

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY NINE

[MANDAPAAKHYAANAM (18)]

{LEELAA SEES ANOTHER LEELAA IN VIDOORATHA'S WORLD}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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

अनन्तरमुवाचेदं देवी ज्ञसिर्विदूरथं कृत्वा बोधामृतसेकैर्विवेकाङ्कुरसुन्दरं-

"एतदेव मया राजँल्लीलार्थमुपवर्णितम्, स्वस्ति तेऽस्तु, गमिष्यावो, दृष्टा दृष्टान्तदृष्टयः"। (42.28)

After drenching the 'beautiful sprout of discrimination' with the 'nectar of Knowledge', Goddess Jnapti said to Vidooratha, "All this, O king, was explained to you for the sake of Leelaa.

May good befall you! We will go now. All the perceptions proving the knowledge have been seen."

इति प्रोक्ते सरस्वत्या गिरा मधुरवर्णया उवाच वचनं धीमान्भूमिपालो विदूरथः। (42.29)

When Sarasvati uttered these sweet words, the wise king Vidooratha spoke like this.

विदूरथ उवाच

Vidooratha spoke

ममापि दर्शनं देवि मोघं भवति नार्थिनि, महाफलप्रदायास्तु कथं तव भविष्यति। (42.30)

अहं देहं समुत्सृज्य लोकान्तरमितोऽपरं निजमायामि हे देवि स्वप्नात्स्वप्नान्तरं यथा। (42.31)

पश्यादिशाशु मां मातः प्रपन्नं शरणागतं, भक्तेऽवहेला वरदे महतां न विराजते। (42.32)

यं प्रदेशमहं यामि तमेवायात्वयं मम मन्त्री कुमारी चैवेयं बालेति कुरु मे दयाम्। (42.33)

O Devi! Even 'seeing me' (an ordinary king) does not go waste for the needy!

How can the vision of you, the Bestower of the great fruits go waste ever?

Hey Devi, I will indeed reach the other world of mine from here, by myself, without any delay, as if moving from one dream to the other.

Look at me who have taken refuge in you, with compassion, hey mother!

Hey Giver of boons! Disregard for the devotee does not behoove 'Great ones' like you.

Whichever place I go, let this minister, and also my daughter who is still a child (Kumaari) reach there only.

Be compassionate towards me.

श्रीसरस्वत्युवाच

Sarasvati spoke

आगच्छ राज्यमुचितार्थविलासचारु प्राग्जन्ममण्डलपते कुरु निर्विशङ्कं

अस्माभिरर्थिजनकामनिराकृतिर्हि दृष्टा न काचन कदाचिदपीति विद्धि। (42.34)

Hey Ruler of the kingdom of the previous birth!

Come to that world and rule that kingdom in the right manner, without any apprehension.

When anyone prays to us with devotion, refusal has never seen by anyone. Understand this.

अस्मिन्नणवरे राजन्मर्तव्यं भवताधुना प्राप्तव्यं प्राक्तनं राज्यं सर्वं प्रत्यक्षमेव ते। (43.01)

Hey Raajan, you have to die in this 'Great War' now; you have to attain the kingdom of the past birth.

You will directly experience all that.

कुमार्या मन्त्रिणा चैव त्वया च प्राक्तनं पुरं आगन्तव्यं शवीभूतं प्राप्तव्यं तच्छरीरकम्। (43.02)

Along with the daughter and the minister, you should reach the city of your previous life, and enter the body which is become life-less.

आवां यावो यथायातं वातरूपेण च त्वया आगन्तव्यः स देशस्तु कुमार्या मन्त्रिणापि च। (43.03)

We both will go back in the same manner as we travelled here.

You should arrive there as the form of wind only (as the Aativaahika form), and Kumaari and the minister will also reach the same place.

अन्यैव गतिरश्वस्य गतिरन्या खरोष्ट्रयोः मदस्विन्नकपोलस्य गतिरन्यैव दन्तिनः। (43.04)

(However) A horse travels in a different speed; a mule and a camel move in a different speed; the musth elephant with flushed cheeks moves with a completely different speed.”

(We all will reach the same place in our own speed according to our Knowledge level. For both Leelaa and myself, it is instantaneous (being space forms). For others it will depend on what beliefs they entertain about the life after death.)

वसिष्ठोवाच

Vasishta spoke

प्रस्तुतेति कथा यावन्मिथो मधुरभाषिणोः तावत्प्रविश्य संभ्रान्तमुवाचोर्ध्वस्थितो नरः। (43.05)

Even as this conversation was going on between them both in a pleasant manner, a soldier entered; and standing at a higher place, spoke excitedly.

“देव सायकचक्रासिगदापरिघवृष्टिमत्महत्वरिबलं प्राप्तमेकार्णव इवोद्धतः।

कल्पकालानिलोद्भूतकुलाचलशिलोपमं गदाशक्तिभूशुण्डीनां वृष्टिं मुञ्चति तुष्टिमत्।

नगरे नगसंकाशे लग्नोऽग्निर्व्यासदिकटः दहंश्चटचटास्फोटैः पातयत्युत्तमां पुरीम्।

कल्पाम्बुदघटातुल्या व्योम्नि धूममहाद्रयः बलात्प्रोड्डययनं कर्तुं प्रवृत्ता गरुडा इव”। (43.06) to (43.09)

“Deva! A huge army of the enemy has entered akin to the flooding of the whole ocean, showering all types of weapons like arrows, discus, swords, maces and clubs.

The enemy soldiers are excited by their victory and are showering various types of weapons which look like ‘the huge mountain of Kula that is thrown off by the dissolution storms’.

In the city, a fire as huge as a mountain has engulfed in all directions burning everything with crackling sounds of ‘chata-chata’ and is felling all excellent houses. ‘Great mountains of smoke’ equal to the dissolution clouds, are rising in the sky like the ‘Garuda birds’ rising with full force.”

ससंभ्रमं वदत्येवं पुरुषे परुषारवः उदभूत्पूरयन्नाशा बहिः कोलाहलो महान्

बलादाकर्णकृष्टानां धनुषां शरवर्षिणां बृंहतामतिमत्तानां कुञ्जराणां तरस्विनाम्,

पुरे चटचटास्फोटैर्ज्वलतां जातवेदसां पौराणां दग्धदाराणां महाहलहलारवैः

तरतामग्निखण्डानां टांकारः कथितो रवैः ज्वलितानां परिस्पन्दाद्भ्रगद्भ्रगिति चार्षिषाम्। (43.10) to (43.13)

Even as the soldier was reporting all this with excitement, cacophonous sounds of great commotion arose outside filling all directions (like this) -

the shower of arrows from bows with strings pulled up to the ears forcefully; the roaring noise of the strong musth elephants; the crackling sounds of ‘chata-chata’ of the blazing fire inside the city; the terrified screams of the people as their wives were getting burnt; the fire embers colliding and making people cry out in fear and pain; and the fires roaring with great flames with the sounds of ‘DhagadDhag’.

अथ वातायनाद्देव्यौ मन्त्री राजा विदूरथः ददृशुः प्रोल्लसन्नादं महानिशि महापुरम्। (43.14)

Then through the window, the two Goddesses, the minister and the King Vidooratha saw the great city on that dark night, filled with variety of noises -

प्रलयानलसंक्षुब्धसप्तैकार्णवरंहसा पूर्ण परबलेनोग्रहेतिमेघतरङ्गिणा (43.15)

akin to the speedily rushing waters of all the seven oceans joined as one, churned by the stormy fires of the dissolution time; the weapons hurled by the enemy army covering up everything like the fiery dark clouds;

कल्पान्तवह्निविगलन्मेरुभूधरभासुरैः दह्यमानं महाज्वालाजालैरम्बरपूरकैः (43.16)

huge flames covering the entire sky burning off everything, like the ‘blazing fires of dissolution’ melting the Meru Mountain;

मुष्टिग्राह्यमहामेघगर्जासंतर्जितोर्जितैः घोरं कलकलारवैर्मांसलैर्दस्युजल्पितैः (43.17)

akin to the highly increasing terrifying roars of great clouds held in one’s fist; the blood curdling ghastly screams and shouts of the enemies close by;

(Verses from 18 to 61 which describe the havoc of the fire, are not given here.)
(Random verses in-between 18 and 61)

तरदुल्मुकखण्डोग्रतारातरलितांबरं (43.19)

the sky rendered with blazing stars by the burning torches thrown all over;

अङ्गारराशिनिपतनरनार्युग्रोदनं स्फुटच्चटचटाशब्दप्रलुठत्स्फुटकाष्टकम्। (43.23)

the painful high-pitched screams of men and women stumbling over heaps of burning embers;
the 'ChataChata' sounds of the wood pieces even as they rolled and split in the burning fire;

विपुलालातचक्रौघशतसूर्यनभस्थलं अङ्गारशिखिराकीर्णसमस्तवसुधातलम्। (43.24)

the sky was covered with hundreds of suns as it were, by the hosts of rolling fire-sticks flying all over;
the entire ground was spread out with the fire-flames throwing embers.

अथ शुश्राव तत्रासौ गिरो राजा विदूरथः योधानां दग्धदाराणां पश्यतामभिधावताम्। (43.28)

Then king Vidooratha heard the terrified screams of his soldiers and their women, as they ran helter-skelter amidst the blazing fires.

हा दग्धदाराः प्रालेयशीता देहेषु दन्तिनां मग्ना मनस्सु महतामिव विज्ञानसूक्तयः। (43.30)

Ha! Like the minds stuck by the Knowledge-statements have their bodies burnt by the Knowledge-fire,
the bodies of elephants wet by the frost are now burnt off along with the families by this fire.

अस्या माता पिता भ्राता जामातास्तनपाः सुते अस्मिन्सद्मनि निर्दग्धा दग्धैवासत्समिन्धने। (43.34)

Daughter! Look how the mother, father, son-in-law, and breast-feeding babies are burnt off in this house, like one burns off (along with everything) in the non-burning fire (of knowledge) with the absence of fuel (namely 'attachment')!

हा हा हागच्छ ते शीघ्रमेतदङ्गारमन्दिरं इतः प्रवृत्तं पतितुं सुमेरुः प्रलये यथा। (43.35)

Ha, Ha,Ha, come off here quickly, your house filled with embers is ready to collapse like Mount Meru in the dissolution flood. (Shouts like this were heard everywhere.)

धूमयन्ति महाभ्राणि ज्वालाः शिखरिकोटिषु सरसान्यपि शुष्यन्ति हृदयनीव रागिणाम्। (43.38)

On the top of mansions, the flames are producing huge smoke-clouds; the lakes with water are also drying up, like the hearts of the people filled with desires (on the onset of knowledge).

पुष्टपुष्पफलस्कन्धा गतश्रीका गृहद्रुमाः गता निर्दग्धसर्वस्वा गृहस्था इव दीनताम्। (43.40)

The house-bred trees well-filled with flowers and fruits have been burnt off fully and stand pathetically like the householder who has lost everything.

दह्यमानो विनिर्याति न कलत्रं विना नरः, अहो बत दुरुच्छेदाः प्राणिनां स्नेहवागुराः। (43.48)

Alas! Look how that man though getting burnt is not leaving his wife and running off; indeed the traps of attachment are too hard to break for these beings!

गौरमम्बरमाभाति ज्वालाशिखरतेजसा मृत्युनेवोत्सवे दत्तः कुङ्कुमारक्तकरण्डकः। (43.52)

With the flames burning high above, the entire sky looks white; it is as if the Death deity has been offered a basket that is red because of the oozing blood.

PLIGHT OF THE LADIES INSIDE THE HAREM

अहो नु विषमं चेदं वर्तते वृत्तवर्जितं घ्नियन्ते राजनार्योऽपि वैरिवीरैरुदायुधैः। (43.53)

Alas! It is indeed a terrifying fact that the royal-ladies are also attacked by the enemy-soldiers with lifted weapons without any mercy.

अर्धनिर्दग्धकबरीकीर्णवक्षस्थलाः कुररीकर्कशाक्रन्दमन्दीकृतरणारवाः (43.54,57)

रक्तकर्मबाष्पाम्बुक्लिन्नग्रन्थिवाससः भुजमूलार्पितभुजैर्नीयमाना बलान्नृभिः। (43.58)

With their bosoms half burnt and covered by their profuse hair, screaming harshly like the 'Kurari birds' subduing the sounds rising from the battle-field, with their clothes wet by the blood and tears, with their shoulders held hard by the shoulders of the enemy kings, they are getting carried away.

क इवास्मिन्परित्राता स्यादित्यादीनवीक्षितैः उत्पलालीव वर्षद्भिः परिरोदितसैनिकाः। (43.59)

‘Who will rescue us now’ thus they are making the soldiers around them cry aloud with pathetic-looking eyes pouring out tears, like the bees surrounding the lotuses.

आलोलमाल्यवसनाभरणाङ्गरागा बाष्पाकुलाततचलालकवल्लरीकाः

आनन्दमन्दरनिरन्तरमथ्यमानात्कामार्णवात्समुदिता इव राजलक्ष्म्यः। (43.61)

With all the garlands, clothes and ornaments moving in a haphazard manner, with their curly hairs falling on their ‘faces wet with tears’ moving hither and thither, being churned out by the enemy soldiers from the joyous surroundings they had lived so far, they were like the Goddesses of the kingdom rising from the passion-Ocean (who were leaving the king).

ENTRY OF SECOND LEELAA

(Padma’s passion for Leelaa had produced another Leelaa’s image as his wife here. Both were of different characters. This Leelaa of Vidooratha-world was ignorant; but very much devoted to her husband.)

एतस्मिन्तरे राजमहिषी मत्तयौवना तद्विवेश गृहं लक्ष्मीरिव पङ्कजकोटरं

आलोलमाल्यवसना भिन्नहारलताकुला अनुयाता वयस्याभिर्दासीभिर्भयविह्वला

चन्द्राननावदाताङ्गी श्वासोत्कम्पिपयोधरा तारकाकारदशना स्थिता द्यौरिव रूपिणी। (44.01) to (44.03)

Meanwhile, the empress who was in her full youthful years, entered that house like Goddess Lakshmi entering the lotus grove, with all her garlands and clothes in disarray and her ornaments broken and loose, highly anxious and terrified, followed by her equal-aged maids.

She was like the (smooth and beautiful) sky itself in person; because, her face shone beautiful like the moon; her limbs were lustrous and pure; her breasts heaved in her heavy breaths (like the clouds moving in the wind); her teeth were like the stars.

अथ तस्या वयस्यैका राजानं तं व्यजिज्ञपत् भूतसंग्रामसंरब्धममरेन्द्रमिवाप्सराः-

“देव, देवी सहास्माभिः पलाय्यान्तःपुरान्तरात् शरणं देवमायाता, वातार्तेव लता द्रुमम्।

राजन्दारा हतास्तास्ते बलवद्भिरुदायुधैः, ऊर्मिजालर्महाब्धीनां तीरद्रुमलता इव।

अन्तःपुराधिपाः सर्वे पिष्टाः शत्रुभिरुद्धतैः, अशङ्कित्ताभिपतितैर्वातैरिव वरद्रुमाः।

दूरेणाशङ्कमायातैः परैर्नः पुरमाहतं, रात्रौ वर्षास्त्रिवोद्धोषैः कमलानीव वारिभिः।

धूमं वर्षद्भिरुन्नादैर्लेलिहानोग्रहेतिभिः वह्निभिर्नः पुरं प्राप्तं परयोधैश्च भूरिभिः।

परिवारैर्विलासिन्यो देव्या आहत्य मूर्धजैः आक्रन्दन्त्यो बलान्नीताः कुरर्य इव धीवरैः।

इति नो येयमायाता शाखा प्रसरशालिनी आपत्तामलमुद्दुर्तु देवस्यैवास्ति शक्तता"। (44.04) to (44.11)

Then one of her friends, like the Apsaraas reporting to Indra, reported to the king, who was worried about the occurrences of the battle held so-far,

“Deva, the Queen has come here escaping from inside the harem along with us, like a creeper stuck by the heavy wind seeks the support of the tree.

Raajan, other wives were taken away by the mighty men holding weapons, like the creepers of the trees growing on the river banks by the flooding waves of the ocean.

The guards of the harem have all been destroyed by the enraged enemies, like the excellent trees stuck by the unexpected storms.

Our city has been doubtless taken over by the enemies who have arrived here from far, like the waters destroying the lotuses by the sudden pour of the rains at night.

Enemy soldiers in abundance have come and set a huge fire to our entire city and the fires are throwing showers of smoke, and licking off everything with terrifying noise.

Many ladies were forcefully taken away by the enemy soldiers, getting pulled by their hair, disregarding their screams, like the fisherman taking away the ospreys.

This queen was brought here by us, somehow escaping through a different route.

The troubles are spreading out in various ways. Your lordship alone have the strength to protect us all.”

इत्याकर्ण्यावलोक्यासौ देव्यौ “युद्धाय याम्यतः क्षम्यतां मम भार्ययं युष्मद्पादाब्जषट्पदी”

इत्युक्त्वा निर्ययौ राजा कोपारुणितलोचनः मत्तेभनिर्भिन्नवनः कन्दरादिव केसरी। (44.13)

Hearing this, the king looked at the two Goddesses and said, “I am leaving for the battle immediately. Let this wife of mine, the bee hovering at your lotus feet be looked upon with grace”, and went away, his eyes glaring red with anger, like the lion rushing out of the cave while the entire forest was getting ruined by the mad elephant.

LEELAA SEES LEELAA

लीलां ददर्शथ स्वाकारसदृशाकृतिं प्रतिबिम्बमिवायातामादर्शं चारुदर्शनाम्। (44.14)

Then Leelaa saw Leelaa, who was very beautiful and who was exactly like her in looks, appearing like a reflection in the mirror.

प्रबुद्धलीलोवाच

Enlightened Leelaa spoke

किमिदं देवि मे ब्रूहि, कस्मादियमहं स्थिता, या साऽहमभवं पूर्वं कथं सेयमहं स्थिता।

मन्त्रिप्रभृतयः पौरा योधाः सबलवाहनाः सर्व एव त एवमे स्थितास्तत्र तथैव ते।

तत्रापीह च हे देवि सर्वे कथमवस्थिताः बहिरन्तश्च मुकुरे इवैते किं प्रचेतनाः। (44.15) to (44.17)

What wonder is this, tell me O Devi! Why is ‘this lady’ standing as ‘me’?

Or, was I ever ‘she’ in the past? How does ‘she’ exist as ‘me’?

The ministers and others, the citizens, the soldiers along with the armies, the vehicles; all these existing here are there in that previous world also, exactly in the same manner.

Then how are they all here also? They are like the images which exist both inside and outside of the mirror! Are they conscious beings?”

श्री देव्युवाच

Devi spoke

THE ‘MIND’ ‘EXPERIENCES’ THE ‘VAASANAA-FIELDS ONLY’

यथा ज्ञप्तिरुदेत्यन्तस्तथानुभवति क्षणात्चितिश्चेत्यार्थतामेति चित्तं चित्तार्थतामिव। (44.18)

As per the rise of the understanding within, so is the instant-experience perceived by the ‘Chiti’ (Reality) (as a Jeeva). The mind itself becomes the object perceived, and then perceives what it wants.

[What rises inside as any agitation, is instantly the experience as if outside. Mind as the ‘incompleteness agitation’ shapes itself into the particular experience with people and objects instantly by the power of Chit.]

याद्दृग्गर्थं जगद्रूपं तत्रैवोदेति तत्क्षणात्, न देशकालदीर्घत्वं न वैचित्र्यं पदार्थजम्। (44.19)

In whatever form the world is conceived (as per the level of intellect), instantly the world (as the experience) rises in that form only (with the particular time and place measures).

There is no duration of time or extension of space. Diversity of objects also does not exist.

(44.20) to (44.26)

बाह्यमाभ्यन्तरं भाति स्वप्नार्थोऽत्र निदर्शनम्।

The ‘outside’ is actually inside oneself (inside the Chitta/Manas) as observed in the ‘dream phenomenon’.

यदन्तः स्वप्नसंकल्पपुरं च कचनं चितेः तदेतद्बाह्यनाम्नैव स्वभ्यासात्सत्स्फुटं स्थितम्।

‘That world of the dream’ which is conceived inside, as the glitter of Chit, is seen as if existing really in an ‘outside’ because of the cultivated ascertainment.

याद्द्रग्भावो मृतो भर्ता तव तस्मिन्स्तदा पुरे ताद्द्रग्भावस्तमेवार्थं तत्रैव समुपागतः।

Whatever ideas were in the mind of your husband when he died in that world (as Padma), those very ideas, those very objects, he attained there itself in the succeeding life.

अन्य एव ह्यमी भूतास्तेभ्यस्तास्तादृशा अपि सद्रूपा एव। चैतस्य स्वप्नसंकल्पसैन्यवत् अविसंवादि सर्वार्थरूपं यदनुभूयते, तस्य तावद्वद कथं कीदृशी वापि सत्यता।

All those other beings, their people, those who have similar characteristics like the previous world, are all real only (when experienced). Tell me what the real-ness is or how it can be determined, when everything is experienced without any contradiction, like an army conceived in a dream?
(*Experience is the only proof of the reality of objects, be it a dream or waking or illusion of a sorcerer even.*)

वसिष्ठोवाच

Vasishta spoke (to Rama)

EVERYTHING IS UNREAL AS THE JAGAT, BUT IS REAL AS THE BRAHMAN

अथवोत्तरकाले तु भङ्गुरत्वादवस्तु तत् ईदृक्च सर्वमेवेदं तत्र का नास्तिताधिका।

Or, if it is argued that the dream world does not exist in the succeeding waking state, and so it is unreal, this world also with all its things does not exist there (in the dream state) as any addition; therefore this state is not much different from that.

स्वप्ने जाग्रदसद्रूपा स्वप्नो जाग्रत्यसन्मयः मृतिर्जन्मन्यसद्रूपा मृत्यां जन्माप्यसन्मयम्।

In the dream state, the waking world is unreal; dream-state is unreal in the waking state. Death is unreal when getting born; and in death, birth is unreal.

विशरेद्विशरारुत्वादनुभूतेश्च राघव। (44.20) to (44.26)

All the objects are by nature impermanent and perish after the experience, Raaghava.

[The objects are nothing but the joint-knowledge bought by the senses; and so, they keep on appearing and disappearing continuously, creating the reality of the world.]

एवं न सन्नासदिदं भ्रान्तिमात्रं विभासते महाकल्पान्तसंपत्तावप्यद्याथ युगेऽनघ। (44.27)

Hey taintless Rama! In this manner, this (Jagat) is neither real nor unreal but shines as delusion only, whether after the dissolution of all things (in knowledge, or as an event to end the Creation), or now (when everything is getting experienced), or in any division of any Yuga (wherever and whenever).

न कदाचन यन्नास्ति तद्ब्रह्मैवास्ति तज्जगत्, तस्मिन्मध्ये कचन्तीमा भ्रान्तयः सृष्टिनामिकाः। (28)

That which is never there (as the Jagat) is the Brahman state of Reality only.

Brahman alone is the Jagat. 'In that Reality alone' shine all these delusions named 'Creations'.

व्योम्नि केशोण्ड्रकानीव न कचन्तीव वस्तुतः,

यथा तरङ्गा जलधौ तथेमा सृष्टयः परे उत्पत्य उत्पत्य लीयन्ते रजाम्सीव महानिले।

Like the hair-rolls (eye-floaters) seen in the sky, these worlds are not real at all.

Like the waves rising in the ocean, they repeatedly rise again and again, and subside in the ParaBrahman, like the dust particles in the stormy wind.

तस्माद्भ्रान्तिमयाभासे मिथ्यात्वमहमात्मनि मृगतृष्णाजलचये कैवास्था सर्गभस्मनि।

Therefore, what reality can be seen in the 'burnt ashes of the Creation (like the burnt rope)' which is like the collected waters of the mirage, which shines as an illusory appearance only, of the nature of the false ideas of differentiation like the 'I' and 'You'?

[Ignorance makes you see the people here and in the other world also; and so the question rises as to which one is real. Knowers like me see no people at all. We have no such questions.

Ghost worlds come out of ghost worlds. Which is real and which is unreal?]

भ्रान्तयश्च न तत्रान्यास्तास्तदेव परं पदं, घने तमसि यक्षाभास्तम एव न यक्षकः।

Delusions do not exist as separate realities. (*You cannot question which one is the real delusion.*)

These delusions are the shine of the Para Brahman. In the dense darkness, ghosts get seen (through imagination); but whatever gets seen, is the darkness only, and not the ghost.

तस्माज्जन्ममृतिर्मोहो व्यामोहत्वमिदं ततम्। (44.29) to (44.32)

Therefore, the delusion in the form of births and deaths (based on the body-identity) is just the state of 'ignorance of the Truth' that is spread out in all the minds.

(44.33) to (44.42)

सर्वं तत्समहाकल्पं शान्तौ यदवशिष्यते।

When everything of what we understand as Jagat as a Creation, subsides (in knowledge) (through proper Vichaara practice), then whatever remains left back (with the silenced intellect), that alone is the reality.

नातः सत्यमिदं दृश्यं न चासत्यं कदाचन, द्वयमैवैतदथवा ब्रह्म तत्रैव संभवात्।

Therefore, the 'perceived phenomenon' (seen only as the perceived phenomenon) is neither real, nor unreal ever, nor is it real and unreal both; since 'Brahman alone exists' there.

[Worlds do not occupy distances in space. Ideas are enough to see a huge world inside even the smallest atom.]

आकाशे परमाण्वन्तर्द्रव्यादेरणुकेऽपि च जीवाणुर्यत्र तत्रेदं जगद्वेति निजं वपुः।

The Jeeva-atom (which is made of emptiness only) (which is the perceiving state of Brahman), cognizes a world around it as its field of experience, be it inside the minutest atom floating in the empty sky or inside the tiniest particle of the matter.

अग्निरौष्ण्यं यथा वेत्ति निजभावक्रमोदितं पश्यतीदं तथैवात्मा स्वात्मभूतं विशुद्धचित्।

Similar to feeling oneself as hot as the fire through the meditation-rites prescribed for it, the atomic point of the Jeeva (the delusion state of division) which is pure in essence (as Chit), perceives a world around it as per its tendencies. The Jeeva-atom enjoys the experiences created by itself (through Vaasanaas).

यथा सूर्योदये गेहे भ्रमन्ति त्रसरेणवः तथेमे परमाकाशे ब्रह्माण्डत्रसरेणवः।

Just like the dust particles float in the house at sunrise, the dust particles of cosmic eggs float in the 'Supreme space of awareness'.

यथा वायौ स्थितः स्पन्द आमोदः शून्यमम्बरे पिण्डग्रहविनिर्मुक्तं तथा विश्वं स्थितं परे।

Like the 'movement and fragrance' stay as the nature of the wind (without separated from it), like the 'emptiness' stays in the sky as its very nature (without separated from it), the world (Vishvam) exists in the Supreme-state without any solid structure, (as one with it).

भावाभावग्रहोत्सर्गस्थूलसूक्ष्मचराचराः विवर्जितस्यावयवैर्भागा ब्रह्मण ईदृशाः।

Absence and presence, acceptance and rejection, gross and subtle, moving and non-moving; (these are conceived only, and not real); all these stay as parts of the Brahman which is undivided as its parts.

साकारस्यावबोधाय विज्ञेया भवताधुना अनन्याः स्वात्मनस्य तेनानवयवा इव।

In order to understand the 'Jagat made of forms' as the nature of Brahman only, you should grasp the truth that these are not different from Brahman and are not the (divided) limbs also.

[Vishvam is not the divided phenomena of the ignorant; but is the undivided essence of Brahman, which cannot be separated from the Brahman-state.]

यथास्थितमिदं विश्वं निजभावक्रमोदितं रिक्तं न विश्वशब्दार्थेनन्यद्ब्रह्मणि स्थितम्।

In its original state, this 'divided pattern of Vishvam' that rises according to one's own mind-conception, stays in Brahman as not different from it; and is not empty of the 'word meaning' of Vishvam (as it is the very essence of Brahman).

न तत्सत्यं न चासत्यं रज्जुसर्पभ्रमो यथा मिथ्यानुभूतितः सत्यमसत्यं सत्परीक्षितम्। (44.42)

This world is neither real nor unreal, like the delusion of seeing the snake in the rope.

It appears real because of the false experience (being not understood properly through Vichaara); it will become unreal once it is analyzed well.

श्री सरस्वत्युवाच

Sarasvati spoke (to enlightened Leelaa)

(44.42) to (44.45)

JEEVA-STATE IS NOT AN INDIVIDUAL ENTITY; BUT ONLY A PROCESS OF VAASANA FULFILMENT

परमं कारणं चित्वाज्जीवत्वं चेत्यलं ततस्तथैवानुभवाज्जीवत्वं विन्दति स्फुटम्।

The Supreme Cause is the 'Chit-state,' which attains the 'Jeeva state' by being aware of perceptions; and experiencing the same, it attains the 'state of Jeeva' as the ascertained state, through experience.

[Jeeva is that very Brahman-state which experiences the perceived as real.

The Chit-state is the knowledge essence of all the experiences of the perceived, and by the denseness of experience becomes established in the Jeeva-state because of non-analysis.]

सत्यं भवत्वसत्यं वा खे विभातमिदं जगत् रज्जयत्येव जीवाणुः स्वेच्छाभिरनुभूतिभिः।

Whether real or unreal, this world shines only in the emptiness (nothingness).

The Jeeva-particle just keeps enjoying experiences of its own likings.

[The potential state of Brahman exists as the onflow of experiences that produce the 'experiencer-Jeevas' as their counterpart. Jeeva does not 'experience', but 'an experience itself rises along with the Jeeva'.]

अनुभूयन्त एवाशु काश्चित्पूर्वानुभूतितः अपूर्वानुभवाः काश्चित्समाश्वैवासमास्तथा क्वचित्कदाचिता एव क्वचिदर्थसमा अपि। (44.42) to (44.45)

Sometimes the experiences are repetitions of the previous experiences;

some are previously not experienced; some are similar, some are not similar;

sometimes somewhere the very same experiences happen; sometimes only similar half-wise.

[Experiences create the illusion of lives and worlds. There is no fixed rule as to how the worlds should appear.

'Rebirth of any Jeeva' is a wrong concept because Jeevas are not any identities or individuals which experience lives one after the other. Experiences exist as the mind-expanse, and they produce the Jeevas with some shape and name, to get that experience. The myth of rebirth is shattered by this explanation.]

(Padma's Vaasanaas have produced another Leelaa for him here. This can happen many times again and again; and thousands of Leelaas can exist in the Brahmaanda with different levels of ignorance. All the names and forms are just Vaasanaa-productions only.)

कचन्त्यसत्याः सत्याभा जीवाकाशेऽनुभूतयः तत्कुलास्तत्समाचारास्तज्जन्मानस्तदीहिताः। (44.46)

The unreal experiences shine like real in the expanse of the Jeevas, as those very families, those very narratives, those very births, those very desires.

[Desires and excessive attachment to people (or excessive hatred to people also) may create the same type of family members (as images), same type of worlds and same type of situations.]

Jeeva-expanse is the field of Vaasanaas; 'Kshetra' as referred to in the Gita. Whatever you are experiencing as the world and family and events are caused by the latent Vaasanaas, that are hidden deep within the mind, which you can get rid of through analyzing process only, and the attain realization of the emptiness state of 'reality which is pure and bereft of any vibration called the mind'.]

त एव मन्त्रिणः पौराः प्रतिभाने भवन्ति च ते चैवात्मन्यलं सत्या देशकालेहितैः समाः। (44.47)

Those very ministers, those very citizens occur in this appearance also (as the Vaasanaa fulfilment of the 'king-Jeeva'). They are as true as the original because the very same Self is the substratum for both existences. Yet they are not the same; but are alike in all other characteristics like space, time and activities.

[The base matter is Chit only; it can appear as the same people in hundreds of Vaasanaa fulfilment stages and be as real as the other; like the same numbers can appear in any calculation again and again and carry the same value.

Though they may appear to be the same images, and have the same families, they will act differently; because diversity is the nature of perception.

'Same looking persons with same characteristics' like the clones also will act differently at every moment.

Even twins will have different thought processes. Even if the entire world is made of people having the same forms, each will differ by their mind-processes which are different for different persons.

Each Jeeva experiences a world of his own, though it appears like the same world for each one.

The idea of a single world experienced by all, is ascertained by language only and by the names that refer to the objects.

Even the red colour may not be the same red for every mind; so it is, with all the objects of the world.]

(44.48) to (44.51)

सर्वगात्मस्वरूपायाः प्रतिभाया इति स्थितिः।

All these are just appearances in the all-pervading Self.

(Reality can exist as any perceived scene as a mind-process.)

यथा राजात्मनि व्योम्नि प्रतिभोदेति सन्मयी तथा तदग्रगोदेति सत्येव प्रतिभाम्बरे।

When the 'world of appearances (as an after-death experience)' rise in the 'king's mind-space', the person who is foremost in his mind appears as a real person in his conceived world.

[Whatever dominant images and memories are present in the mind at the time of death, the very same things will reappear for his mind again as real persons; not only the loved ones, but the hated ones also.]

त्वच्छीला त्वत्समाचारा त्वत्कुला त्वद्वपुर्मयी इति लीलेयमाभाति प्रतिभाप्रतिबिम्बजा।

That is why, this Leelaa (here) shines with your behaviour, with your character, with your family origin, with the same type of physical appearance, like your own reflection in the mirror of the 'conceived world'.

[Padma's passionate love for the outer form of Leelaa produces the same image of Leelaa for him in his mind-expanse in the Vidooratha-life; and she rises from the power of Chit as his companion, for his Vaasanaa fulfilment; but she is not the same Leelaa of Padma's life. This Leelaa is ignorant and is a devoted wife of Vidooratha.

She is not interested in the Knowledge of Brahman, like Padma's wife Leelaa.

Arundhati had the next life as Leelaa and was a devoted wife of King Padma; but the contact of Jnapti burnt her Vaasanaas; and she lost all her attachment to family and people. She did not accompany Padma in his next life.

She was with Jnapti now, analyzing all the amazing events unfolding before her.

Though both Leelaas looked the same, they were different; one was liberated, another was stuck to the pleasures of the world.]

सर्वगे संविदादर्शं प्रतिभा प्रतिबिम्बति। यादृशी यत्र सा तत्र तथोदेति निरन्तरम्।

In the mirror of conceptions (Chit) which is everywhere, her form conceived by Padma gets reflected. Wherever the king's mind perceives, she gets reflected in the same manner, always, in whatever way she had been cognized previously.

[As previously explained, the world-scenes are produced newly at every vibration or agitation of the mind. The people you see as the family members and relatives or even the objects of your world are produced newly again and again at every agitation of your mind. Memories create the illusion of continuance. Even for Vidooratha, who had no memory of the previous life, his mind carried the image of Leelaa; and her outward image appeared at every scene of his life as desired by him. This Leelaa, who is produced newly, will create her own memories of birth, growth and parentage. Maybe, she will even think that she has gone through many births and by her merits only, she has married the noble king. Yet, she is not the same Leelaa of Padma's life. Padma's Leelaa by the presence of Jnapti had changed into a realized Yogini. She was no more a Vaasanaa-bundle like Padma or the other Leelaa. If the life-line continues for the ignorant Leelaa, then after her death-experience she may have another life where she will have another Vidooratha-image as her husband as her Vaasanaa-fulfilment. Chit is like a magic wand which can rise as anybody anywhere in any mental expanse.]

जीवाकाशस्य यान्तस्था प्रतिभा कुरुते स्वयं सा बहिश्च चिदादर्शं प्रतिबिम्बादियं स्थिता। (44.51)

Her very same appearance existing inside the Jeeva-space (of the king) appears outside also; and she exists as a reflection of his mind-mirror.

[Whatever his mind wants, that appears in the outside, as an object of his perception.]

एषा त्वमंबरमहं भुवनं धरा च राजेति सर्वमहमेव विभातमात्रम्।

This girl, you, I, the world, the land, and the king; all are just appearances rising out of the 'I', the Supreme Self of all.

चिद्व्योमबिल्वजठरं विदुरङ्गं विद्धि त्वं तेन शान्तमलमास्व यथास्थितेह। (44.52)

Dear Leelaa (Anga)! The wise know that Chit-expanse as the womb, which contains the 'seed of the Bilva tree' which keeps appearing as the multifarious worlds of conception without a gap. Therefore remain in the tranquil state as you are, here.

श्री सरस्वत्युवाच

Sarasvati spoke (to the second Leelaa)

विदूरथस्ते भर्तृषु तनुं त्यक्त्वा रणाङ्गणे तदेवान्तःपुरं प्राप्य तादृगात्मा भविष्यति। (45.01)

This husband of hers, Vidooratha will discard this body in the battle-field, hey Leelaa, and will reach that very inner apartment of yours and will become the very same person as that.

वसिष्ठोवाच

Vasishta spoke

इत्याकर्ण्य वचो देव्या लीला सा तत्पुरास्पदा पुरः प्रह्ला स्थितोवाच वचनं विहिताञ्जलिः। (45.02)

Hearing these words of the Goddess, that (ignorant) Leelaa who lived in that city (of Vidooratha) stood in front of them with a humble posture; and folding her hands said,

द्वितीयलीलोवाच

Second Leelaa spoke

देवी भगवती ज्ञप्तिर्नित्यमेवार्चिता मया, स्वप्ने संदर्शनं देवी सा ददाति निशासु मे,
सा यादृश्येव देवेशि तादृश्येव त्वमंबिके, तन्मे कृपणकारुण्याद्वरं देहि वरानने। (45.04)

The ‘great Goddess Jnapti’ was worshipped by me daily. She blesses me with her vision in my dreams at night. Hey Great Goddess; you are similar to her, Mother!
So, please be kind to this wretched person and give me a boon, O beautiful faced one!”

वसिष्ठोवाच
Vasishta spoke

इत्युक्त्वा सा तदा जसिः स्मृत्वा तद्भक्तिभावनं इदं प्रसन्ना प्रोवाच तां लीलां तत्पुरास्पदाम्। (45.05)
Thus requested, Jnapti understood her devotion for her, felt pleased and addressed that (Vidooratha’s) Leelaa who was standing in front of her.

देव्युवाच
Devi spoke

अनन्यया भावनया यावज्जीवमजीर्णया परितुष्टास्मि ते वत्से गृहाणाभिमतं वरम्। (45.06)
By your incessant devotion for me throughout your life, I am extremely pleased.
Ask for any boon you desire, my child!

तद्देशलीलोवाच
‘Leelaa of that world’ spoke

रणाद्देहं परित्यज्य यत्र तिष्ठति मे पतिः अनेनैव शरीरेण तत्र स्यामेतदङ्गना। (45.07)
Wherever my husband lives after discarding the body in the war, I should be with him as his wife with this very same body.”

देव्युवाच
Devi spoke

एवमस्तु, त्वयाऽविघ्नं पूजितास्मि सुते चिरं अनन्यभावया भूरि पुष्पधूपसपर्यया। (45.08)
Let it be so! I have been worshipped by you for a long time with flowers and scents without a break.

वसिष्ठोवाच
Vasishta spoke

अथ तद्देशलीलायां फुल्लायां तद्दरोदयात्पूर्वलीलाब्रवीद्देवी संदेहलुलिताशया। (45.09)
When the Leelaa of that world felt happy by the boon, the previous Leelaa questioned the Goddess somewhat with a doubt.

पूर्वलीलोवाच
Previous Leelaa spoke

ये सत्यकामाः सन्त्येवंसंकल्पा ब्रह्मरूपिणः त्वादृशाः सर्वमेवाशु तेषां सिद्ध्यत्यभीप्सितम्।
तत्तेनैव शरीरेण किमर्थं नाहमीश्वरि लोकान्तरमिदं नीता तं गिरिग्रामकं वद। (45.11)
People like you are of the nature of Brahman itself! Any wish of yours becomes true.
You also do fulfil any desire expressed by any one. O Goddess, why then was I not taken to the little village of GiriGraama of another world, with my ‘past body itself’? Tell me!

(You made me contemplate on the silent state; asked me to renounce my identity with the body; made me take on the imagined form made of space only; and took me through many amazing experiences hitherto unseen by anyone. Why was I not taken with my physical body itself, if this Leelaa can travel with her physical body to another mind-world as willed by you?)

देव्युवाच
Devi spoke

न किञ्चित्कस्यचिदहं करोमि वरवर्णिनि, सर्वं संपादयत्याशु स्वयं जीवः समीहितम्। (45.12)

O Fair hued one! I do not do anything for anyone.

The Jeeva itself attains instantly whatever it desires, by itself.

(I am not partial to any one. In my vision, every form is a line drawn on empty space and not real.

I see Brahman (Self) alone as all. If any Jeeva wants anything, then that gets fulfilled by the very power of Chit-expanse, which exists as the 'object of desire' for that person.)

अहं हितं रटे ज्ञप्तिः संविन्मात्राधिदेवता,

I am Jnapti, the Goddess in charge of knowledge, and bestow boons for the good of all, by my proclaimed words. (That is all!)

प्रत्येकमस्ति चिच्छक्तिर्जीवशक्तिस्वरूपिणी। (45.13)

जीवस्योदेति या शक्तिः यस्य यस्य यथा यथा भाति तत्फलदा नित्यं तस्य तस्य तथा तथा। (45.14)

There is another power of Chit which is of the form of 'Jeeva-Shakti' (power of the Jeeva) for every Jeeva. Whatever power rises in the Jeeva, in whatever way, that alone gets the fulfilment, in that very manner, for that Jeeva.

(The power of Jeeva is the Chit-essence which is in all the Jeevas as their self-awareness factor.

That self-awareness state itself exists as any desired event for a Jeeva-mind.)

मां समराधयन्त्यास्तु जीवशक्तिस्तवोदिता तदा भवद्यदीह स्यां मुक्तास्मीति चिरं तदा।

तेन तेन प्रकारेण त्वं मया संप्रबोधिता तया युक्त्यामलं भावं नीतासि वरवर्णिनि। (45.15,16)

As you worshipped me with complete devotion, the 'Jeeva Shakti' rose in you, as a long cherished desire- 'let me be liberated'. In whatever way you wished, I enlightened you in that very manner.

O fair hued lady, because of that (higher) knowledge you have reached the taintless state of Brahman.

अनयैवं भावनया बोधितासि चिरं तदा, तमेवार्थं प्राप्तवती सदा स्वचितिशक्तिः। (45.17)

With knowledge and liberation as the goal to be reached by you, you were enlightened by me for long, and I led you towards that goal. Through the power of Brahman rising in you always as the Jeeva Shakti, you attained that very goal of liberation.

यस्य यस्य यथोदेति स्वचित्प्रयतनं चिरं फलं ददाति कालेन तस्य तस्य तथा तथा। (45.18)

Whatever desire arises in a person in whatever manner, it fructifies for him in the course of time, in that very manner through sincere effort.

तपो वा देवता वापि भूत्वा स्वैव चिदन्यथा फलं ददात्यथ स्वैरं नभःफलनिपातवत्। (45.19)

One's own mind takes the form of some other agent like 'penance' or a 'divinity', and bestows the fruit by itself on itself, like a fruit falling from the sky.

(You can have your own story of a penance, or a deity or merit fulfilling your wishes; but actually it is the very essence of Chit in you that rises as your fulfilment of desire.)

स्वसंविद्यतनादन्यन्न किंचिच्च कदाचन फलं ददाति तेनाशु यतेच्छसि तथा कुरु। (45.20)

There is nothing ever other than one's own cognizing mind which bestows the required fruit.
Now you do whatever you like! (You can strive for any fruit you want!)

चिद्भाव एव ननु सर्वगतोऽन्तरात्मा यच्चेतति प्रयतते च तदैति तच्छ्रीः।

रम्यं ह्यरम्यमथवेति विचारयस्व, यत्पावनं तदवबुद्ध्य तदन्तरास्व। (45.21)

The 'reality of Chit alone' which exists everywhere as the essence of all the things strives for whatever it wants; and experiences that alone. Analyze what is pleasant or unpleasant.
Understand 'that' which is sacred, and remain in 'that'.

[You yourself are the cause of your particular desire-fulfilment. What you wanted is the life you lead now.

A person seeking only the desire-fulfilment gets his desires alone fulfilled. However, because of all his other attachments, hatred, envy, pride, greed etc, his life become a mess of chaotic events without control.

Even Vidooratha had developed attachment to his minister and his daughter now, as his new wants.

Vaasanaas do dissolve by fulfilment, but give rise to more Vaasanaas.

There is never the freedom for the Jeeva with attachments.

Vaasanaas keep producing the Jeeva-state forever without any end.

The ignorant Jeeva is like a fool who stands under a wish fulfilling tree and thinks of a tiger that could kill him.

Ignorant Jeevas are always oscillating with anxieties only; and their anxieties lead to the same harmful results that they fear.

A man who is afraid of a ghost will immediately see a ghost in front of him.

What you 'want' always leads to problems.

When you do not 'want' anything, and seek only the 'Knowledge of the Reality-state', then the very same Chit rises as the realized state, and you stay liberated.

What is better; to have what you want, or have no wants at all? Choose!]