

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'

CHAPTER EIGHTY
(STORY OF VIPASHCIT-6)
[BHOOGOLA OF CHIT]

Sanskrit text, Translation and Explanation

by

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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.

BHOOGOLA OF CHIT-EXPANSE

Rama spoke: Bhagavan! Tell me how this 'BhooGolaka', (global structure of the creation) exists without any support? How do stars move without support? How is this named Lokaaloka hill?

Vasishta gives a detailed answer to this question, describing the 'BhooGola of Creation'.

Superficially this explanation may look like some fairy tale narration; but when you approach it in the level of Vasishta, the wondrous nature of Chit shining as all the Creations will be understood like 'Hastaamalaka' (gooseberry in the palm)!

The 'BhooGola' described by Vasishta in this Vaasishtam, completely differs from the modern view of earth sciences; because this description is not about a single universe containing this one earth, but the structural ascendance of the entire creation up to the level of Chit, which contains countless worlds in varied global forms conceived by the minds that are holding on to endless Vaasanaas.

Here, in this earth, in this century, the sciences have revealed many truths about the development of human species after millions of years of nature's mistakes and corrections. There is no denial that these bodies here are made of just cell-colonies, and act subservient to the chemicals that fill the body and the brain. These bodies here are inert to the utmost level. There is no independent thinking involved at all; the body acts mechanically and automatically by itself, without the involvement of any thoughtful surveillance as such, outside of the chemical processes. That is why it is difficult not to identify with the body here. These bodies here are inert bodies only, which have to evolve further up to human level where the chemicals do not rule, but the mind acts with control as endowed with an independent reasoning process.

Anyhow if we trust Vasishta's words, then we have to accept the fact that Rama and Vasishta's world was based on a different level of existence.

In their worlds, which range far higher than these earth levels, the global structure could be according to their high calibre mind-structures which are of a far higher level than this earth-universe.

In the 'creation-world structure' described by Vasishta, Meru the golden mountain supports all other mountains, oceans and islands and occupies the central point.

The moment the word 'gold' is mentioned, the earth minds can think only of the shining metal which they hoard up in their treasuries, and which have value more than their lives even. This metal is not what Meru Mountain is made up of.

The gold seen on this earth planet is the grossest form of inert gold metal, equalling just a yellow colour drawn on white paper by a child studying in a kindergarten school.

Meru is not made of this metal gold of earth planet. It is the golden shine of the formless Brahmaa, which supports the entire creation of his.

OCEANS AND MOUNTAINS

Vasishta here is not talking about just a single universe of one Brahmaa, but the entire phenomena of 'perceived' (Drshyam) itself, starting from the Chit level, down to the Jeevas caught in world existences.

In the 'Chit-universe of Vasishta', the salt ocean is in the lowest level of existence.

The Jeevas here live in complete ignorance.

Their island of ignorance is surrounded by salt waters, the pleasures which are not actually sweet but salty; that is, their very enjoyment is food and reproduction and body-attachment, which though tasty like the salt are not the true joy-giving states.

This is the grossest level, where everything is solidified as it were; and everything is inert (Jada) including the so-called living beings that abound here.

Next again, world existences slowly improve as sugar cane, curds etc; which are mentioned as oceans.

They are not actually oceans filled with such food materials; but refer to the subtle nature of enjoyment experienced by the Jeevas in these world existences; variedly experienced as only sweetness as that of the sugarcane, like in Gandharva Lokas; intoxicating experiences of ecstasy as that of wine; mature intellectual experiences referring to ghee; silent states of meditation as that of the curd; pure Saattvic experiences as that of milk; tasteless experiences of Knowers as that of water.

In the ignorance level, the Jeevas may see them as real food-oceans also, as seen by Vipashcits.

Islands are the perceived worlds; oceans are the experiences; mountains are the blocking walls which do not allow these Jeevas to cross over these existences.

Humans here belong to the salt ocean level; and the 'cell-structures of this century' on this planet belong to even lower levels of existence, being steeped in deep ignorance.

Of course, these oceans may be experienced as real by any one who is any Loka, according to his Knowledge level.

However, there is no global structure as a solid thing anywhere.

Solidity is just a perceived-part of the mind.

Vasishta is talking here about the subtle structure of Chit shining as the Drshyam.

SPHERICAL STRUCTURE OF CREATION

Imagine a huge space with the golden shine of Meru as the central point; so big that it is bigger than this universe of galaxies and black-holes.

This shine is the support of all the objects in the creation, as the knowledge form of the creator. Mountains, islands and oceans are supported by this Meru Mountain and are pervaded by this shine all over.

Imagine again a huge sphere which is made up of worlds containing oceans, islands and mountains, each level rising from the lowest one, and occupying double the space of the previous one.

Of the seven islands, BhooLoka of Rama's world of Jeevas occupies lowest point of the sphere. The other consecutive oceans, mountains and islands are twice the size of the first one; are in a higher dimension, and rise up from within the lowest ones.

(The earth here is still in a lower level with inertness as its main character.)

This goes on till the hugest mountain structure is met with, which is Meru Mountain.

MERU MOUNTAIN

After one crosses these mountains and oceans, one reaches the Meru Mountain, which is the shine of Brahmaa that supports all the gross level existences. It is the central point of all worlds. It is only a dense shine, so thick that it gives an illusion of solidity.

It is endless and becomes the roaming ground of great Siddhas and gods, who are made of shine-bodies only. Humans with the material bodies can not even get a glimpse of it ever.

Meru Mountain is adorned at its top with a huge tree of different shines which are similar to the precious stones found in this earth. This Kalpa tree is a wish-fulfilling tree, and the beings that have access to the Meru Mountain, get the benefits offered by this tree also.

BRAHMAA/AKAASHAJA

Higher than that is the abode of Brahma (Aakaashaja), BrahmaPuri.

He is a formless form rising from Chit and supports the entire creation with the Meru and its adjacent worlds, in his mind.

And of course his mind is made of the empty expanse of Chit alone.

He is of the knowledge form.

What he knows appears as the creation within his own mind.

His body becomes the Viraat-form, enclosing all the inert existences of his creation.

His mind becomes the HiranyaGarbha mind which experiences at once, all the Vaasanaas of all Jeevas of his creation at once.

He is not bound by Vaasanaas. He is not ignorant of Brahman.

He is Chit in the form of creation.

His creation allows the trinities also to exist within his creation.

He alone, as the Chit expanse, appears as Shiva, Vishnu and Brahmaa, the care-takers of the world.

SHIVA: Shiva stays in the Kailaasa Mountain...not a gross ice mountain; but a huge blocking wall made of dispassion, which keeps all the gods and Sages away from him.

He always exists formless only, in the Shivam state, burning like the fire of dispassion in the form of Linga.

His spouse Daakshaayini, his own essence of love and compassion stays as his inseparable spouse and keeps him cool. Her power of cooling alone rises as the extremely cold Kailaasa Mountain which manages to make Shiva stay with a form and identity; for the love of his spouse.

VISHNU: Vishnu is Naaraayana, the lord of waters.

He knows at once all the experiences of all the Jeevas in his creation.

Waters are experiences; yet, he stays in the milk ocean only.

This milk is not the milk you get from the cow, here on earth.

This milk represents the pure waters, pure experiences that belong to Naaraayana as the caretaker of the world. It appears white and milk-like to the lower category of gods and Sages, who have no direct access to Vishnu's abode.

Untouched by those waters also, Vishnu rests on the serpentine bed, Aadishesha which is his manifest power which blocks all the gods and devotees from approaching him.

He is also formless; again appearing with form by the love of his spouse Padmaavatee.

From him rises a Brahmaa again, the local godhead who can manage directly all the affairs of humans and gods.

Vasishta is the son of the Brahmaa of this creation. The god world and their stories are written in Puraanas, the Mantra-books that propitiate the deity of that particular Puraana.

LOKAALOKA GIRI

Beyond all this is Lokaaloka Giri. It is the subtle shine of Chit, which contains worlds in each and every subtle atom; and each of these worlds also contain worlds within them; as mentioned in 'Paashaana Aakhyaana'.

Lokaaloka Giri is a maze of worlds.

One who enters it can never come out of it, unless he is a great Sage like Vasishta.

Vasishta knew the subtle nature of Lokaaloka hill, which was just the expression of Chit expanse. It was not a solid mountain as people believe it to be.

It was just a knowledge level of Chit, where all worlds exist as Vaasanaa fulfilment fields.

It is dark somewhere, lighted somewhere.

Again the light here does not refer to the light on this earth, which is just some frequency number of electromagnetic waves allowing the planet beings to sense images.

The light of Lokaaloka Giri is knowledge; and darkness is ignorance.

BHOOGOLA OF CREATION

Now you can again imagine a huge sphere made up of layers of oceans, mountains, and islands; salt ocean occupying the innermost inert level.

Outside of it is the Lokaaloka hill, surrounding the entire sphere of creation.

Outside of it is the chasm of darkness, or ignorance.

Stars keep rolling all round the sphere, seen by all the worlds including BhooLoka.

It is difficult to imagine all this as a gross structure; but these are all experiences only, that belong to the minds; and do not exist anywhere in space as something that can be seen with senses.

VIPASHCIT

Vipashcit was ignorant. He saw everything as inert only.

So what happens if a Jeeva like him enters the Lokaaloka Giri, perceived as a solid mountain? It becomes a 'Paashaana'; a rock structure; where worlds lurk dangerously in each and every point; and swallow you up if you are caught in their pull.

With this knowledge as the foundation, a better understanding of Vasishta's description of the 'BHOOGOLA' becomes possible: so it is hoped!

रामोवाच
Rama spoke

भगवन्कथयैतन्मे कथं भूगोलकं स्थितं कथमृक्षगणो याति लोकालोकः कथं गिरिः।

Bhagavan! Tell me how this 'BhooGolaka', (global structure of the creation) exists without any support? How do stars move without support? How is this named as the Lokaaloka hill?

वसिष्ठोवाच
Vasishta spoke

यथा संकल्परचिता शिशोर्व्योमनि तिष्ठति वीटा चिन्मात्रबालेन कल्पिता भूस्तथाम्बरे।

Like a ball staying support less in the sky, when imagined by a child; the 'Bhoo' (experience-field) also is imagined by Brahmaa, who is a child made of ChinMaatram alone.

[The entire creation is just an imagination of a mind called Brahmaa which rises directly from Chit.

'Mind' or 'Manas' is just the information processing state of Reality, and is not an entity.

It is made of emptiness only. It is support-less.

When you have an infection in the eye, you may see double moons; it is just your faulty perception, and is made of emptiness only. The second moon hangs in the sky out there, supported by your imagination only; and is not real.]

यथा तिमिरिकाक्षाणां केशचन्द्रादिदर्शनं चिदाकाशस्य सर्गादौ तथा पृथ्व्यादिदर्शनम्।

Just like those who have the eye-infection called 'Timira' see hair balls and two moons in the sky; so also, Chit-expanse sees the Prthvee etc (elements) in the Creation.

[Chit expanse itself perceives itself as the Brahmaa perceiving the worlds made of elements.

Chit is a store-house of all knowledge (all information).

Therefore, any knowledge (information) connected to any Vaasanaa (in a limited measure) is perceived in the form of a particular world, by that Vaasanaa-holder.]

यथा संकल्पनगरं धार्यमाणं न दृश्यते, धार्यते धार्यते मा च, तथोर्व्यनुभवश्चितेः।

A city of imagination is seen as unsupported by anything. It is as if supported by the pillars, walls; but is not actually supported by them, because they are also made of imagination only.

So is the experience of the world for the Chit (in the Brahmaa-state)!

यद्यथा यावदाभाति चिति चित्वात्स्वभावतः ततथा तावदाभाति तत्र तत्र यदात्मकम्।

Whatever shines however, for whatever span of time, in the Chit, by the very nature of Chit, that shines as that only, in that manner, till that time-span, at that place, of that nature only.

तिमिराक्रान्तनेत्रस्य केशोण्ड्रकमिवाम्बरे चिन्मात्रस्य महीगोलो यो भातः स तथा स्थितः।

Like the spiral hair ball seen in the sky by the one stuck with Timira infection, the BhooGola, which shines from ChinMaatram, stays as that only.

ऊर्ध्वं वहन्त्यः सरितस्तदधस्तात् हुताशनः चिति चेत्स्वप्नवत्भाति ततथा तत्स्थितं भवेत्।

Anything that is conceivable becomes a possibility, because Chit has the power to shine as anything.

Rivers can flow upward; fire can burn downward in any dream Chit is having through a mind (as the limited state of information-content), like in a dream.

VARIOUS THEORIES ARE THERE IN VOGUE ABOUT THE MOVEMENT OF ASTRONOMICAL OBJECTS ALSO

तस्मात्पतन्ती भूर्भूता पतत्येवानिशं जगत् उत्पतन्ती तु चिद्भाता तथा नानात्मिका भवेत्।

If the Bhoomi-sphere is conceived or theorized as falling down, then it will keep falling down, for that perceiver, who believes it to be so. It can go upwards also, as another theory states.

(Actually there is no up or down, except in the mind of the perceiver.)

Chit can become any state to any person; though it looks contradictory to another set of people, with another conception.

स्थब्धभाता स्थिता स्तब्धा सालोका तु प्रकाशिनी निरालोका निरालोकलोकानामात्मनि स्थिता।

If it is considered as stable and not going upward or downward, then Chit shines as the world that is stable and motionless.

If light (consciousness and self-awareness) is supposed to be there as a coexistent factor with the sight, then the world will have light that reveals the world through sight.

If light is not considered to exist as a co-existent factor of light, then Chit stays as the essence of light-less (blind) worlds.

चित्भानैकानुसारेण ताराचक्रं तथा मही असदेव सदैवेदं भातीदमविखण्डितम्।

The star constellations and the Bhoomi shine as the shine of Chit only, in this manner, as real (as Chit), though actually unreal (as appearance).

(Stars symbolize the worlds of other higher beings of higher intellects, and are not accessible for those of the un-evolved worlds.)

आलोकालोकमेवाथ नभःखातं ततो महत् तम एकार्णवाकारं स्थितं तत्र क्वचित्क्वचित्।

So also, this world (at the lowest level of inertness) is supported by this Lokaaloka hill.

Beyond that is the huge chasm which is bottomless (as the worlds of ignorant Jeevas who never see the light of knowledge) (or, as the unmanifest state of Chit).

Darkness alone stays as a huge ocean; light may enter here and there, if so conceived also.

(Maybe, by chance some Jeevas may find the path of knowledge and escape out of this bottomless pit.)

[This hill is the symbolic-shine of all the worlds of the ignorant and knowledge-filled ones, that are possible to exist in all modes of time and space, in the abstract sense.

It also means that; this hill stretches limitless in all the directions; yet is the tiny atom of Chit as all its information-states. That which has not yet manifested any information, stays as the darkness beyond this hill.

Lokaaloka Giri is a solid rock for the ignorant; but just a level of excellent state of knowledge for great Knowers like Vasishta.]

THE STAR-WHEEL (NOT THE STARS OF THIS UNIVERSE)

दूरत्वाद्दृक्षचक्रस्य करालत्वान्महागिरेः क्वचित्तमः क्वचित्तेजस्तत्रैवाचत्वरेऽपि च।

The star-wheel stays far; and the hill is surrounded by terrifying darkness.

(Because the Knowledge givers are far; darkness fills the chasm.)

There is light somewhere; darkness somewhere, in the wide extent of all its four corners.

(That is why it is called Lokaaloka hill also. It has light (aaloka) also in its worlds, along with darkness (aloka).)

लोकालोकगिरेः पारे स्थितादाकाशमण्डलात्दशदिक्कं सुदूरेण ऋक्षचक्रं विवर्तते।

Beyond the Lokaaloka hill is the arch of the sky; beyond that is the star-wheel rotating in ten directions.

(Beyond world existences is the sphere of Knowers (stars), which shine far above all the other worlds.)

आपातालदिवो नद्धमृक्षचक्रं तदम्बरे दशदिक्कं प्रसरति पतदूर्ध्वाद्दृतेऽभितः।

भूलोकमेव पातालयुतं नक्षत्रमण्डलं पर्येति लोकालोकान्ते नान्यच्चित्कल्पनाच्च तत्।

From the nether world to the heavens, the star-wheel rotates fastened to these worlds.

This star wheel, along with the netherworld goes round the BhooLoka.

That is also not different from the Chit-imagination.

(Nothing is solid; but is only the knowledge shine of Chit.)

[Nether world is not some world which exists under the ground level of earth.

It is a level of world which is lower in ignorance even to the earth residents.

The star-wheel, which is the world of Knowers, and the nether-world which is the abode of the most ignorant are together always as the two extremes of light and darkness, with BhooLoka in the middle, which can give rise to both Knowers or Raakshasas in its 'KarmaBhoomi'.]

सलोकालोकभूलोकद्विगुणात्खादनन्तरं पक्वाक्षोटस्य भिस्सेव स्थितं नक्षत्रमण्डलम्।

Beyond the Lokaaloka, BhooLoka and the dark hole twice the size of all that; is the 'star-sphere', like the inside of a seed-filled fruit flesh (which can produce more worlds as per the capacity of the Knowers).

[Realization is not the end of the journey as most of the students believe it to be.

Realization is just getting the proper ID card that is a necessary passport identity needed for accessing other worlds. These Knowers who differ in personalities (minds) live in their own conceived worlds, and allow no one to disturb them in their worlds. These Knowers are greater than god-heads, because they are not bound by the duties of the creation also, like the Trinities.

Their worlds appear as stars in the dark sky to the ignorant minds.

That is why they are compared to seed-filled flesh; because these Knowers are capable of creating their own worlds without the interference of a Brahmaa.]

द्विगुणा नभस्तस्मादक्षचक्रस्य पृष्ठता दशदिक्कं विसरतो बिल्वत्वक्सदृशस्थितेः।

Since the sky is double the size of all these worlds, the star-sphere is also very huge.

It is like the skin of the Bilva fruit spread out in ten directions.

(There is no number to count the number of worlds populated by such great Knowers.)

संविद्धनस्य कचनं यादृशं कल्पनात्मकं यदित्थं सन्निवेशेन नन्वियं जागती स्थितिः।

Since the dense state of Chit alone as Brahmaa shines as imagination (conception), this world-existence also shines with such formations (as imagination).

(Chit alone shines as these worlds also, without the branded name of Chit.)

नक्षत्रचक्राद्विगुणं ततोऽन्यद्विद्यते नभः, तच्च क्वचित्प्रकाशाढ्यं क्वचित्सान्द्रतमोमयं

पर्यन्ते तस्य नभसः स्थितं ब्रह्माण्डखर्परं एकमूर्ध्वं परमधो गगनं मध्यमेतयोः योजनानां कोटिशतं

पृष्ठं वज्रदृढं च तत्।

Beyond the star-circle, there is again the sky expanse which is twice that size.

That also has light at some places; dense darkness at some places.

Around that sky is the bowl of Brahmaanda. Half is above; half below and the sky is in-between.

It is hundreds and crores of Yojanas in distance; is densely filled and is hard like the diamond.

[This Brahmaanda was already described in previous sections.

The whole of Aakaashaja sphere is this Brahmaanda, which contains all the creations of all Brahmaas, with their Brahmaandas.]

स्थितं संवेदनमयं व्योम्नि व्योममयात्मकं, सर्वदिक्कं महागोले नभसि स्वर्कतारकं

किमत्रोर्ध्वमधः किं स्यात्सर्वमूर्ध्वमधश्च वा।

Whatever is seen in the sky as a huge sphere in all the directions with sun and stars, is just of the form of awareness only, in the emptiness of Chit of the nature of Chit-expanse only.

What is up or down here? Or everything is up or down!

पतनमुत्पतनं गमनं स्थितं चित इति स्फुरितं न तु वस्तु तत्

पतनमस्ति न चोत्पतनं न वा गमनमागमनं स्थितमित्यपि।

Falling, moving up, staying; all these are the shine of the Chit only and not real.

There is no falling; there is no going upwards; there is no going and coming; there is nothing staying also.

KNOWLEDGE EYE

अस्मदादेर्जनस्यैतत्प्रत्यक्षं नानुमानिकं शुद्धबोधशरीरेण नाधिभौतिकरूपिणा।

For people like us who are in the realized state and have mastered Siddhis, all this which was described to you, stay as the perceived experience; and not as just inferred.

We know of it through the 'body of pure knowledge;' and not through a physical body (made of elements).

[Vasishta knows all this, not because of any mentally conceived logic of how the world looks like; but as a Knowledge part of himself. He does not see it with any physical eye; but with the knowledge eye.]

एतदस्मज्जगत्स्वप्ने नान्येषु कथितं मया अन्येष्वस्ति जगत्स्वप्नेष्वेवमन्यापि च स्थितिः।

All this is well-known in our circle (of great Knowers) as our part of the dream (though any idea of the perceived is not real actually). I have not told this to anyone else.

[No one is fit to receive such knowledge; or have the understanding capability like you.

In the dreams of other realized Yogis, they will have other types also (as per their knowledge level).

Theories about the global structure of the creation differ from person to person, according to the level of knowledge one has acquired.

Vasishta talks from the highest level of Chit, where the subtle shine of Chit gets described in words giving a picture of oceans, mountains, chasms and elements.]

जगत्स्वप्नेषु चान्येषु संस्थानकथनेन किं न ह्यौपयोगिकादन्या कथा भवति धीमताम्।

What use is there in describing how the world exists in the dreams of others?

How can the wise talk about something which does not have any relevance in their levels?

[Rama! In our level, where we see the entire phenomenon of Drshyam as a tiny mud-heap of creations, this is how it appears for us. If others who are stuck to AadhiBhoutika level have other types of BhooGola explanations which exist in their ignorant dreams, we have nothing to do with such theories.

Why should we bother to talk about the worlds experienced by the ignorant? What meaning do they have?]

सर्वेषामुत्तरे मेरुर्लोकालोकश्च दक्षिणे येषामित्यनुमाऽशेषभूतौघे तेन पण्डिताः।

प्रत्यक्षमेतदन्येषां यत्र तेऽन्ये जगद्भ्रमाः नास्माकं विषये ते हि तथा संस्थानशोभिन्ः।

सर्वेषामुत्तरे मेरुर्लोकालोकश्च दक्षिणे सप्तद्वीपनिवासानां नान्येषामिति निश्चयः।

Hey scholars! On the north of all is Meru and Lokaaloka is in the south.

If you have doubts, as to for whom all this description applies amongst all beings, then what I relate is experienced by me (in Chit-state).

If other world-delusions are there for others, they do not exist for us as adorning our universes.

For all the people of seven islands, Meru is at the north and Lokaaloka is at the south; and not for others who live beyond this Brahmaanda; this is certain.

[In our vision of Knowledge-

on top of everything is Meru (shine of Aakaashaja supporting the worlds.)

You can call it the north.

All the worlds of Lokaaloka Giri are down below in the minds of the ignorant.

You can call it the south.

If you have other theories that deny Brahmaandas also, then you live outside of Chit, which is not possible!]

BRAHMAANDA-BOX

प्रकृतं शृणु हे राम तद्ब्रह्माण्डवाटकं यत्प्रमाणं ततो वारि बाह्ये दशगुणं स्थितम्।

Listen Rama, to the details pertaining to your question. I had mentioned about the Brahmaanda-container previously.

तद्ब्रह्माण्डकवाटं तु तृणं तृणमणिर्यथा धत्ते वारि स्वभावेन नित्यं कल्पकरत्नवत्।

Outside of it is water ten times of its size supported by the earth part of the Brahmaanda itself, like a 'special grass-attracting gem' holds the grass, like the Kalpa tree holding the gems wished for by others.

सर्वेषामेव भावानां स्थितः कल्पकरत्नवत्सर्वदा पार्थिवो भागस्तेनात्रैते पतन्त्यलम्।

The Brahmaanda (conception-state) stays as a KalpaVrksha for all the desire-gems.
That is why 'water' is attracted towards the ground and falls there from the clouds.
(Water is supported by the earth and always has an affinity towards it.)

[Brahmaanda is the totality conception-state.

It is the field of experiences for all Vaasanaa-bound Jeevas.

Jeevas exist as experience-states only.

These experiences are symbolized by the term 'water'.

These experiences flow like the water and create the illusion of a Jeeva-entity.

These waters are formed by the clouds, namely 'dormant unmanifest Vaasanaas'.

These waters always move towards the experience field called the Bhoo, and pour out as rains.

This rainy-state alone exists as the Brahmaanda-delusion.]

जलाद्दशगुणं बाह्ये स्थितं तेजो निरिन्धनं आकाशविशदं शान्तस्तब्धज्वालोदरोपमम्।

Beyond that water is the fire which burns without fuel, ten times of that.

It is as wide as the sky; and quiet like frozen flames.

[Tejas is the energy-state or the life-force that exists as countless measures of Jeeva-intellecets, that burn fiercely by consuming the object-perceptions in the form of fuel that are formed by the waters (desires) and rise as 'plants' (perceptions).]

तस्माद्दशगुणो बाह्ये संस्थितो वायुरायतः।

Outside of that is Vaayu, ten times of that.

[Vaayu is the principle of contact that connects the formless Jeevas to the form-filled world.]

वायोर्दशगुणं बाह्ये व्योम तिष्ठति निर्मलम्।

Beyond the Vaayu expanse, is the taintless empty expanse of space, ten times that.

[Aakaasha is the revealing principle that exists as the revelation-state of the objects conceived by the minds.]

ततः परतरं शान्तं ब्रह्माकाशमनन्तकं न प्रकाशं न च तमो महाचिद्धनमव्ययम्।

Beyond that is the tranquil, limitless Brahmaakaasha.

There is no light there; nor darkness. (Nothing is revealed in this state).

It is dense state of consciousness (self-awareness) which is changeless.

[This revelation-state is supported by the nature of Reality which exists as the 'knowing state'.]

अनादिमध्यपर्यन्ते तस्मिन्ब्रह्ममहाम्बरे महाचिन्नाम्नि सर्वात्मन्ययोनिर्वाणरूपिणि

That 'great expanse of Brahman' which has no beginning, end or middle; is given the term of MahaaChit and is of the state of Nirvaana only, like the dense thick iron that is unbroken, and is the essence of all.

ब्रह्माण्डानां तादृशानां दूरे दूरे पुनःपुनः मिथो लक्षाणि कचन्त्युपरमन्ति च।

Such Brahmaandas beyond count, are at wide distances; and again and again appear, and dissolve.

न किञ्चित्कचत्यत्र समे कचनरूपिणि तादृक्कयं तथारूपं तदात्मन्येव संस्थितम्।

Nothing actually shines there which equally shines as Avidyaa, shining as that, in that form, staying as that essence only.