

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 ONE HUNDRED AND EIGHT
(STORY OF VIPASHCIT-34)
[SIDDHA-WORLDS AND HELL-WORLDS]

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.

वाल्मीकिरुवाच
Vaalmiki spoke

विपश्चिति वदत्येवं तद्दृत्तान्तमवेक्षितुं इव लोकान्तरं भानुः पादैर्दूरायतैर्ययौ।

When Vipashcit was relating his story in this manner, the Sun reached the other part of the world with long-drawn steps as if he wanted to analyze all the events of Bhaasa's life-journey slowly in his own mind.
(The day slowly ended with all the people intently listening to Bhaasa's talks about his adventures.)

उदभूत्पूरयन्नाशा दिनपर्यन्तदुन्दुभिः तुष्टाभिरिव निर्मुक्तो दिग्भिर्जयजयारवः।

The drum-sounds announcing the end of the day rose up, filling all the directions, as if the directions were making the victory sounds themselves, feeling very happy.
(Even the directions were happy that the correct conclusion had been reached by Vipashcit.)

विपश्चिते दशरथो गृहदारधनाधिकं राज्यानुरूपं विभवं प्रोत्तस्थौ कल्पयन्क्रमात्।

Dasharatha offered Vipashcit, all riches that go with royalty, like a palace, wife of a noble birth, and abundant wealth, in a proper order. (Vipashcit lived later as a ruler of a kingdom offered by Dasharatha.)

राजरामवसिष्ठाद्या मिथः कृत्वा विसर्जनं यथाक्रमं पूजनं च प्रययुः स्वास्पदानि ते।

King Dasharatha, Rama, Vasishtha and others took leave of each other with proper salutations, and returned to their respective abodes. (They passed the night in their private chambers.)

स्नात्वा भुक्त्वा निशां नीत्वा प्रभाते पुनराययुः तेनैव सन्निवेशेन सा सभा संस्थिताऽभवत्।

After bathing, eating some food, and passing the night, they all came back in the morning.

क्रमान्मुनिरुवाचाथ तां यथाप्रस्तुतां कथां शशीवामृतमाह्लादमुद्गिरन्मुखदीप्तिभिः।

The courtroom was filled with the people in the same arrangement, ready to listen to the profound truths expounded by Vasishtha. When all were properly seated, the Sage continued his talks, like the moon oozing out nectar, spreading out joy in all those assembled, with the rays emanating from his face.

वसिष्ठोवाच
Vasishtha spoke

राजन्नेयमविद्येयमसत्येव सती स्थिता नेदशेनापि यत्रेण निर्णीतेषा विपश्चिता।

Raajan! Though this Avidyaa stays as unreal in this manner, Vipashcit could not see the place where she ends, even after so much effort.

[You cannot ever see the end of reflections in a mirror, even as you keep seeing it!

Vipashcit wanted to see all the reflections so as to end it off by reaching their finish; and he failed miserably! He understood the truth that, to get an end to all the reflections, one has to see the mirror only, which is the support of all the reflections.

A person who sees the mirror does not see the reflections.

A person who understands Brahman as the essence of all, does not see the 'perceived'.]

अविद्यैवमविज्ञाता चिरानन्तावभासते परिज्ञाता तु नास्त्येव मृगततृष्णानदी यथा।

This Avidyaa, when 'not understood well' (through the effort of Vichaara endowed with dispassion) shines for long, without any end (as limitless Vaasanaa-fields in the form of life-existences).

When correctly understood (as non-existent), she does not exist at all like the mirage river.

(What is not there is understood as not there through Vichaara!

What difficulty is there in walking away from the unreal mirage river?)

मन्त्रिणस्ते महाबुद्धे भासस्यास्य विपश्चितः इतिवृत्तं त्वमित्यस्य स्वयमेव हि दृष्टवान्।सदृशोऽयमितस्त्वाभिः
कथाभिर्जाततत्पदः अविद्यायां प्रशान्तायां जीवन्मुक्तो भविष्यति ।

Hey wise one! (Dasharatha!) Your ministers and yourself, have seen in person this Bhaasa who was Vipashcit; and have understood his story. (*His life should be a lesson to you all.*)

He is now equal in knowledge to you all; will listen to all the stories (as discoursed by me) like you all; and will realize the Supreme state. Since Avidyaa will subside after this, he will become a JeevanMukta.

AVIDYAA-DESCRIPTION

AVIDYAA IS THE FALSE KNOWLEDGE BASED ON 'AVICHAARA'

अविद्येति धृता संविद्ब्रह्मणात्मनि सतया तद्भ्रमेणासदप्यस्याः सद्रूपमिव लक्ष्यते।

Brahman holds Avidyaa as a falsely 'understood object' in existence; because of (this understanding of) the delusion, though non-existent, she is there as real.

[Why Avidyaa is there in the pure Brahman state?

Brahman's knowledge is the Jagat that is perceived.

Brahman as the potential state is nowhere in no time and is just the reality (something) that can exist as any experience (nothing).

Brahman as any probable state that can rise as an experience, is the Jagat.

Potential state and the probable states do not differ from each other.

To perceive a Jagat, Brahman has to 'know' the absence of knowledge; that is to 'not know itself'.

It is like closing the eyes to perceive the darkness, the absence of light.

Brahman's knowledge of the 'absence of knowledge' alone is the Jagat.

Closing the eyes does not create the darkness; but blocks the light; that is all!

If you are seeing the 'perceived' and feel trapped by it, you are closing your eyes to the truth.

Open it; the darkness will vanish off. It was never there; never will be!

Avidyaa is not there at all! She is there because you do not see her non-existence!]

AVIDYAA VANISHES WHEN YOU OBSERVE IT THROUGH 'VICHAARA'

(*Avidyaa like a ghost that is imagined as standing behind you; look at it by turning towards it, the ghost is not there at all. Do not look, it is there; look and it is not there at all!*)

यदा ब्रह्मात्मिकैवेयमविद्या नेतरात्मिका तदास्त्येषाऽपरिज्ञाता, परिज्ञाता न भिद्यते।

Since this Avidyaa is Brahman alone in essence; and not any separate thing, she exists when not understood properly. When understood properly, she breaks off (dissolves off, as that which was never there).

[Avidyaa is Brahman's knowledge that is spread out as the Jagat. She is Brahman itself.

Every bit of knowledge is Brahman; including the (false) knowledge that deludes.

How can Avidyaa exist separate from the knower?

If you see the 'perceived', then 'you as Chit' are shining as Avidyaa. Jagat is Avidyaa-Brahman!]

AVIDYAA IS THE JAGAT-REALITY THAT YOU LOVE AND CHERISH

AVIDYAA IS THE 'GARDEN BLOOMING AT SPRING'

अविद्यैवमनन्तेयं नानाप्रसवशालिनी जडा हृद्या रसमयी मोहमाधवमञ्जरी।

This Avidyaa is the 'bower of the blossomed honey-filled (pleasure filled) flowers of the spring season' namely 'delusion'; is endless (the garden spreads out endlessly); capable of producing manifoldness (there are variety of plants and trees); is stupefying (intoxicating fragrance); charming (with its beauty); and (fresh and juicy) delightful. (*To know all this as non-existent, is indeed unpalatable to the ignorant.*)

AVIDYAA IS THE 'FOREST BAMBOO CREEPER'

अन्तःशून्या ग्रन्थिमती श्लक्ष्णा स्वङ्कुरकण्टका जडा रसमयी दीर्घा लतेव वनवैणवी।

This Avidyaa is like the forest bamboo creeper; hollow inside; full of knots ('I' and 'mine' concepts); smooth (pleasing and inviting when seen from a distance); thorny sprouts (painful when close by); stupefying (destroys reason and so is poisonous); and very tall (grows far and wide with its entwining branches of Vaasanaas).

AVIDYAA IS THE 'CLUSTER OF FLOWERS SEEN OUT OF SEASON'

फलाशङ्का मुधैवातिनिष्फला चित्तहारिणी अकालपुष्पमालेव श्रेयसा नाभिनन्दिता।

This Avidyaa is like an array of flowers appearing out of season; is wasteful; does not yield fruits; steals the heart; is never welcomed by the noble.

AVIDYAA IS THE 'DARK LONG NIGHT'

न किंचिद्रूपिणी पीना नानाभुवनपूरिणी भूताकुला निरालोका सुदीर्घव तमोमयी।

This Avidyaa is like the very long dark night; has no form (since she exists only as the absence of the light of knowledge); she is swollen up (as the entire Jagat-reality); is filled with various frightening experiences (of life-problems); populated by devils (imagined sufferings); binds the vision (and hides the truth).

AVIDYAA IS THE 'ROLL OF HAIR-BALL SEEN IN THE SKY'

केशोण्डकभ्रान्तिरिव विचित्रग्रन्थिवेष्टना मिथ्यैव दृश्यमाना खेऽदृश्यमाना न किंचन।

This Avidyaa is like the illusory roll of hair that is seen in the sky;(and the illusory roll of hair) is entangled and knotted in various ways; is seen in the sky though unreal; and never disappears ever.

AVIDYAA IS THE 'MULTICOLOURED RAINBOW'

विचित्रवर्णा विगुणा शून्ये च वितताकृतिः जडस्पन्दोत्पातमयी शक्रचापलतेव खे।

This Avidyaa is like the 'creeper of Indra's bow (rainbow)' in the sky; has various colours (Rajas, Tamas, Sattva); has no (bow-) string (no good quality); spreads across the whole space (as the 'perceived'); is formed by the bent sun rays (incorrect knowledge) that hint at the cold rain (vibration of ignorance).

AVIDYAA IS THE 'MUDDY MONSOON RIVER'

जडकल्लोलबहुला कलुषोल्लासफेनिता चक्रावर्ताक्षयमयी प्रावृषीव तरङ्गिणी।

This Avidyaa is like the 'flooded muddy river of monsoon'; is filled with abundance of turbulent cold waves (ignorant selfish thoughts); covered all over by the muddy foam (filled with desires and attachments); full of never ending whirlpools (of births and deaths).

AVIDYAA IS THE 'CREMATION GROUND'

अनारतवहच्छून्यजगन्मृगनदीशता रजोराशिमयी रूक्षा शवभूरिव दुर्भगा।

This Avidyaa is like the 'inauspicious cremation ground (filled with the dead rotting bodies)'; with hundreds of empty world-mirage stream (empty life-rivers) flowing incessantly (that are produced because of the smoke mixed with the mist) (because of ignorance mixed with delusion); covered with heaps of ashes (all pleasures turning into ashes); terrifying with cruel beings (filled with arrogance, selfishness, hatred etc.)

AVIDYAA EXISTS AS THE SVAPNA AND JAAGRAT WORLDS

अन्तं प्राप्नोति न यथा चिरं स्वप्नपुरे चरन्जाग्रदाख्ये स्वप्नपुरे तथैवास्मिंश्चिरं चरन्।

This Avidyaa (in the form of the perceived) reaches no end when wandering in the 'city of Svapna' for long. Similarly she stays never-ending when wandering in the Svapna-city called as Jaagrat state also, for long.

SIDDHA-WORLDS

[Realization is not the end of story for a Knower!

Realization opens the door to other higher levels of Knowledge.

Realization qualifies one to enter other Knowledge-worlds.

Realization is the grand entry into the Chit-heaven of Knowledge!

A realized one always exists as Chit, and perceives a beautiful Chit-Jagat through a pure mind! The bliss of that state is incomparable to any joy experienced by the ignorant!

When the Knowers discard the identity of the form in the 'perceived' ruled by Avidyaa, they enter the state of Vidya. They are free to create any identity, any form, in any world, as per their liking.

Of course, all those who are realized are not in the same level of Knowledge.

A Karkati is different from Leelaa; Leelaa is different from Shukra; Shukra is different from Janaka; Janaka is different from Vyaasa; Vyaasa is different from Shuka; Shuka is different from Rama; Rama is different from Vasishtha.

All the realized people do not become Xerox copies of each other.

As according to the Knowledge level, learning, penance, acquired Siddhis, love of spouse, love of knowledge; each realized person ends up in a level suited to his personality.

Personality is not the identity with the physical form; but the particularized knowledge essence in all and their own personal habits which become their differentiating marks.

Such Knowers exist in their own special worlds, made to their own liking.

They are the precious gems of the Chit-state, because they all are free of the ignorance that binds the lowest category of Jeevas to the succession of births and deaths.]

यानि संकल्पजालानि प्रतिष्ठामागतान्यलं त्यक्तैकदृश्यजालस्थदेहानां दृढचेतसां स्थितानि तानि चिद्व्योम
कोशरत्नान्यसंकटम्।

Those conception-networks have become well-established (as the ‘controlled Vaasanaa-fields’ that are supported by the knowledge of Brahman), for those (Knowers) with the minds stabilized in the truth, whose ‘identities of forms in the network of perceptions of the ignorance’ have been discarded fully.

Such knowledge-based worlds are like the rare precious gems stored in the treasure-chest of Chit-expanse.

विमानपुरभूम्यादिरूपेणेत्यं स्थितात्मना तान्येव सिद्धसद्गानि व्योम्नि भान्ति परस्परं अदृष्टान्यसंख्यानि
सूपलब्धान्यसन्त्यपि।

Such countless abodes of Siddhas shine in the Chit-expanse, unseen by each other (as the private worlds of these great Siddhas); though unreal as the ‘perceived’, still get experienced as real.

These higher category of worlds exist in the Chit-expanse in the form of heavenly cities and other lands, undisturbed (and unknown) by the other worlds.

[Since there is no ‘rock-like blind state of unmanifest Brahman’ existing separately bereft of the ‘perceived’, any realized person becomes frozen in the Chit-eternity, as an ‘identity-less Aatvaahika body’, with his own particular subtle mind-structure (as a companion and friend of any Deva or any other Siddha; or with special characters like extraordinary courage, wisdom etc, or with expertise in arts like singing, dancing, etc, and so on.) (Even scientific thinking can be a differentiating character).

Such people will find themselves in other worlds suited to their own mind-structure.

Realization is of various levels. People evolve later also after getting out of the ignorance of the Self.

The ladder goes step by step up-to the level of Shivam state, which ranges highest in the state of Knowers.

Such a Shiva is the direct manifestation of the Chit-state.

Such (formless) Shivas are countless in the knowledge-level of Chit, with their own gradation-levels.

Therefore, do not have a misconception that realization in the earth-level means the end of your wretched existence, and you will become some super duper Brahman who stays quietly without seeing anything!

Realization in the earth-level is just a purification process, where you are freed of the Vaasanaas and the identification with the inert body-form.

Realization here in this level is just the beginning, not the end!

When you drop the identity of this wretched state of ignorance, you become free to be eternal and happy.

You are out of the Svapna-worlds, where you had no fixed identity at all, but existed as only the non-stop dream-states.

Discard this stupid identity with the inert body; then you will stay as an ‘identity-less mind-structure’, and you will not again fall into the rut of lowly existences.

You will be realized, and have the path open to the higher levels of existences. You will be eternal; and free!

If you want to see nothing, you can go to a far off space like Sage Vasishtha and sit in contemplation; or like a Bhushunda sit on a ‘Kalpa tree’ and watch creations appearing and disappearing; or like Leelaa become a friend of some favoured Sage or Deva; or like Indu’s sons create worlds for fun; or like Janaka, rule a kingdom and conduct debates on knowledge!

What you cannot do? You are truly free!

But dying? You can never do that; because you are a frozen Chit point, after the realization. You are a precious gem in Brahman-box; never allowed to perish!

Siddhas are those Knowers who have acquired powers to create their own worlds. These worlds might be accessible, or inaccessible as per the Siddha's will.

These Siddhas are nameless and formless; but can don any name and form at their will.

Whatever learning they own, whatever talent is theirs, becomes their identity.

For these eternal Knowers, who enjoy Brahman (Self) as if from outside, what pleasure is inaccessible? It is as if the ocean of Chit-nectar drinks its own waters through these cups called Siddhas!]

YOU CAN IMAGINE SUCH SIDDHA-WORLDS LIKE THIS FROM THE EARTH-LEVEL

सुवर्णमाणिक्यमुक्तावनिमयानि च भक्ष्यभोज्यान्नपानाद्यरसायनसरांसि च

मधुमद्यदधिकीरघृतकुल्याकुलानि च रसायनमयाकारवनितावलितानि च।

Houses are made of gold, precious gems, rubies and pearls. Lakes are filled with the nectar of various delicacies, foods and drinks. Canals carry the waters of honey, wine, curd, milk, ghee etc.

They are crowded by women who are made of nectar of moon only.

[Siddha worlds have all these and many more too!

This is what a human mind can imagine as real pleasures.

What all a human mind believes as wealth is dust in the worlds of Siddhas.

Any pleasure is available for a Siddha of the highest category.

These Knowers are not beset with hunger and sleep ailments.

They do not have diseased bodies. They do not age.

They do not reproduce like earth beings.

They create beings through their Knowledge-power.

They can stay as any form of any age.

They can be recluses or live with spouses.

They do not live in a time-bound world of sun and moon.

Their worlds are made of their own Knowledge-powers.]

सर्वर्तुपुष्पफलपल्लवपूरवन्ति लीलाविलोलललनाकुलितालयाणि।

संकल्पमात्ररचनेन च सर्वकालं संपन्नसर्वविभवोत्करसंकुलानि।

Flowers, fruits and leaves of all seasons fill their gardens.

The houses are alive with the playful sports of pretty damsels.

All the enjoyments and luxuries are available for them at all times by just wishing for them.

सहस्रचन्द्रबिम्बानि शतसूर्याणि कानिचित्सुवर्णामृतवेषाम्बुमयभूतानि कानिचित्।

स्वेच्छातमःप्रकाशानि नित्यानन्दमयानि च कानिचिन्नीयमानानि तनुत्ललघूनि च।

Some worlds have thousand moon-discs and hundred suns.

Some have beings made of waters shining like the golden nectar.

Some have darkness and light as wished for.

These worlds are always filled with happiness.

Some worlds are light like the cotton; and float in the wind.

क्षणोत्पत्तिविनाशानि कानिचित्कलनावशादनन्तस्वन्नपानानि निर्जराकरणानि।

विचित्रसन्निवेशानि विचित्रविभवानि च सर्वर्तुगुणरम्याणि सर्वकाममयानि च।

Some worlds are produced and get destroyed in a second, as per the mind of the conceiver.

(If something is not right, the conceiving person of the world can destroy it at his will.)

(Worlds get created by them for amusement!)

There is no dearth of food or drink. There is no aging or death. The events are unimaginable.

The worlds of Siddhas have riches that cannot be imagined.

They are beautiful with all the seasons at the same time.

They have the fulfilment of all the desires. *(For those in the fulfilment state always, all the desires exist as already fulfilled.)*

तानि संकल्पजालानि किल कल्याणकारतः स्थिराणां मनसां भित्तिः कथमेवं भवेत् सा।

How can she (Avidyaa) become a blocking wall for those auspicious ones with their conceived worlds, when their intellects are stabilized in the truth?

(For the Knowers, the world is a beautiful 'perceived-Brahman' of Vidyaa-form, where there is not even the least trace of Avidyaa !)

नान्यत्किंचन नामेह ब्रह्ममात्रमयात्मनि संभवत्यङ्ग तेनैतदुच्यतामस्तु किमयम्।

There is nothing here that happens, my dear one, except that essence called Brahman. Therefore, let those who want to argue, tell me, what all this is made of?

[Why should not 'Chit' appear, as the worlds enjoyed by the realized?

For the ignorant who identify with the physical forms, the world is filled with death, diseases and suffering. For the Knowers, every bit of the 'perceived' is Chit only.

They are free to enjoy anything; for these nobles ones enjoy the bliss of the Self alone as the 'perceived'. In each and every pleasure, they remain absorbed in the bliss of the Self only.

It is like enjoying the same sweetness of the sugar through many forms of sweet dishes.

When the enjoyer is Brahman, enjoyed is Brahman, and enjoyment is also Brahman, what is to avoid as inauspicious or sinful?]

सर्गादावेव सर्गादि किंचनापीदमस्ति नो कारणाभावतस्तेन जगत्किंमयस्त्वित्त्वदम्।

The worlds that are seen as worlds do not exist at all; because of the absence of cause.

Therefore, what is this Jagat made of (except Brahman)?

(For the ignorant, the worlds are manufactured by Vaasanaas.

For the Knowers, Knowledge alone shines as their worlds.)

संकल्प्यन्ते निरन्तानि किल तानि यथा यथा चित्तौ तथा तथा भान्ति केवात्र वद चित्रता।

In whatever way they are conceived endlessly, the same way the worlds shine in the Chit-expanse.

What is strange about it?

इदानीमपि हे साधो त्वमप्यन्येऽपि केऽपि वा तीव्रसंवेगसंकल्पनगराण्येवमेव खे।

Even now, Hey Good one, you, or the other, or anyone else is making conceived cities in the empty sky through intense thinking.

[Hey Rama! The world you are seeing as the courtroom, Ayodhya, parents, people etc is your own conception of the mind, feeling ascertained in its reality. Similarly, all the others here are conceiving their own world of family, friends, houses etc. All these conceptions together give rise to the belief in a solid world. Limitless conception rising through desires, misconceptions, attachment to forms, wrong beliefs, deity-fanaticism etc rise up as the countless dream-states for the ignorant. Their life is made up of the changing worlds of changing conceptions; 'now this' and 'now that' sort of wavering mind structures. But for a Knower who has no such desires or delusions, whatever rises as a thought instantly becomes an experience. He is truth personified as Brahman, and any conception of his instantly rises as true for him. His world is the grandeur of the true waking state, not the dreaming state of the ignorant. The ignorant drown in the mirage rivers; the Siddhas swim in the Chit-Ocean.]

कुर्वन्त्येकरसाभ्यासाद्यदि नाम यददृच्छया तत्तानीदं वपुस्त्यक्त्वा प्राप्नुवन्त्यचिरेण खे।

If these Knowers are engaged in one single conception, by chance, then they discard the previous bodies and immediately attain other bodies in the Chit-expanse (like Aeindavas who became Brahmaas).

(These Siddhas are not form-bound; and can have any form of any world at will.)

यस्त्विदं कल्पितं च द्वे वस्तुनी अनुवर्तते स्वर्गादिवदवाप्नोति प्राप्नोत्येवैकमेकधीः।

He (the ignorant one) who believes in two worlds, attains heaven etc as conceived.

A person (Siddha) who has single minded conception will attain one only (and stays as Brahman-state only).

सिद्धाः सदा विभान्त्येवं यथान्तःकल्पनावशात्त्रकादीनि दुःखानि तथैवाभान्ति कल्पनात्।
Siddhas shine forth in so many worlds because of their power of imagination.
The hells are also experienced, because of one's imagination only (through ignorance).

यद्यत्संवेद्यते किञ्चित्तथाप्यनुभूयते सति वाऽसति देहेऽस्मिन्देह एव मनोमयः।

Whatever is conceived even a little, that alone gets experienced, whether the body is real or unreal.
Body is made of mind alone.

(The body you perceive as the 'I' is just a collection of sense-information only, on which is superimposed the idea of 'I', by the mind.)

जीवस्त्यजति यद्भावे एकां देहमयीं धियं तद्भावैकमयीमन्यामाशु तत्रैव पश्यति।

When the Jeeva discards his idea about one body that is there, he gets another one, with the same conception, in the same place.

(The ignorant die and discard their bodies at death. Instantly they start seeing other Vaasanaa-made worlds after death. A Knower discards the body-concept by realizing his true essence. He sees instantly other worlds made of Knowledge, and has a form suited to those worlds.)

शुभा संविच्छुभाँलोकान्संपश्यत्यशुभाऽशुभान्खात्मिका खात्मकानेव चिरं वानुभवत्यपि।

The auspicious mind of the nature of emptiness sees auspicious worlds; and the inauspicious mind (that believes in the realness of the world) sees the inauspicious, of the nature of emptiness and experiences them.

शुद्धा सिद्धपुराण्येव पश्यत्यनुभवत्यपि चिदशुद्धानि रूपाणि दुःखानि नरकेष्वपि।

Pure minds (Sattva-minds) see the Siddha worlds and experience them.

Impure minds (Vaasanaa-filled ones) see impure worlds; and suffer abundant pains in hells.

[Of course, nobody conceives hells consciously, and nobody wills that they should suffer in the hells as a punishment. As previously explained, the 'subconscious' stores the subtle state of experiences, and decides the future experiences by itself, unknown to the conscious part of the mind.

Who does not know that he is a bad person when he is acting wicked and selfish?

The Chit-essence in each person understands the good and bad of the Jagat experience.

Hells are also conceived by the wicked minds, in their sub-conscious level.]

HELL-WORLDS

घूर्णत्पाषाणयमलगिरिचक्रकपेषणं तत्रान्धकूपपतनं पुनरुद्धारवर्जितं

Getting crushed between wheel-like rotating pair of whirling hills;
falling into deep dark holes, never able to come out;

दारुणेनातिशीतेन देहं पाषाणतां गतं भूताङ्गारमयानन्तमरुमार्गास्पदं वपुः

the body frozen hard by extreme cold; the body moving in the endless path covered by hot embers, and devils;

पूताङ्गारमयाम्भोदसरदङ्गारवर्षणं तप्तनाराचनिकरपरुषासारदारुणं

the clouds of hot burning ash covered embers, raining embers all over;
painful experience of sharp burning arrows falling from all over;

वहत्पाषाणचक्रासिसरिदाकाशसंचरं वक्षोमुक्ताम्बुदाकारकुठारघातभेदनं

swimming in the rivers in the sky which carry stones, discus, and swords as waters;
axes of the size of the clouds falling on the chest and splitting them open;

तप्तायःपरुषाक्षेषच्छमिच्छमितिमज्जनं बृहत्कटकटाशब्दशस्त्रयन्त्रनिपीडनं

in the boiling liquid of iron, tied to iron spears and other hard objects, getting sunk again and again with 'Ccham Ccham' noise; getting hit by the huge weapon-machine which moves with a 'Kata Kata' noise;

चक्रवज्रगदाप्रासशूलासिशरवर्षणं शाल्मलीग्रहणं पाशबन्धनं कुशक्तिशततोदनं

shower of discus, thunderbolt, mace, spear, lance, sword and arrows; tightly tied by ropes to the Shalmalee tree which is covered by hundreds of piercing thorns that cause pain all over;

तप्तसैकतसंभारपातपातालमज्जनं दीपच्छन्नानलभयं बृहद्वायसचर्वणं

sinking under the ground weighed by the burning sand; fear of fierce fire disguised as a lamp; getting chewed by a giant-crow;

निर्निर्गमाकृशाङ्गारमहाङ्गारप्रवेशनं शरशक्तिगदाप्रासभुशुण्डीचक्रवेधनं

moving into huge embers from the never ending embers without a place to escape; getting split by arrows, Shakti weapons, maces, spears, Bhushundi weapons and discus;

क्षुत्क्षोभपरुषप्रेतव्रातान्योन्याङ्गचर्वणं तालोत्तलातिपरुषशिलातलनिपातनं

getting trapped in places crowded by extremely hungry spirits, which tear off the limbs and eat; getting thrown from heights higher than the tallest Taala trees and getting smashed on hard rocks;

रुधिरमेध्यपङ्काङ्कपूयनद्यादिसंकटं शिलाशस्त्रमयाश्वेभपादपाषाणपेषणं

getting trapped in rivers filled densely with stinking blood, marrow, flesh and pus; getting crushed by the stony feet of horses and elephants made of rocks and weapons;

श्वभ्राभोलूकलिखितं जनौघमुसलाहतं शिरःकरखुरस्कन्धखण्डोत्कगृध्रमण्डलम्

getting torn by the feet of owls inside deep dark holes; getting hit by maces by a crowd of people; mad groups of vultures tearing off the head, hand, feet, neck into pieces;

एतस्मात्कृतादेतत्फलमित्येव भावनात्पश्यत्येवंदेशदृढादिसंवादिविस्तृतः।

in this manner, conceiving the fruits of the wicked actions, one perceives all these places without any obstruction, his own mind extending as those.

THE WORLD YOU SEE IS A PRODUCT OF YOUR MIND ALONE

यन्नाम किञ्चन कदाचन चेतनं खे भातं न भातमथवा यदपूर्वमेव

तत्कल्पनाद्भवति तन्मयमेव तद्धि तस्माच्चिरं च चलतीति यदृच्छयैव।

Whatever is there which shines in the Chit expanse at some time, or does not shine also, or that which is strange, all that happens by imagination only, as the mind itself.

It does not happen by effortful conception; but naturally by the strong belief one has deep within.