

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY SIX

[MANDAPAAKHYAANAM (25)]

{QUESTIONS AND ANSWERS (2)}

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.

रामोवाच
Rama spoke

अहं जगदिति भ्रान्तिः परस्मात्कारणं विना यथोदेति तथा ब्रह्मन्भूयः कथय साधु मे। (61.01)
Brahman! Please explain again for my understanding, as to how the delusion namely the 'I' and 'the world' rises out of the Supreme, without a cause as such?

वसिष्ठोवाच
Vasishta spoke

[Everything is the same within all (as the 'self-aware state of one's own existence' without the medium of language also). It just 'is'; and everything of the perceived 'is', as if!
Whatever the awareness is aware of (as the common essence of all) (through the Jeeva-screens); that alone is everything. Since the inner essence is division-less, and not produced newly ever, it is the same at all times, and is equally present in all; and so, the delusion states of perception are also within the inner essence only, as one with it.]

समस्ताः समतैवन्ताः सम्बिदो बुध्यते यतः सर्वथा सर्वदा सर्वं सर्वात्मकमजस्ततः। (61.02)
All the 'delusion-states' that exist as the 'perceived states perceived by the consciousness', are equal within - because they rise in all manners, at all times, within the unborn inner essence only, which is within all.

['That alone' is known as the world, mind, intellect, understanding, object etc; like dividing the ocean into waves, foam, whirlpool etc; or dividing a tree into branches, leaves; flowers etc.
Everything is just the completeness without divisions.
Brahman is not the cause of the world; and the world is not an effect.
Reality is as it is; the realness seen in the perceived is just the 'non-understanding state of Reality'.]

सर्वा हि शब्दार्थदृशो,
All the divided shapes in the perceived are just the 'sound-variations that refer to something'; and thus present the separateness of shapes (the variety of inert objects, people etc);
ब्रह्मैवैताः, पृथङ् न तत्,
all that is perceived is just the 'Brahman state of Reality', which is uniform and undivided; they do not differ from 'That';
सर्वार्थशब्दकलारूपमासां न विद्यते। (61.03)

actually the 'phenomenon of division' through the 'variations of sound-forms' that refer to their separateness, does not exist, (except as the 'knowledge of division').

कटकत्वं पृथग्घेम्नस्तरङ्गत्वं पृथग्जलात् यथा न सम्भवत्येवं न जगत्पृथगीश्वरात्। (61.04)
The bracelet-ness cannot exist as separate from the gold; or the waves from the water.
So also, the Jagat cannot exist as separate from the 'Controller state of Brahman (Ishvara)'.

[You cannot remove the bracelet from the gold and keep it aside. You cannot remove the wave from the water also. Gold has to exist as some shape and water has to exist as a wave, or a quiver.
You cannot remove Jagat as a separate thing from the Reality-state, and enter the reality state as if it is in some superb special divine dimension.
Gold is the bracelet; wave is the water; Jagat is Brahman. Jagat is the 'varied lines' you have drawn on the emptiness. Actually emptiness only is there; but you are seeing only the lines that are imagined.
You are seeing the agitation only; and not the un-agitated Reality-state.
Stop seeing the lines as real; you will naturally know the Reality state that transcends these dividing lines.
That alone is Moksha; the knowledge that is removed of false knowledge; the Nirvaana state; the truth as it is; Brahman as it is.]

[Gold has no divisions within itself; it is neither the bracelet nor any other shape you refer to with a sound-variation. Gold just stays as gold as some shape. If you see only the bracelet and not the gold; well then, you need a ‘treatment of knowledge’ for your mental illness.]

एष एव जगद्रूपं जगद्रूपं तु नेश्वरे, हेमैव कटकादित्वं कटकत्वं न हेमनि। (61.05)

Reality alone stays as the Jagat-state; Jagat-state does not stay as the Reality.

Gold stays as the bracelet and other shapes (as defined by the words based on shapes); but the bracelet-ness is not in the gold.

[You cannot make the limbs exist separately from the person with limbs.

A man with limbs is single state of completeness without the division of limbs.]

यथावयविनो रूपमनेकावयवात्मकं,

A man with limbs has those limbs as his very being;

तथाऽनवयवायास्तु चितः सर्वात्मकं च यत्। (61.06)

so also, ‘Chit state of awareness’ which is without limbs, stays as all (as the very essence of understanding), as the ‘complete undivided whole’.

यत्तुल्यकालमखिलं तन्मात्रावेदनं परे अन्तस्थं तदिदं भाति जगदित्यहमित्यपि। (61.07)

The ‘non-understanding of the Truth’ alone, shines at once (without any time-span), as the ‘entire perceived phenomenon made of divisions, that shines forth as the ‘Jagat and the ‘I’ factors’ (as the ‘perceived phenomenon’ with various time-spans and distance-spans of countless Jeeva-states).

[Knowledge of the truth is Brahman; Ignorance of the Truth is Jagat.]

लेखौघानां यथा भेदसंनिवेशः शिलोदरे तथानन्यज्जगदहं चेत्यन्तश्चिद्धने घनम्। (61.08)

The ‘hosts of lines that cover the rock’ (striations) appear as if there are divisions in the rock (though the rock is actually not divided by the lines). Similarly, The ‘Jagat, and the I (which sees the Jagat)’, that appear in the dense state of Chit-awareness, are not different from it.

स्थितास्तरङ्गाः सलिले यथान्तरतरङ्गिते सृष्टिशब्दार्थरहितास्तथान्तः सृष्टयः परे। (61.09)

The waves exist on the surface of the ‘(Ocean) water which is bereft of the waves inside’.
The Creations also exist in the Supreme, without the word ‘Creation’ and its meaning.

[A person with limbs cannot be separated from his limbs; or limbs from him. They do not support each other; but exist as the completeness; as one. There is no separateness. A person with limbs is actually limbless only.]

न सर्गे तिष्ठति परं, सर्गस्तिष्ठति नो परे, अवयवावयविवत्सत्तानवयवैस्तयोः। (61.10)

The ‘Supreme state of Reality’ does not exist in the Creation (as its support) (as another); and the Creation does not exist in the Supreme (as supported). The limbs and the person with limbs are not the support of each other; but are the same as a ‘whole’ without the division of the limbs.

चिद्रूपेण स्वसंवित्या स्वचिन्मात्रं विभाव्यते खमेव रूपहृदयं वातेन स्पन्दनं यथा। (61.11)

The ‘Chit-state’, the Knowledge essence of all, by its own awareness nature, knows its awareness alone as itself; like being aware of itself in the emptiness of all; like a wind is aware of movement within itself.

[What is the reflection of Chit within its own awareness mirror? It becomes all of this as it were.

The Brahman state of Reality which is formless, nameless and, which is just the awareness state of Knowledge, knows itself as an object of Knowledge. ‘This state of the Knowledge of oneself’ is like the ‘looking at oneself in the mirror’. Since the ‘Reality state of nothingness’ alone is there, this knowledge of its own state is reflected in the mirror of emptiness. It is like ‘you’ who know so many things at once without division, writing out in a detailed list about, what all you know that makes you a knower of all these things.

You know many things; but also ‘know’ that you know the many things.

This knowing of oneself also is what one knows, and is the 'Jagat of Brahman'.
This is not produced by an entity with any intelligence or mind faculty; but is just the way reality is.
When explaining it, such explanations are used by vaguely hinting at how it is.
The example should not be literally taken. Actually, there is no mirror into which Reality is looking at!]

AGAIN THE STORY OF CREATION GETS EXPLAINED

EMPTINESS THAT CAN RISE AS ANY DISTURBANCE (SHABDA) IS 'AAKAASHA'

तत्कालमेष शब्दाणुश्चिच्चमत्काररूपधृक् चेतते खमिवैवान्तः संकल्प इव चेतसा। (61.12)

At that instant itself (which does not happen in any 'time' or 'space'), Chit by its own amazing power, is aware of the subtle disturbance (Shabda) as oneself, within itself, as the 'emptiness' (Kham, Aakaasha) (that holds the disturbance); like a mind having a conception.

[Chit is not an intelligent entity which looks at itself.

It is the potentials state of all that can be there, and their awareness; this alone is seen as the Jagat.

It is as if 'the empty expanse all the potential states or the Knowledge essence of Chit', appear as the manifest forms.

This 'absorption into one's own knowledge of oneself' appears as the empty expanse which contains the objects.

The objects exist as the 'Shabda'; 'disturbance in the silence' (not in the 'sense of brain-related sound').

These 'disturbances' or 'quivers' are understood as sense-information, which again gets conceived as the object'.

What is 'Jagat', but the hosts of conceptions made on the 'collections of sense-information'?

The 'disturbance' in the 'undisturbed state' is the Jagat.

This disturbance alone is the Jagat; the 'Nirvikalpa Brahman existing as its own awareness' as the 'Savikalpa Brahman'.

Now it is 'Shabda-Brahman'; swollen up as all the disturbances.]

['Aakaasha' is the revealing power (the silent state of the senses); and 'Shabda' is the disturbance that is revealed as the disturbances called the sense-perceptions.]

MOVEMENT (ANILA, WIND, PRAANA) IN THE MOTIONLESS SILENCE, GIVING WAY TO SOLIDITY

तदेवानिलतां वेत्ति निजसत्तात्मिकां स्वयं अन्तर्गतस्पर्शरसां पवनस्पन्दतामिव। (61.13)

Chit knows itself as the 'wind-factor' which fills the emptiness, and produces the vibration in the quiet state, and experiences the touch-sensation deep within itself as itself, like the still-wind experiences the its own movement within itself.

[This vibration appears as the movement known as the wind (Praana) and the agitation known as the mind (Manas).
'Anila' or air refers to not the air of the atmosphere containing gases; but the 'principle of touch' which produces the 'separation of disturbances' and makes them look solid and impenetrable.

This 'touch principle' alone separates even the tiny dust motes from each other.

If this touch sense was not there, you cannot hold even a tiny stick in your fingers.]

'TEJAS' RISES AS THE DIVIDED SHAPES SEEN AS IF OUTSIDE

तदेवाभासतामेति निजसत्तात्मिकां स्वयं कोशस्थितालोकलवां तेजः प्रकटतामिव। (61.14)

Chit-state now (with the movement-sensation), 'knows' its own essence as some luster (Tejas), which lights up the shapes, and so experiences a little sight-sensation within itself as itself, as if the luster reveals something (as separated shapes of various sorts).

THE 'RASA' - 'ATTRACTION' RISES TOWARDS THE OBJECTS AND FLOWS TOWARDS THEM AS WATER

तदेवं जलतां याति निजसत्तात्मिकां स्वयं अन्तःस्थितास्वादलवां सलिलं द्रवतामिव। (61.15)

That alone (with the movement, touch and sight sensations) attains its own essence as 'fluidity' (Jalataa) and 'knows' its own essence as water-ness (Jalataa) as a little taste within itself as itself, like the water experiencing its fluidity.

तदेवावनितां वेत्ति स्वचित्तैकात्मतामयीं अन्तस्थगन्धतन्मात्रमूर्वीं स्थैर्यकलामिव। (61.16)

That alone now (with the movement, touch, sight, and taste sensations) knows itself as the stage of experiences (Avani) with its essence of smell, like the stability factor contained in the ground.

(Smell here is not the smell sensed by the nose; but refers to the differentiating qualities inherent in all the objects, thus giving them their separate existence.)

[The Jagat as a combination of these five sensations in various manners, is perceived by the Chit as itself, in itself, by itself; and not one after another as described above; but instantly it exists as all this.]

तुल्यकालनिमेषांशलक्षभागप्रतीति यत् निजं विदः प्रकचनं तत्सर्गोघपरम्परा। (61.17)

At the same instant (which is not in any measure of time), it knows itself as lakhs of divisions of a second, and exists as successions of hosts of Creations.

(‘Nimesha’ is not a minute with sixty seconds; but the shortest time taken to wink the eyes; and is not to be taken literally also; for there is no ‘time-measure’ for Reality appearing as Jagat. ‘That’ is ‘This’! That is all!)

[‘Time’ is nothing but a ‘stretched out state of Brahman’ where Knowledge unfolds from the minutest level to the highest level; with multifarious beings in multifarious worlds with their own ways of sensing the perceived; their own experiences and stories happening in their own time-stretch; unconnected to each other; unseen to each other; as the amazing miracle of Chit, the Chit-Chamatkaara.]

शुद्धं सकृत्प्रभातान्तर्दृश्यमध्यमनामयं उदयास्तमयोन्मुक्तं ब्रह्म तिष्ठत्यनिष्टितम्। (61.18)

Brahman-state is very pure (untainted by all these experience-modes); at once shining as all these (without broken spans of time); is not affected; and is with all the ‘perceived with beginnings and ends’ within itself (as itself); bereft of rising and setting; and independent of all without ‘another’ as its support.

[It is not that a Jeeva produces the scene of the perceived every second with his mind agitation; but Brahman itself exists as all the states of experience at once in all the time modes.

The mind of a Jeeva is just a tiny worm crawling slowly through these already existing states; with its own calculation of a time-bound universe. Such worms are many, and they cross just a minuscule atom portion of the Brahman-span of an instant only, very slowly, minute by minute, second by second of their own mind-created clocks. Brahman-state is not affected by these divisions; and stays as it is, as just the awareness of these all.]

[A Jeeva is dependent on the people and objects around him as his egocentric world; if any of the patterns of object or people are destroyed, he collapses into nothingness.

A Jeeva is not only the ‘I’; but the ‘mine’ also.

All that you see and experience is also the ‘you’, the Jeeva.

Brahman is not dependent on these perceived patterns for its existence. It alone ‘is’ as all this.]

APAVARGA (DIVISION-LESS) STATE OF A JNAANI

[A knower who understands this truth that the ‘perceived is non-existent in the Brahman state’ is established in that state only; and is never affected by the perceived; like not getting frightened of the non-existent snake in the rope.

For the ignorant that do not see the rope (Brahman) but only the snake (Jagat), the fear of snake (bondage) is a must; and they suffer through many experiences trapped inside their own dream-worlds.]

बुद्धं सदपवर्गं,

The state of Brahman when understood is the final beatitude (division-less state);

तत्सर्गमपि सत्समं,

Though with the ‘perceived’, it is state which is equal and quiet without any agitation;

(It is Nirvikalpa only.)

अबुद्धं सर्गरूपात्म विसर्गमपि तत्सदा। (61.19)

when not understood, Brahman-state is seen as the perceived world only at all times, though it is actually bereft of the perceived world.

चिद्ब्रह्म यद्यथा येन बुध्यते स्वात्मनात्मनि तत्तथा नु भवति सर्वं सर्वाङ्गशक्तिम्। (61.20)

‘Chit Brahman state’ is all-powerful which can exist as any perceived state.

In whatever manner it is conceived by any one within oneself, it exists as ‘that only’, for him.

[What you see as the perceived of yours is what your Aatvaahika body paints as the world.

Brahman exists as any perceived experience for any mind, as per its imagination, and conception.)

तत्सत्यं चिद्विलासत्वान्नित्यानुभवरूपतः

The Jagat is real since it is just the Brahman state alone shining and experienced always.

तदसत्यं मनः षष्टात्सर्वाख्या निगतं (नितरां गतम्) यतः।(21)

It is unreal when it is understood fully (completely) as the varied sound-forms with meanings, as described by the six-fold mind and senses.

[The perceived is real if it is seen not as the agitation state, but as the ‘undisturbed state of Reality that is experienced at all time’, and by looking at the perceived state as the ‘undivided completeness bereft of all divisions’. Divisions are just ‘word-made’ (sound-modifications), and exist as real because of our habit of understanding the objects part by part.]

यथैतत्सरणं वायौ तथा सर्गः स्थितः परे, असत्कल्पेऽपि संकल्पः सत्येऽसत्य इवापि च। (61.22)

Wind stays still, yet with the potential power of movement; similarly, the perceived world (like the movement inside the still wind) stays in the Supreme as its very nature, as the ‘conception in the conception-less one’, and as the ‘unreal in the real’.

[When the air moves, the movement alone is understood, and not the air ever, which is its support. The ignorant are aware of the perceived only, as the collection of names and forms; they do not know of the pure state which is the support of these names and forms. Agitation (sense perception) alone is real for the ignorant; and they can never even imagine the truth which is free of all agitations. Truth is untruth for them; and untruth is truth for them. They live in the world of snake alone; the Knower lives in the world of rope alone, or rather not even the rope.]

अन्यरूपा यथानन्या तेजस्यालोकतोदरे तथा ब्रह्मणि विश्वश्रीः सत्यासत्यात्मिका चिति। (61.23)

The luster that spreads forth from the gem is undivided, and yet can be seen as different from the gem through ignorance. Similarly the grandeur of the Vishvam that shines forth in the Chit-state is real when seen as the undivided Chit; and unreal when seen as divided.

अनुत्कीर्णा यथा पङ्के, पुत्रिका चाथ दारुणि, यथा वर्णा मषीकल्के, तथा सर्गाः स्थिताः परे। (61.24)

Like the un-carved figures in the wet clay, like the un-sculptured statue inside a log of wood, like the unmanifest colours in the base material of the ink, the worlds exist in Brahman (as the conceptions only; as potential states only).

अनन्यान्येव कचति ब्रह्मतत्त्वमरुस्थले असत्यात्मनि सत्येव त्रिजगन्मृगतृष्णिका। (61.25)

The mirage of the tri-worlds though unreal by nature, shines as real, in the desert-land of Brahman-principle, as not different from it.

ब्रह्मणा चिन्मयेनात्मा सर्गात्मैव विभाव्यते, न भाव्यते चानन्यत्वाद्बीजेनान्तरिव द्रुमः,

यथा क्षीरस्य माधुर्यं, तीक्ष्णत्वं मरिचस्य च, द्रवत्वं पयसश्चैव, स्पन्दनं पवनस्य च। (61.26,27)

‘Brahman state’, being the state of pure awareness (without any object of awareness) is aware of itself as the perceived world;

and actually is not aware of it also as a separate knowledge, since it is not different from it; like the tree inside the seed is not different from the seed, or the sweetness from the milk, or the hot sensation from pepper, or the fluid nature from the liquid, or the movement from the wind.

[A seed alone manifests as a tree in course of time, being watered and nourished; but the ‘Brahman-seed’ does not need time and other causal factors to exist as the ‘Jagat-tree’. The very seed is the tree without growing or manifesting. Brahman cannot be separated from Jagat ever; since it is just the awareness existing as its own awareness.]

स्थितोऽनन्यो यथान्यः सन्नास्ति तत्र तथात्मनि सर्गो निर्गलचिद्रूपः परमात्मात्मरूपभृत्। (61.28)
 'Brahman-state' stays without a second, yet as if another is there but not really there; likewise, the
 'Creation' stays dissolved in the Chit-state, as the very essence of the Supreme state (as not different from it).

कचनं ब्रह्मरत्नस्य जगदित्येव यत्स्थितं तदकारणकं यस्मात्तेन न व्यतिरिच्यते। (61.29)
 The 'Jagat' exists like the shine of the gem called Brahman; it is not caused, and therefore, does not
 differ from it also. (*Gem is not the cause of the luster; it exists as the luster itself.*)

वासना चित्तजीवादिवेदनं वेदनोदितं नोदेत्यवेदनादेव यतनादेव पौरुषात्। (61.30)
 Vaasanaa is the experience-field of the Jeeva endowed with a Chitta.
 It rises by the existence of the mind.
 By not experiencing through the mind, and putting forth extreme effort and by repeated practice (of
 Vichaara), it does not rise.

['Wants' rise up by believing in the reality of the perceived.
 When there is nothing at all called the world except as the agitation produced by the mind within itself, what is there to
 desire? This truth becomes realized by the practice of Vichaara as guided by the scriptures.]

नास्तमेति न चोदेति क्वचित्किंचित्कदाचन सर्वं शान्तमजं ब्रह्म चिद्धनं सुशिलाघनम्। (61.31)
 Nothing never ever rises or sets. There is only the tranquil, unborn state of Brahman, dense with
 consciousness (knowledge of oneself) like the densely filled rock.

पराणुं प्रति सर्गोद्घाश्चिताद्भ्रान्तिसहस्रशः तेष्वप्यणावणावन्तः कैवात्रावासना कथम्। (61.32)
 In each and every (Jeeva) atom, hosts of creations rise from the 'Chitta' through thousands and
 thousands of delusions. In what way and how do Creations exist (Aavasati/Aavaasanaa) even in
 those atoms, and the atoms within them too? (*It is all due to false understanding only!*)

[How many worlds can possibly exist because of the Vaasanaa-flow of a mind?
 Suppose you divide the world into subtle mind-atoms; then each atom of the world will contain hosts of worlds within
 it. Even in those hosts of worlds, in their each and every atom, more worlds will exist as 'Vaasanaa fulfilment fields'.
 As long as the mind is alive, there is no end to the world-existence.
 The world we live in is just one tiny world of a few Vaasanaa fields.
 Imagine the worlds that we can never know about, which exist in each and every atom of our world!
 Yet nothing really exists except as imagined 'Vaasanaa-wilderness'!]

(*This is how!*)

यथा जलान्त ऊर्म्याद्या गुसागुसाश्च शक्तयः जाग्रत्स्वप्नसुषुप्ताद्यास्तथा जीवेऽन्तरास्थिताः। (61.33)
 Inside the (Ocean) water, the waves stay with concealed powers, ready to burst forth as waves;
 so also the three states of the mind as the waking, dream and sleep, stay concealed within a Jeeva.

[The Jeeva is helplessly caught in the three mind-states (waking, dream and deep sleep) without a break.

Jeevas experience the waking state through delusion;
 again fall asleep with Vaasanaas dormant still;
 and again experience dream as some other type of waking state;
 again wake up and live another dream of experiences as the waking state;
 fulfil some Vaasanaas; gain more Vaasanaas;
 and thus the life goes on and on for the Jeeva without a break.]

जाता चेदरतिर्जन्तोर्भोगान्प्रति मनागपि तदसौ तावतैवोच्चैः पदं प्राप्स इति श्रुतिः। (61.34)
 'If the ignorant creature called human gets even the slightest disinterest towards enjoyments of the
 senses, then he will attain the highest state'; state the Shrutis.

[If the sense objects are understood as just information-content only, how can anyone entertain any taste for them? All the people and objects that you are attached to are just some form of Bodha (information) only, brought by the senses. Mind alone creates the stories out of these inert information-contents.]

यतो यतो विरज्यते ततस्ततो विमुच्यते अतोऽहमित्यसंविदन्क एति जन्मसंविदम्। (61.35)

Even as he keeps withdrawing from the attractions, he will start freeing himself from the bindings of the mind. How can he have the illusion of birth and death, if he does not think of the body as the 'I'? [After realizing the non-existence of the objects except as agitations in the mind, he will cease to have the 'I' feeling towards the body, which is also an agitation only that is produced by the mind. How can he ever run towards the 'desire-fulfilment states' that are connected to such a body-identity?]

चित्तिं परापरामजामरूपिकामनामिकां चराचराऽधरामयीं विदन्ति ये जयन्ति ते। (61.36)

Those who understand as the realized self-essence, the 'Chit-state'- which is both the Jeeva and the Supreme, which is unborn, which is formless, which cannot be referred to with any sound-variation of a name (and so is completely empty of any Jagat-conception), which is without any of the base faults of ignorance of imagining any sort of moving or non-moving bodies; - they alone achieve the greatest.

परे चितिः स्वप्रकटादिद्वितीयास्वावर्तलेखेव जले द्रवान्तः

साहंतयेमानि जगन्ति धत्ते न सन्ति नासन्ति परात्मकानि। (61.37)

Like the whirlpool-patterns are inside the water as if different from the waters, the Supreme Chit manifests within itself as if another; and holds the 'Jagat' as the 'I-exist sense' in all. The other things which are like the 'another', do not exist; yet exist as if.

CAN YOU COUNT THEM ALL?

अहंमयी पद्मजभावना चित् संकल्पभेदाद्वितनोति विश्वं

अन्तर्मुखैवानुभवत्यनन्तनिमेषकोट्यंशविधौ युगान्तम्। (61.38)

Chit, as the 'I' of the Lotus born (the random totality state of some Vaasanaa-fields), spreads out the 'world perception' (Vishvam) through different conceptions; and within herself experiences the 'Time' (Vidhi, or Kaala) like 'countless Yugas', in just a single minuscule part of a 'wink-span' of 'Vishnu' (Ananta, or the endless time-span).

[The endless state if imagined as Vishnu, and if the 'totality of all possible perceived worlds of all time-spans' is imagined as a Brahmaa (born from the navel-lotus of Vishnu) (a tiny quiver in the silence), it is like a slightest movement of the eye-lid of Vishnu, as a wink, as just the slight opening and closing of his eyes.]

परमाणुनिमेषाणां लक्षांशकलनास्वपि जगत्कल्पसहस्राणि सत्यानीव विभान्त्यलम्।

तेष्वप्यन्तस्तथैवान्तः परमाणुकं प्रति।

Suppose a single wink-span of a subtle atom (called Brahmaa, the main totality-principle) is divided into lakhs and lakhs of parts, then inside a single part of that, thousands of Jagats lasting in their Kalpa-span exist as if real; even in those, in each one of the subtle atom (more totality-Brahmaas), in the same way, worlds exist as if real. (A human mind cannot even conceive such numbers.)

भ्रान्तिरेवमनन्ताहो इयमित्यवभासते। (62.01,02)

Ah! the delusion is endless! Aha! It alone shines in this manner!

वहन्तीमाः पराः सत्ताः शान्ताः सर्गपरम्पराः सलिलद्रवतेवान्तःस्फुटावर्तविवर्तिका। (62.03)

Countless successions of -

‘these worlds which exist at present, which will exist in the future and which existed in the past’ - flow like the ‘circular patterns of water’ that are continuously appearing and disappearing in the water (as not different from it), and real as if, when appearing only.

(Past present and future also are just mind-conceptions and not real.)

मिथ्यात्मिकैव सर्गश्रीर्भवतीह महामरौ तीरद्रुमलतोन्मुक्तपुष्पालीव तरङ्गिणी।

The grandeur of the world exists as false only (imagined in all its glorified scenes), like the mirage river in the desert,

‘attractive with its waves carrying the flower-arrays falling from the creepers that are enveloping the trees on the bank’;

and is without any reality.

स्वप्नेन्द्रजालपुरवत्संकथेहापुराद्रिवत् संकल्पवदसत्येव भाति सर्गानुभूतिभूः। (62.05)

Like the illusory city of the dream, like the mountains and towns in an interesting narrative, like an imagination, the ‘field of experience of the world’ shines as unreal only.