

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FIFTY THREE
[PAASHAANA AKHYAANA (18)]
(ENJOYING THE SELF-STATE AS 'DHARAA' -2)

Sanskrit text, Translation and Explanation

by

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JAGAT/THE CHANGING PATTERNS OF INFORMATION

[Does the world exist with a beginning and an end? Do people and objects exist inside it as real and solid? Is the world created by some Brahmaa, as through a 'Creation-Vaasanaa'? Is there a Creator for the world? Is the 'Brahman-Reality' outside of this Creation? Is the world a 'solid diamond-like independent reality'? All such doubts crumble to dust with Vasishtha's vision-descriptions given here.

THE POWER OF A BRAHMA-JNAANI TO EXIST AS ANYTHING

Vasishtha now has a wish to experience the world as each of the 'subtle element', and see how it feels to be the elements that act as the bricks of the world.

Elements are not gross microscopic objects, and do not in any way give rise to some gross material world. There is no material world except as a 'touch-phenomenon', supported by the image, sound, smell, taste etc. Elements are subtle conceptions; and the objects, be they inert or living, are made of the varieties of 'mixing measures' of these five elements, in all possible ways ('Panchikaranam' of Shankara).

Since they are just 'Bodha-forms' (information explained by the brain), it is not difficult to experience their states as one's identity, and understand how the world gets constructed out of these five basic conceptions.

The main elements are Aakaasha, Dharaa, Jalam, Tejas, and Vaayu.

The space that reveals the objects as a canvas, is the 'Aakaasha', and is experienced as the sky by the Jeevas.

The 'stage' which holds the 'experience-dramas' to take place is 'Dharaa', and is experienced as the ground that one stands on, along with the other objects one conceives.

The 'Jalam' 'that which rises and moves' is the flow of experiences, and is experienced as the gross form of 'flow of molecules', the water.

The 'Tejas' is the energy-state that fills the world as the power to exist (wavering states of existence), and is experienced as the 'Jeeva-ness' by the Jeevas.

The 'Vaayu' is the 'power to move things'; it separates and connects the various objects, and is experienced as the 'touch' state of solidity, and allows the 'sound waves' to move through it.

At first, Vasishtha starts with the subtle state of 'Dharaa', the 'Bhoo-element' which supports the living beings and their object-world.

He contemplates on 'Dharaa' as his identity, and exists as the 'Dharaa', as a conscious state which knows itself.

The term 'Bhoo' in Sanskrit refers to some 'solid stage where experiences bloom forth'. It refers to the ground-level of existence that holds the experiences. It is not a solid element, but is the subtle power of Chit to hold the experiences as happening somewhere. All the experiences happen as if in time and space; and that experience is supported by this BhooTala, the basic support or the stage for experiences. It is also the mud or land in its gross form.

There is no term in English that can translate this 'Bhoo' term of Sanskrit. There are only words like earth, land, mud, etc, that can be used as Bhoomi. The earth is also a planet of this universe, and not an element-name. English is a 'spell language'; Sanskrit is a 'sound language. Therefore, read the Sanskrit terms as they are with their own subtle meanings, without confusing them with the English terms.]

(Another note to the reader:

Now follows the varied experiences of the elements that are conscious as the Vasishtha-mind.

The descriptions are beautiful and breath-taking, and give a glimpse into Vaalmiki's poetic excellency.

It is not the same old talk on 'Brahman is this' and 'Brahman is that'; but is a divine experience that can be at least imagined by human minds, if not really experienced in Vasishtha's level.

The descriptions when read slowly and digested, tend to make the intellect better-equipped for the future subtle topics that will be discussed by Rama and his Guru. Without the intellectual sharpness, the discussions will only be understood as words with meaning, and nothing more.

The elements are also the Brahman-shine for a Knower; and of course, you are not going to lose your Brahman by taking time to imagine this unique 'I-state' that exists as the elements.

Forget for a few hours the 'Brahman Brahman' noise, (enough has been said about this Brahman who is not Brahman at all), and delve deep into the poetic descriptions of the elements as the 'I-sense'.

Rise above the mortal coil and its connected forms that you hold on to as near and dear, and experience the entire world as the element-identities, and enjoy the unique experiences as the Chit-Brahman.)

वसिष्ठोवाच
Vasishta spoke

(Try to contemplate on the 'I' as the 'Dharaa' itself that is covered by mansions and forests and mountains, imagining well each of the phrases that describe the experience the 'Dharaa' as a conscious principle. 'Dharaa' is not any land or planet or muddy ground; but is the supporting principle that holds the Vaasanaa-field intact, and exists as the land-principle in a gross form. This is how the 'Dharaa-state' was experienced by Brahmarsi Vasishta.)

यथा खमावृतं सर्गेस्तथा भूरिति बुद्धवान् तदाहमभवं ध्याता धराधारणयान्वितः।

तया धराधारणया धरारूपधरोऽभवं अत्यजन्नेव चिद्व्योमवपुः समाडिवाचिरात्।

धराधारणया चैव धराधातूदरं गतः द्वीपाद्रितृणवृक्षादिदेहोऽहमनुभूतवान्।

With the ascertained conclusion that 'the empty expanse alone fills all the creations and this BhooLoka also', I became absorbed in another type of contemplation; and was meditating on the 'Dharaa' (earth existence) as the 'Self'. Because of meditating on the 'Dharaa', immediately I became the 'form of Dharaa', without discarding the nature of the Chit-expanse; like an emperor (wandering in the streets like an ordinary person with an ordinary garment, without ever discarding his true status of the ruler.)

By contemplating on 'Dharaa', I entered the 'essence of Dharaa', the subtle element.

I had the experience of having a body covered by islands, mountains, grass-lands and trees.

नानारत्नावलीव्याप्तं नानानगरभूषणं ग्रामगह्वरपर्वाद्यं पातालसुषिरोदरं

I became the earth-pedestal (BhooPitha), as an entity. I was covered all over with various colorful gems.

I was decorated by various cities with their rich mansions and gardens.

I was rich with the festivals that belonged to the villages. I had the belly as the 'hollow netherworld'.

कुलाचलभुजाश्लिष्टद्वीपाब्धिवलयान्वितं तृणौघतनुरोमाद्यं गिरिखण्डकगुल्मकं

I was decorated by the circular girdle of the islands and oceans, that were embraced by the shoulders of 'Kula Mountains'. I was with the hair of the grass growing all over me.

I had the pimples of 'clusters of hill pieces'.

दिग्वारणकटव्यूहधृतं शेषशिरःशतैः द्वियमाणं महीपालैः शोभमानेभतन्तुभिः

I was supported by the hundred heads of Shesha serpent, along with the heads of Direction-elephants (as described in the Puraanas). I was taken away by the kings with their chain of elegant elephants (through battles).

प्राणिभिर्भुज्यमानाङ्गं वर्धमानं व्यवस्थया हिमवद्विन्ध्यसुस्कन्धं सुमेरुदारकन्धरं

I had my limbs (plants and grasses) eaten off by animals.

I was made to grow by methodically (by building new cities and gardens with man-made designs).

'Himavaan' and 'Vindhya' were my shoulders; 'Meru' was my long golden neck.

गङ्गादिसरिदापूरमुक्ताहारणतनुं गुहागहनकच्छादि सागरादर्शमण्डलं

Rivers like 'Gangaa with their pearly waves' were the 'pearl garlands' rattling on my body. The deep caves were my girdle; the oceans were the hoards of mirrors, with their waves glittering in the sunlight.

मरुषरस्थलश्वेतसुवराम्बरसुन्दरं भूतपूर्वैः परापूर्णं परिपूतं महार्णवैः

The desert lands and salty grounds were my beautiful garments. I was cleansed by bath as it were, by the oceans which had previously filled all the places with waters (at the time of dissolution).

अलंकृतं पुष्पवनैः समालब्धं रजोघनैः नित्यं कृषीवलैः कृष्टं

I was decorated by the colorful flower-forests, and painted by the thick paste of dust. I was daily cultivated by the farmers.

वीजितं शिशिरानिलैः तापितं तपनैस्तसैरुक्षितं प्रावृडम्बुभिः

I was fanned by the cool winds; scorched by the sun; and wetted by the monsoon rains.

विपुलाग्रस्थलोरस्कं पद्माकरकृतेक्षणं सितासितघनोष्णीषं दशाशोदरमन्दिरं

I had the broad chest of even grounds. My eyes were the 'lotus lakes with their hovering bees'.

I was endowed with the thick headgear (crown) of black and white mountains.

I had the empty belly of ten directions.

लोकालोकमहाखातवलयोग्रास्यभीषणं अनन्तभूतसंघातपरिस्पन्दैकचेतनं

I had a terrifying face in the form of the 'black chasm of the Lokaaloka mountain', which surrounded me (like a black circle). I was conscious in the form of the crowd of active beings.

व्याप्तमन्तर्बहिश्चैव नानाभूतगणैः पृथक् देवदानवगन्धर्वैर्बहिरन्तस्तु कीटकैः

पातालेन्द्रियरन्ध्रेषु नागासुरकृमिग्रजैः सप्तस्वर्णवकोशेषु नानाजातिजलेचरैः

I was pervaded by various types of creatures (humans and animals) inside and outside (under and above the ground), and was with the 'insects of Devas and Daanavas' moving inside and outside; and was with hosts of 'crawling worms as Naagas and Asuras' in the holes of the nether world; and was with a variety of aquatic beings filling the seven oceans.

(Can you feel so big in your Aativaahika body to see your human-form also as some tiny worm-world entity on your own Self-body?)

व्याप्तं नदीवनसमुद्रदिगन्तशैलद्वीपाख्यजन्तुविषयस्थलजलौघैः

नानावलीवलिमण्डलकोशखण्डं वल्लीसरःसरिदरातिगणाल्जखण्डैः।

I was pervaded by hosts of rivers, forests, oceans, direction-ends, hills, islands, and jungles that were occupied by the animals (humans included). I was pervaded also by the rivers and lakes, the lotuses and the noisy bees, and the arrays of mountains and hills.

भूपीठेन सता तत्र मया तदनु मानव अनुभूतं नदनदीस्वसंवेदनसंस्थितेः

Hey Maanava! (Manu's descendant!) When I was in the state of the 'earth-pedestal', feeling the rivers and streams as my own body parts, listen to what I experienced then;

क्वचिन्मरणसाक्रन्दनारीकरुणवेदनं क्वचिदुत्ताण्डवस्त्रैणमहोत्सवमहासुखं

somewhere the women weeping aloud at the death of their close ones;

somewhere the women celebrating festivals in great joy and dancing in excitement;

क्वचिदुर्वारदुर्भिक्षदुराक्रन्दं दुरीहितं क्वचित्सकलसस्यौघसंपन्नघनसौहृदं

somewhere the screams at the onset of unwanted famines and calamities;

somewhere the friendly sharing of the abundant yield of crops;

क्वचिदग्निमहादाहदग्धदेहोग्रवेदनं क्वचिज्जलप्लवालूनपुरपत्तनखण्डकं

somewhere the cities and towns submerging in flood waters;

somewhere the sharp pain of the bodies burning in great fires;

क्वचिच्चपलसामन्तकृतलुण्टनमण्डलं क्वचिदुद्धामदौरात्म्यरक्षःपैशाचमण्डलं

somewhere the greedy rulers looting the countries;

somewhere the demons and spirits engaged in gory acts;

क्वचिज्जलाशयोल्लासवेल्लनोत्पुलकाग्रकं कन्दरोदरनिष्क्रान्तवातवेल्लितवारिदं

somewhere the lush growth of crops by the abundant flow of the canal-waters;

(somewhere) the clouds getting pushed by the mountain winds;

संविद्धोन्नमत्स्वाङ्गकेशोत्थाङ्कुरलोमकं वारिवाहनविक्षोभनतोन्नतलसज्जलं
the hair of the sprouts standing straight by the rise of new life;
the waters going up and down in their dance in the flooding waters;

सशृङ्गभैरवश्वभ्रपुराद्रिवनपत्तनं संविन्मण्डलसंचाललेखाङ्कमृदुकम्पनं
the formidable heights of the mountains with the peaks, chasms, cities, hills, forests and towns;
the slightly trembling experience caused by the foot steps of the living things on the ground;

क्वचित्सामन्तसंक्षुब्धसैन्यसंहरणं रणे क्वचित्सौम्यसुखासीनसर्वसामन्तमण्डलं
somewhere the armies dying in the fierce battles between the kings;
somewhere all the kings sitting comfortably exchanging pleasantries with all the subordinate chiefs;

अरण्यं क्वचिदाशून्यमुल्लसद्वातझंकृति जंगलं क्वचिदालूनव्युत्ससंपन्नसस्यकं
somewhere the completely deserted forests with only the winds humming about;
somewhere the hidden jungles blooming up and scattered with fresh lush plants;

हंसकारण्डवाकीर्णसरः फुल्लांबुजं क्वचित् क्वचिन्मरुत्स्थलस्थूलस्तम्भनार्जुनमारुतं
somewhere the swans and ducks floating in the lakes that are filled with the bloomed lotuses;
somewhere the fierce desert-winds producing the ‘ huge pillars of sands’;

क्वचिन्नदनदीवाहहेलानिकषघर्घरं क्वचिदङ्कुरकार्याङ्गसिक्कबीजस्य जृम्भणं
somewhere the harsh sounds of the rivers brushing against the stones;
somewhere the pleasing view of the moist seeds engaged in producing the sprouts;

क्वचिदन्तस्तु कीटास्यमृदुस्पन्दवेदनं मां त्वमेवाशु बुद्ध्वेह त्रायस्वेति बोधनं
somewhere inside me (under the ground), the soft touch of the tiny faces of worms, and the awareness of
their begging me, (the mud) to save them as if (since they were trapped under stones).

शाखापरिकराभोगं मृद्वाङ्गनिपीडनैः मूलजालमवष्टभ्य क्वचिद्विटपधारिणं
अन्योन्यमलमाक्रम्य दिक्तटाङ्गनिपीडनैः क्वचिदद्रयस्थिनिबिडैरण्वोल्लासवेल्लितं

शुष्कपल्लवसंकोचनिबिडाङ्गनिपीडनं अमर्षणैः करैरार्कैः स्वरसाकर्षणं क्वचित्

In the thick forest groves, the branches that were laden heavy with the leaves and fruits were bending down
to touch the ground itself, and were gently caressed my limbs (muddy ground).

I also felt the hardness of supporting the root of these huge trees.

Some tree-arrays were seen at the end of the directions; they were so closely woven like rocks that they
appeared to be moving in the winds like the ‘waves in the ocean’ from afar.

Some tree-grooves were so thickly grown that the sunlight itself was blocked from reaching the ground by
their leafy branches; and because of that, the ‘unforgiving sunlight’ was angered as if, and had dried up the
moisture in their leaves on the top and had shrunk them.

शृङ्गमन्दिरमातङ्गप्रहाराशनिभूरुहां निबिडाङ्गोत्कटस्थैर्यपरुषापातनं क्वचित्रिमीलितेक्षणानन्दतनूनामसमाक्रमं
Somewhere the harsh scene is experienced, where the elephants residing in the ‘mountains with high peaks’
are attacking the trees like some weapons, and the thick strong trees are in a ‘crushed state’ by losing their
stability; (somewhere) the pleasant scene is experienced, where those who close their eyes (in absorbed state
of contemplation) are enjoying the ‘hitherto not experienced subtle bliss’ with horripilation creating a shiver
in their bodies;

क्वचित्सूक्ष्मतरोल्लेखमङ्कुरोल्लासनं नवं मक्षिकायौकमशकनिवाससदृशं क्वचित्

somewhere the tingling soft feeling of the tiny sprout popping up joyously;

somewhere the feeling of the body dirtied as it were, where the flies, louse, bees etc make their abodes;

कुड्यलेशकुभृङ्गारिहलहेलानिकर्षणं शीतं शीतविशीर्णाङ्गजर्जरत्वग्विकीर्णवत्

somewhere the bees which were sleeping inside the 'lotuses with weak stalks' were crushed when the wild elephants dragged away the lotus beds with their trunks; somewhere the experience of coldness in the skin because of exposure to the 'icy-cold surroundings';

पाषाणीभूतसलिलं क्वचित्पुरुषमारुतं उद्दालीभूतमृदङ्गमज्जदन्तःकृमिव्रजं क्वचिदुद्भवदङ्गादिमूलं जलनिमज्जनं
somewhere the water flowing over the rocky grounds; somewhere the blow of the harsh winds;
somewhere the worms crawling inside the soft interiors of the rotting bodies;
somewhere the feeling of submerging of the limbs inside the waters (as in floods);

शनैरन्तर्निनीनाम्बुकृताह्लादं बहिश्च रसोन्नामाङ्कुररोमौघं क्वचिद्वर्षविजृम्भितं

somewhere when the rains pour down, the 'experience of joy' because of the moisture seeping inside the body, and the horripilation bursting out like the sprouts outside of the body (ground).

तनुतरपवनविकम्पितकोमलनलिनीदलास्तरणैः विहरणमिव मे विहितं सरोभिरङ्गेषु निर्वाणम्।

I experienced the bliss of Nirvaana as the 'Dharaa'; it was like floating in a lake through the 'tender petals of lotuses' which were trembling in the cool winds blowing on the surface waters.

'THAT' ALONE'!

[“What is ‘That’ which is referred to by terms like Brahman, Aatman etc?

Does ‘That’ exist as the source-state of the world? Is it a blissful state? Is it a ‘Knowledge state’?”

When all such words turn into ashes, and no words remain to describe it, or no thoughts are left back to imagine it, well, then that is ‘That’, the ‘Tat’ of the Upanishads. It is ‘Satyam’. ‘That alone’! Nothing else! As long as explanations burst forth, as long as an effort to know it remains, then it is just a ‘word with meaning’ that is invented by the mind, the source of all the sounds.]

रामोवाच

Rama spoke

पार्थिवीं धारणां बद्ध्वा जगन्ति समवेक्षितुं संपन्नस्त्वमसौ भूमिलोकः किमुत मानसः।

When you contemplated on the essence of the ‘spread over earth-ness’ (Paarthivi), in order to observe the Jagat, was it the solid world of BhooLoka as experienced in a dream-like state, or was it just an imagination of the mind? (Did you really become the solid earth and experienced all this, or was it all imagined by you?)

वसिष्ठोवाच

Vasishta spoke

इदं च मानसं चाहं संपन्नः पृथुभूतलम्।नेदं न मानसं नैव संपन्नो वस्तुतस्त्वहम्।

अमानसं महीपीठं न संभवति किंचन।यदसद्वेत्सि यत्सद्वा मनोमात्रकमेव तत्।

This world that is made of mud alone was ‘mentally experienced by me’. What experience can be there without the channel of the mind? Even the world you experience here is a mind-construe only!

(Your question is based on your own mind-experience.)

However, if you are questioning from the level of the Chit, then it was not a mind-experience, and I did not turn into the mud-existence (as some entity) to have such a vision. Any field of experience as supported by the pedestal of some earth (as a stage), cannot occur except as channeled by a mind, the agitating-state of Praana. Whether your experience is delusional or voluntary, that is conceived by the mind-state only.

चिदाकाशमहं शुद्धं तस्य मे तत्पदात्मनः यच्चिन्मात्रकचनं तत्संकल्पाभिदं स्मृतम्।

I am the pure Chit-expanse (and was not acting in the mind-level); and am pure existence which is aware of itself. (Each Jeeva is actually this Chit alone.)

When that alone shines as any perception-state (without the medium of the mind), then it is referred to by the term ‘Samkalpa’ (channelized conception).

तन्मनस्तन्महीपृष्ठं तज्जगत्स पितामहः संकल्पपुरवद्व्योम्नि कचत्येतन्मनोनभः।

Usually, when the Chit exists as any perception-state, then it is referred to by the term ‘Manas’.
That mind-state of anyone, that earth pedestal experienced by that mind, that Jagat, that Grandfather (Brahmaa) is just a ‘Samkalpa shine of the Chit-state’. That world-experience of any Jeeva shines in the emptiness like a city made of imagination only; and is the expanse of the mind only.
(*The ordinary people stay identified with the Manas-state; the Knower stays as the source-state only.*)

एवं संकल्पमात्रं मे मनोमात्रं तदाततं धारणाभ्याससंपुष्टं भूमण्डलमिति स्थितम्।

नेदं भूमण्डलं तद्वै तदन्यद्दि मनोमयं आकाशमात्रकचनमचेत्यं कचनं चित्तेः।

तदेवाकाशमात्रात्म तथाभूतं चिरं स्थितम्। इदं प्रत्ययलब्धत्वान्मानसत्वं समुञ्जति।

In this manner, all that spread out as the ‘Dharaa-state’ was my Samkalpa alone, my mind alone, as a state voluntarily produced by me. (*What shone forth as my ‘element-state’ was the shine of my own ‘Samkalpa’, a random wish as a ‘Jnaani established in the Brahman-state’, which instantly becomes a true experience.*)

It stayed as the ‘earth-sphere’ (Bhoo-Mandala) that was nourished by my meditation practice.

This Bhoo-Mandala which I experienced as the Self, is not the solid earth-sphere of the ignorant, or a mind-made delusion-state. It was just the shine of the Aakaasha (revelation of Chit) (not the revelation of a tainted mind), and is the shine of the Chit alone which is bereft of perception.

It is not a mind-experience as that of the ignorant.

I just stayed as the subtle state of one of the elements which becomes one part of the Jagat-appearance.

It is the Chit itself existing as that ‘earth-self’ as an expanse of itself, and remained as a prolonged experience for as long as I wished.

(*Chit itself existing as some experience, and the mind producing an experience overcome by some desire; both are not the same; it is like the difference between the author experiencing a story-part, and the character in the story experiencing an event.*)

Since this experience was a revelation of Chit by its own choice (as a Knower’s wish), it discards the agitation-state of the mind.

Chit-state is not endowed with a mind ever. Mind is an imagined word referring to the imagined world-state. A Knower who is established in the Chit state, is also bereft of the mind; he exists only as the revealing power that sees no realness in any perception. Therefore, any experience he wishes for, is the Self-state only that is bereft of any mind-agitation.

इदं स्थिरं सुकठिनं विततं भूमिमण्डलं अस्तीति जायते बुद्धिव्योम्नीव चिरवेदनात्।

The world is not solid actually, and not really real; it is real only when experienced. The ignorant experience the world with the ascertained belief of its realness, and believe it to be an absolute independent physical reality. They do not know of the emptiness that appears as the solid world, because of their own mind-taints. The ‘ascertained idea of the realness of the world’ rises as ‘this stable and hard solid earth-sphere that spreads out in a vast area of space, exists as an absolute reality in time’; such an idea is carried over from one Jeeva to the other, and stays as an obvious fact for all because of prolonged habit of such a thinking.

न्यायेनेदमिवानेन न स्थितं वसुधातलं इदं चैवैकमेवाद्यसर्गस्याद्यमुपागतम्।

The earth-pedestal is not solid just because you see it as some solid-structure.

Just because one believes it to be so, it cannot be so!

You believe it to be so, because the mind which conceives a beginning for the world is based firmly on the supposition that the world is solid and real. The very essence of the mind is this belief in the solidity and realness of the world. Once the belief is destroyed through reason, then the mind itself will vanish off.

यथा स्वप्ने पुरत्वेन चिदेव व्योम्नि भासते तथा चिदेव सर्गादाविदं जगदिति स्थितम्।

Similar to the Chit shining as the city in the dream, Chit alone exists as this Jagat (instantly), with the conceptions of beginning and end.

विद्धि चिद्रूपबालस्य मनोराज्यं जगत्त्रयं महीतलादिकं दृश्यमिदं सर्वं च सर्वदा।

Understand the tri-world with its earth-pedestal, and all the perceptions anywhere at anytime, as the 'mental kingdom of a child (Brahmaa)' (totality-mind) who is of the form of Chit.

चिद्रूपस्यात्मनो नान्यः संकल्पस्तन्मयं जगत्त्वस्तुतस्तु न सत्यात्म न पिण्डात्म न भासुरम्।

(Chit exists instantly as 'countless worlds of countless minds'.)

There exists nothing but the shine of Chit. The world is of the 'form of Samkalpa' (nature of Chit).

Actually there is no realness of the world. It is not a solid structure; and does not shine at all, except as imagined.

दृश्यमस्त्यपरिज्ञातं परिज्ञातं न विद्यते। परिज्ञातं तदेवास्य शृणोषि यदिदं चिरम्।

This perceived exists as real, because it is not analyzed and understood as to what it really is.

If it is understood well through proper analysis, then its non-existence gets proved, (like the dream gets disproved when one wakes up).

(Anything that is seen, need not be real, like a mirage-river though seen is not real.)

Since you have listened to my instructions for this long, you must have understand this fact for sure.

(Why entertain such doubts again?)

सर्वं चिन्मात्रमाशान्तं प्रकचत्यात्मनात्मनि भूमण्डलात्म दृश्यात्म द्वैतैकाभ्यां विवर्जितम्।

All this is Chit alone; and is completely tranquil; and shines within itself, bereft of the 'earth existence, the perceived, the duality and the oneness'.

(Whatever is seen as the perceived, ignore the appearance and see the Chit alone shining as the 'Bodha', the 'knowledge-bit'. If you do not 'conceive' the 'sensed information' as an object, how can the object exist at all?)

मणिर्यथा स्वभावेन शुक्लपीतादिकास्त्विषः अकुर्वन्नेव कुरुते चिदाकाशस्तथा जगत्।

यतो न किञ्चित्कुरुते न च रूपं समुञ्जति तस्मान्न मानसं नेदं किञ्चिदस्ति महीतलम्।

(This 'knowing' is not the function of the Chit, but is its very essence, like the shine of the gem.)

The gem emanates yellow or other colours as its shine, by its very nature, without doing anything as a function; so also, Chidaakaasha produces this world (without any effort).

It does not 'do' anything; it does not discard its nature also.

Therefore there is no question of it getting endowed with a mind.

Therefore there is no mind, and there is nothing called this earth-world.

महीतलमिवाभाति चिद्व्योमैव निरन्तरं आत्मन्येवातलं व्योम यथामलतलं स्थितम्।

Chit-expanse alone shines like this unceasing earth-existence, namely the 'bottomless emptiness' within itself, and stays as if it is firmly settled on some ground.

(Though there is no stable land namely the 'Bhootala', and though there is only some emptiness which is bottomless without any hold, the Chit itself by its power of conception, conceives a 'Bhootala' and stands on it, as if it is unstable and needs some stable ground to support itself.)

स्वभावमात्रकचनं तत्तदेव यथास्थितं भूमण्डलमिवात्यच्छं खमेव विशतान्तरम्।

इदं भूमण्डलं तच्च द्वयमेतन्महाचितेः स्वरूपमेव कचति तव स्वप्नपुरं यथा।

इदमाकाशमात्रात्म तदप्याकाशमात्रकं अज्ञानात्मपरिज्ञानाज्ज्ञानान्नेदं न तत्क्वचित्।

The very nature of Chit-shine stays as this Bhoo-Mandala, and gets experienced as the Bhoo-Mandala, though it is actually the emptiness alone that is shining inside the emptiness itself as the non-emptiness.

In the Svapna-state, the world is nowhere, but yet is experienced as stable.

This earth-sphere and that one (the earth) which I witnessed in my contemplation state, both are the natural shine of Chit only, like your dream-world.

This world in which you exist is not any special either; it is also emptiness alone, just revealed by the power of Chit. The world I experienced as the 'Dharaa' was also made up of emptiness alone.

The world shines (as solid and real) because, the ignorance covers the true knowledge of the Self.

In the level of knowledge, this (earth perceived by you) also is not there; that (earth perceived in my contemplation) is also is not there.

(Therefore your question about whether the world seen in my vision was made of the mind or not, is not valid at all.)

त्रैलोक्यभूतजालानां कालत्रितयभाविनां संभ्रमः स्वप्नसंकल्पो मनोराज्यदशास्थितौ।

For those beings who are in the three worlds, and are caught in the belief of three-fold time factors, the world exists as the grandeur of dream-imagination and as the mind-kingdom.

भूतान्यथ भविष्यन्ति वर्तमानानि यानि च भूमण्डलानि तान्यङ्ग सत्ता सामान्यतां गता।

Dear Rama! All the worlds that existed in the past, those that exist now and those that will exist in the future, all are made of the common essence of Chit only (as the awareness of one's existence).

अहमेव समग्राणि तेषामन्तर्गतान्यपि तेन तान्यनुभूतानि तथा दृष्टानि चाखिलम्।

I was all that which were seen as the world; and was the inside of them too (as the Chit-consciousness). In this manner, I experienced them (in my contemplation) and saw everything (from the witness state).

चिन्मात्रमेतदजरं परमात्मतत्त्वं शुद्धात्मतामजहदङ्गगतं विभर्ति।

सर्वं यथास्थितमिदं जगदात्तभेदं बुद्धं सदङ्ग न विभर्ति तु किञ्चनापि।

The Chit-alone, the supreme ageless principle, holds this world-appearance as its own body without discarding its true nature. Dear Rama! If understood as the Supreme reality of Chit, then the entire earth-existence with all its divisions, does not hold anything at all.

रामोवाच

Rama spoke

अनन्तरं वद ब्रह्मन्जगन्ति भवता तदा भूमण्डलानां हृदये क्वचिद्दृष्टानि नैव वा।

Hey Brahman! When in contemplation as the 'Dharaa', did you see the worlds existing inside the earth-spheres, or not?

वसिष्ठोवाच

Vasishta spoke

परात्मजाग्रत्स्वप्नोर्वीमण्डलौघात्मना मया ततोऽनुभूतं हृदये दृष्टं च परया दृशा।

I was of the form of the 'entire sphere of Jaagrata and Svapna worlds' shining out from the Supreme essence. *(I was both awake to the truth, and experiencing a dream also).*

What I experienced in my heart and saw with the supreme sight, the entire world phenomenon stays like that alone, everywhere. *(All the worlds have the same nature, as what I saw.)*

यावत्तथैव सर्वत्र जगज्जालमवस्थितं सर्वं दृश्यमयं शान्तमपि द्वैतमयात्मकं

जगन्ति सन्ति सर्वत्र सर्वत्र ब्रह्म संस्थितं सर्वं शून्यं परं शान्तं सर्वमारम्भमन्थरम्।

Everywhere the network of worlds was like that only. Though the entire perceived phenomenon was of a quiescent nature, the dual nature was also there, as its shine.

The worlds exist everywhere. Everywhere Brahman alone is there.

Everything is empty, supreme, and tranquil, yet everything gets produced as such.

सर्वत्रैवास्ति पृथ्वयादि स्थूलं तच्च न किञ्चन चिद्द्व्योमैव यथा स्वप्नपुरं परमजातवत्।

The elements like earth, etc are everywhere appearing as solid; but nothing is there as solid and independent. Chit-expanse alone, the supreme and unborn, exists like the 'city in a dream'.

नेह नानास्ति नोऽनाना न नास्तित्वं न चास्तित्ता अहमित्येव नैवास्ति यत्र तत्र कुतोऽस्ति किम्।

There is no variety at all; no non-variety also; no non-existence, no existence also.
When there is nothing called 'I' at all, what can be there as anything, and how?

अनुभूतमपीदं सदहमिद्यादिदृश्यकं नास्त्येव यदि वाप्यस्ति तद्ब्रह्माजमनामयम्।

Though the 'Reality of Brahman' is experienced as the perceptions of 'I' etc, these are not there at really.
Whatever is there, that is the 'un-afflicted Brahman' only.

यत्स्वप्नपुरमेवेदं सर्गादावेव चिन्नभः अस्तितानास्तिते तत्र कीदृशे क्व कुतः स्थिते।

When this is just some dream-world only (which gets disproved with proper analysis), and the creations are just the Chit-expanse alone, then, how, what and where can exist the 'is' and 'is not'?

(The terms like 'existence' 'non-existence' 'knowledge' 'bliss' etc have no meaning at all in the silent state of Reality. The world does not come into existence through a Creator also; and it has no beginning or end.

It is just the Reality state itself existing as the hallucination-state of itself.

There is no one, and nothing; not even the emptiness as referred to by the term 'emptiness'.

Why, how etc are just redundant questions, and are related to the belief in the realness of the world as separated from the Reality. There is no 'one'; no 'two'. There is nothing left back also.

There is no liberation also! Just 'That' 'is'! 'That' alone!

Rest are all just the mind-made explanations to its own imagined state of Brahman.)