

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER TWENTY SEVEN

VASISHTA MEETS SHIVA (12)
[DO COUNTLESS WORLDS EXIST?]

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 SEVEN
VASISHTA MEETS SHIVA (12)

वसिष्ठोवाच

Vasishta spoke

गन्धर्वनगराकारमपि स्वप्ननरोपमं जगद्दुःखाय, दुःखस्य कात्र युक्तिः परिक्षये। (41.51)

Though this world is like an illusory city seen by a dreaming man in truth,
(it does not vanish off like an illusory city or a dream-experience),
the experience of the world is felt as real and the consequent suffering is also experienced as real.
By what means can this suffering get removed?

ईश्वर उवाच

Ishvara spoke

*(Analyze the cause of your suffering and the nature of the suffering.
The pain rises only because of the wants and attachments, and also because of the fear of losing something dear to you.)*

वासनावशतो दुःखं, विद्यमाने च सा भवेत्

Suffering is there because of the subtle Vaasanaas within, which force one to run after the objects of the world with the hope of getting happiness;
and these Vaasanaas exist because of the reality seen in the world-phenomenon.

[‘World is seen as real’ means, the objects are seen as real, the joy in them also are experienced as real, the wants for objects also rise as real; and these wants again produce the reality of the world, again creating the reality in the objects, again superimposing joy on them, and again producing more number of wants.
It is a vicious circle from which you can never get out of. The root-cause of all this is ignorance only.]

अविद्यमानं च जगन्मृगतृष्णाम्बुभङ्गवत्। (41.52)

When the reality of the world is destroyed through reason, then Vaasanaas will also cease to be,
like a man who knows the unreal nature of the mirage will not run after the waters foolishly.

[Then what can be held forth to as some want?

Surely, a wise man will not want to bathe in the mirage waters, since he knows that it is only the hot sand that appears as the water. The ‘person with want’ is also unreal, and the ‘wanted object’ also is unreal.]

अतः किं वास्यते केन कस्य वा वासना कुतः, कथं स्वप्ननरेणाङ्ग मृगतृष्णाम्बु पीयते। (41.53)

(वास्यते इति वासना)

Therefore, what can be held on to as a want (as a Vaasanaa), by whom, for whom is the Vaasanaa,
from what? How can the dream-person drink the mirage water, dear one?

[Jeeva-state has no identity.

Jeeva-state rises as only the broken pieces of the ‘seer seeing some object as seen’.

These broken pieces are woven by the mind into a garland and is made to look coherent and a life gets lived by a no-one.

The physical body is made of matter, like all other inert objects; but is always there as a continuous perceived object, unlike other objects which come and go; and this physical body becomes the centre for all other seer-seen processes, and is the string on which the broken pieces of perceptions are woven.

The string has a beginning as birth and an end as death.

When the string (matter-stuff) breaks, the entire perceived state (life-story) collapses, and the memories and ideas dissolve off into nothingness.

The scattered ideas (from many broken strings) randomly unite again and are woven on another new string, and another life begins with a new Jeeva-identity.

No one continues as any re-born character as the same person.

Each person is just a new flesh-mass with a new identity as a body.

The inertness-identity rises as the ‘I’ and imagines a life, in these broken seer-seen processes, and dies along with the death of the flesh-mass carrying some name.

The seer-seen process is empowered by the Reality-state which is just the 'knowing', just the 'seeing', that is always there in-between the seer and the seen processes.

When one just stays as the 'seeing' only, and detaches himself from the 'seer-seen' units, he is freed of the string and its woven processes, and stays deathless as just the Reality-state. He is known as a JeevanMukta.]

सद्रष्टरि तु साहन्ते समनोमननादिके

When the perceiver is there (as the seer seeing the seen unit), with the 'I-ness' and with the memories and ideas one has stored in the mind, the Jagat comes into existence as real.

अविद्यमाने जगति यत्तत्सत्परिदृश्यते। (41.54)

When the Jagat is non-existent (when removed of these false perception-states), then whatever is left back (bereft of the seer and the seen) is the Reality-state (Sat) the 'seeing'.

यत्र नो वासना नैव वासको नैव वास्यता केवलं केवलीभावः संशान्तकलनभ्रमः। (41.55)

When there is no Vaasanaa, no Vaasanaa-holder, and also nothing there as a Vaasanaa-abode, there is only the 'left over state of the Reality' (Kevalam), just oneself as the pure knowing state, with all the delusions completely erased off without a trace.

यस्य सत्योऽप्यसत्यो वा शून्य एव हि यक्षकः,

Whether it is true (as the perceived phenomenon one lives through day and night), or false as just an appearance, the ghost (Yakshaka) is made of emptiness only.

विलीनस्तस्य कैवल्यैव किमन्यदवशिष्यते। (41.56)

When that which does not exist except as the emptiness, is dissolved off in the emptiness itself, what else is left over other than the 'left over state of Reality' (Kaivalya)?

[You are very much attached to the perceived and are afraid of its disappearance.

You are afraid that if the perceived is proved as unreal, then you will also cease to exist as the name and form.

That is why, the perceived is there as your constant companion like a ghost is always there as a constant companion for a foolish child which wants to see a ghost at every dark corner and fears it also.]

[A man who is afraid alone, sees the ghost in each and every dark corner and screams; but a man who knows that the ghost is not at all there, will not see the ghost anywhere, and will move freely through the darkness.

The world is seen as real, because you want it to exist as real.]

शून्य एव हि वेताल इवेत्थं चित्तवासना उदितेयं जगन्नाम्नी

Like a ghost made of just the emptiness, something called Jagat also has risen as a 'ChittaVaasanaa' alone, though it is also sheer emptiness.

तच्छान्तौ शान्तिरक्षता। (41.57)

When this Vaasanaa of the mind to 'see the world' is gone, then there is the limitless state of quiescence only.

[If the student is still holding on to the false 'I', and is still is attached to the people and the objects of the world that are connected to the false 'I', then fie on him; no one can save him; not even Shiva.]

अहन्तायां जगति च मृगतृष्णाजले च यः सास्थस्तं धिग्घतनरं (धिक् हतनरं) नोपदेश्यस्त्वासाविति। (58)

Fie on that ruined man (the idiot) who has belief in the 'I-based world' and in the 'waters of the mirage' (object-possession as joy), for he is not fit to be taught any knowledge!

[Suppose a man is caught inside the floods and is getting carried away by the waters to far away rocks where he will dash and shatter to pieces; and you who are standing on the stable ground, extend your hand for helping him; but the fool ignores you and remains in the waters only, feeling it to be a joyous experience, and may ridicule you also for missing the joy of the waters; for he does not even know the nature of the danger he is in. Then, how can you save him?

Or rather, he is a fool who is stuck in the mirage-delusion, and is rolling on the hot sands believing it to be the cool waters. He will not come out of it, even if he scorches himself all over by the burning sand. Leave him alone, for not even Shiva can save a fool who does not want to be saved.]

जीवं विवेकिनमिहोपदिशन्ति तज्ज्ञा

‘Those noble men who are established in the Knowledge of the self’ instruct this ‘Great wisdom’, only to a Jeeva who is endowed with discrimination and is able to grasp the wisdom, *(who makes an effort to develop the dispassion and reasoning capacity, and who struggles hard to inculcate this wisdom with extreme sincerity, and has faith in the teacher’s words);*

नो बालमुद्भ्रममसन्मयमार्यमुक्तं,

and never do they bother to instruct a man of an immature mind, who is completely lost in the delusion of the world-events; who is extremely attached to his body, people and objects connected to the body, and is a false entity; and who is never qualified to be in the midst of noble men who discuss knowledge.

अज्ञं प्रशास्ति किल यः कनकावदातां स स्वप्नदृष्टपुरुषाय सुतां ददाति। (41.59)

He, who instructs such a man of ignorance who is stuck to the reality of the world and its objects, is like the fool who offers his beautiful daughter shining with the golden hue, to a man who was seen in the dream!

वसिष्ठोवाच

Vasishta spoke

(Before Vasishta interrupted Ishvara with the previous question, the instruction of Shiva had stopped at verse number 41.50) (Vasishta connects his question to the above-mentioned discourse.)

[जीवदेतदवस्थाकं स्थितं पश्यति देहकं असन्तमेव गन्धर्वपुरं स्वप्ननरो यथा। (41.50)

Living in such an inert state, the Chit perceives the body as real, like a dream-man (who is not real) sees an illusory city, which is non-existent.]

ततः स जीवो भगवन्दृष्टवान्देहसंभ्रमं आदिसर्गे नभःसंस्थः कामवस्थामुपैति हि। (42.01)

Bhagavan! At the beginning of the Creation of the world-phenomenon, that is framed with the beginning and end boundaries, the Jeeva-state who stays as the ‘agitation in the space’ (as the Aativaahika body), perceives the ‘agitation called the body-concept’ which he feels identified with.

What state does he get into, by this?

ईश्वर उवाच

Ishvara spoke

FIRST BEING - TOTALITY-JEEVA

[Chit is a state of all probable states of perception; and Jeeva-states rise as the manifold state of all the perceptions at once, as made of all possible time and place frames.

Chit is not ‘in space or time’; it at once ‘knows’ the manifold states of Jeevas of all the worlds of all the time-modes.

Chit is the expanding state of perception, and is limitless.

Like an ocean rising with all the waves at once, Chit too rises as all the Jeeva-states at once.

That exists as this! That dreams as this! That alone is; this is not!]

[Anyone you see as a body-holder, including you also as the seeker after liberation, is a dream-person only, and is Chit alone seeing the world. When you are in the dream-state, the dream-person in your dream is ‘you’ only, and is acting as you. He is not different from you, but is not really-existent; so it is with the Chit and the dream-person called the Jeeva].

परमात्मपरमे व्योम्नि पूर्वोक्तक्रमतो वपुः जीवः पश्यति संपन्नं स च स्वप्ननरो यथा। (42.02)

The Jeeva sees the body appearing as mentioned before, in the supreme empty expanse of the Supreme Self, like a man who dreams!

[Since the ‘manifest perceived-state’ rises with a beginning and end, as time-based reality, the ‘First one’ or the ‘first quiver of Chit’ is also a dream-person, who as the Creator, dreams a world as his Creation.
He is a totality Jeeva-state, like a giant dream-person dreaming many dreams as his ‘dreaming Jeeva-states’.
He is also emptiness only; but is in full control of his dream.
Or, you can say that he is the dream-person already in Chit-realization, and sets the rules of his dream.]

सर्वगत्वाच्चिद्धनस्य

Because of the dense state of ‘knowing’ named as Chit (ChitGhana),
which is everywhere (permeating through all) as the ‘knower of all’, in the form of the manifold Jeeva-states (sarvaga),
(the Jeeva-states rise as manifold dream-persons as a part of the Brahmaanda, each with a dream of a world, as per their mind-content).

कार्यं स्वप्ननरोऽपि हि यथा करोत्याशु तथा जीवोऽद्यापि शरीरधृक्। (42.03)

The ‘knowing’ state of Chit alone, empowers the ‘totality dream-person (a non-entity)’ to function as the seer-seen unit. The Jeeva-state that you see at present as endowed with the body, is also a dream-person only, who is empowered by the Chit and functions as a conscious entity.

[He knows himself as this.]

सनातनोऽहमव्यक्तः पुमानित्यभिधां ततः करोत्यात्मनि

I am ancient. (He sees other names and forms of his Creation and knows that he is the ancient one.)

I am the Unmanifest. (He knows that he is the manifest form of the unmanifest Chit.)

I am the Supreme form. (He knows that he is the first Jeeva but endowed with knowledge.)

तेनाशु प्रथमः प्रथितः पुमान्। (42.04)

Such identities are made by that ‘First one’ who is renowned as ‘the Supreme Pumaan, the care-taker of all’.

(Any Deva who creates a world is the ‘Pumaan’ of that world. There is no fixed rule of who has to do what.

After all, it is Chit alone which is dreaming as these Pumans, who dream as the Jeevas of their world, and are awake in their dreams.)

एवं स सर्गे कस्मिंश्चित्प्रथमोऽथ सदाशिवः कस्मिंश्चिद्विष्णुरित्युक्तो नाभ्युत्पन्नः पितामहः। (42.05)

In this manner, in the Creation-phenomenon, sometimes SadaaShiva is the first; sometimes he is called Vishnu; sometimes the ‘Grandfather (Brahmaa) who appeared out of the navel of Vishnu’.

पितामहः स कस्मिंश्चित्कस्मिंश्चिदपि चेतः

In some Creation he is the ‘Grandfather (Pitaamaha Brahmaa); in some other, he is some other entity (as any other Deva).

स च संकल्पपुरुषः संकल्पान्मूर्तिमास्थितः। (42.06)

The ‘First one’ is just a self-conceived being (rising out of Chit); he gets the form by his own conception.

[Conceptions exist as the probable states of Chit.

The ‘First person’ exists as many probable states of conceptions that are randomly stuck together as a group.

A conception alone rises as the ‘First person’ as any form with any name, for that group of Jeevas with the same conceptions.

The ‘First person’ is just a totality of a group of Vaasanaas which conceive the ‘First person’ also, as their totality-form.

The particular brains of this planet see a particular type of world which has its own set of rules of biology and Physics and chemistry; and try to imagine the ‘First person’ who was the cause of this earth population.

The ‘First person’ and the totality, both conceive each other at the same time, and rise as a world perceived by a particular group of minds.]

पुष्टः प्रथमसंकल्पस्तां मनोमूर्तिमास्थितः

Well nourished (as a total collection of some random Vaasanaas),

he is the first conception (Brahmaa), and is endowed with a projected form through the mind (a conceived form made of emptiness only).

यद्यथा कल्पयत्याशु तत्तथानुभवत्यलम्। (42.07)

Whatever he conceives, he experiences that and all, completely.

(Instantly he perceives all the experiences of all the Jeevas as HiranyaGarbha, the golden womb of the Creation).

(‘Golden womb’, because he is another mini-Chit-state, which is a potential state for many probable states of Jeevas.)

तत्त्वसद्रूपमखिलं शून्यवेतालको यथा, भ्रमदृष्ट्या तु सद्रूपमित्यहंता जगद्गतिः। (42.08)

The entire world is of the nature of Asat’ (non-existent) in actuality, and is like the ghost imagined in the emptiness; and is seen as existing (Sadroopa) because of delusion only.

This is how the Jagat continues to exist as the state of ‘Ahamtaa’ (I-ness).

(The Totality-Ahamtaa of HiranyaGarbha reflects inside each Jeeva as the mini-Ahamtaa, and each one creates his own particular world of experience, as per his intellectual-efficiency as per the particular Guna-domination.)

द्रष्टादिपुरुषस्त्वेवं स्वयं संपद्यते हि यः

The ‘First being’, thus, by himself, becomes the perceiver-state of his Creation.

स निमेषं प्रति व्योम समुदेत्यथ नीयते। (42.09)

Within a wink-span he forgets the Self-state and experiences the endless Samsaara as it were; and within a wink-span wakes up to the Chit-expanse as it were.

[There is no ‘time-factor’ as fixed and absolute.

The ‘totality’ instantly exists as the created Jeevas and their experiences that are stretched out in time.

Every experience of a Jeeva is always in the ‘present’ only, with the imagined conceptions of past and future.]

निमेष एव कल्पो यो महाकल्पपरंपरां, प्रतिभासविपर्यासमात्रेण अनुभवत्यलम्। (42.10)

In an instant-span, he conceives the entire succession of the created beings of many Kalpas (caught in all the three modes of time.

He experiences just the projection (as the conceived world) and withdrawal (as the dissolved world) (like the opening and closing of the eyes); that is all!

[Chit state exists as both – the Knower-Brahman, and the idiot-Brahman.

Chit-state alone is there as some state which ‘knows’; it is just a state of existence.

This Chit-state knows itself also (as a Knower-state - liberated one) and does not know itself also (as the ignorant state); like the mirror is pure and unaffected actually, yet stays with reflections also, as if tainted.

Mirror-ness has to reflect, since it is mirror-ness, and so also, Chit (which means ‘to know’) has to ‘know’, or exist as the probable states of knowing only.

It exists as itself in the taintless state, and knows just itself, and is the quiescent state as Knower.

It exists as ‘knowing many’ as its another probable state of ignorance, and is the state of Jeeva-ness.

This Jeeva-ness instantly exists as the countless worlds of world-states in a variety of ways.

The ‘knowing itself’ state, is outside of time and place concepts; but ‘knowing many’ is a state bound by time and place measures.

Worlds exist limitless in the ignorant state; but not at all there in the ‘Knower’ state.

What is a Jeeva?

Any Jeeva is just a chain of experiences, and has no identity or individuality as such.

A Jeeva is a succession of memories and want-fulfilments, and is known then as the Aativaahika entity; a dust particle carried by the wind of Praana, the power to move.

When some similar type of dust particles (with similar wants) group together, then all of them together see a similar kind of world-structure and have similar type of bodies.

Who is the first Jeeva?

Though each Jeeva sees a separate world inside its head, the totality of these Jeeva-groups conceive a separate world to which they belong to. These worlds conceived by them are conceived as having a beginning and end; and naturally they have to conceive a first person also, as the start of their Jeeva-existence.

Since the Jeevas are ignorant of their division-less self-state, they conceive their Creator also as a ‘totality Jeeva-state of theirs’.

A Creator conceives these Jeevas and their world; and the Jeevas conceive their Creator.

It is similar to where each Jeeva conceives the others of his world, and the others conceive him as a part of their world.

Does a 'First person' really exist as a Creator?

If there is the concept of the world and its beginning, you have to search for a Creator or the first Jeeva who started all this.

Where do all the worlds exist?

This concept of the world is just the probable state of Chit which sees 'many', and not itself.

The worlds are just the probable states of conception based on the 'incorrect understanding state of Chit' and are nowhere.

If 'many' is there as real, then you have to explain how the Chit-state was deluded, conceived the body, conceived the world, conceived the bondage, conceived the liberation, and at last attained the liberation state and at last became established in herself.

If the 'many' concept is not at all there, then nothing happened at all; and Chit remains as it is!

So, where are all the worlds? Nowhere!

And there is no First person also!]

DELUSION-STATE OF CHIT AND COUNTLESS WORLDS, EXIST TOGETHER AT ONCE, INSTANTLY

[If you can divide the matter into atoms and observe their subtle state and peep into each of these atoms, a world might exist inside each atom also, as some conceived totality. If you can even somehow pierce the space itself and find its subtle atoms, even there you will find a Creation in each of its atoms.

Within the wink-span of your eye, countless worlds get created and dissolve off instantly, even if the Jeevas have experienced millions and millions of years as their Creation-span.

Where is what, and how many worlds are there?

Who can count the limitless probable states of Chit?]

परमाणौ परमाणौ व्योम्नि व्योम्नि क्षणे क्षणे सर्गकल्पमहाकल्पभावाभावा भवन्ति ते। (42.11)

In each and every subtle atom, and in each and every infinitesimal point of space, at each and every wink of the eye, Creation and dissolution of countless worlds with their huge cycles of time and place keep appearing and disappearing.

[Conception of an ordinary ignorant Jeeva rises as a tiny world made of his limited conceptions, and has only a limited span of time between the birth of the matter-heap and its death.

Conception of the Totality-Jeeva which is Chit alone shining as the 'First person', has its time-span of the Creation (Kalpa) between the beginning of the Creation and its dissolution.

Such huge conceptions of Creations are countless and rise up like bubbles in the Chit-Ocean, appearing and disappearing again and again.]

दृश्यन्ते केचिदन्योन्यं साधर्म्याद्वासनागतेः मिथः,

Some times, (rising as dense Vaasanaa-state, like a thick bubble of foam),

the worlds are seen as manifest, because of the similarities of Vaasanaas in the Jeevas that reflect similar type of thoughts in each other;

केचिन्न दृश्यन्ते

some are not seen and are unmanifest (being only conceptions within the mind like the 'Aeindava Creations');

दृष्टेनाथ सदात्मना। (42.12)

but the seer always is only the Self, the principle of existence.

सर्गाः सर्गेण सर्वत्र संभवन्ति,

Creations occur everywhere because of the created beings (through their conceptions).

न ते शिवे,

However, these Creations do not exist in the auspicious state of Chit-emptiness.

भवन्ति परमे व्योम्नि व्योमरूपा इति स्वयम्। (42.13)

They appear by themselves in the Supreme expanse (as its awareness-state of itself), as made of emptiness only.

स्वयं च सदसद्रूपा लीयन्ते स्वप्नशैलवत्।

These appearing and disappearing conceptions called the Creations dissolve away, like the solid mountain seen in the dream becomes nothingness, when you wake up.

(Chit is the waking state of Knowledge; therefore no Creation exists there, as any conception.)

सर्गेन देश आक्रान्तो न च कालो न कर्तृता, (14)

These Creations (since they are only conceptions) occupy neither place nor time; nor does any one create the fixed boundaries of space and time, for the Creations to exist.

न चैते सत्स्वरूपा वा न कल्प्यं नापि च क्षणः।

They are not real in nature and do not exist as real, not even for a Kalpa, or for a second.

न चेदं जायते किञ्चिन्न च किञ्चन नश्यति, (15)

Nothing as a Creation ever gets produced as real; nothing ever gets destroyed also (since what is not there cannot be destroyed also).

सर्वं संकल्परूपेण चिच्चमत्कुरुते चिति। (42.15,16)

Chit creates the magic of all this in the form of conception, within herself only.

(Chit is the knowing-state; and all these exist as her probable states of knowing, and do not turn into absolute realities with fixed beginning and end.)

स्वप्नपतननिर्माणपातोत्पातनवज्जगत् न देशकालक्रमणं करोति मनागपि। (42.16,17)

Jagat is like the rise and fall of the dream-city; it does not in the least, occupy any fixed boundary in any fixed time-measure (similar to the world that you experience in your dream, which never was really situated in any place at any time).

यथा संकल्पशैलेन देशकालाद्यनन्तकं आक्रान्तमपि नाक्रान्तं तथैव जगता सता। (42.17,18)

Though the mountain in the imagination occupies endless space, no space actually gets occupied; similarly no space gets covered by the Jagat in actuality.

अप्यनाक्रान्तमिव संकल्पमेरुणा यथोच्चैर्देशकालादि तथैव जगता सता। (42.18,19)

Similar to the Meru Mountain in the imagination occupying no huge space at any time-measure, no space get covered by the Jagat in actuality.

[Each Jeeva exists as an Aatvaahika entity only, made of just conception-memories and wants, and is sheer emptiness in essence. Each Jeeva perceives a world that is private to itself.

Though the same sense-patterns have to rise as the codes invented by the brain as the sound, smell etc, all the bodies are not efficient enough in the brain to have the same sense-perception.

Each Jeeva carries also, its own way of interpreting the world as per its learning, environment and experience.

What one person knows as the world is entirely different from what the other person knows as his world, though both may stay under the same roof.

So it is, with all the species and creatures of the world; each has its own limited perceived field, as its world experience.

A worm also has its own world-perception, and a human has his own perception.

If all the worlds are mind-fields only, then how can they exist in any time or at any place?

The Totality-Jeeva exists instantly as the world-experiences of all the species at once.]

संपद्यते यथा योऽसौ पुरुषः सर्वकारकः अनेनैव क्रमेणैह कीटः संपद्यते क्षणात्। (42.19,20)

Just like the Purusha (one who sleeps inside the city of the body), who is capable of doing all the actions of his life (as Deva, Nara, or Daitya) obtains a world suitable for him instantly as a Purusha; an insect here also obtains in a similar manner, its suitable world instantly as a worm-form.

तस्थुषामेवमेवेह जातयो हि चतुर्विधाः रुद्राद्यास्तृणपर्यन्ताः संपद्यन्ते क्षणं प्रति। (42.20,21)

The plants also experience their own worlds in their limited forms.

The four types of creatures (egg-born etc) also experience their own worlds instantly.

From the tiny grass-shoot to the Rudra, all see their own conceived worlds, instantly, at once.

*(Creations exist at various stages of development, like the waves inside the ocean.
Some are ready to manifest, some are already manifest.)*

परमाणूपमाः सन्ति तथा केचिदणूपमाः

Some Creations are like the subtle atoms (not yet ready to form);
some are like the tiny atoms (like floating dust) (already formed).

एष एव क्रमस्तेषां सति वाऽसति सर्गके। (42.21,22)

Whether Creation is real or unreal, this is how it comes into being.

(All these Creations are just various states of delusion.)

अस्याः संसारमायाया एवंभूतार्थभावनात्भेदोपशान्तावभ्यासाद्भवत्युपगतः शिवः। (42.22,23)

When one understands the truth about this Samsaara-Maayaa (delusion-state called the world),

and is freed of the belief in division through the practice of Vichaara, then the Shiva-state gets attained.

(Practice should be single minded, and should not be done intermittently. Slightest lapse, and the fall will be fatal.)

निमेषशतभागार्धमात्रमेव परा चितिः स्वरूपतश्चेल्लुठिता सैषोदेत्यनवस्थितिः। (42.23,24)

If that Supreme Chit is diverted from her nature (and one loses oneself in the reality of the world)
even for the time-span of half of the single part of the hundred parts which make up the wink-span,
then instantly, this unstable state (of countless worlds) arises.

[You have to be firm in the unbroken practice of Vichaara; and while engaged in the routine work also, you must firmly be
established in the unreal nature of the world always, and should not allow the belief in the reality of the world to crop up,
even for a tiny measure of a millionth part of a wink-span also.]

सा ज्ञरूपा

(ज्ञेन रूप्यते इति - ज्ञरूपा - she is experienced by the Knower, as his Self)

Chit is of the form of a Knower (since Knower is not an individual with name and form, but is the
very state of Chit which is quiet in her own awareness, and does not know the 'many').

(She is experienced by the Knowers always in an unbroken way.)

शिलाकाश इव चित्स्वात्मनि स्थिता

She exists like the dense rock-ness, dense in her own unmanifest knowing-state.

तदनाद्यवभासात्म ब्रह्मशब्देन गीयते। (42.24,25)

This beginning-less Self which appears as all this, is celebrated by the word Brahman (as the Chit
who evolves from the many-ness and re-attains her own division-less state, as it were).

[The term 'Brahman' also becomes meaningful, if and only the 'many' is conceived.

The term 'Chit' is also meaningful, if and only the 'many' is conceived.

The term 'Knower' and 'ignorant' become meaningful, if and only the 'many' is conceived.

The world-existence is, as non-existent as the life-story of a barren woman's son, which gets narrated by a foolish nanny (mind)
to a foolish child (ignorant Jeeva), where even the nanny and the child are part of the story itself, and are also non-existent.]

अस्मिन्प्रौढिं गते सर्गे महाचिद्योतनं न च। (42.25)

When this state of delusion becomes dense in the Creation, the 'Chit's shine as the True knowledge'
becomes shrunken and never shines forth.

संगतासत्यदिग्देशकालांशपरमाणुता जीवतामागता

The reality of the ‘unreal dividing-factors of space that is divided as directions, and the time indicating change’, become ascertained by the ‘constant contact with them’ (Samgataa), as a body-self (Jeevataa); and Chit attains the Jeeva-state which is lowly, wretched (kshudrataa) and tiny also (Paramaanutaa) (down to the level of a mosquito or ant etc).

भूततन्मात्रवलनाक्रमात्भवत्यङ्ग मृगीवीरुत्कीटदेवासुरादिकं,

Dear one! Because of the enveloping of the subtle elements at all times as the body and the objects around her, she takes on the state of -

a (female) deer (mrgee) running after the mirage waters,
a (Vaasanaa) creeper (veerudh) which grows again and again even if cut a million times,
a worm crawling on the dirt of base desires,
the Jeeva-state endowed with Saattvic qualities as a Deva,
and also the Jeeva-state endowed with demonic qualities, as an Asura.

यस्मिन्नित्ये ततेऽनन्ते दृढे स्रगिव तिष्ठति सदसद्यथितं विश्वं विश्वगे विश्वकर्मणि। (42.26,27,28)

The Vishva, the continuously dividing patterns of the perceived,
stays like a garland weaved out of the flowers of real and unreal (sat/asat)
in that ‘Supreme Reality’ - (the string that holds the Creation)
which is in all as the common essence (Vishvaga)
which is the causeless cause for the appearance of this Vishva (Vishvakarman)
which is eternal, spread out, limitless, and firm (changeless).

न तद्दूरे न निकटे, नोर्ध्वे नाधो, न ते न मे, न पूर्वं नाद्य न प्रातर्न सन्नसन्न मध्यमम्। (42.28)

That Reality-essence is not far (is ‘you in essence’ who are aware of the perceived scene, where ‘I’ as Shiva am instructing you);
is not near (for it is not the perceived that you are seeing with the mind and senses, and can be grasped only through the practice of Vichaara).
It is not above or below (or located in any space boundary, which you can reach like a Shiva’s abode or Vishnu’s abode).
It does not belong to you or me (as something which is inside us as a spark or streak of light).
It is not in the past as the beginning, not present as a newly risen thing, not something that will rise by your quest; it is not something that exists or does not exist like an object that is there or not there;
it is in-between the existence and non-existence as the support of both (and is indescribable).

अनुभवकलनामृतेऽस्य माता भवति न सर्वविकल्पनेष्वसत्सु,

(सर्वविकल्पनेष्वसत्सु, ऋते अनुभवकलनां, अस्य माता न भवति)

Since none of the characteristics ascribed to the perceived state are present in that state (which is beyond measurement) (unlike the objects of the word),
it cannot be grasped except as a personal revelation (maataa/measuring entity).

फलदुरुविभवा प्रमाणमाला स्थितिमुपयाति न वारिणीव वह्निः। (42.29)

When one is established in such an experience of his real self -
then ‘the grandeur of the experiences experienced as real in the perceived state of delusion (Uruvibhavaa), which can be expressed in various measures of joy-content’ (PramaanaMaalaa) -
never again can be experienced as real,
like the fire cannot ever blaze inside the waters,
(since the seer-seeing-seen unit dissolves off, and only the ‘seeing’ gets left over).

यथापृष्टं मुने प्रोक्तं त्वयि कल्याणमस्तु ते, दिशं प्रयामोऽभिमतामागच्छोत्तिष्ठ पार्वति। (42.30)

Hey Muni! I have answered all your questions.

May auspiciousness be with you.

We will leave for the place we desire.

Come on, get up Paarvati!

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा नीलकण्ठोऽसौ त्यक्तपुष्पाञ्जलौ मयि ततार परिवारेण सममम्बरकोटरम्। (42.31)

When Shiva of the dark neck, said like this, I offered flowers to him.

Then he crossed over the hollow of the sky, along with his retinue.

तस्मिन् गते त्रिभुवनाधिपतावुमेशे,

When the Lord of Umaa, the Ruler of the three worlds, went off,

स्थित्वा क्षणं तदनु संस्मृतिपूर्वमेव अङ्गीकृतं,

नवपवित्रधिया मयात्मदेवार्चनं

I remained there itself and analyzed the meaning of what all that he had instructed. My intellect felt as if purified newly and I accepted his instructions about the worship of the Self, the real Deva!

शमवतैव जिहसितं तत्। (42.32)

I who was already in the quiescent state of the Self, laughed at the foolish worship of the inert forms (performed by the foolish men).