

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पद्यगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART EIGHT  
[BHUSHUNDA'S INSTRUCTION TO A VIDYAADHARA (4)]

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 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

भुशुण्ड उवाच  
Bhushunda spoke

*(Is 'Brahman' a pre-existing state of the world?*

*Does the world that is interwoven with 'space and time', already exist in the Brahman, as the unmanifest state? Does the same unmanifest world rise once again as the perceived world, like the Jeevas experiencing the same world who are waking up after the sleep?*

*Is 'Srshti' the waking up of Brahman, and the 'Pralaya' the falling asleep of Brahman?*

*Is Mukti just the sleep of Brahman from which it never wakes up?*

*Is the quietness that is achieved as Mukti, just the quietness of the 'totality-sleep' where the pre-existing state of the world remains always dormant?)*

जगत्प्रसररूपस्य न देश उपयुज्यते न कालो धारणे स्तम्भ आलोकस्याम्बरे यथा।

For the spread-out expanse of the perceived world, there is no need of some space or time to be already present. *(There is no solid space-arena that is outside of the Brahman, that is already set ready for the Jeeva-experiences to unfold.)*

The space and time are not absolute independent realities, where you see a particular world-form of your experience in a pre-existing 'space and time'.

When you look up at the sky, instantly the entire sky appears as a part of the sight.

There is no pillar needed to hold the sky for you to see the sky.

*(The sight of the world-scene which is framed by the space and time measures, rises from within, as per one's mind-conception.)*

The image is sighted instantly, at once, by the power of your awareness.

Your self-awareness, is just aware of the sky. That is all!

*(You see the sky because you wanted to see the sky above.*

*Instantly the sky is there for you to see, whenever you wish to see it; unlike for the worm which cannot see the sky because it is not aware of the sky due to its un-evolved state.*

*There is no need for the 'time and space' to be already there in Brahman to conceive them as a world-scene.*

*The entire phenomenon of the tri-world is just a construction of the mind instantly.*

*The world is not in a dormant state inside Brahman, and does not get produced later as an already preconceived state.*

*Nothing is determined as such. The 'outside' exists as a mirror of the 'inside' only.*

*As per the agitation-state of the mind, at every instance, the world-scene along with its past and future sense, rises newly, like magic.)*

मनोमनननिर्माणमात्रमेतज्जगत्त्रयं शान्तं तनु लघु स्वच्छं वातान्तः सौरभादपि।

चिच्चमत्कृतिमात्रस्य साधो जगदणोः किल वातान्तः सौरभं मेरुरन्यानुभवयोगतः।

You believe that there is a tri-world; and that you as a tiny form are inside the earth-world at some place at some time. All these conceptions are construed by the mind only.

There is no solid place, and there is no fixed time, that is the same for all.

The world is not heavy at all; but is very light.

The mind conceives a world within it, but experiences as if it is outside.

The world experienced by others is indeed heavy and huge; but the conception inside the mind is not heavy at all.

The mind carries the world like the fragrance carried by the wind.

Jagat rising from Brahman is subtler than the fragrance carried by the wind.

Brahman is just the awareness; is quiet and is without the agitation of the Jagat; is light without the heaviness of the Jagat; is purer than the space itself.

Mind is the same awareness that conceives the space and time, and also the world that is experienced, at an instant, as a Vaasanaa-picture.

Hey Saadhu! The 'Jagat' is like the minutest atom that is experienced as some huge and solid Cosmic-egg.

Jagat-atom is just a magical experience only, which is not really there. Jagat is one's own conception which is carried by the mind, and is subtler than even the fragrance in the wind.

*(Suppose you imagine a huge mountain in your mind, is it really heavy for you?*

*But if by some magic, the mountain which you imagined, suddenly rises in front of you as a huge structure reaching the sky, then it is indeed hard and solid, and difficult to climb.*

*The mountain you imagined inside your mind is not located in any place or time measure; but the mountain that rose in front of you is located at some place and time.*

*This is how the conception rising through a Vaasanaa, is experienced in the outside at some place and at some time, by all of us.*

*The changing of the space-less, timeless, weightless conception, into a solid experience at some place at a certain time, is made possible by the magic of Chit, the Reality state.)*

यं प्रत्युदेति सर्गायं स एवैनं चेतति पदार्थः संनिवेशं स्वमिव स्वप्नं पुमानिव।

*(Each person experiences his own conception as some particular world-scene, according to his particular evolved state and learning.)*

In whomsoever this perceived world rises as his particular mind conception, he alone experiences the objects of his world, and also the events as revealed by his particular level of mind, like a man experiences his own mind-made dream.

*(Each person sees a world of his own making, and his experience belongs to him only, and not to others; like one cannot experience the dream of the other, though sitting next to him.)*

#### STORY OF A HEAVEN INSIDE A (त्रसरेणु) 'TRASARENU' (DUST MOTE)

*(त्रस means – movable; रेणु means – the tiny atom of a dust; त्रसरेणु means a tiny mote of a dust particle floating in the sunlight).*

*(Each person conceives his own world of experience.*

*The space and time measures are also a part of his conception only.*

*A person who can conceive only a foot-journey, has to reach any place after a long time of tedious journey only. A person who can conceive an air-vehicle reduces the space and time measures very much, and can reach anywhere very fast. A Knower is outside of the time and place itself, and can be anywhere at any time; he can conceive any space and time measure by his will; the 'time and space' are not solid for him.*

*Unless the mind evolves even in the world-level also, the conception of the world also stays un-evolved.*

*Mere study of Aatman-knowledge is not of much use, unless you master the best conception through learning. Here is a story of Vidyaadhara, the master of all learning, who conceived a tri-world inside a tiny dust mote.*

*Jagat with all its limitless past and present and future, is just a fountain of information (Bodha) that rises from the emptiness of self-awareness.*

*So may beings, so many stories, so many worlds; who can know all of them ever?*

*Each mind lives absorbed in its own limited information called the world.*

*Each mind can experience only that much of the world, which it can access as some information.)*

#### SOME UNIQUE STORY OF SOME INDRA OF SOME CREATION

*('Indra' is term that refers to the ruler of the tri-world; and it is obtained through hard penance and huge merit-accumulation, or by performing hundred AshvaMedha Yajnas.)*

*(The world we experience is the creation of some creator who wished it to be so.*

*The rules set by him cannot be transgressed by anyone of his creation.*

*But a Jnaani is above the rules set by any Brahmaa and can conceive another new world for himself.*

*He can break the conception of the Creator and conceive a new world over-ruling the creator's rules.*

*For example, a dust mote is the tiniest particle that floats in the sunlight. It cannot be entered by anyone.*

*But if a Jnaani wants to break down this rule by chance, he can do so, and enter inside the dust-mote and create the three worlds inside the dust mote itself.*

*For the ignorant who are bound by Brahmaa's conception, the dust mote is very tiny and worthless.*

*But a Jnaani can conceive a huge world inside that dust-mote itself, if he wills.*

*Time and space are just mind-conceptions and are not absolute.*

*The world is like the dream of a Creator and we are all his dream-populace.*

*When we realize the Aatman, we are out of the dream; and can create a dream-world of ours as belonging to us only. The Creator cannot stop it.*

*It is like hacking the coding system of some one else, and changing the codes inside a computer.*

*A new world can be created by a Jnaani inside a Trasarenu also, inside even the tiny fiber of a lotus also, or inside some rock also.*

*If a Creator conceives a tiny dust mote as the tiniest visible particle, a Jnaani can conceive another huge world inside that tiny dust-mote also, like another Brahmaa.*

*Space and time are just conceptions of some mind; and are not absolute.)*

अत्रैवोदाहरन्तीममितिहासं पुरातनं यद्वृत्तं देवराजस्य त्रसरेणूदरे पुरा।

क्वचित्कदाचित्कस्मिन्श्चित्किल्पद्रुमेऽभवत् कस्यांचियुगशाखायां फलं जगदुदुम्बरम्।

*(Imagine the entire perceived world which you can imagine, as some cluster of fruits, where all the worlds are stuck together. This cluster of fruit is hanging from some branch which has countless cluster-fruits all over. These branches belong to a tree that reaches far above the sky, and its roots dig far across the land without limits. In one such cluster of fruits, in some tiny corner was a tri-world with some Indra; and this is his story.)*

I will now recount to you an incident which happened to Indra, the king of Devas, inside the belly of a dust mote. There was a Udumbara fruit (cluster fruit of the fig tree) namely the Jagat, in some branch of some Yuga, in some Kalpa tree somewhere, at some place measure at some time measure.

UDUMBARA FRUIT OF JAGAT

ससुरासुरभूतौघमशकाहितघुंघुमं शैलमांसलपातालद्युभूम्युगकपाटकं चिच्चमत्कृतिचारुचैर्वासनारसपीवरं

विविधानुभवामोदं चित्तस्वादमनोहरं बृहद्ब्रह्मतरुप्रौढसत्ताव्रततिकोटिगं अहंकारमहावृन्तं समालोकसमुज्ज्वलं

मोक्षद्वारविकासास्यं सरिदब्धिशिरावृतं मात्रापञ्चककोशस्थं तरतारकसीकरं कल्पावसानजरठं काककोकिलगाम्यथ पतितं शान्तमायातं क्वाप्यनावासनं गतम्।

*(Cluster of fruits refer to a single creation of a single Brahmaa that is clustered with many similar mind-worlds; and the flies are the beings stick to the worlds attracted by the honey of pleasures; Kalpa Vrksa is the Vaasanaa-fulfilment state, where any desire gets its fulfilment.)*

This Jagat was like some Udumbara fruit hanging from some branch of a huge Kalpa tree of perception. Countless flies in the form of hosts of Devas, Asuras, and other beings hovered around it, making a lot of humming noise.

*(The Udumbara fruit of Jagat is made solid by the hills, namely the ascertainment in its realness; and the tri-worlds exist as three levels of conceptions.)*

The hills made it solid and hard; the Paataala, Dyu, and Bhoomi (nether world, heaven and earth) are its dividing hard skins.

*(Why the fruit is so attractive?)*

The Jagat looks attractive by the magic of Chit (like one is attracted by the image reflected in the mirror).

The fruit is very huge and has grown fat by the Vaasanaa-juice.

It is fragrant with various experiences. It is very pleasing and tasty for the mind.

It has grown on the huge Brahman-tree.

Countless creepers are entwined around this tree, as the subtle worlds of the minds.

It grows on the huge Brahman-tree and is covered by crores of creepers yielding subtle forms of worlds. It is held firmly by the stalk of Ahamkaara.

It shines bright by the same Brahman essence shining equally in all.

Its has a hole as its face, is the door of knowledge leading towards Moksha.

The rivers and oceans are its nerves.

It is covered by the five layers of subtle elements.

It is enveloped by the misty-drops of floating stars.

It ripens at the time of dissolution and falls off; then may be the crows or the cuckoo birds will eat it. When it falls, it will end either as the 'no Vaasanaa state' or 'be left with Vaasanaas'.

It will be quiet again after getting eaten by the Cuckoos, when there are no more Vaasanaas left back.

*(Dissolution for the ignorant occurs as the end of the world with the five elements acting as the destruction tools; but for a Jnaani, it occurs instantly through Vichaara.*

*Those ignorant Jeevas who cry out harshly the non-scriptural statements, are the crows. Those who have the knowledge or Vidyaa are the cuckoo birds. When the crows eat it, they leave back the Vaasanaa seeds that will sprout again as more of the fruit yielding trees, and will cause an endless series of Udumbara fruit-trees to grow; but, when the cuckoos eat, the seeds are nor left back, and the Udumbara tree does not appear again with its fruits.)*

तत्राभूदमराधीशः शक्रस्त्रिभुवनेश्वरः क्षौद्रकुम्भनिषण्णानां क्षुद्राणामिव नायकः।गुरूपदेशस्वाभ्यासात्स

क्षीणावरणोऽभवत् महात्मा भावितान्तात्मा पूर्वापरविदां वरः।नारायणादिषु ततः कदाचिद्वीर्यशालिषु क्वचिदेव  
निलीनेषु सत्स्वेकः ससुराधिपः शस्त्रज्वालानलोद्धारैरयुध्यत महासुरैः।विजितस्तैर्महावीर्यैरतो व्यद्रवदाद्रुतम्।

दिशो दश सुवेगेन दुद्रावाभिद्रुतोऽरिभिः न विश्रामास्पदं प्राप परलोक इवाधमः।मनाक् छिद्रमवाप्य सः प्रशमं  
कायसंकल्पं नीत्वा स्वं स्वान्तरे बहिः कमप्यर्काशुकोशस्थं त्रसरेणुं विवेश सः संविद्रूपतया पद्मकोशं मधुकरो

यथा।स तत्राशु विश्राम चिरादाश्वासमाययौ।अथ विस्मृतसंग्रामो निवृत्तिं समुपागमत्।कल्पितं सद्म तत्राथ स  
क्षणादनुभूतवान्।तस्मिन्सद्मनि पद्मान्ते रेमे स्व इव विष्टरे।गृहस्थः स ददर्शाथ कल्पितं नगरं हरिः

मणिमुक्ताप्रवालादिकृतप्राकारमन्दिरम्।नगरान्तर्गतोऽपश्यत्ततो जनपदं हरिः नानाद्रिग्रामगोवाटपत्तनारण्यराजितम्।

In some tiny corner of that huge fruit resided the ruler of Gods, Shakra (Indra) who was the Lord of the three worlds; or rather, the master of the lowly bees that are stuck to the honey pot.

By following the advice of his Guru and through his own hard practices, the ignorance covering his mind perished; that noble Indra attained the knowledge of the Supreme, and was established in the awareness-state of the Aatman where all the conceptions came to an end.

Once when Naaraayana and other powerful Gods were busy in their own affairs, the King of Suras alone was left to battle with the great Asuras where they shot each other with weapons that threw fire flames. He was soon defeated by those powerful enemies and ran away from there, fast.

The enemies chased him in all the ten directions making great speed; and Indra could not get a place to hide anywhere, like a sinner caught in the other world (hell). When his enemies were distracted for a fraction of a second, he somehow got a chance to escape. He dissolved the conception of a physical body within the mind and entered a 'Trasarenu'(a mote of dust) floating in the ray of some sun, in the form of pure perceiving consciousness (Samvid), like a bee entering the hollow of the lotus. He rested there inside that dust mote and after a long time lost his apprehension about the enemies following him. He could forget the battle and felt confident that he was safe inside that dust-mote, and decided not to leave the safety of the dust-mote. He conceived a mansion for himself; and instantly it appeared there. In that mansion, he sat on a lotus like sitting on a throne at IndraLoka. Then from that mansion of his, he conceived a city around him with Deva-mansions with the walls decorated by the sprouts of gems and pearls.

Then inside the city of Devas conceived by him, he perceived the lands as filled with many mountains, villages, hurdles for cattle, towns and forests.

तादृशतिश्वेतितवान्सशक्रो भुवनं ततः साद्रव्युर्वीनदीशान्तं सक्रियाकालकल्पनम्।

तादृशतिश्वेतितवान्स शक्रस्त्रिजगततः सपातालमहीव्योमविष्टपार्कादिपर्वतम्।

तत्रातिष्ठत्सुरेशत्वे स भोगभरभूषितः।पुत्रो बभूव तस्याथ कुन्दो नामाथ वीर्यवान्।

ततो जीवितपर्यन्ते त्यक्त्वा देहमनिन्दितः निर्वाणमाययौ शक्रो निःस्नेह इव दीपकः।

Then that Shakra (Indra) who desired to make a SvargaLoka there itself inside that dust-mote, conceived a BhooLoka along with mountains, oceans, lands, rivers, kings and their countries with borders, and the ideas of actions and their fructification in time.

Then that Shakra (Indra) who desired to make a SvargaLoka there itself inside that dust-mote, conceived the three worlds, along with the Paataala, Bhoomi, space-in-between, heaven, sun, moon etc and the Meru Mountain. Inside that dust-mote itself, he remained as the king of Suras, adorned by all the enjoyments. He then had son named Kunda who was very brave.

In course of time, having decided to end his story of life, Indra, the faultless noble one, discarded his body by dissolving the body-conception, and attained the Nirvaana-state (of identity-less existence), by the absence of attachment, like a flame extinguished by the lack of oil. (Sneha – oil/attachment).

कुन्दस्त्रैलोक्यराजोऽभूज्जनयित्वा सुतं निजं कालेन जीवितस्यान्ते जगाम परमं पदम्।  
तत्पुत्रोऽपि तथैवाथ कृत्वा राज्ये सुतं निजं जगाम जीवितस्यान्ते पावनं परमं पदम्।  
एवं पौत्रसहस्राणि समतीतानि सुन्दर तत्राद्यापि सुरेशस्य येषां राज्ये स्थितोऽशकः।

Kunda became the ruler of the tri-world (inside that dust-mote), and had a son; and in course of time attained the Supreme state. His son also ruled the tri-world in the same manner inside that dust-mote, and attained the supreme state at the end of his life.

Hey handsome king with a beautiful mind! Thousands of grandsons of the Indra have passed off inside that tri-world conceived inside a dust mote; and now at present, it is ruled by an Indra named Amshaka.

इत्यद्ययावदमरेश्वरवंश एव संकल्पिते जगति शक्रपदं विधत्ते तस्मिन्क्षतेऽपि गलितेऽपि हतेऽपि नष्टे क्वाप्यम्बरे  
दिनकरातपपावनागौ।

That tiny atom-like sacred dust-mote, inside which this Indra had conceived another tri-world, was floating in the sunlight in some sky-region of some other tri-world which was itself some tiny dust-like conception in the limitless expanse of Brahman.

The dust mote did not have a long life like the Indra who lived inside it; and so, it perished off, dissolved off, vanished off and was gone from that sky by the heat of the sun, in course of its Brahmaa's time-sense.

Even though the dust-mote was not present any more in the sky, the tri-world of this Indra continued to exist by the strength of his conceiving-power.

Indra's life is a long one that continues for many Kalpas; and many thousands of Indras took birth inside that (non-existing) dust-mote itself, and lived for many Kalpa-spans; attained Brahman-knowledge; and dissolved off at the end of their lives.

तस्य शक्रस्य कुलजः कश्चिदासीत्सुराधिपः तत्रोत्तमगुणः श्रीमान्पाश्चात्या यस्य सा तनुः। अथ

इन्द्रकुलपुत्रस्य तस्य तत्र बभूव ह प्रतिभाज्ञानसंप्राप्तिर्बृहस्पतिगिरोदिता। ततो विदितवेद्योऽसौ यथाप्राप्तानुवृत्तिमान्  
चकार जगतां राज्यमाज्यपानामधीश्वरः। युयुधे दानवैः सार्धमयजत्सर्वशात्रवान् शतं चकार

यज्ञानामज्ञानोत्तीर्णमानसः। उवास कार्यवशतो बिसबालन्तरे चिरं अन्यान्यपि च वृत्तान्तशतान्यनुबभूव ह।

There was a noble Indra of excellent character who was later born in the family of the Shakra who had conceived a tri-world inside a dust-mote in the long past. This present Indra attained the highest level of Aatman-realization under the tutorship of his preceptor Brhaspati. Established in the knowledge of the Self, the lord of the Devas ('Aajyapaas'-those who partook the Yajna offerings) performed his allotted duties properly, and ruled the Jagat inside that conceived tri-world.

Being a master of all the weapons, he conquered the Daanavas; and later performed hundred AshvaMedha Sacrifices without any trouble from his enemies.

He had destroyed the ignorance of his mind completely, and was of equal power like the original Indra. He conceived a tri-world inside a tender fiber of the lotus stalk with his conceiving power, since the original Trasarenu had melted off, and he lived there as an Indra, and experienced hundreds of events of his life as desired by him.

कदचिदासीत्तस्येच्छा प्रबोधबलशालिनः ब्रह्मतत्त्वमवेक्षेऽहं यथावद्ध्यानवानिति। सोऽपश्यत्प्रणिधानेन तत्  
एकान्तसंस्थितः सबाह्याभ्यन्तरेऽशेषकारणत्यागशान्तधीः।

He was an excellent Knower; yet once he desired to realize the state of Supreme Brahman by meditating on the truth of Brahman. Seated in solitude, he entered the absorption state of Samaadhi, removed all the limitless agitations of the inside and outside; and remained established in the quietness of his intellect. In that quietness, he had the 'knowledge-vision' of Brahman-level of perception.

BRAHMAN SEEING THE PERCEIVED AS ITSELF AS 'VIRAAT', THE TOTALITY STATE

*(Brahman is the subtle sense of existence that each living thing has; it is also known as Aatman, the 'understanding-state'. If one is completely absorbed in that subtle awareness state like this Indra; then one has this perception-vision as Brahman.*

*You cannot 'see' the Brahman state; the very awareness of yourself is Brahman.*

*If that alone is left back; then you see the entire perceived as yourself (as 'Self-existence', and not as the ego-entity). Every being is you alone, the Brahman alone, rising as the probable state of some Vaasanaa-manifestation.)*

सर्वशक्तिपरं ब्रह्म सर्ववस्तुमयं ततं सर्वथा सर्वदा सर्वं सर्वैः सर्वत्र सर्वगम्

He saw (not with the physical eyes; but with the knowledge-vision), the Brahman-state.

Brahman is the Supreme powerful principle that exists as any Bodha of any perception-experience. Brahman is the essence of all objects, and pervades all as the awareness in all.

*(Whatever is there gets experienced by this awareness alone, which is the common essence in all.)*

Brahman exists in all as the self-awareness in all.

Brahman exists as any experience, in whatever manner it is conceived.

Brahman alone exists as the awareness of the past, present and future.

Brahman alone is all that rises as the sense-knowledge.

Brahman alone experiences all the perceived states, from inside all. 'Where' and 'when' exist because of the self-awareness alone; so Brahman is in all the places, at all the times.

सर्वतःपाणिपादान्तं सर्वतोक्षिशिरोमुखं सर्वतः श्रुतिमल्लोके सर्वमावृत्य संस्थितम्

Brahman is the essence of self-awareness in all the Jeeva-forms, and so has countless limbs. Brahman has hands and feet at all points, Brahman has eyes, head, and face at all points, Brahman exists as if having ears everywhere, Brahman exists enveloping all (as the perceiving, the perceiver, and the perceived states).

सर्वेन्द्रियगुणैर्मुक्तं सर्वेन्द्रियगुणान्वितं असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च।

Though Brahman is the only one who perceives everything through the senses as all the Jeeva-states, it does not have senses and does not perceive any sense-quality.

*(You the Aatman are the undivided awareness that shines at once as the Jagat, without dividing the shine as the ego and the Jagat.)*

Brahman is endowed with the qualities of all the senses, because Brahman alone shines as the divided sense qualities. Brahman is unaffected by any perceived pattern. Brahman alone supports all as the awareness of all. Brahman is not endowed with qualities, and cannot be defined. Brahman experiences the qualities as the Vaasanaa-forms of Jeevas.

बहिरन्तश्च भूतानामचरं चरमेव च सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत्।

Brahman is outside and inside of all beings that move and that do not move, as the awareness shine, like the space fills the inside and outside of all the pots.

Brahman cannot be known (as an entity), since it is the subtle state of existence-awareness in each.

Brahman is far because the Jeeva is always turned towards the perceived only, and is not aware of the true self. Brahman is very is near, since it exists as the non-stop awareness of your own existence.

सर्वत्र चन्द्रार्कमयं सर्वत्रैव धरामयं सर्वत्र पर्वतमयं सर्वत्राब्धिमयं तथा सर्वत्र सारगुरुकं सर्वत्रैव नभोमयं सर्वत्र

संस्तुतिमयं सर्वत्रैव जगन्मयं सर्वत्रैव च मोक्षात्म सर्वत्रैवाद्यचिन्मयं सर्वत्र सर्वार्थमयं सर्वतः सर्ववर्जितम्।

*(Each Jeeva perceives a world of its own in its own mind; each of these worlds is a complete world with suns, moons, mountains, people etc.)*

Brahman is everywhere as the all the suns and the moons; is everywhere as all the lands; is everywhere as all the mountains; is everywhere as all the oceans; is everywhere as the mass and weight; is everywhere as the empty sky; is everywhere as the appearance of the world rising in the minds; is everywhere as the inert changing patterns of the world; is everywhere as the liberated state (Self is never bound); is everywhere as the consciousness that is the source of all; is everywhere as all the objects; yet Brahman is without all these and is pure.

घटे पटे वटे कुड्ये शकटे वानरे नरे धाम्नि व्योम्नि तरावद्रावनिले सलिलेऽनले।

Brahman is inside each and every object that is perceived like the cloud, the cloth, the fig tree, the wall, the cart, the monkey, the man, the house, the sky, the tree, the mountain, the wind, the water, the fire, as the awareness-shine of all these things.

नानाचारविचाराणि विविधावृत्तिमन्ति च परमाण्वंशमात्रेऽपि त्रिजगन्ति ददर्श सः।

*(This Indra as the Brahman saw Brahman itself shining forth from all the subtle and the gross states.)*

He saw the grossness of all in the form of all the beings of the three worlds, all their actions and thoughts; their rolling from one world to the other (heaven hell, earth), and also the subtle elements of the three worlds also. He saw all that at once by staying beyond the time and space boundaries.

Brahman saw Brahman as all the worlds inside and out.

मरिचस्यान्तरे तैक्ष्ण्यं शून्यत्वमिव चाम्बरे त्रिजगत्सत्यसति च विद्यते चिन्मयात्मनि। इत्येवं भावयन् मुक्तभावया शुद्धसंविदा शक्रः क्रमेण तेनैव तथैव ध्यानवानभूत्। ध्यानेन सर्वमेकत्र पश्यन्धिश्चरमुदारधीः ददर्शममसौ

सर्गमस्मदीयं महामतिः। ततोऽस्मिन्विचरन्सर्गे शक्रान्ते शक्रतां गतः चकार जगतां राज्यं वृत्तान्तशतशोभितम्।

‘Like the subtle sharpness inside the rays, like the subtle emptiness inside the sky, all the three worlds exist in the ‘Conscious Aatman’, and appear and disappear again and again, at every agitation of the mind.’

Even as Indra remained contemplating like this, he remained fully absorbed in that state; he felt fully freed of all the faults of the Jeeva-state; his mind was pure and had lost all its faults.

In his instant vision of the perceived as the shine of Brahman (Self), that noble one who was established in stabilized intelligence, saw this creation of ours also; and even as he was observing our world which was outside of the lotus-stalk, and which was the original abode of Indra of the dust-mote, he saw the Svarga, and saw himself as the Indra (because of his performing the hundred Yajnas); and ruled the original tri-world that was adorned by hundreds of events of his life.

*(The hundreds of generations of Indra had completed their lives inside the dust-mote, and inside the lotus stalk fiber, within a few seconds of the original Brahmaa’s world.*

*That is why the new Indra immediately sat on the throne, which had been left vacant for a few seconds only; and continued as a king in the original Brahmaa’s world.*

*The original Indra’s post was fulfilled after many generations of his sons inside the dust-mote, within a few seconds of the original world. The Vaasanaa of the original Indra to return to his throne was fulfilled by this Indra of a later times.*

*Like the space-span, the time-span also is a conception only of a mind within itself.*

*There is no simultaneity of time and space, nor fixed measures of time and space.*

*Each mind lives inside its own conception of time and place, as if it is fixed.)*

विद्याधरकुलाधीश इत्यथैव स देवराट् तस्येन्द्रस्य कुलोत्पन्न इति विद्धि यथास्थितम्।

Hey King of all the Vidyaadharas! Understand that the king of Devas who is ruling our tri-world at present is born in the family of that Indra who lived inside a dust-mote.

ततो हृदयबीजस्थप्राङ्मुख्याभ्यासयोगतः बिसबालनिवासादिवृत्तान्तमनुभूतवान्।

He then contemplated on the past events that were concealed inside the mind-seed through the prescribed Yoga practice, and remembered the entire past history of his, and also how he had lived inside a fiber of the lotus stalk.

यथैष शक्रः कथितस्त्रसरेणूदरास्पदः बिसबालास्पदश्चैतत्कुलजः कान्तिमानथ तथा शतसहस्राणि तत्रैतश्चान्यतश्च खे तादृशव्यवहाराणि समतीतानि सन्ति च।

You listened just to some tiny story of a Shakra who lived inside a dust-mote conceiving a tri-world of his own, and also of another great Indra who was born in his family lived inside a fiber of the lotus stalk by conceiving another tri-world there; but such hundreds and thousands of such Indras with their tri-world conceptions of many other types live in this empty expanse, with unique past history of theirs.

वहतीयमविच्छिन्ना चिरायैवं तरङ्गिणी तावद्दृश्यसरित्प्रौढा रूढारूढे च तत्पदे।इति मायेयमादीर्घा प्रसृता  
प्रत्ययोन्मुखी सत्यावलोकमात्रातिविलयैकविलासिनी।यतः कुतश्चिन्मायेयं यत्र क्वचन वानघ यथाकथंचित्  
सम्पन्नमात्रैव परिदृश्यते।अहंभावचमत्कारमात्रादृष्टिरिवाम्बुदात्तजायते मिहिकेवाशु प्रेक्षामात्रविनाशिनी।

This river of perceptions with its many waves, keeps flowing on for long, without ever stopping, till one almost gets established in the Supreme state of the Self and is firmly ascertained about the goal to be attained, but is still striving hard to attain it. This is how the long stretch of Maayaa River spreads, moving towards unending experiences. This ever-playful deluding lady can vanish completely, by only the vision of truth.

Hey Anagha! From wherever and whatever, from wherever and whenever, this Maayaa, the deluding power of Brahman is perceived in whatever and however manner it is presented by the mind instantly. By the magic of the 'I' sense itself, she gets produced like the waters from the cloud; but just by observing through reason, she vanishes like the smoky mist.

येनायताभिमतदर्शनद्रष्टृदृश्यमुक्तस्वभावमवभासनमात्मतत्त्वं सर्वार्थशून्यमत एव च शून्यरूपमेकं खमात्रमिव  
मात्रविकल्पमेव।यत्राहत्वं जगतत्र पूर्वमागत्य तिष्ठति पराप्वन्तरपीन्द्रस्य त्रसरेणुदरे यथा।

The Aatman-state shines forth, free of the perceived state of the seer, seen and seen which rises by the force of the desires connected to the 'I'; is free of all purposeful rising of the Vaasanaa-fields; is emptiness in essence; is the witness state of all as the common essence of all; and is completely without the fault of agitation. Wherever there is the 'I' sense, the 'Jagat' arrives there already as if with a past, like Indra seeing a world inside the subtlest atom-particle, namely the belly of the dust-mote.

*(A mind-world can be conceived anywhere, in any manner.*

*Nothing exists as a predetermined state of Reality. Nothing is predictable.*

*Everything is unstable in the world, except the state of a Jnaani; his conduct is always predictable, for he has no conduct at all.*

*At every moment, a new world gets created as per the mind's conceiving ability.*

*The excellent conceiving ability is possible through Brahman-knowledge, and also by mastering the learning connected to the world.*

*Unless one evolves to see everyone and everything as the Self, this conceiving ability cannot be mastered.*

*Unless one sees every object and person as 'Bodha' (information varieties), he cannot change the already existing world- information to his convenience.*

*Unless you are able to view the dust-mote as some empty information produced by the mind as tiny and small, you cannot create a huge tri-world inside it as another empty information.*

*An artist who is standing outside of the canvas, can change the picture that is drawn on the canvas in whatever way he wishes; not the one who is himself a picture inside the canvas.*

*World is just some emptiness-canvas for a Jnaani; he can draw (conceive) any picture on it, as per his fancy.*

*After all, the perceived is not really there as a solid reality; but is just some conception-pattern that gets superimposed on the sense-patterns.*

*Why should a Jnaani fancy something as his perceived world, even after he realizes Brahman?*

*Because, the Brahman exists only as some picture of a world-scene for sure; a Jeeva is bound to see some world-scene or other whether he is realized or not realized.*

*A Jnaani alone is free to choose his world-scene; whereas the ignorant exist only as a part of the scene.)*