identity.]

संस्मृतेरस्मृतेश्चैव क्रम एष भवोदये। (40.39)

This is the process of the 'rise of the Creation and its dissolution', as regards to the rise of Bhava (worldly existence).

INSTANTANEOUS NEW WORLD-DREAM AFTER THE DEATH

[When the new 'I' (as a body-identity) rises with its dormant Vaasanaas and memories, then a (new) world filled with the objects made of elements (suited to the Vaasanaa-dominance), the past and future already inbuilt, with all the causal factors intact, rises out of the nothingness.]

बोधोन्मुखत्वे हि महत्तत्प्रबुद्धं यदा भवेत्तदा तन्मात्रदिवकालक्रिया भूताद्युदेति खात्। (40.40)

When the 'Mahat principle' wakes up (in the form of Ahamkaara), then the elements, their effects, the time and directions arise from the empty expanse.

तदेवोच्छ्रान्माबुद्धं भवतीन्द्रियपञ्चकं तदेव बुद्ध्यते देहः स एषोऽस्यातिवाहिकः। (40.41)

(आ उच्छ्रानम्)

Then the five senses open up (swell up) slightly with their subtle nature of understanding.

The Aativaahika body alone wakes up in another dream and experiences the sense-objects.

[Mind rising as the five sense experiences, reveals a solid world.

Mind itself creates the senses with their sense objects, suited to that life.

With the dormant Vaasanaas and memories as the seeds, it instantly presents a physical body (of any age) connected to a new world of experience.

The Aativaahika body which is a collection of desires and memories and is also at some knowledge level of spirituality, along with the results of actions done in the previous life with the idea of doership, produces a body suitable to it.

The body need not always be human also; it can also be of any lower species or even the inert state of objects, based on the denseness of the Vaasanaas.

A man who has developed a desire for liberation will also continue his spiritual journey with a suitable perceived-world, if he dies before he reaches his goal of realization before death – says Gita.]

चिरकालप्रत्ययतः कल्पनापरिपीवरः आधिभौतिकताबोधमाधत्ते चैष बालवत्। (40.42)

By a long held assertion, and expanding well by the ascertained belief and imagination, the mind conceives a physical body like a child experiencing a ghost.

[The belief that the physical body alone is the identity of a person, together with the attachment and love one has for the physical body, rises as another Vaasanaa fulfilment, like a boy who imagines a ghost will really see a ghost, even if it is his own imagination.]

ततो दिक्कालकलनास्तदाधारतया स्थिताः उद्यन्त्यनुदिता एव वायोः स्पन्दक्रिया इव। (40.43)

‘Place/Time conceptions’ (providing suitable experiences as per the dominance of Vaasanaas) exist by the support of the belief in the physical body, and keep rising like the movements of the wind, though they are not real.

[A physical body has to exist in some particular time and place frame, be it a worm or a Deva. The world should be sensed by all the senses. The mind has to always see it as the same, till another phase of death- experience occurs. The parentage should be there; past memories of the life should be there; relatives and friends should be there. All these instantly rise up within a space/time frame with a physical body of any age depending on the most dominant Vaasanaa. Like the ‘still wind’ moves, the mind-body which is made of emptiness vibrates with the extension of a physical image as its identity.]

वृद्धिमिथमयं यातो मुधैव भुवनभ्रमः स्वप्नाङ्गनासङ्गसमस्त्वनुभूतोऽप्यसन्मयः। (40.44)

In this manner, the delusion of the world increases wastefully (for no purpose), like the company of the lady in the dream, which though experienced as real is actually unreal.

[Why is the world there? Who created it?

Such questions are meaningless; since the world appearance that you experience is a picture produced by the Vaasanaa-filled mind, instantly, and without any superior purpose or as any great design of any Supremacy.

Each mind sees a world-experience of its own like a private dream experienced when asleep; real as an experience only; but unreal as any solid Creation.]

यत्रैव म्रियते जन्तुः पश्यत्याशु तदेव सः तत्रैव भुवनाभोगमिममिथमिव स्थितम्। (40.45)

Wherever the creature dies he sees the same type of world again, there itself, existing from a long time as it were, and as if already occupied by people and objects.

[The entire world of a particular Jeeva (as the house it lives in, the city where that house is, the roads of that city, the buildings around, the plants and trees, the animals and people) exists in the emptiness of its mind only.

What the mind sees as the measures of place and time becomes the place of death of the body also, like seeing one’s death in a dream at some location; that place is actually nowhere but only within the mind-expansion.

When a dying faint occurs, the mind again deletes the particular body picture, and instantly remakes another one in another world-experience as per the denseness of the Vaasanaas, retains some dominant memories of the previous life, and continues another life-dream.]

DREAM SO PERFECT AND SO COMPLETE

[What is a Jeeva actually?

Jeeva is just a chain of experiences experienced by a mind within itself as if outside; similar to a dream experience! Dream experience is unstable, meaningless, and random; but the world experience of a Jeeva experienced within the mind, looks like a full-fledged complete Creation with beginning and end which already existed before he took birth inside it.]

व्योमैवानुभवत्यच्छमहं जगदिति भ्रमं व्योमरूपं व्योमरूपी जीवो जात इवात्मवान्

The Jeeva who is just a ‘form of emptiness’ (just a collection of Vaasanaas and ideas) experiences lucidly the ‘delusion of - I and the world - which is emptiness’, in the emptiness itself, as if endowed with a separate identity;

सुरपत्तनशैलार्कतारानिकरसुन्दरं जरामरणवैक्लव्यव्याधिसंकटकोटरं

the world he sees is beautiful with heaven, hills, the sun and collection of stars; the hollow dark-hole filled with sufferings of old age, death and diseases;

स्वभावाभावसंरम्भस्थूलसूक्ष्मचराचरं साध्यद्र्युर्वीनदीशाहोरात्रिकल्पक्षणक्षयं

everyone striving hard for one’s own needs and removing what is not liked ; filled with the moving and non moving, subtle and gross objects; endowed with oceans, mountains, lands, rivers and their respective lords (seas), nights and days, Kalpa and moment and their destruction;

अहं जातोऽमुना पित्रा किलात्रेत्याप्तनिश्चयं इयं माता धनमिदं ममेत्युदितवासनं

filled with ascertained beliefs-‘I am born from this father’ ‘this is my mother’ ‘this wealth is mine’- and developing Vaasanaas accordingly as connected to them;

सुकृतं दुष्कृतं चेदं ममेति कृतकल्पनं बालोऽभूवमहं त्वद्य युवेति विलसद्धृदि। (40.46) to (40.50)

imagining -‘this is good action’ ‘this is bad action’ ‘this is mine’ ‘I was a child’ ‘now I am young’, and thus feeling merry inside.

WORLD-FOREST

प्रत्येकमेवमुदितः संसारवनखण्डकः ताराकुसुमितो नीलमेघचञ्चलपल्लवः

चरन्नरमृगानीकः सुरासुरविहङ्गमः आलोककौसुमरजाः श्यामागहनकुञ्जकः

अब्धिपुष्करिणीपूर्णो मेर्वाद्यचललोष्टकः चित्तपुष्करबीजान्तर्नीलीनानुभवाङ्कुरः। (40.51) to (40.53)

In this manner, in each and every one (of the deluded Jeeva-state), a piece of the ‘world-forest’ rises separately with stars as the flowers, and the floating dark clouds as the leaves; the men moving about as the herds of animals; the birds floating above as Suras and Asuras; the days appearing like the pollen of flowers; the nights appearing like the dense dark bowers; filled with the ponds of oceans; covered by the rocks like Meru; the sprouts of life-experience concealed within the seed of the mind-lotus.

यत्रैष म्रियते जीवस्तत्रैवं पश्यति क्षणात्प्रत्येकमुदितेष्वेवं जगत्खण्डेषु भूरिशः। (40.54)

Wherever the Jeeva dies (as per the location presented by the mind), there itself it sees at the very next instant, all this in the separately risen pieces of world (of many other minds, who are living their own dreams of life in their minds).

WHO CAN COUNT THE WORLDS THAT KEEP ON APPEARING AND DISAPPEARING AT EACH MIND-AGITATION?

कोटयो ब्रह्मरुद्रेन्द्रमरुद्विष्णुविवस्वतां गिर्यब्धिमण्डलद्वीपलोकान्तरदृशां गताः। (40.55)

Millions and billions of Brahmaas, Vishnus, Rudras, Indras, Maruts, and Vivasvaans, appear in various mind-worlds filled with the mountains, oceans and islands.

[Each world a mind sees is inbuilt with the Tri-world and its Devas, oceans, mountains and lands.

All these rise up with the mind and dissolve off with the mind.]

याता यास्यन्ति यान्त्येता दृष्टयो नष्टरूपिणीः या ब्रह्मण्युपबृंह्याद्यास्ताः के गणयितुं क्षमाः। (40.56)

The worlds that are perceived are already dissolving off at every moment; they have gone, will go and are going off. Who can keep count of those countless manifestations happening in Brahman?

[At every moment what you are seeing is dissolving off to become just memories. Nothing is stable. Change is the only changeless thing in this world. Worlds rising and dissolving as Vaasanaa-fields are countless.]

एवं कुड्यमयं विश्वं नास्त्येव मननादृते, मनने चलमेवान्तस्तदिदानीं विचारय। (40.57)

Therefore, there exists not, any solid world except in one’s own thinking (as memories and ideas).

In this thinking process, vibration (agitation) alone occurs inside; analyze this yourself!

[The world you see at every moment is actually just the very few objects derived as sense-information. Rest of the world is present for you as memories and ideas only. All these memories and ideas make you believe in a solid world extending far and near. What are these ideas or the thinking process that goes on in you? It is just an agitation within.

Is world just an agitation? Analyze.]

यदेव तच्चिदाकाशं तदेव मननं स्मृतं, यदेव च चिदाकाशं तदेव परमं पदम्। (40.58)

What exists is Chidaakaasha! ‘That’ alone is the ‘thinking’!

That which is Chidaakaasha is the Supreme state.

[Agitation is that something which you are aware of as Chit. This awareness alone stays as the agitations also; it alone is the world. This ‘power of seeing the world as an experience’ is the Chit-expanse, the awareness expanse.]

यदेवाम्बु स आवर्तो नत्वस्यावर्त वस्तु सन्, द्रष्टैवास्ते दृश्यमिव दृश्यं नत्वस्ति वस्तु सत्। (40.59)

Water alone is the circular pattern (seen on its surface); circular pattern is not an object (that is different from the water). The 'Seer' alone exists as the 'Seen'; the 'Seen' is not the actual reality.

[Like the circular patterns seen on the waters, the Jagat-pattern is seen in the Chit-expanse.

Water is not different from its patterns; Jagat is not different from Chit.

Chit expanse is pure awareness which exists as the awareness of the world.

Chit alone sees different worlds through different minds as it were.

Chit alone exists as all the perceived worlds of all the minds.]

चिद्व्योम्नोऽभूतनभसि कचनं यन्मणेरिव तज्जगद्भाविनानासत्तत्त्वं श्वभ्रमिवाम्बरे। (40.60)

The 'glitter of the empty expanse of Chit' in the 'non-existing space made of elements' which keeps on producing variety of names and forms, is similar to the variety of objects produced in the hollow of the sky by the magical gem of a sorcerer.

मद्बुद्धार्थो जगच्छब्दो विद्यते परमामृतं त्वद्बुद्धार्थस्तु नास्त्येव त्वमहंशब्दौ कायति। (40.61)

The word 'Jagat' exists in my vision as the Supreme nectar (Chit-state as the existence-awareness without any 'I-ness'); it does not exist at all like what you understand it as (as a solid reality); for, even the one who keeps making the sounds of 'I' and 'you' - also is the Supreme Chit alone (in my vision) (and not a separate Jeeva).

तस्माल्लीलासरस्वत्यावाकाशवपुषौ स्थिते सर्वगे परमात्माच्छे सर्वत्राप्रतिघेऽनघे

यत्र यत्र महाव्योम्नि यथा कामं यथेप्सितं उदयं कुरुतस्तेन तद्रेहेऽस्ति गतिस्तयोः। (40.63)

Therefore, as Leelaa and Sarasvati are of taintless nature, as they are the 'forms made of empty expanse' only, as they can move everywhere in the 'Supremely pure expanse' without meeting any obstacle; they rise up in all those places wherever they feel like and, entertain a desire to go in the Supreme 'space of Chidaakaasha'. That is how they were able to enter the king's room.

[Leelaa and Jnapti were now made of Aakaasha itself. Worlds were their limbs as it were.

Just like you can move just a tip of the finger, even if the whole body is yours, these two can exist as any space-form and look at it easily.

There is no coming or going for them anywhere. They were all the 'wheres' anywhere.

Like a canvas can see even a tiny dot in the painting drawn on it, they could also see the inside of the king's room instantly, just by will.]

सर्वत्र संभवति चिद्गगनं तदत्र सद्देदनं कलनमामननं विसारि

तच्चातिवाहिकमिहाहुरकुड्यमेव देहं कथं क इव तं वद किं रुणद्धि। (40.64)

The Chidaakaasha is everywhere.

That alone extends out as the Mind and perceives.

That alone is the Aatvaahika. The body is not solid at all.

So how, what and which can block what? Tell me!

[Chidaakaasha alone exists as the material Aakaasha which stays as all the objects of the perceived.

It is the awareness which is aware of all the places and objects.

When it is aware of objects it goes by the name of mind. Mind is nothing but the Aatvaahika body mentioned previously.

This Aatvaahika is just emptiness of thoughts, like the movement of the wind.

So what can block what?]