

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY FIVE

[MANDAPAAKHYAANAM (14)]

{PARAMAATMA TATTVAM}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER TWENTY FIVE
MANDAPAAKHYANAM (14)

PARAMAATMA TATTVAM

LEELAA TRIES TO GRASP THE AMAZING TRUTH OF BRAHMAN

लीलोवाच

Leelaa spoke

“अत्र मे संस्थितो भर्ता जीवाकाशतयाऽऽकृतिः चतुःसमुद्रपर्यन्तमेखलाया भुवःपतिः। (29.32)

“Here (in this point of space) alone, my husband (Padma) stays as the ‘Jeevaakaasha of (Brahmin) Vasishtha’ and is the lord of the Earth surrounded by the four oceans.

आ स्मृतं पूर्वमेतेन किलासीदभिवाञ्छितम्, शीघ्रं स्यामेव राजेति तीव्रसंवेगधर्मिणा। (29.33)

Now I remember; he had this excessive desire for becoming a king soon, and always spent his time thinking about it.

दिनैरष्टभिरेवासौ तेन राज्यं समृद्धिमतं चिरकालप्रत्ययदं प्राप्तवान्परमेश्वरि। (29.34)

Hey Parameshvari! Within eight days itself, he has attained the prosperous kingdom with the idea, that it happened over a long time.

अत्रासौ भर्तृजीवो मे स्थितो व्योम्नि गृहे नृपः अदृश्यः खे यथा वायुरामोदो वानिले यथा। (29.35)

Here stays the Jeeva of my husband (Padma in his next world) in the ‘house-space here’ as the king, and is unseen by anyone, like the wind in the sky or the fragrance in the wind!

इहैवाङ्गुष्ठमात्रान्ते तद्व्योम्न्येव पदं स्थितं मद्भर्तृराज्यं समवगतं योजनकोटिभाक्। (29.36)

The kingdom of my husband which was understood by me to be million Yojanas away, ‘that world’ exists in ‘this thumb-like space’ itself!

आवां खमेव स्वस्थं च भर्तृराज्यं ममेश्वरि पूर्णं सहस्रैः शैलानां महामायेयमातता। (29.37)

We both remained just in the empty sky; so did the kingdom of my husband with thousands of hills! This is a wide-spread delusion indeed!

तद्देवि भर्तृनगरं पुनर्गन्तुं ममेप्सितं तदेहि तत्र गच्छावः किं दूरं व्यवसायिनाम्। (29.38)

Devi! I want to go to my husband’s place (Padma’s world) again. Come, let us go there.

What is distance for those who are determined to reach the goal!”

(I do not mind, how many Yojanas we have to pass to reach that other Creation!)

वसिष्ठोवाच

Vasishtha spoke

इत्युक्त्वा प्रणता देवी सा प्रविश्याशु मण्डपं विहङ्गीव तया साकं पुप्लुवे सितिभं नभः। (29.39)

Having said this, she saluted the Goddess and entered the ‘Dome’ -

(the dome of illusory-space inside her bedroom which was inside the cottage of GiriGraama and which contained the future world of king Padma) - and floated in the colourless lustrous sky along with her, like a bird.

(But she did not fly anywhere; but rose within her own mind towards the Brahman-state, guided by the invisible presence of Knowledge as Vichaara.)

AAKAASHA BRAHMAN – ‘PARAMAATMA TATTVAM’ AS A MANIFEST SCENE

[Again it was an experience of existing as the space itself, and experiencing the space-body as oneself.

Space (Aakaasha) is a ‘nothingness’ which appears as everything.

Whatever you see or feel, is the space appearing as such an object, such a scene, including you the so-called perceiver.

This nothingness exists as all the mind-worlds of all the minds anywhere and everywhere.

What happens if you experience all the worlds as the space-form itself?

You exist as worlds of all varieties with great distances in-between.

No world can know of the other world, like you never know what dream the person next to you is having.

All exist as their own proofs of existence.]

LEELAA'S REALIZATION PROCESS

[Leelaa as a ‘wave made of space’ travelled herself within herself, as space and saw everything, as if different.

She was now the space endowed with a mind as it were.

But without the guidance of knowledge, she would be lost in that enormous expanse of Brahman as space.]

LEELAA'S JOURNEY WITHIN, TOWARDS THE UNKNOWABLE REALITY.

[Leelaa's experience of space-travel given below, is not a travel through gross worlds; but the journey of Realization of Brahman, within oneself. Crossing over the temptations offered by many worlds of Devas and Rishis and Siddhas, she attains the blank state of Brahman with nothing but one's own awareness with nothing to perceive, like as if awake in the deep sleep state of nothingness; then by the help offered by Jnapti as Knowledge-instruction, she raises above that also, and understands the five subtle sheaths of water etc that cover the Reality; and peeps into the Reality-state itself. Maharshi Vaalmiki describes her 'journey within', as a 'journey outside', hiding all the subtle truths inside ordinary words. Such truths are beyond the grasp of the ordinary minds which believe in the grossness of the outside world alone, and have no capacity to even imagine the state of Reality that lies beyond words and their meanings.]

भिन्नाञ्जनचयप्रख्यं सौम्येकार्णवसुन्दरं नारायणाङ्गसदृशं भृङ्गपृष्ठामलच्छवि,
मेघमार्गमतिक्रम्य वातस्कन्धावनिं तथा सौरमार्गमथाक्रम्य चन्द्रमार्गमतीत्य च,
ध्रुवमार्गोत्तरं गत्वा साध्यानां मार्गमेत्य च सिद्धानां समतीत्योर्वीमुल्लङ्घ्य स्वर्गमण्डलं,
ब्रह्मलोकोत्तरं गत्वा तुषितानां च मण्डलं गोलोकं शिवलोकं च पितृलोकमतीत्य च,
विदेहानां सदेहानां लोकमुत्तीर्य दूरं दूरादूरतरमथो गत्वा किञ्चिदुद्धा बभूव सा। (29.40) to (29.44)

Crossing over -

the path of clouds, the paths covered by the branches of winds,
the solar sphere, the moon sphere, the sphere of stars like Dhruva,
the world of Saadhyas (Celestial beings), the world of Siddhas, the sphere of heaven,
Brahmaa's world, Naaraayana's world where everyone is happy, GoLoka, Shiva Loka, PitrLoka,
world of those with bodies and without bodies (Sadeha, Videha) -
she traversed far, further than the furthest lands, and then suddenly became aware of her surroundings.

STATE OF NIRVIKALPA OF A MAHAAYOGIN LIKE SHIVA OR VISHNU

[Leelaa now entered the Nirvikalpa Samaadhi state of a Knower; where no perceived exists.

There was not even the witness-state of the Sun or the mind-state of the moon; or the star-state of conceptions; or the fire-state of the Jeeva-ness. It was a dark nothingness, where 'space' existed as the nothingness of the mind of a Jnaani.]

पश्चादालोकयामास समतीतं नभस्थलं यावन्न किञ्चिच्चन्द्रार्कताराद्यालक्ष्यते ह्यधः

तमस्तिमितगम्भीरमाशाकुहरपूरकं एकार्णवोदरप्रख्यं शिलोदरघनं स्थितम्। (29.45,46)

She stopped her flying, and looked back at the region of the sky which she had just crossed over.

No stars or sun or moon were visible down there.

The entire region was filled with dense darkness in whichever direction she looked.

It was like the deep inside of an ocean, as dark as the inside of a rock.

लीलोवाच

Leelaa spoke

तदेवि भास्करादीनां क्वाधस्तेजो गतः वद शिलाजठरनिष्पन्दं मुष्टिग्राह्यं तमः कुतः। (29.47)

Devi! Where has the light of the Sun and stars gone?

Where forth this darkness has appeared which is like the inside of a rock, and is so dense that it can be caught in the hand?

देव्युवाच

Devi spoke

एतावतीमिमां व्योम्नः पदवीमागतासि भोः अर्कादीन्यपि तेजांसि यतो दृश्यन्त एव नो।

यथा महान्धकूपाधः खद्योतो नावलोक्यते पृष्ठगेन तथेहातो नाधः सूर्योऽवलोक्यते। (29.49)

Oh! You have come to such a region of space where even the light of the Sun cannot be seen!

Just like when at the bottom of a very deep dark well, the light of the sky cannot be seen when you look back, so also the sun cannot be seen down here.

[It is the deepest region where the mind is silenced completely, where there is not the least vibration of an 'I'.

It is the state where Yogis revel in the complete absence of the perceived.]

लीलोवाच

Leelaa spoke

अहो नु पदवीं दूरमावामेतामुपागते सूर्योऽप्यधोणुकणवन्न मनागपि लक्ष्यते। (29.50)

इत उत्तरमन्या स्यात्पदवी का नु कीदृशी कथं च मातरेतव्या कथ्यतामिति देवि मे। (29.51)

Ah! We both have come so far and the sun cannot be seen even in the least like the piece of the atom!
Is there another region of space beyond this?

How and what is it? How do we go from here, Mother? Please tell me, hey Devi!

देव्युवाच

Devi spoke

RISING UP OUT OF SAMAADHI STATE

इत उत्तरमग्रे ते ब्रह्माण्डपुटकपर्णं यस्य चन्द्रादयो नाम धूलिलेशाः समुत्थिताः। (29.52)

Beyond the region where you stand, is the next layer of the 'Brahmaanda' which is hollow and dark, like the inside of a pot, from where the dust-particles like the moon and other celestial-objects rise up.
[I will guide you out of this dark, still, state.

Here, the vibrations of the mind rise up slowly like dust, and slowly the other lights start appearing as the witness-state of the Yogi, as the sun and his nectar-filled mind of the moon.

It is as if his mind is getting filled with the dust-motes of the worlds.

This is the state where the worlds start to rise up as dust-motes, where the very space of Brahman exists as the objects of the perceived that are bound by time.

As many minds, so many worlds! As many potential states, so many perceived states!

What cannot be there as the perceived?

The 'perceiving state of Brahman' exists as the endless perceptions, as its potential essence.]

(Cosmic egg - Brahmaanda is the conception-pot which goes by the name of Aakaashaja, who exists as the various Brahmaas of various worlds as the creation-potentiality.)

वसिष्ठोवाच

Vasishta spoke

इति प्रकथयन्त्यौ ते प्राप्ते ब्रह्माण्डकर्परं भ्रमर्याविव शैलस्य कुड्यं निबिडमण्डपम्,

अक्लेशैर्नैव ते तस्मान्निर्गते गगनादिव,

Conversing like this, they both having reached that 'pot of the Brahmaanda', quite easily came out of the 'dense thick dome of space' that was hard like the wall of the mountain, like a pair of bees flying from one region of space to another (by the will of Jnapti, the Goddess of enlightenment).

निश्चयस्थं हि यद्वस्तु तद्वज्रगुरु नेतरत्। (29.53,54)

Only to a person who is certain in his conception of the hardness of the world, that the world appears solid like a diamond, not to the other.

THE SUPREME THAT TRANSCENDS ALL THE COVERINGS

[WATERS - THE POTENTIAL EXPERIENCES

FIRE - THE BLAZING-FIRE OF JEEVA CONSUMING THE WATERS OF EXPERIENCE AS FUEL

PRAANA - THE POWER THAT SUPPORTS THE FIRE AS THE WIND

SPACE- THE EMPTY EXPANSE THAT KEEPS INCREASING WITH THE BLAZING FIRE OF JEEVA

THE SUPREME EXPANSE OF REALITY WHICH IS BEYOND ALL THESE SHEATHS]

निरावरणविज्ञाना सा ददर्श ततस्ततं जलाद्यावरणं पारे ब्रह्माण्डस्यातिभासुरं

ब्रह्माण्डाद्दशगुणतस्तोयं तत्र व्यवस्थितं आस्थितं वेष्टयित्वा तु त्वगिवाक्षोटपृष्ठगा। (29.55,56)

Leelaa now had, the 'Knowledge of the unveiling of sheaths';

and, she saw beyond that Brahmaanda, the 'covering of waters' shining profusely.

Water, ten times more than the size of the Brahmaanda was found there, covering it like the (wrinkled) skin of the walnut seed.

[Leelaa had removed all the five sheaths that blocked the vision of Reality.

She saw the formation of the perceived as if outside of it.

'Upanishads' (Abstract Knowledge of Brahman), manifested in front of her as 'processes of Brahman' existing as the perceived.

The 'Potential state of Brahman' was actualizing as Aakaashaja, the Emptiness-born.

There was the vision of 'pure-waters' (taintless experiences) that covered the conception-state of Brahmaanda.

It was ten times bigger than the Brahmaanda.

So many experiences (waters) were ready to be experienced as the Jeeva-states.

It was wavy and wrinkled, waves overlapping each other, and looked like the skin of the walnut which covered the inner kernel.]

तस्मादशगुणो वह्निस्तस्मादशगुणोऽनिलः ततो दशगुणं व्योम ततः परमम्बरम्। (29.57)

Next was the 'Vahni' (fire), ten times more than that;

then the 'Anila' (wind), ten times more than that;

then the 'Vyoma' (empty space), ten times more than that;

then beyond that, the 'Param Ambara' (the supreme covering).

[These 'waters as experiences' were covered by the 'fire' ten times more than that as the 'Jeeva-states' which blazed high by consuming the waters of experiences.

Ten times more than that was the Wind, the vibration-principle which supported the worlds of Jeevas. It connected the Jeevas to their experiences and produced the phenomenon of division as the contact principle. It provided solidity to the emptiness of nothingness.]

[What is beyond all these waters, fires, winds and Brahmaandas?

Nothing, but the 'Nothingness of Reality-state' referred to by the sound 'Brahman'!]

BEYOND THE SUPREME EXPANSE

तस्मिन्परमके व्योम्नि मध्याद्यन्तविकल्पनाः न काश्चन समुद्यन्ति वन्ध्यापुत्रकथा इव।

केवलं विततं शान्तं तदनादि गतभ्रमं आयन्तमध्यरहितं महत्यात्मनि तिष्ठति। (29.59)

Beyond that 'Supreme space', ideas like the 'beginning, middle and end' never ever arise, like the tale of the barren woman's son!

Only the beginning-less, all pervading, tranquil state without delusions, without beginning, middle and end, remains in its own essence!

HOW BIG IS IT? ITS HUGENESS IS BEYOND IMAGINATION

आकल्पमुत्तमबलेन शिला पतेच्चेतस्मिन्बलात्पतगराडपि चोत्पतेच्चेत्

तद्योजनं न लभते विमलेऽम्बरेऽन्तर्माकल्पमेकजवगोऽप्यथ मारुतोऽपि। (29.60)

If a rock from the top falls from the start of the Kalpa with full force,

or if Garuda himself flies from the bottom making use of his full power,

or even if the wind flows with all its force both sides with the same speed from the very start of the Kalpa, nothing can measure the inside, even a Yojana of that taintless Chidaakaasha!

(मानं कल्पं- माकल्पं- measure of Kalpa)

[How can you measure that which can be the potential state of any space-conception?

How can a wave measure the ocean which is the source and support of the never-ending waves?]

'SUPREME EXPANSE'- 'PARAMAAKAASHA'

पृथ्व्यप्तेजसां तत्र नभस्वन्नभसोरपि यथोत्तरं दशगुणानतीत्यावरणान्क्षणात्

ददर्श परमाकाशं तत्प्रमाणविवर्जितं तथा ततं जगदिदं यथा तत्राण्डमात्रकम्। (30.01,02)

Crossing in a second, all the earth, waters and fire, air and sky each of which exceeded ten times more than the other, she saw the 'Paramaakaasha' (Supreme Space) which spread-out without any measure.

(earth - perception field which never ends

water - experience which never ends

fire - Vaasanaa-filled Jeeva-state which never stops consuming the desired objects

air - the power of seeing the movement that presents the moving-pattern of information

sky - emptiness which is made up of conceptions that are imagined)

WHAT IS IT TO PEEP INSIDE THIS SUPREME EXPANSE OF REALITY?

[Worlds are seen as real, only in the state of separation from one's true essence.

It is a state of delusion. It is the state of ignorance of the 'true essence'.

COUNTLESS BRAHMAANDAS FORMING AND DISAPPEARING LIKE DUST PARTICLES

[Creations as countless probable states of the Creation-potentiality rise as Brahmaandas and vanish off instantly.

Each Brahmaanda (creation potential) contains countless worlds as its probable states.

Worlds are nothing but experiences.

Experiences are nothing but the fuel for the Jeevas.

Jeevas are nothing but the Vaasanaa-states.

Vaasanaa-states are nothing but the 'want of fulfilment'.

Want of fulfilment is nothing but the 'absence of Vichaara' or 'Absence of Knowledge'.

Absence of Vichaara is the Jagat that exists as real and solid.

Jagat actually does not exist at all.]

SARGAS/CREATIONS/WORLDS/JEEVA-STATES

तादृशावरणान्सर्गान्ब्रह्माण्डेषु ददर्श सा कोटिशः स्फुरितान्व्योम्नि त्रसरेणूनिवातपे, (30.03)

She saw-

billions and billions of layers of worlds (the conceived worlds of the countless Jeeva-states)
that were covered by sheaths like this,
inside the Brahmaandas that floated in the space like the dust particles in the sunlight;
[Reality-state is empty of everything; yet is filled with the waters of experience, as if.]

महाकाशमहाम्बोधौ महाशून्यत्ववारिणि,

the 'Great ocean of the Supreme expanse of Chidaakaasha' filled with the waters of 'MahaaShoonya'
(Great void) (of Avidyaa) (as the experiences rising in the emptiness through conceptions);

महाचिद्रवभावोत्थान्बुद्बुदानर्बुदप्रभान्, (04)

worlds that were beyond the count of hundreds of millions,
that were rising from the Chit (Reality) like bubbles;
(Can you count them ever with your tiny intellect?)

WORLDS WERE IN THE 'FORMATION AND DESTRUCTION-STATES' OF MANY LEVELS

कांश्चिदापततोऽधस्तात्कांश्चिच्चोपरि गच्छतः कांश्चित्तिर्यग्गतीनन्यान्स्थितांस्तब्धान्स्वसंविदा। (05)

some (worlds) were falling down to the bottom; some were floating up from the bottom;
some were moving fast; some were staying still by such cognition-levels which made them still.
[Worlds are nothing but minds made of experiences.

Minds that are heavy with ignorance go down and down into dense dark-states from which they never rise up maybe.
Some minds rise up slowly with knowledge, and start their journey upwards. Some are faster and some are slower.
Some go up and down without any control.

Some worlds stay still like the minds of the JeevanMuktas, where the worlds stand still and motionless, as the Brahman-state).

यत्र यत्रोदिता संविद्येषां येषां यथा यथा तत्र तत्रोदितं रूपं तेषां तेषां तथा तथा। (30.06)

Wherever the cognition arises for whomsoever in whatever way, there and all, the forms rise up for those and all, in that very manner.

[As per the conceptions of the mind, the world appears in that manner, as per the intellect-level.

Mind is the 'want of an experience' as a Jeeva state.

It burns like the fire, and consumes the waters of experiences (which nourish the plants namely the desires).

The flames increase more and more by these waters. Fire burns more fiercely.

Waters give rise to (Vaasanaa) fields of experiences like the lands filled with plants. Fire consumes them all.

Winds of attachment keep blowing and the fire keeps burning; the worlds keep appearing without beginning and without end.]
[ParaBrahman as the space-phenomenon is the undivided expanse of potential experience, where there is no fixed 'up and down' or 'above and below'.

Every experience comes with its own measure of space and time.

Every Vaasanaa has its own field of experience, with its own time-span and space-span, and the causality-factors also.]

नेहैव तत्र नामोर्ध्वं नाधो नच गमागमाः।

(In the ParaBrahman state) there is nothing called 'above'; there is no 'below';
there is no 'going' and 'coming' (and it is not in 'space').

अन्यदेव पदं किञ्चित्स्माद्देहागमं हि तत्। (30.07)

(The Jeeva-state) is a completely different state; it is the state of ignorance where the body appears.

[Jeeva-state is made of the conceptions of divisions only. It has movement as its main support; and believes in the distances, and the movement from one place to another, and is conscious of time and change.]

उत्पद्योत्पद्यते तत्र स्वयं संवित्स्वभावतः स्वसंकल्पैः शमं याति बालसंकल्पजालवत्। (30.08)

The cognition (perceiving nature), by its very nature again and again rises by itself, and subdues by one's own will, like the unpredictable nature of the child's play.

[Brahman alone rises as these waves of perception as the space-expanse and subsides within.

There is no will, purpose, motive, tools, plan, mind, intellect; nothing; but just the very nature of Reality exists as all this.]

रामोवाच

Rama spoke

[If 'space' is just emptiness without any change whatsoever, then how do we get the sense of directions?

If the word 'here' itself has no meaning, then how do we form the conceptions of - 'there' and 'above' and 'below'?

This is Rama's question.]

किमधः स्यात्किमूर्ध्वं स्यात्किं तिर्यक्तत्र भासुरे इति ब्रूहि मम ब्रह्मन्निहैव यदि न स्थितम्। (30.09)
What exists at the bottom, what exists at the top, what exists across, in that luster (Chit), when the 'here itself' is not there?

वसिष्ठोवाच

Vasishta spoke

ससर्वावरणा एते महत्यन्तविवर्जिते ब्रह्माण्डा भान्ति दुर्दृष्ट्योम्नि केशोण्ड्रको यथा। (30.10)

These Brahmaandas covered with all sorts of layers exist in that 'Endless Supreme', like hair tufts (floaters) shining in the sky for those with eye-infection.

[Rama! Worlds are nothing but various levels of delusion-states; not real; but appear to be real because of the experience undergone. If the true Knowledge rises, the 'realness of the worlds' vanishes like the realness of the dream-worlds when woken up.]

अस्वातन्त्र्यात्प्रधावन्ति पदार्थाः सर्व एव यत्ब्रह्माण्डे पार्थिवो भागस्तदधस्तूर्ध्वमन्यथा। (30.11)

The Earth-part (Paarthiva – that which spreads out as experience fields) of the Brahmaanda, where all the objects fall without control is the 'bottom' portion; the other one is the 'up'.

[The part of the Brahmaanda, where things fall is the bottom. The more the ignorance, more deep is the bottom. Any 'rise from ignorance' (Vichaara-rise) is 'up' only!]

(Even in the ordinary sense, 'up' and 'down' is a subjective experience only.)

पिपीलिकानां महतां व्योम्नि वर्तुललोष्ठके दशदिक्कमधः पादाः पृष्ठमूर्ध्वमुदाहृतम्। (30.12)

In the spherical mud-ball, in the huge space of the ants -

any of the ten directions where the feet are, is the 'bottom'; and the back portion is the 'up' portion; to quote an analogy!

[If the entire Earth or whichever spherical planet is observed, the surface you walk along becomes the bottom, whatever be its position in the space-arena.

Vasishta here gives the analogy of a round mud-ball where the ants are moving on the surface.

For the ants, the ground is the bottom whether they are walking upside down or downside up, on the surface of the mud ball.

Where their back is, that is the upward direction for them.

On the ground they look all around and create the directions according to their position on the ball-surface.

Humans create directions according to the sight of the Sun and its disappearance.

In the huge space beyond the solar system where the Sun has no place, there are no directions or 'up and down' notions.

In the Upanishad-sense, the ignorant are all like the ants, which can never even know that they can grow wings and fly up.

They are stuck to the mud-ball of desire-fulfilment only.

They keep moving round and round the mud-ball of Vaasanaas, never finding an end to it.

This is the bottommost section of Brahmaanda, the perceived-state.]

VARIETIES OF WORLDS/MIND-STATES

[Next, Sage Vasishta describes the countless universes (or mind-structures) which randomly appear, evolve and disappear.]

[Worlds can be without Jeevas also as just the inert state of minds, which are steeped in dense ignorance.

Many other species also exist in their own mind-created worlds.]

वृक्षवल्मीकजालेन केषांचिद्बुद्धि भूतलं ससुरानरदैत्येन वेष्टितं व्योम निर्मलम्। (30.13)

Some worlds contain just the trees and the anthills (where humans do not exist at all).

The taintless sky (above the earth-level) is occupied by Deva-like beings, non-human species, Daityas and others also.

[Look at the Earth also, where we exist as the evolved species of homo sapiens.

We are just some eruptions formed on the surface of this planet, as a part of the Earth itself, like boils on it or fungus spread out on it.

From far above, this planet must look like a walnut covered by wrinkled skin of a walnut, made of our body-shapes; or we may look like the ants moving on a mud hill also.]

संभूतं सह भूतेन सग्रामपुरपर्वतं इदं कल्पनभूतेन पक्वाक्षोटमिवत्वचा। (30.14)

Some contain villages, cities and mountains with the beings of any imagination,

making the surface look like the wrinkled skin of the ripened walnut fruit.

[There is no account of what the minds can conceive as perceptions, and there is also no count of how many worlds exist in the Reality-state.]

यथा विन्ध्यवनाभोगे प्रस्फुरन्ति करेणवः तथा तस्मिन्पराभोगे ब्रह्माण्डत्रसरेणवः। (30.15)

Like elephants abound in the Vindhya forests, countless 'Brahmaandas' exist like the dust-particles floating in the sunlight, in the Supreme Chidaakaasha.

[There is just that Reality-state; call it the Brahman or the Truth! Names have no meaning.]

तस्मिन्सर्वं ततः सर्वं तत्सर्वं सर्वतश्च यत्तच्च सर्वमयो नित्यं तथा तदणुकं प्रति। (30.16)

Everything is 'in That';

everything is 'from That';

'That' is everything;

'That' is everywhere;

'That' fills everything;

'That' is eternal;

'That' is in every atom.

(What else is there?)

[Reality is - just the Knowledge – Bodha – the understanding essence – the information - that stays as all this.

What you know as the 'processed recycled information-pattern' is the world you see through your intellect-light.

The worlds are differently perceived as per the knowledge and ignorance-level of the perceivers.

Worlds keep going down in ignorance; and rising up in knowledge.

The 'Jeeva-ants' stuck to the fields of Vaasanaa-grounds also can grow wings of Viveka and Vairaagya and fly high.

Some minds stay still like the worlds of JeevanMuktas, who see nothing but emptiness rising as the patterns of the world.

Some fly so high that they exist as the perception-less state where no sun or moon or stars exist, like the Shiva, the greatest Knower. Some are so much stuck to the mud that they stay as the inert worlds of stones and rocks, where the perceiving-sense also is not there.

Yet, actually, nothing happens or occurs in the Reality-state. It is just the Bodha-essence that stays as all this.]

शुद्धबोधमये तस्मिन्परमालोकवारिधौ अजस्रमेत्य गच्छन्ति ब्रह्माण्डाख्यास्तरङ्गकाः। (30.17)

Wavelets called Brahmaandas beyond the count of numbers appear and disappear in 'that ocean of Supreme vision' which is of the nature of pure untainted knowledge (Self-awareness).

[Some states are just dormant Vaasanaa-states where the ignorant are asleep. It is the dark silence of ignorance.

It is the emptiness of ignorance which is ready to burst forth as the waves of experience with the rise of new Jeevas.]

अन्तःशून्याः स्थिताः केचित्संकल्पक्षयरात्रयः तरङ्गा इव तोयेऽब्धौ प्रोहन्ते शून्यतार्णवे। (30.18)

Some are just empty inside like the nights where there are no thoughts as in deep sleep; they rise in the 'ocean of void', like the waves in the waters of the ocean.

[Some mind-worlds are bursting forth as worlds, as the Brahmaa and his beings.

A murmuring sound rises as it were like a seed sprouting. Who hears it? No one!

Which mind can see another mind's processes?]

केषांचिदन्तःकल्पान्तः प्रवृत्तो घर्घरारवः न श्रुतोऽन्यैर्न च ज्ञातः स्वभावेन रसाकुलैः। (30.19)

Some are noisy by nature, and have just begun the process of Kalpa with a murmuring noise, never heard by anyone or known by anyone,

since all are just states of agitation filled with varieties of 'wants' and 'desires' (Rasaakula), by nature.

[Just the 'perception-fields' exist that are ready to be experienced appear first.

Then, they rise up as the perceiving-entities attached to them.

Perception-fields are the experience-fields limited by space and time, and require a divided state of Chit as a Jeeva.

The experience rises up with an experiencer as their counter-part, with Chit as the essence.

A Jeeva has no identity and is not destined for some particular experience good or bad.

But the experience creates the Jeeva as its counter-apart.

To free yourself from the experience that empowers you, develop Vichaara, Viveka, and Vairaagya, and be free of the experience-fields, by knowing their unreal nature.]

अन्येषां प्रथमारंभे शुद्धभूषु विजृम्भते सर्गः संसिक्तबीजानां कोशेऽङ्कुरकला यथा। (30.20)

Some are at the beginning-process and the Creation shines as pure matter,

like the sprout appearing in the seed, ready to grow.

[Some minds are dissolving their worlds by the 'Knowledge of the unreal nature of the world', by the practice of Vichaara.]

महाप्रलयसम्पत्तौ सूर्यार्चिर्विद्युतोऽद्रयः प्रवृत्ता गलितुं केचितापे हिमकणा इव। (30.21)

Some worlds are in the process of dissolving where the mountains are ready to melt off by the fire of the burning sun, like the snow-flakes melting by the heat.

[Our perceived-state is made of 'unstable fields of experiences' also.

We want this and that at each and every moment; and the minds create this world and that world as varied experiences; but the most dominant want becomes fructified in the end, as our 'experienced perceived state'.]

आकल्पं निपतन्त्येव केचिदप्राप्तभूमयः यावद्विशीर्य जायन्ते तथा संविन्मयाः किल। (30.22)

Some never get fully formed and keep on dissolving (because of shallowness of the Vaasanaas).

Cognition-states also keep breaking down and keep appearing again, do they not?!

[Some potential states are never opened up at all; for the lack of imagination may be!

Some are on the move, through denser conceptions, and are like the illusory hair-balls seen by the mind infected with delusion.]

स्तब्धा इव स्थिताः केचित्केशोण्ड्रकमिवाम्बरे वायोः स्पन्दा इवाभान्ति तथा प्रोदितसंविदः। (30.23)

Some remain frozen and unmoving (not yet formed);

some float like hair balls (floaters) in the sky (in the process of formation);

some are like the movements of the winds prompted by the cognition (ready to form).

आचाराद्वेदशास्त्राणामाय एवान्यथोदिते आरम्भोऽपि तथान्येषामनित्यः संस्थितः क्रमः। (30.24)

The culture, the Knowledge-guides (Vedas), and the Scriptures might be different in different beginnings.

Beginnings also may not have any fixed process as a rule.

[We are not the only special denizens of the Brahman-worlds.

Our language is not the only one in the Creation.

Our philosophy is not the only one that holds good for the Reality state.

‘Brahman state’ also need not stay with the name of Brahman in any other Creation.

Cultures differ, languages differ, senses differ, suns and moons differ (may not be there also), days and nights differ, distances differ, sizes of bodies differ, shapes of bodies differ, learning methods differ, philosophies differ, sciences differ, knowledge-levels differ, dimensions differ, Scriptures differ.

Some worlds may not have Svapna and Sushupti states also.

We have Brahmaa as our Creator here; other worlds may have different Creation-theories, as per their own mind-made causality-principles.

Worlds are just giant story-books of the mind. There are no rules set as to what story has to be there.

Mind is the sole author; and it is talented in imagination. Any world can exist as any type anywhere at anytime.]

केचिद्ब्रह्मादिपुरुषाः केचिद्विष्ण्वादिसर्गपाः केचिच्चान्यप्रजानाथाः केचिन्निर्नाथजन्तवः। (30.25)

In some Creations, Brahmaa is the first being;

some Creations are protected by Vishnu as the first being;

some have other type of protectors;

some have creatures without anyone to protect them.

केचिद्विचित्रसर्गशाः केचित्तिर्यङ्मयान्तराः केचिदेकार्णवापूर्णा इतरे जनिवर्जिताः। (30.26)

Some worlds are controlled by strange types of Rulers;

some have only lowly-evolved creatures;

some are covered by one single stretch of ocean;

some have no life at all in them.

केचिच्छलाङ्गनिष्पिण्डाः केचित्कृमिमयान्तराः केचिद्देवमया एव केचिन्नरमयान्तराः। (30.27)

Some are like the dense hard rocks;

some are filled with worms and insects only;

some are filled with divine beings;

some have only humans.

केचिन्नित्यानधकाराद्यास्तथा शीलितजन्तवः केचिन्नित्यप्रकाशाद्यास्तथा शीलितजन्तवः। (30.28)

Some worlds are always filled with darkness, and the unknown species adapted to darkness live there;

some worlds are always filled with bright light, and the unknown species adapted to light live there.

केचिन्मशकसम्पूर्णा उदुम्बरफलश्रियः नित्यं शून्यान्तराः केचिच्छून्यस्पन्दात्मजन्तवः। (30.29)

Some worlds are filled with only mosquitoes like the flies hovering all over the Udumbara fruit;

some have nothing inside; some have beings which are empty of any vibration or thought.

सर्गेण तादृशेनान्ये पूर्णा येऽन्तर्धियामिह कल्पनामपि नायान्ति व्योमपूर्णाचलो यथा। (30.30)

In the innumerable minds, much more worlds exist filling the space.

They are beyond imagination, like a mountain made of empty space.

[All the beings are stuck to their worlds by the gravity of Vaasanaas or wants of fulfilment.

As long as these dormant-Vaasanaas exist as the inner core of a person, the worlds keep forming around him as the ‘experience- fields’; hard and solid like embedded diamond inside the bracelet.

As long as the bracelet-idea in the gold is there as delusion, we are all stuck to the frame of space and time; and stay as the body-realities. Once the gold (Reality-state) is understood, bracelet (division/solidity) melts off by itself.]

[No one can measure it, not even Vishnu, who is the principle of space.]

तादृगंबरमेषां महाकाशं ततं स्थितं आजीवितं प्रगच्छद्भिर्विष्णवाद्यैर्यन्न मीयते। (30.31)

Thus exists the 'Mahaakaasha' (Supreme expanse) filled with such Brahmaandas; even if Vishnu and others travel throughout their eternal lives, 'it' cannot be measured.

[Gravity keeps them stuck to the ground, like the desires stuck to the perceiving-field.]

प्रत्येकस्याण्डगोलस्य स्थितः कटकरत्नवत्भूताकृष्टिकरो भावः पार्थिवः स्वस्वभावतः। (30.32)

In each and every sphere of a world, the inner core of the earth exerts gravitational pull on all the objects by its very nature, like the 'precious stone embedded inside the spherical bracelet' holds it all over.

[Even I cannot explain the grandeur of the Reality-state.

Words can never catch it in description; mind can never grasp it as a conception. It is beyond the reach of intellect also.]

यः सर्वविभवोऽस्माकं धियं न विषयं ततः तज्जगत्कथने शक्तिर्न ममास्ति महामते। (30.33)

The complete understanding of all that exists is beyond our capacity.

I do not have the power to describe those worlds, hey wise one!

(Like the dancing Yakshas are unaware of each other, all these worlds exist on their own, unknown to each other.)

भीमान्धकारगहने सुमत्यरण्ये नृत्यन्त्यदर्शितपरस्परमेव मत्ताः

यक्षा यथा प्रवितते परमांबरेऽन्तरेवं स्फुरन्ति सुबहूनि महाजगन्ति। (30.34)

In the dark dense huge forest, dance the intoxicated Yakshas (mythical beings) unseen by each other. Similarly all these huge universes rise within the all-pervading 'Paramaambara' (Supreme expanse), abundantly (and exist unknown to each other).