

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF  
OF  
NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY SIX  
[PAASHAANAAKHYAANA (21)]  
(ENJOYING THE SELF-STATE AS 'VAATA'-5)

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**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

वसिष्ठोवाच  
Vasishta spoke

‘VAATA’

*(The term ‘Vaata’ refers to something that moves, and is able to give the sensation of touch; it also reveals the sound as its air-currents.)*

अथ वातमयीं कृत्वा जगत्प्रेक्षणकौतुकात्धारणां धीरया वृत्त्या विततामहमागतः संपन्नोऽस्म्यनिलो  
वल्लीललनालोकलासकः कमलोत्पलकुन्दादिजालकामोदपालकः।

Then, with the curiosity of seeing the entire world as the experience of the ‘Vaata’, I remained absorbed in the ‘Dhaarana of Vaata’ (flowing principle) and spread out through the entire world; and in the identity of the ‘Anila’, I sported with the crowd of ‘creeper-ladies’, and preserved the ‘fragrance’ of the red lotuses, blue lotuses and other jasmine varieties.

सीकरोत्करनीहारहेलाहरणतत्परः सुरतश्रान्तसर्वाङ्गसमाह्लादनतर्षुलः।

I was engaged in carrying the mist of the water-drops that were spraying from the rivers and Oceans; and I always wished to soothe the bodies of the lovers who were exhausted by the passionate union.

तृणगुल्मलतावल्लीदलताण्डवपण्डितः लतौषधिफलोल्लासकुसुमामोदमण्डितः।

I was an expert in dancing wildly among the grasses, bushes, and the creeper-leaves; I was decorated by the fragrance of the flowers that bloomed among the fruits and herbs and creepers.

मृदुमङ्गलकालेषु ललनालोकलालकः भीम उत्पातकालेषु पर्णवत्प्रौढपर्वतः।

In the auspicious times, I will move softly and please the girls with my presence, but will be terrifying at the time of destruction, and throw off the mountains also like some dried up leaves.

नन्दने कुन्दमन्दारमकरन्दरजोरुणः नरकेऽङ्गारसंभारभूरिनीहारभासुरः।

In the Nandana garden of Svarga, I was reddish in hue being covered by the pollen dust of Kunda and Mandaara flowers. In the hell, I was fully covered by the hot ashes and embers rising from the hell-fires.

सागरे सरलावर्तलेखानुमितसर्पणः दिवि वारिदसंचारमृष्टामृष्टेन्दुदर्पणः।

In the Ocean, I moved lightly and created the circular patterns on its surface as if decorating it; but in the sky, I moved violently among the clouds and tried to clean up the sky, and sometimes tainted the ‘moon-mirror’ by covering it with the clouds I had pushed off!

नक्षत्रक्षत्रसैन्यस्य रथो रंहोविबृंहितः त्रैलोक्यसिद्धसंचारविमानधरणे हितः।

I was the ‘chariot’, which was made huge by the ‘speeding army of star-soldiers’ (the wind named ‘Pravaha’ is said to move the ‘circle of star constellations’); and in the tri-world, I was useful in the carrying of the ‘air-vehicles of the Devas’ and in helping the Siddhas float across the sky-region.

सहोदर इव क्षिप्रगामित्वादस्य चेतसः अनङ्गोऽपि समस्ताङ्गः स्पन्दानन्दनचन्दनः।

The ‘limbless Manmatha’ (passion-deity) was my brother as it were, because I moved fast in the space, and he moved fast in the minds (and both of us were invisible); however, all his limbs manifested (as passion) when I moved along with him and produced the ‘joy of cool sandal paste’ when touching the bodies of the lovers (since the cool winds increased the passion in the lovers).

तुषारसीकरासारजरारोमविजर्जरः आमोदयौवनोन्मादो मौनमार्दवशैशवः।

I was like an old man with white hairs when I moved inside the ‘spray of snow drops’, was like a young man when intoxicated by the ‘fragrance of the flowers in the spring’, and was like a child when I silently moved with all gentleness, at nights.

नन्दनामोदमधुरो मधुरोदारसंसृतिः चारुचैत्ररथोन्मुक्तो हतकान्तारतश्रमः।

चिरं गङ्गातरङ्गाङ्गदोलान्दोलनसश्रमः श्रमस्वरूपाज्ञतया निवारिततश्रमः।

*(I too was prone to exhaustion and tiredness, and sought relief in my own way.*

*However, since I helped others to get rid of their exhaustion, I actually did not feel tired of my work.)*

Sweetened by the fragrance of the flowers of the 'Nandana garden of Indra', spreading the sweetness of the fragrance in all the paths, and slowly coming out of the 'beautiful garden of Kubera', I got rid of my exhaustion of moving in the desolate forest lands of the earth.

I was exhausted by getting tossed about in the waves of River Gangaa for long, but I never knew of any exhaustion because I was always removing the exhaustion of others, and so felt no exhaustion at all in my tireless movements.

पुष्पभारानताः स्पर्शैर्वसन्तवनितालताः चिरं चपलयँल्लोलदलहस्तालिलोचनाः।

I moved among the 'creeper-ladies', who bent down with the weight of the flowers, who were like the 'goddesses of spring' when touched, who moved their 'leaf-hands' in a charming manner, and who had their eyes in the form of black bees.

चिरं भुक्त्वेन्दुबिम्बाग्रं सुसा पूर्णाभ्रतल्पके विधूय कमलानीकमपनीतरतश्रमः।

Consuming the nectar from the moon-disc for long, resting in the huge couch of clouds for some time, and brushing away all the army of the lotuses on the way, I reached the lovers making love under the moonlight, and removed the exhaustion of the couples with my sweet fragrant moist touch (filled with the nectar of the moon, the dampness of the clouds and the fragrance of the lotuses).

समस्तरजसामेको व्योमगामी तुरङ्गमः आमोदमदमातङ्गसमुल्लाससमहासुहृत्।

I was the only horse (as the heavy dust storm) that carried the entire heap of the dust in the sky (that rose from the desert-lands); and yet was a great friend of the 'intoxicated elephant of fragrance' (that rose from the forest flowers) and always was at his side (as the fragrant clean winds).

धीरेणाप्य तडिच्छृङ्गं पयोदपशुपालकः तन्तुः सीकरमुक्तानामरिधर्मा रजोरुजाम्।

The cowherds have a conch (Shrnga) that shines like a lightning, and by blowing it, they herd the cows (Payoda/milk-giver) and take care of them; I too am like them, for I too reach the peak (Shrnga) of the mountains decorated by the lightnings, and herd the clouds (Payoda/water-giver).

I am the string holding the 'pearls of water-drops' rising from the rivers (as their friend); but I sometimes act like an enemy, and dry up the waters which clean the dusty paths.

आकाशकुसुमामोदः सर्वशब्दसहोदरः नाडीप्रणालीसलिलं भूताङ्गोपाङ्गवर्तकः।

I am the fragrance that fills the 'sky-lotus' (blue-sky), and I am the brother of all the 'sounds' that rise in the sky. I am the water flowing through the 'Naadis that carry the Praana winds', and thus stay inside all the limbs and sub-organs of the bodies of the living beings.

मर्मकर्मकरैकात्मा हृद्गुहागेहकेसरी नित्यमेकान्तपथिकः सारविज्जातवेदसः।

I am the 'essence' of all these hidden organs inside the body; I am the 'lion living inside the cave of the heart'; I am always a 'lone traveler'; I know the character of the 'fire' very well (for I will blow off the weak fire of the lamp like an enemy, but will increase the blaze of a huge fire, like a friend.)

आमोदरत्नलुण्टाको विमाननगरावनिः दाहान्धकारशीतांशुः शैत्येन्दुक्षीरसागरः।

I loot the 'gems of fragrance' from the flowers, I am the 'ground' for the city of air-vehicles, I am the 'cool rays of the moon' for the burning dark nights, I am the 'Milk Ocean' of the cool moonlight.

प्राणापानकलारज्ज्वा प्राणिनां यन्त्रवाहकः अरिर्मित्रं च द्वीपानां द्वीपसंचारणे रतः।

I hold the 'two ropes of Praana and Apaana' and move the beings like 'machines'. When I move among the islands, I am both an enemy and friend to the islands, for I dash against them with the waves, but add sand also to their lands.

पुरोगतोऽप्यदृश्यात्मा मनोराज्यपुरोपमः तालवृन्ततिलेतैलमालानं स्पन्ददन्तिनः।

Though moving in front, I am invisible and am like the city imagined in the mind. I am the 'oil in the sesame seed of Taala-fan (acting as its essence)', I am the stake to which the 'movement-elephant' is tied up.

एकक्षणलवेनैव चालिताखिलभूधरः वर्णावलितरङ्गाणां गङ्गावाह इवैककृत्।

At the dissolution time, I uproot the entire mountain within a fraction of a second.

Like the 'flooding Ganga River', I join all the waves of different colours (muddy, clean etc) into one.

धूमांबुवाहरजसां महावर्तकृदम्भसां चुनदीवाहवार्योघनभोनीलोत्पलालिकः।

I rotate the 'smoky dust and the moist clouds in the sky' with great force.

I am the 'bee' hovering around the 'blue lotus of the sky' which blooms in the 'divine Ganges River of the heavenly sky' which is filled with the 'honey of nectar-waters'.

शरीरावेष्टितोन्मुक्तपुराणतृणचोपनः स्पन्दपद्मवनादित्यः शब्दवर्षैकवारिदः।

I make the old grass move very slow, since they are freed of the covering of life.

I am the 'sun' for the 'lotus-grove of movements'. I am the 'cloud' which rains the 'sounds'.

व्योमकाननमातङ्गः शरीरगुहगर्गटः धूलीकदम्बविपिनमालालिङ्गननायकः।

I am the 'elephant' which roams wildly in the 'forest of the sky'. I am the 'incessant machine-noise' inside the bodies. I am the 'hero' who embraces the 'pollen-filled Kadamba trees' along with the 'garland of the forest trees' as my lovers.

स्त्यानीकरणसंशोषधृतिस्पन्दनसौरभैः सशैत्यैः कर्मभिः षड्भिरलब्धक्षण आक्षयम्।

Till the end of the Creation, I do not get a moment's respite, since I am engaged always in these six tasks namely, 'heaping up of thick balls of snow, mud etc', 'drying up the moisture in the things', 'holding the clouds, dust storms etc', 'moving the things like trees, plants, grasses', 'carrying the fragrances', and 'removing the exhaustion of heat'.

रसाकर्षणसत्यग्रो नित्यं भातेव तेजसः हरणादानकर्तृणामङ्गानां विनियोगकृत्।

Because of the 'quality of removing the moisture', I am like the 'brother' of the 'Tejas' always.

I am the 'moving force' behind the hands and feet, which perform the tasks of taking, giving, and holding.

शरीरनगरे नाडीमार्गैर्गतिनिरर्गलः रसभान्डे परावर्तादायुर्मणिमहावणिक्।

I freely move through the 'Naadi-paths' of the 'body-city' like a king.

Like a miserly merchant, I hold on to the 'gem of life' and keep parading up and down (as Praana and Apaana Vayus) inside the 'vessel made of food', namely the body.

शरीरनगरीनाशनिर्माणैकपरायणः रसकिट्टकलाधातुपृथक्करणकोविदः।

I am always intent on destroying and recreating the body-city (through the imbalance of the Dhatus'), and I am an expert in dividing the essence, the waste, the chemical etc and distributing it all over the body (sometimes harming the body, sometimes saving the body).

प्रतिसूक्ष्माणुकं देहे ततो दृष्टं मया जगत्त्रेत्यं रूपवानस्मि स्फुटमाभोगि सुस्थिरम्।

Inside each and every subtle atom in any object, I saw a world (like the rock-world of the Lokaaloka hill). There also, I was of the same form, stable and having the same experience.

## THE TOTAL EXPERIENCE AS THE ELEMENTS

*(Everything was experienced; not experienced also; for I saw myself as all these!*

*What was not there as the Self? Everything and everybody was the Self!*

*It was a unique state, which transcends all descriptions! The experiences did not happen in time or space; but was 'understood' as 'my own body of Jagat made of the five elements'.)*

परमाणुप्रति त्वत्र प्रोह्यन्त इव सर्गकाः न किञ्चित्किलोह्यन्ते स्वाकृते किमिवोह्यते।

There were countless worlds floating inside each and every atom as it were.

At the level of Chit, nothing floats ever. What can float in the emptiness of my Chit-state?

सचन्द्रार्कानिलाग्नीन्द्रपद्मवैश्रवणैश्वराः सब्रह्महरिगन्धर्वा विद्याधरमहोरगाः

ससागरगिरिद्वीपदिगन्तरमहार्णवाः सलोकान्तरलोकेशक्रियाकालकलाक्रमाः

सस्वर्गभूमिपातालतलोकान्तरान्तराः स्वभावाभाववैधुर्यजरामरणसंभ्रमाः।

एवं नाम तदा राम भूतपञ्चकरूपिणा मया विहतं तत्र त्रैलोक्यनलिनोदरे।

Along with Chandra, Soorya, Anila, Agni, Indra, Padma, Vaishravana, Ishvara; along with Brahmaa, Hari and Gandharvas, Vidyaadharas and great Naagas; along with the seas, hills, islands, and huge Oceans covering in all the directions; along with all the fixed systems of Kaala, Kriyaa, and the respective rulers of these worlds and other worlds; along with the Svarga, Bhoomi, Paataala and the other worlds that were outside of them; all the exciting scenes of the worlds with the aging and death scenes; the absence and presence of objects; all these, hey Rama, were experienced by me, as the 'form of five elements' and I wandered inside the belly of the 'tri-world lotus' (like a bee sucking the honey).

THE BLISSFUL EXISTENCE AS THE 'CONSCIOUS JAGAT-BODY' THAT IS MADE OF THE ELEMENTS

*(In this section, there is the description of the 'mixed up state of experiences of Vasishtha-mind as the entire Jagat made of the five elements'; sometimes as Bhoomi, sometimes as Aakaasha, and so on, and has to be understood in a total-sense, like you experience the various limbs of your own body at once, as the whole body.)*

रसः पीतोऽनुभूतश्च क्षमाजलानिलतेजसां मूलजालेन वृक्षाणां प्राणिनां वसता मया।

Existing as the 'Kshmaa, Jala, Anila and Tejas', I sucked the moisture of the ground through the network of roots, and had the experience of being a part of the bodies of the trees and animals.

रसायनघनाङ्गेषु चन्दनद्रवशोभिषु लुठितं चन्द्रबिम्बेषु तुषारशयनेष्विव।

I rolled on the 'dense nectar-filled moon rays' which were cool and white like the sandal paste.

सर्वर्तुवनजालेषु नानामोदानि दिक्ष्वलं भुक्तानि पुष्पजालानि प्रोच्छिष्टं ददताऽलये।

I consumed varied scents of varied flowers in the various forests in all the seasons, in all the directions, and gave only the left over nectar to the bees.

ततोन्नतासु मृद्धीषु स्वास्तीर्णास्वम्बराजिरे सुप्तं शुभ्राभमालासु नवनीतस्थलीष्विव।

I slept inside the 'array of soft white clouds, which floated high above in the sky and spread out all over the sky-hall', as if it was a 'land made of butter'.

सुमनःपत्रमृदुषु नीललक्ष्मीविलासिषु सुरसिद्धाङ्गनाङ्गेषु दूरास्तस्मरवासनम्।

Without the least taint of passion, I slept on the 'limbs of the ladies of Deva and Siddha clans', which were soft like the 'petals of the flowers', and which shone like the 'lotus bed of blue flowers'.

कृतः कुमुदकह्वारकमले नलिनीवने कोमलः कलहंसीभिर्लीलाकलकलारवः।

I sported with 'gleeful pleasing noises' along with the 'KalaHamsas' (swans), inside the 'lake-groove of lotuses filled with the white, blue and red lotuses'.

सरत्सरिच्छिरासारा मूलभूमण्डलान्विताः अङ्गैरूढाः स्फुरद्भूता लोमालय इवाद्रयः।

Since I was of the size of Brahmaanda itself, the 'mountain ranges with their nerve-tubes of flowing rivers, and rooted in the earth pedestal', became my 'hair-array' as it were, on my chest.

खाद्रयः प्रथिता दीर्घसरित्सूत्रैः समुद्रकैः आदर्शैः विश्रान्तमङ्गेषु प्रतिबिम्बिभिः।

The 'mountains in the sky', which were imagined by the folk-tale narrators as filled with rivers and surrounded by the Oceans, rested in my limbs (vibrating energy state) like the reflections.

*(Not only the folk-lore, but even the life stories imagined by the deluded ones, shone as the reflections in me with the Jagat-body.)*

भूतसर्गेण विश्रान्तं सिद्धविद्याधरादिना मेद्देहे चेतितेनेव मक्षिकायौकरूपिणा।

मत्प्रसादेन मुदितैर्लब्धमर्कादिभिर्वपुः कृष्णरक्तसितापीतहरितैर्हरितैरिव।

When the Siddhas and Vidyaadharas roamed about in the tri-world, they remained invisible and rested inside my body (space), giving me a feeling of some mosquito or lice crawling on me. Because of my grace, they were kept happy by the touch of the sunlight, like the trees that were of various hues of black, red, white, yellow, and green (and were held steady by me).

समुद्रमुद्रया सप्तद्वीपसप्तात्मरूपया संस्थया स्थापिता भूमिः प्रकोष्ठे वलयोपमा।

The entire 'Bhoomi' with its 'covering of the Ocean with the seven islands as its seven essences', is placed on my fore-arm like a bangle.

विद्याधरपुरन्धीणां परामृष्टाङ्गयष्टिना अदृष्टेनैव विहितः पुलकोल्लास आत्मना।

I (Vaayu), move invisibly among the Vidyaadhara ladies and by lightly massaging their bodies, give them the horripilation as if by the touch of the lover.

सरिच्छरामलस्फाररसानि सुषिराणि च जगन्त्येवास्थिजालानि ममासन्संस्थितानि च।

The worlds that are 'hollow with the nerve-tubes filled with the flow of rivers', are my 'skeletal bones' and the 'mountains are my flesh-portions'.

असंख्यैर्व्योममातङ्गैश्चन्द्रार्कचलचामरैः उदुम्बरान्तर्मशकैरिव महृदये स्थितम्।

Countless heavenly elephants (huge Aairavatas of countless tri-worlds), exist inside me (Aakaasha) like the 'tiny flies inside the Udumbara fruit'. In the endless time-span, the 'chowries of moon and sun' keep moving up and down, without stop.

सर्वपातालपादेन भूतलोदरधारिणा खमूर्ध्नापि तदा राम न त्यक्ताथ परमाणुता।

दिक्षु सर्वासु सर्वत्र सर्वदा सर्वकारिणा सर्वात्मनाप्यसर्वेण शून्यरूपेण संस्थितम्।

*(I was the Brahmaanda itself; yet did not turn into a Brahmaanda!)*

The entire nether world was my feet; BhooLoka was my belly; sky was my head; yet I did not lose the state of the Supreme atom (Chit), Rama! In all the directions, everywhere, at all times, as the doer of all, as the essence of all; yet not being all, I stayed as the emptiness only (as the unmanifest state of Jagat, though appearing to manifest as the Jagat).

किञ्चित्त्वं सदकिञ्चित्त्वं साकृतित्त्वं निराकृति अनुभूतं सजाड्यं च चेतनत्वमलं मया।

As the 'Chit-Bodha' state of the Jagat, I experienced with full awareness 'everything that was there, everything that was not there, everything that was with the form, everything that was without the form, and everything that was inert also'.

*(All these terms like 'form, formless, conscious, inert etc' belong to the mind only!*

*If you want to understand my experience as the 'conscious Jagat-body', then you have to understand that anything that the mind imagines as existing, I was all that. There was no distinction as imagined or real; whatever the mind vibrated as any perception-experience, I was that instantly.*

*Actually nothing else was there but me the Brahman that was conscious of its Jagat-body!)*

मैनाकमुग्धपीनस्य सागरस्यावनिं प्रति सन्ति सर्गसहस्राणि स्थाणुभूतान्यथो मया।

जगत्यङ्गे मयोदानि गूढानि प्रकटान्यपि प्रतिबिम्बपुराणीव मुकुरेणाजडात्मना।

*(Can you imagine the number of worlds that exist as the Jagat-Brahman?)*

*Make effort, and transcend your imagined life-story with you as another imagined character inside it!*

*The worlds are not solid; but are experienced as solid; and countless worlds can exist in each and every atom of the world. The very space that is in front of you might be crawling with people of some other world-existence. 'Reality' (Sat) is just the potential state; what cannot exist as its 'body of probable states'?)*

If you can imagine the 'wide-spread limitless expanse of the ocean that is swollen because of concealing the gigantic mountains like Mainaaka', and if you can imagine that in 'each and every minuscule point of that hugeness' exist thousands of worlds as 'solid existences' (with people of various forms and cultures, with their own life-stories), then imagine that those worlds contain more worlds in each of their subtle atoms; now imagine those worlds and also those other worlds that are inside them, and those other worlds inside those worlds (ad infinitum), like a never-ending world-scenario. These worlds are kept concealed and revealed as creation and destruction (like the winking of the eye), and were reflected in me, like reflections in a mirror; and were experienced by me, at once as my 'formless form', the 'non-inert Bodha form'.

एवं जलानिलाग्नित्वं भूमित्वं स्वात्मना मया कृतं चित्तेव स्वप्नेषु बत मायाविजृभितम्।

In this manner, I stayed as the Jala, Anila, Agni, Bhoomi, by my own Self, like the consciousness getting experienced as the dream. The wonder of the grandeur of Maayaa!

अपि तस्यामवस्थायां जगत्याकाशकोशके मया दृष्टान्यसंख्यानि परमाणुकणं प्रति।

परमाणु प्रति व्योम परमाणु प्रति स्थितं सर्गवृन्दं यथा स्वप्ने स्वप्नान्तरयुतं पुरम्।

खमेवाहमभूवं भूमण्डलं द्वीपकुण्डलं सर्वात्मनापि न व्याप्तं किञ्चनापि मया क्वचित्।

Even in that state where nothing exists as any world, I saw countless worlds in each and every subtle atom of the hollow expanse of the world (like the gold at once experiencing all its probable states, without becoming them.)

Each and every subtle atom was an 'empty expanse filled with worlds' (made of emptiness only).

In each and every subtle atom of those worlds, were more 'hollow expanses filled with more worlds'.

It was like seeing a city inside the dream (which contains more cities inside it, and more cities inside those cities, and so on, without an end ever reached.)

All these worlds were made of 'emptiness only' (which is not the 'emptiness of objects' as defined in the world vocabulary)! I was the 'pure taintless emptiness' filling all the worlds and all the circles of islands, as the essence of everything; yet I filled nothing anywhere.

*(I as the Chit-state, was all the elements; and was not all the elements also.*

*I was conscious as the inert, but not inert!*

*You can imagine me as experiencing all these amazing impossible things; or just know that it is how the Chit exists as all, experiencing everything, but not experiencing anything.)*

समुत्पादयताशेषं लतातरुतृणाङ्कुरं भूतलेन रसाः कृष्टा मयार्थेनैव पुंभृताम्।

As the water-essence, I sucked the moisture from the ground and produced endless sprouts of creepers and trees, like the men filling their worlds with many objects through the wealth that they own.

*(As the power to exist as anything or anyone, I as the Chit existed all these world-states and at once experienced them like a wealthy man enjoying all his possessions, though I myself existed as the possessions also, without the sense of division, as 'I' and 'mine'.)*

अवदाततमे शुद्धबोधकालमपेयुषि जगत्लक्षाणि तिष्ठन्ति न तिष्ठन्ति च कानिचित्।

In that state where I have attained the 'excellent state of pure knowledge' (the awareness state of Brahman itself existing as the shine of perception), millions of worlds exist; but none of them exist also.

चित्ति यास्तु चमत्कारं चमत्कुर्वन्ति यत्स्वतः स्वचमत्कृतयोऽन्तस्थास्तदेताः सृष्टिदृष्टयः।

The miraculous power of the Chit exhibits itself as all these wonders. These perceived worlds are the 'miracle power of Chit within itself', which creates such superimposition of worlds within worlds.

*(The worlds exist as just the 'mind-construes', which are powered by the vibrating state of the Praana, which is empowered by the Chit which can exist as anything the mind fancies. The worlds within worlds are just like the dreams within dreams, and exist as the unfathomable matrix of the mind, the conceiving mechanism.)*

अनुभूतं कृतं कष्टं यावत्क्वचन किंचन परमार्थचमत्कारादृते नेहोपलभ्यते।

Whatever is there anywhere as the experiences, actions, effort etc, there is nothing else obtained as the essence, except the 'miracle power of the Supreme Reality' (which is beyond the 'narrative capacity' of the mind.)

प्रत्येकं विश्वरूपात्मा सर्वकर्ता निरामयः प्रबुद्धः शुद्धबोधात्मा सर्वं ब्रह्मात्मकं यतः।

'That alone 'is of the 'form' of the 'changing panorama of empty patterns in emptiness', namely the 'Vishvam'. 'That alone' is the 'doer' of everything. 'That' is affliction-less (since it is not tainted by the mind-mechanism). It is always awake to itself as everything, since everything is Brahman only.

*(You are 'That' actually; but you cannot know of it as long as you exist as the mind-entity, the dream-character produced by your Vaasanaa-dream. How can the dream-character know of the waking state ever?)*

सर्वः सर्वत्र सर्वात्मा सर्वगः सर्वसंश्रयः एतत्प्रबुद्धविषयमप्रबुद्धं न वेद्म्यहम्।

That alone is all; is everywhere; is the essence of all; pervades all; supports all.

This is how a knower of the highest state feels. *(I am always in that state!)*

If you cannot understand my experience as Brahman, then I cannot make you understand it, for I do not know the state of ignorance that you are stuck with. *(How can I explain sight to a blind person?)*

आकाशकोशविशदात्मनि चित्स्वरूपे येयं सदा कचति सर्गपरम्परेति।सान्तस्तदेव किल ताप इवान्तरूष्मा भेदोपलम्भ इति नास्ति सदस्त्यनन्तम्।

*(Rama! I existed as my own self, and experienced my own self as the Jagat.*

*'I experienced myself'; or 'I existed as my self'; such statements are meaningless and do not convey the true state of Brahman. 'I alone exist', without the reference to the terms of 'I' and 'existence': and the 'Jagat' shines forth as my essence.)*

In the 'Self of the nature of emptiness', which is of the 'form of Knowledge', these worlds shine at all times.

'Brahman exists as Jagat' means 'Brahman exists as Brahman'.

'Brahman is in Jagat'; 'Jagat is in Brahman! It is like saying 'Ooshma' (heat) is inside the 'Taapa' (heat) (different words; but same meaning). There is no difference at all. Sat alone stays endlessly.