

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY FIVE

{BRAHMAANDAS GET FORMED AGAIN AND AGAIN AND AGAIN WITHOUT LIMIT}

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

BRAHMAANDAS GET FORMED AGAIN AND AGAIN AND AGAIN WITHOUT ANY LIMIT

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ सर्व वेदवेदाङ्गपारग आश्वस्त इव तिष्ठामि शुद्धाभिर्भवदुक्तिभिः। (47.01)

Bhagavan! You know all the Dharmas! You have mastered all the Vedas and Vedangas. I feel soothed by listening to your words that are filled with extreme clarity.

उदाराणि विविकृतानि पेशलान्युदितानि च श्रोतुं तृप्तिं न गच्छामि वचांसि वदतस्तव। (47.02)

I do not feel enough of your words, even as you explain the Truth with such lucidity, using words which are meaningful, literally excellent, filled with strange stories, and which rise up like the Sun dispelling the darkness.

जात्या राजससात्त्विक्याः कथनावसरान्तरे उत्पत्तिर्भवता प्रोक्ता शास्त्रैः कमलजन्मनः। (47.03)

You were discussing the categories of Rajas and Sattva in the Jeevas, and you explained about the emergence of Lord Brahmaa according to the Scriptures.

वसिष्ठोवाच

Vasishta spoke

[Reality is just a quivering-state of potential states of perceptions; and that quivering nature alone is seen as all the forms of Devas, and other beings. If you do see divisions alone as real, then the Reality can exist as countless Brahmaas, Vishnus and Shivas; and also as the countless Brahmaandas of various types.

If you do not see divisions as real, then nothing exists except the Reality-state.]

बहूनि ब्रह्मलक्षाणि शङ्करेन्द्रशतानि च नारायणसहस्राणि समतीतानि राघव। (47.04)

Lakhs of Brahmaas, hundreds of Indras and Shivas, thousands of Naaraayanas (beyond count) have completed their life cycles, Raaghava!

अन्येषु च विचित्रेषु ब्रह्माण्डेषु च भूरिशः नानाचारविहाराणि विहरन्ति सहस्रशः। (47.05)

There are other different types of Brahmaandas too, where thousands of different type of beings live with different cultures and different conducts.

तुल्यकालमनन्तेषु कालान्तरभवेषु च जगत्सु प्रोद्धविष्यन्ति बहून्यन्यानि भूरिशः। (47.06)

Simultaneously, different types of Jagats rise abundantly, and stay separated by the space-measures and time-measures only.

तेषामब्जोद्भवादीनां ब्रह्माण्डेषु दिवौकसां उत्पत्तयो महाबाहो विचित्राभ्युत्थिता इव। (47.07)

The rise of those Devas like the ‘Lotus-borns’ and others in the Brahmaandas is indeed amazing, like magic, hey Mighty-armed Rama!

(There is no fixed rule of how the Creation should occur.

Any mind can conceive any Creation with any identity, like the Aeindavas, the ten sons of Indu.)

कदाचित्सृष्टयः शार्क्यः कदाचित्पद्मजोद्भवाः कदाचिदपि वैष्णव्यः कदाचिन्मुनिनिर्मिताः। (47.08)

Sometimes the Creations come out of Rudra. Sometimes they rise from Brahmaa, the Lotus born. Sometimes they rise from Vishnu. Sometimes Munis also become the Creators.

कदाचित्पद्मजो ब्रह्मा कदाचित्सलिलोद्भवः अण्डोद्भवः कदाचित् कदाचिज्जायतेऽम्बरात्। (47.09)

Sometimes Brahmaa is born from the lotus (-heart of another Superior entity); sometimes from the waters (just as the Vaasanaa-collections); sometimes from the egg (as a seed from another Creation); sometimes from the sky (emptiness).

कस्मिंश्चिदण्डे त्र्यक्षोऽर्कः कस्मिंश्चिदपि वासवः कस्मिंश्चित्पुण्डरीकाक्षः कस्मिंश्चित्त्र्यक्ष एव हि। (47.10)

In some Cosmic egg, ‘Three-eyed Shiva’ is the Sun (the witness-essence of all, as the Creator); in some Indra; in some Vishnu; in some the Three-eyed alone.

कस्यांश्चिद्भूतसृष्टौ नीरन्ध्रतरुसंकटा कस्यांचिन्नरनीरन्ध्रा कस्यांचिद्भूधरावृता। (47.11)

Somewhere else in some Creation, the Earth was densely filled with trees; somewhere else, densely filled with humans; somewhere else filled with mountains only.

भूरभून्मृन्मयी काचित्काचिदासीदृषन्मयी आसीद्धेममयी काचित्काचित्ताम्रमयी तथा। (47.12)

Sometimes the Earth is filled only with mud; sometimes only with rocks; sometimes only with gold; sometimes with only copper.

[Where are these worlds situated? Inside the very essence that is shining as you, me and all!

Your vision of the other worlds is blocked by the vision of the particular mind you are endowed with.

Each mind is different and exists in its own world-perception, be it a Rudra, or Brahmaa or Vishnu.

What great gain is there in seeing any world of any imagined entity?

The 'common essence' of all is the 'Reality' alone.]

इहैव कानि चित्राणि जगन्त्यन्यान्यथान्यथा अन्यान्येकैकलोकानि निर्महांस्यपि कानिचित्। (47.13)

Here alone (inside the essence of Reality within you) exist multifarious universes, each different from the other; extremely strange and different worlds; some filled with only darkness.

अनन्तानि जगन्त्यस्मिन्ब्रह्मतत्त्वमहाम्बरे अम्भोधिवीचिजलवन्निमज्जन्त्युद्भवन्ति च। (47.14)

In the 'huge expanse of the principle of Brahman', countless worlds rise up and disappear like the waves rising and disappearing in the ocean.

यथा तरङ्गा जलधौ मृगतृष्णा मरौ यथा कुसुमानि यथा चूते तथा विश्वश्रियः परे। (47.15)

Like the waves in the ocean, like mirages in the desert, like the flowers in the mango tree, 'the grand show of the Universes' rises in the Supreme.

भानोर्गणयितुं शक्या रश्मिषु त्रसरेणवः आलोलवपुषो ब्रह्म तत्त्वेन जगतां गणाः। (47.16)

If it is possible to count the dust-particles floating in the sunlight, then the hosts of flickering Jagat-particles in the Brahman-principle also can come under the count.

यथा मशकजालानि वर्षादिष्वाकुलानि तु उत्पत्योत्पत्य नश्यन्ति तथेमा लोकसृष्टयः। (47.17)

Countless swarms of mosquitoes rise and die repeatedly in the monsoon; so do the created worlds in the Brahman.

(When did all this start? As long as the delusion is there, the worlds are always there with a past, as if with a beginning, but actually without any beginning.)

नच विज्ञायते कस्मात्कालात्प्रभृति चागताः नित्यागमापायपरा एताः सर्गपरंपराः। (47.18)

It is not known from which time-point, these 'succeeding Creations' started forming.

They always are there, rising and melting away continuously.

अनादिमत्योऽविरतं प्रस्फुरन्ति तरङ्गवत्पूर्वात्पूर्वं किलाभूवंस्ततः पूर्वतरं यथा। (47.19)

Without beginning at any time, they keep rising without stopping like the waves; following one after the other, imitating the previous one. *(This world is there imitating a previous one; the previous one was there imitating its previous one; and so you can go on and on ad infinitum. So it is with the future also.)*

भूत्वा भूत्वा प्रलीयन्ते ससुरासुरमानवाः सरित्तरङ्गभङ्गयैव समस्ता भूतजातयः। (47.20)

All the varieties of beings like Maanavas (Manu's descendants), Suras, and Asuras (the three levels of beings) rise again and again and dissolve off, like the ever-breaking waves of a river.

(There will always be classes of beings, each higher than the other or lower than the other, as per the dominance of the particular Guna.)

यथेदमण्डं वैरिञ्चं तथा ब्रह्माण्डपङ्क्तयः याः सहस्राः परिक्षीणा नाडिका वत्सरेष्विव। (47.21)

Just like this particular Brahmaanda (where you exist) belongs to some particular Brahmaa, thousands of rows of Brahmaandas (of other Brahmaas) have passed away like the 'hours in a year'.

['BrahmaPura' refers to the city where Brahmaas exist with the Creations as their bodies and their mind-states.

Such 'BrahmaPuras' exist countless in the Brahman-state, forming and disappearing like the foam-bubbles in the ocean, forming at the edge of the ocean. What is the Reality-state other than these crowds of BrahmaPuras, we do not know; for the Reality-state is beyond the reach of any intellect.]

अन्याः संप्रति विद्यन्ते वर्तमानशरीरकाः प्रान्ते ब्रह्मपुरस्यास्य वितते ब्रह्मणः पदे। (47.22)

In the 'ever-increasing expansive state of Brahman', other countless other Brahmaas, are existing even at present, with their creation-bodies at the far edge of the 'BrahmaPura' (in the Brahmaanda-forming processes that have begun now.)

ब्रह्मण्यन्या भविष्यन्ति ब्राह्म्यो ब्रह्मपुरश्रियः पुनस्ताश्च विनङ्क्ष्यन्ति भूत्वा भूत्वा यथा गिरः। (47.23)

In the Brahman-state, even other ‘Brahmaandas adorning the BrahmaPura’ will occur, and will dissolve off, like the words coming out of the mouth (which dissolve off and again more words come out, and this goes on non-stop).

ब्रह्मण्यन्या भविष्यन्तः स्थिताः सर्गपरम्पराः घटा इव मृदो राशावङ्कुरे पल्लवा इव। (47.24)

Various other amazing BrahmaPuras (containing more and more Brahmaandas) like this, stay in the ‘Reality- state’ (ready to appear as the Jeeva-experiences), like the pots (ready to come out) in the clay heap, like the leaves (ready to come out) in the sprout.

(All these countless Brahmaandas vanish off into nothingness when analyzed through Vichaara.)

यावद्ब्रह्म चिदाकाशे तथा त्रिभुवनश्रियः स्फाराकारविकाराद्याः प्रेक्ष्यमाणा न किञ्चन। (47.25)

The ‘wonder of the Three-worlds’ exists in the ‘Chit-expanse of Brahman’ (countless in number), with different forms and different characters till only when they are not analyzed in the mind.

ऊन्मज्जन्त्यो निमज्जन्त्यो न सत्या नाप्यसच्छ्रियः जडारंभा वितन्वन्त्यस्ता एव खलता इव। (47.26)

तरङ्गसमधर्मिण्यो दृष्टनष्टशरीरकाः। (27)

These emerging and sinking ‘wondrous Creations’ are not real, not also unreal; they rise from the deluded fools and spread out like the (imagined) creepers in the empty sky. They are similar to the waves (rising up and falling down instantly); even as you keep watching, they disappear off.

सर्वासां सृष्टिराशीनां चित्राकारविचेष्टिताः चित्राकारविकाराश्च चित्ररूपा हि सृष्टयः

व्यतिरिक्ता न सर्वेषां समस्ताः सृष्टिदृष्टयः तत्त्वज्ञविषये राम सलिलादिव वृष्टयः। (27,28,29)

All these hosts of Creations (that rise from oneself as ideas) are variously designed; each of them is filled with different type of beings who live their own lives; the Creations differ in all aspects in various ways; (Each perceiver sees a world suited to his Vaasanaa content.) however, all these Creations do not differ from each other for the ‘Knower’, like the rains are not different from the waters. (He sees them like a downpour of the Brahman-state only.)

आयान्ति सृष्टयो देवाज्जलदादिव वृष्टयः व्यतिरिक्ता न सर्वेषां समस्ताः सृष्टिदृष्टयः, (29,30)

व्यतिरिक्ता द्रवाम्भोधिस्वाष्टीलाः शाल्मलेरिव। (47.30)

All the various Creations pour out like rains from the Supreme.

All these perceived worlds are not different from each other in essence. They differ from each other just like the various parts of the Shaalmali tree, since the water-absorbing roots, trunk, branches, leaves and seeds are all the same in essence (as the single Shaalmali tree).

(There is no fixed rule for any Creation. Anything may rise at anytime, or not rise also.

The Knowledge-texts also vary according to the nature of the Creation. The elements also may rise in a different order also.)

इह सृष्टिसु पुष्टासु निकृष्टासु च राघव परमान्नभसो जातास्तन्मात्रमलमालिका। (47.31)

Raaghava, in these Creations which are thriving and diminishing, the subtle elements which have only the ‘taint of delusion as their essence’, rise from the ‘Supreme space’, in variety of ways.

VARIETIES OF BRAHMAAS AND VARIETIES OF CREATIONS

[Elements can rise in a different order, intellects may differ and be in different evolved levels; the bodies might be different, languages may differ; and the Creation-theories also may differ as per the dominance of a particular element.]

कदाचित्प्रथमं व्योम प्रतिष्ठामधिगच्छति ततः प्रजायते ब्रह्मा व्योमजोऽसौ प्रजापतिः। (32)

कदाचित्प्रथमं वायुः प्रतिष्ठामधिगच्छति ततः प्रजायते ब्रह्मा वायुजोऽसौ प्रजापतिः। (33)

कदाचित्प्रथमं तेजः प्रतिष्ठामधिगच्छति ततः प्रजायते कर्ता तेजसोऽसौ प्रजापतिः। (34)

कदाचित्प्रथमं वारि प्रतिष्ठामधिगच्छति ततः प्रजायते ब्रह्मा वारिजोऽसौ प्रजापतिः। (35)

कदाचित्प्रथमं पृथ्वी स्फारतामधिगच्छति ततः प्रजायते ब्रह्मा पार्थिवोऽसौ प्रजापतिः। (47.36)

Sometimes the ‘Vyoma (Aakaasha)’ gets established as the first element; then rises Brahmaa, as the ‘Vyoma-born Creator’. Sometimes the ‘Vaayu (wind)’ gets established as the first element; then rises Brahmaa, as the ‘Vaayu-born Creator’. Sometimes the ‘Tejas (fire)’ gets established as the first element; then rises Brahmaa, as the Tejas-born Creator. Sometimes the ‘Vaari (water)’ gets established as the first element; then rises Brahmaa, as the ‘Vaari-born Creator’. Sometimes the Prthvee (earth)’ gets established

as the first element; then rises Brahmaa, as the 'Prthvee-born Creator'.

इदं चत्वारि संपीड्य पञ्चमं वर्धते यदा तदा तज्जात एवैष कुरुते जागतीं क्रियाम्। (47.37)

(In this manner) When the 'fifth element' rises overpowering the four; only then does he start his Creation-work the instant he is born.

कदाचिदप्सु वायौ वा सुस्फारे वापि तेजसि स्वयं संपद्यतेऽकस्मात्पुमान्प्रकृतिभावितः। (47.38)

When the water, wind, fire element is in excess, then he conceives himself the other parts of Prakrti.

VEDAS ALSO DIFFER FOR EACH BRAHMAANDA

तस्याथ शब्दो वदनात्कदाचिज्जायते पदात्कदाचिदंशात्पृष्ठाद्वा कदाचिल्लोचनात्करात्। (47.39)

Sometimes, he produces Vedas out of the mouth; sometimes from the front-side or the back-side; sometimes from the eyes or even from the hands.

[What is the front or the back or the mouth or the eyes in an imagined shape rising from the emptiness of Brahman-Reality! Call it feet or mouth; all are just the same; but the reference is made to the higher or lower level of intellects of the Creation. That intellect which is capable of seeking Brahman-Knowledge is said to highly evolved; that intellect which is dense and dull, and incapable of reasoning is said to be the lowest type of intellect. Therefore, the Knowledge that supports the Creation, namely 'Shabda' also differ in content, and said to rise from the various parts of Brahmaa.]

कदाचित्पुरुषस्य नाभौ पद्मं प्रजायते तस्मिन्संवर्धते ब्रह्मा पद्मजोऽसौ प्रकीर्तितः। (47.40)

Sometimes a lotus arises from the navel of a Purusha named Naaraayana (Purushottama), and then the Brahmaa becomes the Lotus-born. (*Naaraayana becomes the care-taker of that Creation.*)

[The Jeevas of any Creation can have any story of Brahmaa or any theory of Creation as per their conceiving nature. It will be true for them only.]

CREATION IS ANOTHER NAME FOR DELUSION

मायेयं स्वप्नवद्भ्रान्तिर्मिथ्यारचितचक्रिका मनोराज्यमिवालोसलिलावर्तमुन्दरी। (47.41)

This is the power of delusion; this is Maayaa; a dream due to delusion; a wheel falsely created; a pretty damsel sporting in the moving waters of the mental kingdom.

किमिवास्यां वद ज्ञसौ कथं संभवतीह ते, क्वचिद्बालमनोराज्यमिदं पर्यनुयुज्यते। (47.42)

Tell me; how can this world rise from 'you' the principle of knowledge?

If you believe in a Creation (of a Brahmaa rising out of the navel) (as per your Jeeva-identity), then it is fit for reproach like the occurrences happening in the mind-kingdom that is built by a child.

OTHER BRAHMAAS ALSO EXIST OF VARIOUS ORIGINS

कदाचिदंबरे शुद्धे मनस्तत्त्वानुरञ्जनात्सौवर्णं ब्रह्मगर्भं च स्वयमण्डं प्रवर्तते। (47.43)

Sometimes in the 'pure expanse of Chit', the Brahmaa comes out of a 'golden womb', coloured by the taint of the mind (which conceives so).

कदाचिदेव पुरुषो वीर्यं सृजति वारिणि तस्मात्प्रजायते पद्मं ब्रह्माण्डमथवा महत्तस्मात्प्रजायते। (47.44)

Sometimes the energy (power to create) is produced in the waters (experiences) by the form of Vishnu, and from that a lotus (Creation-state) gets born; or a huge Brahmaanda is born from that (and is supervised by Lord Vishnu).

ब्रह्मा कदाचिद्भास्करोऽप्यसौ कदाचिद्वरुणो ब्रह्मा कदाचिद्वायुरण्डजः। (47.45)

Sometimes Bhaaskara (Sun) is the Brahmaa; sometimes Varuna is the Brahmaa; sometimes Vaayu is the Brahmaanda-maker (and that particular deity gets adored as the Creator).

(*After all, every one is just a shape with a name, with the Brahman-essence common in all.*)

एवमन्तर्विहीनासु विचित्रास्विह सृष्टिषु विचित्रोत्पत्तयो राम ब्रह्मणो विविधा गताः। (47.46)

In this manner Rama, in various strange types of Creations that happen here, Brahmaas (Creators) also rise up in various strange manners.

निदर्शनार्थं सृष्टेस्तु मयैकस्य प्रजापतेः भवते कथितोत्पत्तिर्न तत्र नियमः क्वचित्। (47.47)

Just to give you an example, I told you about one Creator (Prajaapati) (of this Creation) (like by tasting a single grain of cooked rice, the entire pot of rice is understood as cooked – Sthaali-Pulaaka Nyaaya).

There are no fixed rules as such in these occurrences!

मनोविजृम्भणमिदं संसार इति संमतं संबोधनाय भवतः सृष्टिक्रम उदाहृतः। (47.48)

It is a proven fact that this 'Samsaara' is just a play of the mind.

I gave you just a casual example of one Creation to make you understand the truth of all this.

सात्त्विकीप्रभृतयो याश्च जातयश्चेत्थमागताः इति ते कथनायैषा सृष्टिक्रम उदाहृतः। (47.49)

The beings made of Sattva (nobility of mind) alone rise up like this in various manners (as Creators).

I mentioned these varieties of Creations to explain to you the fact of how Creators made of pure Sattva rise up as per the conceptions of the Jeevas (of those particular Creations).

(Jeevas and their Creators, both are a single set of delusion, each rising as a counterpart of the other.)

पुनः सृष्टिः पुनर्नाशः पुनर्दुःखं पुनः सुखं पुनरज्ञः पुनस्तज्ज्ञो बन्धमोक्षद्वयः पुनः। (47.50)

पुनः सृष्टिकराऽवीतवीतस्नेहद्वयः पुनः दीपा इव कृतालोकाः प्रशम्यन्त्युद्भवन्ति च। (47.51)

Again creation; again destruction; again sorrow; again happiness;

again an ignorant; again a Knower; again the conceptions of bondage and liberation;

again the Creators; again the attractive visions that are not gone (at present), and gone (in the past)!

Like the flames lit in the lamps, they get extinguished and light up again.

देहोत्पत्तौ विनाशे च दीपानां ब्रह्मणामपि कालेनाधिकतां त्यक्त्वा नाशे भेदो न कश्चन। (47.52)

In the creation and destruction of forms, for both the lamps and the Brahmaas, there is not the least difference, except for the excess time-span Brahmaa has, before he gets extinguished, unlike the lamp which flickers for just a short time.

(Like the lamp lasting till the oil finishes, these Brahmaas also stay as long as the delusion stays.)

पुनः कृतं पुनस्त्रेता पुनश्च द्वापरः कलिः पुनरावर्तते सर्वं चक्रावर्ततया जगत्। (47.53)

Again KṛtaYuga; again Tretaa; again Dvāpara; again Kali; everything rotates again and again even as the 'wheel of the world' rotates without stop.

पुनः मन्वन्तरारम्भाः पुनः कल्पपरम्पराः पुनः पुनः कार्यदशाः प्रातः,

Again the start of Manvantaras; again the succession of Kalpas (Brahmaa-spans); again and again the spur of activities of the morning!

प्रातरहो यथा लोकालोककलाकालकलनाकलितान्तरं पुनः पुनः इदं सर्वं न किञ्चन पुनः पुनः। (47.54,55)

Like the morning and night, the divisions of the deluded states with their divided time-spans of life of various measures (from Brahmaa to a worm) keep on occurring and disappearing!

Again and again everything! Again and again nothing at all!

[लोकालोककलाकालकलनाकलितान्तरं - division of time from the ordinary day and night time-span to the least amount of time-span that can be imagined that is even smaller than the breath-time or wink-time.

All the objects are divided to that minutest amount of perception, and then magnified as a solid-shaped object by the fast-processing mind. All the beings from the microscopic bacteria to even dust-sized beings have their own perception of space and time that is suited to their tiny lives; and there are even minutest beings that we do not know about also, in the sky, water, air and so on. Division to the maximum is the foundation-state of the world, be it smallest or biggest, as suited to the being that perceives.]

अनाहते प्रतप्तेऽयःपिण्डेऽनलकणा इव इमे भावाः स्थिता नित्यं चिदाकाशे स्वभावतः। (47.56)

कदाचिदनभिव्यक्तं कदाचिद्व्यक्तिमागतं इदमस्ति परे तत्त्वे वृक्ष इवार्तवम्। (47.57)

In the heated molten iron that is not solidified yet, the sparks of fire stay within;

so also, all these (limitless) perceived-states stay within the Chit-expanse by its very nature.

Sometimes they are not manifest; sometimes they come into existence.

All this exists in the 'Supreme principle', like the tree in the seasons (blossoming or drying up as per the seasonal effects/ or as per the delusional levels).

चित्स्पन्द एव सर्वात्मा सर्वदैवेदृशाकृतिः यदस्माज्जायते सर्गो द्वीन्दुत्वमिव लोचनात्। (47.58)

The 'quiver of Chit alone' is the essence of all (as the 'Knowing awareness' and its objects of Knowledge).

It is always like this state only; and from it rises the perceived (as the varieties of Creations), like the 'double moon vision' from the eye.

चितः सर्वाः समायान्ति संतताः सृष्टिदृष्टयः तत्स्था एवाप्यतस्थाभाश्चन्द्रादिव मरीचयः। (47.59)

All the various visions of the Creations rise from the Chit-state without any limit; are in it, yet are not in it; and rise like the 'light-rays from the Moon (like the worlds, from the borrowed light of the Chit-sun)'.

[Is the world that is seen real or unreal? Is it stable or unstable?

As long as you see the world, you can have any theory to suit your mind. All the views are true to the particular mind-sets. In truth, the world is not existent even as a conception in the Reality-state of Knowledge!]

SAMSAARA EXISTS AS LONG AS THE DELUSION EXISTS

(Reality-state is completely free of delusion; and so the Samsaara cannot exist in it.)

न कदाचन संसारः किलायं राम सत्सदा, सर्वशक्तावसंसारशक्तिता विद्यते यतः (60)

Rama, this 'sliding state of perceived known as Samsaara' is never an 'absolute independent reality'; because the 'absence of Samsara-state alone exists' in the Reality-state which is all powerful';

(This Samsaara is seen because of the state of delusion, and so it exists. You cannot deny this fact also.)

न चेवैदं कदाचित्तु साधो जगदनीदृशं, सर्वशक्तौ हि संसारशक्तिता विद्यते यतः (61)

Hey Rama, it is not that the Jagat with its changing patterns of perception is not like this at anytime; because the 'Samsaara-state as the time-span of the huge Kalpa' indeed exists in the 'Reality state' which is all powerful, because of the 'fuel of Samsaara within (as the seed)';

(Acquirement of the Correct Knowledge indeed will stop the world appearing as a reality in the future.)

महाकल्पावधिः कालेन संसारितयेद्वया न भविष्यति संसार इदानीमिति युज्यते। (47.62)

The 'Samsaara-state' indeed lasts till the end of Kalpa for a long time, till the time of Pralaya.

However, it is proper to state that when it is kindled by the spark of Knowledge, it will not exist ever in the future (because the Samsaara, the delusion-state gets destroyed by the Pralaya of Knowledge itself, instantly, in a Knower of the Truth).

THEREFORE,

जदृष्ट्या सर्वमेवेदं ब्रह्मैवेति महामते नास्ति संसार इत्येतदुपपद्यत एव च। (47.63)

'In the eyes of the 'Knower', all this is Brahman alone; therefore the Samsaara does not exist at all for him.' This statement hey intelligent Rama, is a proven fact indeed.

(How can you see the world as real when you see Brahman alone? After seeing the rope, can you still see the snake?)

अज्ञदृष्ट्या त्वविच्छिन्नसंसारत्वादनागतं नित्या संसारमायेयं मिथ्यापीहोपपद्यते। (47.64)

In the eyes of the ignorant, since he continuously experiences the Samsaara as real, this Samsaara is always there for him, though unreal. This also is a proven fact.

पुनःपुनश्च भावित्वान्न कदाचिदनीदृशं जगदित्येतदित्युक्तं न मृषा रघुनन्दन। (47.65)

Hey RaghuNandana, since again and again the Jagat appears (by the delusion-state of the minds), the statement that *'the world is not other than what gets seen'*, is also not a wrong one at that (as understood by the ones who are engaged in the day-to-day activities of the world).

THEREFORE,

अनारतपतद्रूपा दिशो दृष्टा विनश्वराः विनाशीदं जगत्सर्वमिति किं नोपपद्यते। (47.66)

The lightning-streaks which fall in all the directions incessantly are 'momentary existences' only, and perish the moment they appear. Similarly whatever gets seen as the world-scene is also momentary only, and perishes the moment it rises. Is this fact also not acceptable?

सर्वत्रोदितचन्द्रार्का दिशो दृष्टाः स्थिराचलाः अविनाशि जगत्सर्वमित्यप्यवितथोपमम्। (47.67)

'The directions are always stable with the appearance of the Moon and the Sun; and the mountains always appear stable; so the world is an imperishable state of existence';

this statement is also not untrue.

THEREFORE,

न तदस्ति न यत्तस्मिन्नेकस्मिन्विततात्मनि संकल्पकलनाजालमनाख्ये नोपपद्यते। (47.68)

No object of conception is there which is not acceptable in the all pervading, nameless essence of Reality. AGAIN AND AGAIN AND AGAIN...!

पुनःपुनरिदं सर्वं पुनर्मरणजन्मणी पुनः सुखं पुनर्दुःखं पुनः करणकर्मणी (69)

पुनराशाः पुनर्व्याम पुनरंभोधयोदयः अभ्युदेति पुनः सृष्टिः स्ववदर्कप्रभा यथा। (47.70)

Again and again all this; again deaths and births; again happiness; again suffering; again the performance of the actions; again the directions; again the oceans and the mountains!

Again raises the Creation like the sunlight cutting through the many holes of the windows to appear as many.

पुनर्देत्याःपुनर्देवाः पुनर्लोकान्तरक्रमाः पुनः स्वर्गापवर्गेहाः पुनरिन्द्रः पुनः शशी (71)

पुनर्नारायणो देवः पुनर्दनुसुतादयः पुनराशाचलच्चारुचन्द्रार्कवरुणानिलाः। (47.72)

Again Diti's sons; Again the lustrous forms of Devas; again the various types of worlds; again the desires for heaven and final beatitude; again Indra, and again the moon; again Lord Naaraayana; again the sons of Danu; again the directions shining beautiful with the movement of the moons, suns, waters and winds! *(Perceived world is like a lotus seen in the sky-emptiness. It can rise again and again, a countless times.)*

सुमेरुकर्णिकाकान्ता सह्यकेसरशालिनी पूर्णा स्फीतोदरोदेति रोदसी नलिनी पुनः। (47.73)

The 'lotus with its beautiful golden pericarp of Meru Mountain', and the 'filaments of the Sahya mountain range', complete with all its countless petals, again rises in the empty sky, in a fully blossomed state.

व्योमकाननमाक्रम्य वल्गत्यंशुनखोत्करैः तमःकरिघटा भेतुं पुनर्भास्करकेसरी। (47.74)

The Sun-lion (Knowledge) again occupies the 'forest of the empty expanse of the sky' (conceptions), and starts piercing the cloud causing the darkness (ignorance-state with Vaasanaa clouds), with its sharp nails of rays (of Vichaara).

पुनरिन्दुश्चलत्स्वच्छमञ्जरीसुन्दरैः करैः करोत्यमृतमाह्लादि दिग्वधूमुखमण्डनम्। (47.75)

Again, the 'Moon with its pleasing cool rays rising like the beautiful white clusters of flowers'. (as the mind producing various attractive world-scenes) decorates the face of the direction-lady.

पुनः स्वर्गतरोः पुण्यक्षयवातसमीरिताः पतन्तीह विनुन्नाङ्गाः पुण्यकृत्पुष्पराशयः। (47.76)

Again, the 'heaps of broken pieces of the faded flowers of the merits that destroy you with pleasures' fall from the heaven-tree, blown by the 'winds of the fading merits'. *(पुण्यानि कृन्तन्ति इति पुण्यकृत्)*

पुनः कार्यक्रियापक्षैः संसारारम्भनामकं किञ्चित्पटपटं कृत्वा याति कालकपिञ्जलः। (47.77)

Again, the 'partridge of Kaala (as the essence of the Creation)' 'with its wings of actions and rites' flutters its wings namely the 'start of the Samsaara', and flies off.

पुनरिन्द्रादिके याते सज्जमास्थाय केवलं आयात्यपरदेवेन्द्रषट्पदः स्वर्गपङ्कजम्। (47.78)

Again, the Indra and his group of Devas vanish off, and another 'bee' of 'Deva-king with all the rightful decorations of riches' sits on the 'lotus of the heaven', which is left unoccupied.

पुनः कालं कृतापूतं कलुषीकुरुते कलिः सचक्रिणमिवाम्भोधिं प्रवृद्धोऽवकरानिलः। (47.79)

Again, the Kali (Yuga) (the era of ignorance) taints the purified Kaala (of the era of righteousness), like the wind scattering dust on the ocean where Vishnu is resting (and he descends down to save the world once again).

पुनः कालकुलालेन कृतभूतशरावकं चक्रमावर्त्यते वेगादजस्रं कल्पनामकम्। (47.80)

Again, the Kaala-potter starts making the covered jugs of beings, and rotates fast the wheel named Kalpa (Creation-span) a million times.

पुनर्नीरसतामेति जगदस्तशुभस्थिति अभ्यासीभूतसंकल्पं संशुष्कमिव काननम्। (47.81)

Again, the Jagat loses its righteous ways and becomes a wasteful existence, with its repeat of conceptions, like a forest that dries up without water.

पुनरर्कगणेष्वग्निदग्धानन्तकलेवरं सर्वभूतास्थिसंपूर्णं जगदेति श्मशानताम्। (47.82)

Again, the Jagat turns into a 'cremation ground' with the bones of all beings scattered all over, with the countless bodies burnt in the 'fire of the blazing group of suns (at the dissolution time)'.

पुनः कुलाचलाकारपुष्करावर्तवर्षणैः नृत्यद्भवबृहत्फेनां यात्येकार्णवतां जगत्। (47.83)

Again, with the 'heavy downpour of the waters' from the 'dark cloud-lotuses of the size of the Kula Mountain', the Jagat turns into a single stretch of ocean with the 'Creation bubbles' dancing on the foam (of delusion).

पुनः संशान्तवाय्वंबुरिक्तं सकलवस्तुभिः तदपूर्वमिवाकाशं जगदायाति शून्यताम्। (47.84)

Then again, with all the elements like wind and water subdued, with all the objects gone, the Jagat becomes empty like the sky, as a scene of utmost uniqueness.

पुनः कतिपया भुक्त्वा समाः समरसाशयः जीवितं जीर्णया तन्वा पुनः स्वात्मनि लीयते। (47.85)

Again, after enjoying the life for many years in the same way, the Jeeva-state of creation again dissolves into the essence within, with its body deteriorating slowly.

पुनरन्येन कालेन तथैव जगतां गणान्मनस्तनोति वै शून्ये गन्धर्वनगरं यथा। (47.86)

Again after a long time, the mind conceives hosts of worlds in the emptiness, like the illusory cities of Gandharvas.

पुनः सर्गसमारम्भः प्रलये सर्वसंभवः सर्वं पुनरिदं राम चक्रवत्परिवर्तते। (47.87)

Rama, again the excitement of Creation, and again the end of all at the dissolution-time! Everything Rama, rotates like a wheel again and again.

किमेतस्मिन्महामायाडंबरे दीर्घशंबरे राम सत्यमसत्यं वा निर्णयं यदिहोच्यते। (47.88)

Rama, what is there to be pointed out as real or unreal, in this great show of delusion, rising like a magical feat of Shambara!

[Like the meaningless stories imagined again and again, the Jeevas and their Creators rise up like dust-storms again and again from the emptiness only. You are caught in one of the dust-storm of some creation of some Creator.

Get out of the very idea of Creation itself, through the attainment of the 'Knowledge Supreme'.

You will never ever get caught in any other Creation anymore.

You will be free of delusion at all times; and not bother about any perceived-world anywhere in any universe.]

दाशूराख्यायिकेवेयं राम संसारचक्रिका कल्पनारचिताकारा वस्तुशून्या न वस्तुतः। (47.89)

Rama, this 'wheel of Samsaara' is like the story related by Daashoora.

It is made of imagination. It is not real and is empty of everything.

अविरलमिदमाततं विकल्पैरसदुदितैरपि तैर्द्विचन्द्रकल्पैः

विरचितमसतानुपन्नसत्यं जगदिह तेन विमूढता किमुत्था। (47.90)

'This perceived that is experienced by you as a Jagat here' is an endless empty expanse that spreads out without limits. It is made of conceptions only and rises as unreal only, like the vision of the double-moon in the infected eye. It is the real that is covered by the unreal. Why then should you feel such confusion?