

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 FOUR
(STORY OF VIPASHCIT-10)
[BHAASA NARRATES HIS EXPERIENCE OF AVIDYAA]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

INTRODUCTION

Bhaasa (Vipashcit) describes various types of strange worlds he chanced to lived in; and a side-story named 'Shavopaakhyana' begins in the next chapter as a part of Bhaasa's experiences.

विश्वामित्र उवाच
Vishvaamitra spoke

उच्यतां भास भो राजन्विपश्चिदपराख्य हे कियद्दृष्टं कियद्भ्रान्तं दृश्यं स्मरसि किंच वा।
Hey Bhaasa! Raajan, who are also known by the name of Vipashcit!
How much have you perceived? How far have you wandered?
Do you remember anything of what you have seen?

भास उवाच
Bhaasa spoke

बहु दृष्टं मया दृश्यं, बहु भ्रान्तमखेदिना, बह्वेव बहुधा नूनमनुभूतं स्मराम्यहम्।
I have seen much of the perceived world; and I have wandered also many lands without resting.
I have indeed experienced many things in abundance. I do remember everything.

मयानुभूतानि महान्ति राजंश्चिरं सुदूरे विविधैः शरीरैः

सुखानि दुःखानि जगन्त्यनन्तान्यनन्तमासाद्य महाम्बरं तत्।

Raajan! After reaching that huge infinite Aakaasha expanse, abundant experiences - happy and sad - have been gone through by me, in far away lands, through various types of bodies, in worlds that are beyond count.

विचित्रदेहैर्वरशापयोगाद्दृश्यान्यनन्तानि मया महात्मन्

जन्मान्तरावर्तविवर्तानि दृडैकचित्तेन वरात्कृशानोः।

Hey noble one! Because of the powerful boon bestowed by 'Lord Krshaanu' (Agni), and having the strong determination of seeing the end of perception-field, I have witnessed countless perceptions by rotating myself through various life-existences, as a consequence of many boons and curses (obtained on the way), and living as various body-shapes.

दृश्यात्मकोर्वीवपुषस्त्वविद्यादृशो जवेनान्तपरीक्षणाय

देहेन देहेन जगत्प्रति प्राक्स्मृतेः सदाहं घनयत्रमासम्।

Though I was wandering in each and every Jagat (Brahmaanda) through various bodies; because of the memory of the determination of the original birth (as Vipashcit), I was engaged in a serious effort to see the end of Avidyaa of the form of earth etc of the nature of perception, and was moving swiftly (never losing my memory of the original identity).

WORLD-DESCRIPTIONS

समाः सहस्रं विटपोऽहमासमन्तर्मनाश्चेतनभुक्तदुःखः

चित्तं विना पुष्पफलप्रताने वा कन्दवत्तरसाङ्गरागः।

For thousand years I stayed as a tree; mind buried within; only having a sense of suffering; without having a conscious understanding inner faculty; intent only on producing flowers and fruits, like a bulb sucking the moisture in the ground and pampering the body.

समाःशतं मेरुमृगोऽहमासं सुवर्णवर्णस्तरुपर्णकर्णः

दुर्वाङ्कुरास्वादनगीतिनिष्ठ अहन्कनिष्ठो वनवासिमध्ये।

For hundred years, I was a deer in Meru Mountain. I had golden hued body, with tender ears like tree leaves. I was interested only in tasting Durvaa sprouts; and in listening to music (played by hunters). I was very small compared to other animals of the forest and never injured any one (Ahan) (as I was very weak).

पादाष्टकैरावलितात्मपृष्ठो मृतेऽम्भसः क्लेशकृतात्ममृत्युः

समाःशतार्थं शरभोऽहमासं क्रौञ्चाचले काञ्चनकन्दरासु।

With my back (both bottom and front are same) covered by eight legs, I lived as a 'Sharabha' in the golden caves of Krauncha Mountain, for fifty years, till I (foolishly) brought on myself a painful death by falling down from the cliff, when I fought with the cloud that was raining hailstones.

कालागुरुद्रुमलतावलितानिलेन विद्याधरीसुरतघर्मकलामृतानि

पीतानि मे मलयसानुनि मन्दरे च मन्दारचन्दनकदम्बलतागृहेषु।

On the summit of Malaya and Mandara, I (as a Vidyaadhara), I had drunk the nectar drops of sweat in the company of Vidyaadhara ladies, caressed by the cool air embracing the creepers entwined around the Kaalaaguru trees, inside the creeper bowers of Mandaara, Chandana and Kadamba groves.

हेमारविन्दमकरन्दपिशङ्गितानि पीतानि पञ्चदशवर्षशतानि मेरौ

वैरिञ्चहंसतनयेन मया पयांसि तीरान्तरेषु रमतोपरि निर्झरिण्याः।

Being born as the son of Brahmaa's swan, I drank the waters of the Gangaa River turned yellow by the pollen of the golden lotuses, when I amused myself roaming about on her banks, on top of the Meru Mountain for fifty hundred years.

क्षीरोदवेलावनगन्धवाहविलोलनीलालकवल्लरीणां

समाः शतं शोकजरापहारि गीतं श्रुतं माधवसुन्दरीणाम्।

For hundred years, I heard melodious songs that will steal away sadness and old age, sung by the pretty women of Madhu (Yadu) clan, whose curly black locks move lightly in the fragrant wind blowing from the forests on the shores of the milk ocean.

कालञ्जरे मञ्जरिते करञ्जगुञ्जावने जम्बुकतां गतोऽहं

गजेन पिष्टे हरिणा हतोऽसौ हस्ती मयात्रार्धमृतेन दृष्टः।

I had attained the state of a jackal, in the forest filled with thick groves of beech trees filled with flowers in the Kaalnjara Mountain. I was smashed up by an elephant; and lying there half dead, I witnessed the same elephant getting killed by a lion.

संतानकप्रकरहासिनि सद्यसानौ कस्मिंश्चिदन्यजगतीन्दुमुखी सुरस्त्री

एकाकिनी कृतयुगार्धमथाहमासं कल्पद्रुमस्तबकसन्ननि सिद्धशापात्।

On the summit of Sahya Mountain which smiled as it were by the presence of Kalpa trees named Santaanaka (filled with blossomed flowers), in another Jagat somewhere, I lived alone in a house made of the clusters of blossoms of Kalpa tree, as a divine damsel with moon like face, for half of KrtaYuga span of time, being cursed by a Siddha.

अद्रीन्द्रकच्छकरवीरलतालयेषु नीतं समाशतमशङ्कधिया मयान्यत्

अन्यत्र दूरजगतीन्द्रगिरौ विराविवाल्मीकपक्षिवपुषाऽनिशमेककेन।

Moving away from the Himalayan Mountains, I (as a bird) spent hundred years by living in the nests built on the creepers of 'Karaveera' that were growing on the wet shores at the base of the Sahya Mountain, without any apprehension in another Jagat. Again in some other Jagat far away, in IndraGiri at Mahendra Mountain, I lived completely alone, in the body of Vaalmika bird which cried aloud at all times (by the curse of a Siddha).

अन्यत्र सानुनि मया परिलम्बमानाः सच्छायचन्दनवनावलिते लतानां
दृष्टाः स्त्रियः फलमिवावलिता विलासैर्भुक्ताश्च ता अपहृता अपि सिद्धपान्थैः।

(Freed of that curse and becoming a Siddha myself) I saw pretty women in the summit of another word, who were sporting in the swings of creepers enveloping the trees of sandal wood in the forest filled with cool shades; as if they were fruits dangling from those creepers. These women-fruits were eaten and stolen away also by the Siddha travellers (of lower category) passing that way.

अन्यत्र पर्वतनितम्बकदम्बकच्छे नीतानि तापसतयोत्तमया दिनानि
प्राप्यैकवस्त्वभिनिवेशविषूचिकात्चितेन तान्तमतिनाऽमतिना मयान्तः।

In another Jagat, I, 'whose mind was infected by the poisonous germ, namely the obsession of seeing the end portion of Avidyaa states'; and whose 'intellect had faded out, had no proper wisdom and had not attained dispassion', spent many days in an excellent manner, engaged in penance, in the moist lands filled with the Kadamba trees, in the slope of a mountain.

ब्रह्माण्डसंपूरितमन्यदस्ति जलेचराशेषदिगन्तभूतं
सम्दिग्धतेजोम्बरवातसत्तं जलस्थभूताकृतिमात्रभूमि।

There is one place filled with many Brahmaandas. Various beings fill the directions to their ends completely like water-animals; their bodies are made of the three elements, fire, sky, and air, and are not yet fully formed; the land was looking like something which reflects the forms like water.

CHIT SEEN AS A DIVINE LADY (GODDESS TRIPURAA)

एकत्र दृष्टा वनिता मयैका तस्याः शरीरे त्रिजगन्ति भान्ति
प्रतिबिम्बितानीव सुदर्पणेऽन्तराकाशशैलादिदिगादिमन्ति।

At one place, I saw a woman; three worlds were shining inside her body; the sky, hills and directions were seen inside her body, like the reflections on a clean mirror.

पृष्टा मयासौ वरगात्रि कासि शरीरमेतच्च किमीदृशं ते।

I questioned her; "Hey Lady of excellent beauty! Who are you? Why your body is like this?"

तयोक्तमङ्गेह चिदस्मि शुद्धा ममाङ्गमेतानि महाजगन्ति।

यथाहमेवं स्मयदेहिकेयं सर्वं तथैवाङ्ग न चित्रमेतत्।

She said; "Dear one! I am pure Chit-state. These huge worlds are my limbs.

Dear one! Just like this body of mine reflecting the three worlds is a matter of surprise, so also, is every object (like pot, cloth etc). It is not anything strange.

[You are seeing an image of a divine lady that contains the three worlds and feel a sense of wonder.

Whereas, each and every atom of the empty space contains many Brahmaandas within it; and more Brahmaandas exist within their atoms also! What is not amazing! World is the most wondrous of all!

A Jnaani is lost in the blissful wonder of seeing 'Brahman alone' as all!

Each and every image in front of you, as any object-shape is Brahman alone which contains countless worlds as its essence.]

अन्यैः स्वभावो विदितो न शुद्धो यदा न पश्यन्ति तदेत्थमङ्ग।

Others (ignorant ones) do not know the pure nature of everything; so they do not see it like that.

[The ignorant identify with the inert (physical body) and see only the inert (bodies) as reality.

If you are established in the Aativaahika level only, and are pure at heart, you will see all the objects everywhere as only the Chit-state filled with the tri-worlds.]

अवेदशास्त्रेण जगत्त्यशेषैर्भूतैः स्वदेहालयमितिभागात्
एतद्विधेयं न विधेयमेतद्ध्वनिः स्वतः श्रूयत एव नित्यम्।

As not belonging to the scriptures based on the Vedas (and not limited by any sound with meaning), this '(Anaahata) Naada' which instructs the duties and non-duties is heard by itself at all times, from the inside the walls of the temple of one's body, by all the beings of the world.

['Anaahata Naada' means the sound which emanates without beating any instrument. This sound is the sound of silence heard from within, which blocks the sound called 'perception'.

It is not a sound as that can be distinguished by a sense organ. It can be heard by only Yogis who are one with Brahman state. It is not a sound-sensation; but is the state of silence (Brahman) that exists as the 'shabda' (disturbance named Jagat).

This Anaahata-Naada is the continuous non-stop awareness of oneself (not as a form and name, but as the 'existence-awareness' which forms the essence of each and every being from a worm to the Creator-entity; and a Jnaani of the excellent exists only as one with it, and dissolved in it, not as any name or form.

This need not be understood by Vedas only. This silence state of Chit, which is the essence of every form and name, is heard not with the ear-organ as a sound; but is felt as a silent state of oneself that is bereft of all perceptions.

This not the sound that is produced by beating drums or anything that is produced out of the vocal chords. It is beyond the reach of the mind and the senses.

Every man or woman can withdraw into this silent state and stay merged in that Naada-source, at all times.

The world itself is the Anaahata Naada of the silent Brahman. One who knows Brahman knows the Anaahata Naada also. For him it is not a surprising fact that every object living or non-living contains tri-worlds in each and every of its subtle atoms.

It is a Veda heard from within; not from outside.

For you who cannot see anything that is beyond the range of the senses, such a sight as me in some female form holding the entire-creation appears strange; but not for the 'Knower of Brahman'.

Every object that is with a name and form is a temple which holds the Para Brahman as its deity. The sound of Anaahata (creation) is heard by all within themselves, when they withdraw from the senses and the mind through the knowledge of Brahman.

Whatever is perceived in the world by all, as having particular qualities and as bound by the rules, is because the same Para Brahman shines as the essence of all.

In a dream world, all the people in the dream see the same world as you; because your mind alone shines as all; you are the Para Brahman of your dream. Every object in your dream is the soundless sound of your own mind. So also, whatever you see as Jaagrat is also the soundless sound of Para Brahman which shines as all.

The reality of the world is experienced, because there is nothing but the single shine of knowledge that appears as all the names and forms.

This Anaahata Naada alone makes you act the way you do by adhering to the rules.

However much a Vipashcit may see, what he sees is nothing but varied names and forms rising as sense-input, and he swims forever through the waters of experiences that are drowning him in various manners.

Where is the end of Avidyaa except at the dawn of Vidyaa?
Where is the end of darkness except at the dawn of the Sun?]

ईदृक्स्वभावैव पदार्थसत्ता सा तेऽत्र यद्भित्त्यचलादयोऽपि
स्वप्नादिमायास्विव मे वदन्ति वाचं न युष्मास्वसमञ्जसं तत्।

This (Anaahata Naada) is the nature of all objects that is existent in them.
The solid mountains also carry that quality only; because of this.
They talk to me words like it happens magically in any dream.
Then why should not it be so in conscious beings like you?

(Chit-lady speaks: The objects seen by you as inert also are 'myself' only, in that particular name and form. They are reflections in me; and shine as myself. They talk to me..!
No, not with any language or words as you are used to as an inert mechanism, but they talk to me like the objects in your dream talk to you, as they are made of your own mind-vibrations.
A 'Knower of Brahman' also hears the words from all the mountains and rivers and trees and rocks; since he sees nothing but Brahman as all; and is completely without the limitation of name and form.
For a 'Knower of Brahman', the world is a magical world like a dream concocted by a mind. The tree will embrace him; flowers will greet him; mountains will welcome him like relatives; rocks will offer shelter as for honoured guests.
That Brahman which he experiences and perceives with his Knowledge-eye, cannot be grasped by the inert minds which see everything as inert only.)

DESCRIPTIONS OF THE STRANGE WORLDS CONTINUE

अस्त्रीकसंसारगतेन दृष्टं मया क्वचिद्यावदनन्यकामं
भूतानि निर्यान्ति बहूनि भूताद्विशन्ति भूतानि बहूनि भूतम्।

Once I had entered a world where there were no women at all; and no feeling of love for the other person.
Beings just appear out of these beings; and enter them also to disappear.

एकानि दृष्टानि मयाञ्जसानि खेऽभ्राण्यदभ्राङ्ग झणञ्झणानि
वृष्ट्या समन्तान्निपतन्ति खण्डैर्भवन्ति तीक्ष्णानि जनायुधानि।

Dear one! I saw again in some world, clouds appearing plentiful at once, and making a lot of tinkling metallic noise; they rained pieces of lightning which fell all over; and these pieces get used by the people as weapons.

अन्यत्र दृष्टं गगनेन यावदिहान्धया ग्रामगृहाणि यान्ति
विशन्त्यमुत्रान्त इहाभवद्वो ग्रामः स एवान्यत एव लब्धः।

I saw elsewhere that villages containing houses go through the dark sky in darkness and enter far into the sky region. I saw such a village here and elsewhere also (*almost like the moving space-colonies of future worlds that we can imagine here as some fiction*).

नरामराऽहिप्रविभागमुक्तान्यन्यत्र भूतानि समानि सन्ति
खादेव सर्वाणि समुद्भवन्ति तत्रैव काले न लयं प्रयान्ति।

Humans, Amaras, and serpent-deities (three types of denizens of the three worlds) live as equals in the same place in another world, freed of divisions. (*Three worlds are not divided. All live in one single world.*)
They all rise up from the sky and dissolve into it in course of time.
(*They appear from the emptiness of the sky and vanish into it, in course of time.*)

अचन्द्रतारार्कमनन्धकारं स्वयंप्रकाशाखिलभूतजातं
स्मरामि किञ्चिज्जगदेककान्तं ज्वालोदराभं दिनरात्रिभुक्तम्।

I remember another world which existed alone and far from all other worlds; where there was not any moon, star, or sun that gave out light; yet it was not filled with darkness.
It was self-shining and gave light to all the beings. It was like the belly of flames. It had no day or night.

अपूर्वदैत्याहिनरामरादिभूतान्यपूर्वद्रुमपत्तनानि अपूर्वलोकान्तरकार्यवन्ति स्मराम्यनन्तानि महाजगन्ति।
I remember countless huge worlds with affairs never seen in other worlds; with cities and trees never seen before; with Daityas, serpents, humans, and immortals never seen before.

[Avidyaa means all the experiences and all the perceptions any one is capable of having; inert or living, good or bad, joy or sorrow.

Vipashcit had to go through all the experiences of each and every category from the highest to the lowest of sufferings and joys. There was no escape; his many bodies died; but his Aativaahika continued to live the same identity of Vipashcit, the Aativaahika original. The boon had turned out be a curse rather!
He moved on from world to world like a ball rolling down the hill with endless bottom.
Later, by chance he ended up in Vasishta's world where Rama had taken birth; and was rescued by the compassionate Sage.]

दिगस्ति सा नो विहृतं न यस्यां न सोऽस्ति देशः खलु यो न दृष्टः

यन्नानुभूतं न तदस्ति कार्यमन्याश्रयं नापरमस्ति मर्शात्।

There is no direction that we have not wandered; there is no country that we have not seen; there is no event that we have not experienced; there is nothing else that has escaped our understanding.

क्षीरोदकभ्रमितमन्दररत्नशृङ्गधाराग्रनिर्दलनजातझणञ्झणानां

एकत्र संयुतमुपेन्द्रभुजाङ्गदानां शब्दं स्मरामि घनगर्जितशङ्कितेन।

(I passed through the scene of the churning of Mandara Mountain also, by chance.)

I remember at one place where the 'sound produced by the armlets worn by Upendra (Vishnu)', making a heavy tinkling noise when scratched by the sharp edges of the jewelled peak of the Mandara Mountain getting churned in the milk ocean; that (sound) terrified everyone like the thundering of a gigantic cloud.
(Vishnu was also dark like a cloud.)

A LIFE WITH AN APSARAA

मन्दरे मृदुमन्दारमन्दिरे मन्दराभिधां आलिङ्ग्याप्सरसं सुप्तं सरित्पणामिवानयत्।

I was sleeping once, in the embrace of an Apsaraa named Mandaraa, inside the house made of soft Mandaara flowers, on the Mandara Mountain. Suddenly at that time, the river carried me off like a grass piece.

मामथासौ मया पृष्टा समाश्वास्य जलाकुला बाले किमिदमित्युक्तं तया चपलनेत्रया।

इह चन्द्रोदयेष्वेताश्चन्द्रकान्तकटप्रजाः नद्यो माद्यन्ति वनिताः सैष्टा इव निशागमे।

त्वत्संगमरसावेशवशात्तन्ननु विस्मृतम्।

After rescuing her from the drowning waters, I asked her, "What is this?"

Then that beautiful girl with restless eyes said; "In this place, at the time of moon-rise, the rivers feel exhilarated (swell up), by getting united with the melted streams of the moon-stone, like the women in the company of their lovers feel intoxicated and swell with passion, when the night rises. Being lost in the bliss of your company, I seem to have forgotten that fact."

इत्युक्त्वा मामुपादाय सोऽडीना विहगीव खं भृङ्गं शृङ्गवतः शृङ्गे गङ्गाकनकपङ्कजे अहमासं समाः सप्त
तत्क्लिन्नोऽकर्दमाप्लुते।

So saying, she held me by her hand and flew up in the sky like a bird taking away a bee from the golden lotus in Ganges water. I who was afraid of waters, stayed later for seven years in the peak of the Mandara Mountain, where there was no moist soil and no sinking waters.

OTHER WORLDS OF HIGHER INTELLECTS

अन्यन्मया जगद्दृष्टमृक्षचक्रविवर्जितं गर्भगर्भस्थैकजातिस्वप्रकाशजनावृतम्।

I saw another world, which was bereft of the star constellations; and populated by people who shone with their own luster; and of one species only, staying in wombs within wombs (like the banana plant) (each coming out of another with similar characteristics).

न दिग्भिर्भागो न दिनानि यत्र न चैव शास्त्राणि न वेदवादाः

न चैव दैत्यादिसुरादिभेदो जगन्मया तादृगथात्मदीप्तम्।

There were no divisions of directions; no days, no scriptures; no Vedic instructions; no divisions of Daityas and Asuras in another world; every one was shining as the Self only.

(They were all born-realized and lived as the Knowledge-beings only).

विद्याधरामरविहारविमानभूमावभंलिहाचलनितम्बकदम्बकच्छे

आसं समाः समरसोऽमरसोमनामा सप्तान्यसप्त सप्तमुद्रतटे तपस्वी।

In the sky regions wandered by Vidyaadharas and Amaras, in the moist grounds filled with Kadamba groves, on the slope of the mountains reaching up to the clouds, next to the ocean bank, I, with name of AmaraSoma, stayed with the essence of equanimity, doing austerities, for (seven and another seven) fourteen years.

HOW MUCH SPACE AND TIME HAD HE CROSSED OVER?

[Where was the count of time or space except as his own mind-experience in each body?

Bhaasa mentions the years spent in each experience according to the time-factor of that world.

‘Time’ is not the same for all the minds. It is just a measure imagined by each mind.

This has been already explained in Mandapa Aakhyaana, Lavana Aakhyaana and Gaadhis’s story.

Bhaasa again explains here that he flew through perceptions with the speed of a Garuda, the giant bird which traverses millions of Yojanas at a single flap of a wing.

Worlds after worlds unfolded in front of him, pushing him forcibly into varied experiences as per the dominating Vaasanaa at a particular instant.

The people around him, the birds, animals, mountains, rivers, etc were like small clouds and speeding horses that he he crossed when flying through the empty sky of Avidyaa.]

पवनवहनसंनिवेशनानासुहयपयोधरदेहकैरनेकैः गजहरिणमृगेन्द्रवृक्षवल्लीमृगनगपन्नगपक्षिभिः परीतं गगनं

अवनितः समेत्य वहेर्वरविभवेन जगत्यनन्तकोशं क्वचिदहमभितो दिदक्षुरग्रे सूत उरगाशनवद्बलादविद्याम्।

Empowered by the boon of Agni, and wanting to see the lands dominated by Avidyaa, rising up from the ground (life of Vipashcit), I went on moving forward, as if endowed with Garuda’s strength, in the empty sky filled with ‘countless worlds that were covered by various types of bodies of elephants, deer, lions, trees, creepers, antelopes, hills, serpents, and birds’, which were like huge passing clouds and were like some excellent horses speeding away in the wind.

WHAT IT IS TO FALL ‘FROM SPACE’ ‘IN SPACE’ ‘INTO SPACE’?

क्वचिदहं जगतः परिनिर्गतः पतित एकमहार्णवविस्तृते

नभसि तत्र निवासिनिभे सितः समयमन्वभवं पतनं तथा।

At one time, moving completely away from such worlds, I fell into some sky which was spread out like a huge ocean. Fettered to that space, I had a living experience there; and later started falling again from there.

आकाशकोशपतनानुभवैकवृत्तेः श्रान्तस्य मे पदमकार्यथ निद्रयान्तः

तादृक्सुषुप्तवपुषाथ मयोपलब्धं स्वप्नात्मजाग्रति तदात्मनि तत्र विश्वम्।

I kept on falling for a long time into a huge hollow of the sky, as if that was the only action that belonged to me. I was exhausted; and sleep made its place within me. In that state of Sushupti (deep sleep), I had the experience of another world which was a dream-existence, and was awake there.

भूयो दिगन्तभुवनामरमन्दराद्रिसंसारचञ्चलतया लतयेव पक्षी

अक्षीणवातवलया परिचाल्यमानस्तन्मासु तासु पतितो हि जगद्गुहासु।

Like a bird on a creeper shook by unceasing blow of winds, restless to see the world-existences filled with Mandara Mountains of gods, and worlds at the end of directions, I fell again into those similar world-caves with measured boundaries of perception.

विषयाशा दृशो यावत्तावद्यातः क्षणादहं पुनस्तथैव पश्यंस्तु दृश्यं यातः पुनः पुनः।

Since I had the want of seeing directions filled with the sense objects, I was instantly there experiencing them, seeing again the same things, and I repeatedly got stuck in those perceptions (bound by a wish to see them.)

[Whatever you hold in the subtle mind as sense information (as objects and people), that alone appears as a perceived world once again, binding you to more Vaasanaas.

King Padma in Mandapa Aakhyaana, would have had repeated Leelaas in his ignorant life-experiences again and again because of the Vaasanaa for a wife with the image of Leelaa; but was saved by the enlightened Leelaa. If you do not hold on to any image of a person, object or deity, then you just pass through the perceptions untouched, like a traveller on the road, who is unaffected by the passing scenes.]

इति दृश्यमदृश्यं च गम्यं चागम्यमेव च वेगाल्लङ्गयतो देशं मम वर्षगणाः गताः।

In this manner, crossing with speed all that was perceived, and all that which I wanted to perceive; and moving through the places easily reached and the places impossible to reach, countless years passed off (for me) (in my mind).

दृश्याख्याया अविद्याया न त्वन्तं प्राप्तवानहं मिथ्यैव हृदि रूढायाः पिशाच्या इव बालकः।

I never could reach the end of Avidyaa which has the other name of 'perception'; like a boy cannot get rid of the ghost which is established in his mind, though it is non-existent.

(How can one run away from the ghost which exists as his own mind-construe?)

नेदं नेदं सदित्येव विचारानुभवे स्थितं तथापीदमिदं चेति दुर्दृष्टिर्न निवर्तते।

Though I was constantly in the reasoning process of discarding them away, by denying the reality superimposed on them; even then, the ignorant vision of its reality does not disappear.

प्रतिक्षणं सुखैर्दुःखैर्देशकालैः समागमैः सरिद्वारिवदालोला नवमायान्ति यान्ति च।

At each and every moment, bringing about joys and sorrows connected to some experience in some time and place measure, they rise up newly and vanish off like the waves in the flooding river.

BRAHMAN-WORLD (NOT BRAHMAANDA) OF BRAHMAN-KNOWERS

तालीतमालबकुलातुलतुङ्गशृङ्गमुन्नादवातजवमेकमहं स्मरामि

सूर्यादिभिर्विरहितं प्रकटं स्वकान्त्या सस्थावराद्रितटजङ्गममेव विश्वम्।

I remember a world which contained moving and non-moving things, and mountain slopes. It was shining by its own luster, and without the Sun and other luminous sources of light. Its peak was incomparably high, filled with trees of Taalee, Tamaala, Bakula trees. The winds were blowing there with very high speed.

यदेतदेकान्तविहारिहारि स्वच्छन्दमेकामितमस्तशङ्कं

क्वचिन्मया चारुजगत्सु दृष्टं तुल्या तस्याममरराजलक्ष्मीः।

Those who sought solitude chose that peak as their wandering ground.
They moved freely without any agitation of doubt in their minds.
I saw this in some beautiful world where it equalled the world of Indra in its glory.

[There were no binding limitations; the land was limitless; and tranquility reigned all around.
The world of these great Knowers was just the expanse of Brahman, where they produced experiences as they wished. Their minds moved slightly and the worlds rose up as their experiences, where they were in full control of their perceptions.
Ignorant drown in the experiences produced by Avidyaa.
Knowers swim in the heavenly waters produced by Vidyaa.]