

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'

PART THIRTY SEVEN
[PAASHAANA AKHYAANA (2)]
[COUNTLESS WORLDS MADE OF EMPTINESS]

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 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

रामोवाच
Rama spoke

अहो नु विततोदारा विमला विपुलाचला भवता भगवन्भूतै भूयो दृष्टिरुदाहता।

सर्वथा सर्वदा सर्व सर्व सर्वत्र सर्वदा सदित्येव स्थितं सत्यं समं समभूतितः।

अयमस्ति मम ब्रह्मसंशयस्तं निवारय। किमिदं भगवन्नाम पाषाणाख्यानमुच्यते।

Aha! What an eloquent detailed speech; so faultless; so abundant and steady.

Bhagavan! You have given examples again for the understanding of the truth, for my own well-being.

In all ways, at all times, as all; and as all, at all places, at all times, Sat (Supreme Chit expanse) alone exists equally as the truth; and is experienced equally (like the sunlight is at once experienced by all).

Brahman! I have this one doubt. Please clear it.

Bhagavan! What is this which you mentioned as the 'tale of the stone'?

वसिष्ठोवाच
Vasishta spoke

सर्वत्र सर्वदा सर्वमस्तीति प्रतिपादने पाषाणाख्यानदृष्टान्तो मयायं तव कथ्यते।

नीरन्ध्रैकघनाङ्गस्य पाषाणस्यापि कोटरे सन्ति सर्ग सहस्राणि कथयेति प्रदर्शयते।

भूताकाशे महत्यस्मिन्खशून्यत्वमनुञ्जति सन्ति सर्गसहस्राणि कथयेति प्रदर्शयते।

अन्तर्गुल्माङ्कुरादीनां प्राणिवाय्वम्बुतेजसां सन्ति सर्गसहस्राणि कथयेति प्रदर्शयते।

I am going to relate to you this 'tale of the stone', to prove that at all places, at all times, all is there at once (without the divisions of space and time).

This 'Paashaana' is very unique; not like the ordinary stones.

It is not located in any space and time, but is in all the places and times at once.

There exist thousands of worlds beyond the count of numbers, inside the cavity of this stone whose body is densely packed. This alone will be proved through this story.

In this huge 'Aakaasha' (element), which exists as the emptiness which is filled without gap, there exist thousands of worlds beyond the count of numbers; but it is always empty only.

This alone will be shown through this story.

There exist thousands of worlds beyond the count of numbers, filled with clumps of trees with sprouts, filled with many living beings, filled with air, water and fire. This alone will be shown through this story.

रामोवाच
Rama spoke

कुड्यादौ सन्ति सगौघा इति चेत्कथ्यते मुने तत्खे विभान्ति सगौघा इति किं न प्रदर्शयते।

Hey Muni! If it is said that solid worlds do exist as you say in thousands of numbers, then, why cannot it be shown that they shine only in the emptiness of Chit itself? Why introduce the 'Paashaana' thing?

वसिष्ठोवाच
Vasishta spoke

एतत्ते वर्णितं राम मुख्यमेव यथाखिलं योऽयमालक्ष्यते सर्गः स ख एव खमास्थितम्।

आदावेव हि नोत्पन्नमद्यापि न च विद्यते दृश्यं यच्चवभातीदं तद्ब्रह्म ब्रह्मणि स्थितम्।

(Actually no world exists as such; but by the power of Maayaa, there exist countless world-appearances in each and every quiver of the mind which is empowered by the Praana.)

Rama! What I told you is the main gist, as to how the entire world that is perceived exists only as the sheer emptiness.

I have already explained as to, how, that which has not been produced at the beginning, does not exist even now. The perceived which shines forth like this is, Brahman existing in Brahman.
I am not proving the realness of the worlds; but am explaining only the power of Brahman, which can exist as limitless number of worlds of all time and place measures, at once; and yet is empty of all. Each and every atom (the minutest point of space) of the elements is packed to the brim with countless worlds.

*(Every object you see is just the Brahman existing as that probable state, as the seer and the seen.
You cannot imagine the number of worlds that can rise as the probable states of experience; that is why I am describing the worlds in this manner.
If you believe the objects to be made of elements, then each atom of that element contains countless worlds within it. What is an object but the knowledge-shine?
Each bit of Knowledge is Brahman alone. Each bit of Brahman you see as divided is the divisionless Brahman alone. Brahman is the point where countless worlds exist without any limit.
Look at each object as containing countless worlds within its each atom.
Each object is made of elements; and each atom of the element contains countless worlds within it.
Since actually there are no elements or space except as conception, each mind at each and every moment is experiencing a world as emptiness in emptiness (as the Aatman-state).
Each mind sees many other mind-entities as a part of its own world.
Each of those minds see worlds in which more other mind-entities are part of their worlds.
And, thus the worlds keep on increasing without limits, and get referred to as 'Brahman', the expanding state of Reality.
Understand as to how your life-dream and its events that are based on your own beliefs and wants, is worthless in this huge expanse of Brahman, and thus develop dispassion towards all the people and objects.
Stay as the rock-silence of Reality, in the noisy dream of life.)*

नाति भ्रूणुमात्रापि सर्गेर्निर्विवरा न या न च क्वचन विद्यते सर्गा ब्रह्मखमेव ते।
न तेजसोऽरणुरप्यस्ति सर्गेर्निर्विवरो न यः न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।
न च वायोरणुरप्यस्ति सर्गेर्निर्विवरो न यः न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।
खं नाणुमात्रमप्यस्ति सर्गेर्निर्विवरं न यत् न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।
न सा महाभूततास्ति सर्गेर्निर्विवरा न या न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।
शैलानां नाणुरप्यस्ति न सर्गेर्यो न निर्घनः न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।
ब्रह्मणो नाणुरप्यस्ति सर्गेर्निर्विवरो न यः न च क्वचन विद्यन्ते सर्गा ब्रह्मखमेव तत्।

There is not even an atom-like span of solid earth, which is not densely packed without any gap, with worlds; yet, the worlds do not exist at all anywhere.

All that is there is the empty expanse of Brahman (the changeless potential state) alone for you.

There is not even an atom-like span of the fire, which is not densely packed without any gap, with worlds; yet, the worlds do not exist at all anywhere. All that is there is the empty expanse of Brahman alone.

There is not even an atom-like span of the air, which is not densely packed without any gap, with worlds; yet, the worlds do not exist at all anywhere. All that is there is the empty expanse of Brahman alone.

There is not even an atom-like span of the sky, which is not densely packed without any gap, with worlds; yet, the worlds do not exist at all anywhere. All that is there is the empty expanse of Brahman alone.

There is not even the state of elements, which is not densely packed without any gap, with worlds; yet, the worlds do not exist at all anywhere. All that is there is the empty expanse of Brahman alone.

There is not even an atom-like span of the solid mountain, which is not densely packed without any gap, with worlds; yet, the worlds do not exist at all anywhere. All that is there is the empty expanse of Brahman alone. There is not even an atom-like span of Brahmaa (Creation-Vaasanaa), which is not densely packed without any gap, with worlds; yet, the worlds do not exist at all anywhere. All that exists, is the empty expanse of Brahman alone.

(That Reality alone exists as the sheer emptiness of all; but appears as a world for each mind.

Mind is the information processing state of Reality. There are no limits to its processing function.

There are no limits to the worlds that it can produce.

All the worlds of any character, of any space measure, of any time measure past or present or future, exist as some probable state of Reality, as its very essence, as the 'ready to be experienced state'.

*What cannot the mind not conceive? What limit is there for imagination?
 Any world that can be conceived exists as a world-experience for some 'I-entity'.
 Conceive some God as a favoured deity, then that God will rise as only a conception, and fool you.
 Unless the knowledge-level is equal to that of a Brahmarshi, the Trinities (Brahmaa, Vishnu, Shiva) are
 inaccessible for any other Jeeva.
 You cannot just love and act good, and expect the deity to come running for you, a dream-entity.
 The unreal dream characters dreaming a life like you people, do not exist at all for these Trinities.
 If you do conceive that they can be seen, then your mind itself will produce those images and fool you.
 Similarly, conceive a ghost, and the ghost will rise as a conception only, and fool you.
 Whatever you conceive is like a fool's request to the mind-genie, and will get fulfilled as wished for.
 Conceptions are mirrored as the worlds in the mind-mirror.
 Conceptions exist as the 'Knowledge-form' of the world.
 What you 'know' as the world, exists as the mind-world for you.
 Where does the world exist? In you, the potential state of Aatman.
 At every instant your eye opens, or the senses move, or the body changes its location in time, you the
 Aatman alone shine forth as the world you experience, as if it is in an outside.
 All that you see as objects and people are your own conceptions as 'Aatman'.
 Those others in your world conceive your identity, as the same Aatman.
 The world is nothing but the momentary-experience that you conceive as the Aatman.
 Why are you holding on to as people and objects, which are as unreal as the dream-objects?
 Everything that you see is the Aatman in Aatman.)*

सर्गेषु नाणुरप्यस्ति न ब्रह्मात्मैव यः सदा ब्रह्मसर्गास्तथेत्येष वाचि भेदो न वस्तुनि।सर्गा एव परं ब्रह्म परं ब्रह्मैव
 सर्गता मनागप्यस्ति न द्वैतमत्राग्न्यकौष्पर्ययोरिव।

There is not even a single atom in the worlds, that is not the essence of Brahman. Therefore, the difference
 between the Brahman and the world is there, only when referred to by words; but not in actuality.
 ('World' means 'Brahman'; 'Brahman' means 'World'; both words refer to the same Reality.)
 World alone is the Para Brahman; Para Brahman alone is the world-ness.
 There is no duality in the least here, like the fire and its heat are not different.

इमे सर्गा इदं ब्रह्म तेऽत्यन्तावाच्यदृष्टयः विदार्यदारुववद्भ्रान्त्यर्थपरिवर्जिताः।

'These are the worlds', 'This is Brahman'; 'this causes this'; 'this world is made of so many principles'; such
 statements are meaningless; Such views are extremely illogical and without any meaning. They are as
 meaningless as the sound which comes out when wood gets split. (These views are based on the belief that
 the world exists as some solid structure as different from Brahman, and so are baseless.)

द्वैतमैक्यं च यत्रास्ति न मनागपि तत्र ते सर्गब्रह्मादिशब्दार्थाः कथं कस्येव भान्तु के।

Brahman and the world are not two separate realities.
 The single Reality does not become two, or appear as another, or is one within the other.
 There is not the least trace of duality or oneness at all.
 Brahman alone is seen as the world through delusion.
 If you foolishly see the space to be cut off as the blue sky-canopy above you, the space does not split off.
 No one is there as a Jeeva, no world is there as a solid Reality; nothing is there as the world at all.
 How can the terms defining the Brahman and the world exist for you, what are they, and they shine for
 whom?
 The world is just the information that the mind produces as the sense-knowledge, and makes stories out of
 these meaningless sounds and images.
 Where actually exists any solid world, outside of Reality?

शान्तमेकमनाद्यन्तमिदमच्छमनामयं व्यवहारवतोऽप्यङ्ग ज्ञस्य मौनं शिलाघनम्।

What you see as the world is a state of quietude; beginningless; pure and without any affliction.
 Dear Rama! Even when acting in the world, a Knower's silence is as dense as the inner belly of the rock.
 He is undisturbed by the sense-knowledge, and does not conceive anything.
 He sees no world at all. He exists as the absolute silence of all; as Brahman itself.

निर्वाणमेवमखिलं नभ एव दृश्यं त्वं चाहमद्रिनिचयाश्च सुरासुराश्च तादृग्जगत्समवलोकय यादृग्ङ्ग स्वप्नेऽथ जन्तुमनसि व्यवहारजालम्।

Dear Rama! Everything is Nirvaana (Brahman) alone. Empty expanse alone is the perceived (empty in essence). Look all around you, and see the various objects and people seated here.

All exist in the varieties of worlds, produced by their-mind-kingdom.

Each believes the world as what he understands it as, from a worm to a Deva.

Grouped together as various mind-worlds, now they are experiencing this assembly as a common experience. Yet each level of understanding is different, each level of knowledge is different.

Observing a world like this filled with 'you and I, the hosts of hills and mountains, Suras and Asuras', like in a dream, the mind of the creature here is caught in the net of endless worldly-activities, for no purpose!

(All the minds exist with a particular Guna as dominant. The minds are characterized as dull, active or good. All the minds exist in the five levels of life-existence. Goodness alone will not lead one towards Moksha (as explained in the story of Punya and Paavana brothers.

Those who are body-based, and are absorbed only in nourishing the body, producing more bodies as progeny, are in the food-level only; and even if they are Saattvic, will not continue as other life-existences. They are in the level of element-grouping only, and will dissolve off as the elements after their life-dream ends. Only those Jeevas, whose mind-bodies have evolved to think outside of the body, can have some Vaasanaas even that can continue.)

रामोवाच

Rama spoke

अनन्तरं नभःकोशकुटीकोटरगतो मुने तव ध्यानप्रबुद्धस्य वृत्तं वर्षशतेन किम्।

Hey Muni! When you were in the hut made inside the hollow of the sky; and after you woke up from your contemplation state after hundred years, what happened?

वसिष्ठोवाच

Vasishta spoke

ततो ध्यानात्प्रबुद्धोऽहं श्रुतवांस्तत्र निःस्वनं मृदु व्यक्तपदं हृद्यं न च वाच्यानुगो यतः स्त्रीस्वभावादिव मृदुमधुरं निनादि वा स्वल्पाङ्गत्वादनिर्ह्रादि मया तद्वाक्यमूहितं इन्द्रिन्द्रिररुताकारं तन्त्रीरणितरञ्जनं न रोदनं न पठनं बिसकोशसमस्वनम्। तदाकर्ण्यशु तत्रेदमहं चिन्तितवानथ शाब्दिकान्वीक्षणात्पश्यन्दिशो दश सविस्मयः।

व्योम्नोऽयं सिद्धसंचारमार्गशून्यान्यनन्तरं भागो योजनलक्षाणि समतिक्रम्य संस्थितः। तदिहेद्दृग्विधस्य स्यात्कुतः शब्दस्य संभवः शाब्दिकं न पश्यामि यत्रेनापि विलोकयन्। अनन्तमिदमाशून्यं पुरो मे निर्मलं नभः इह भूतं प्रयत्नेन प्रेक्ष्यमाणं न दृश्यते।

(Vasishta had woken up inside his conceived empty space; and heard some faint sound, but was unable to grasp clearly any word that was spoken. It appeared as if some woman was speaking out some words from somewhere far. He could also feel the sadness contained in that sound, but was unable to find the source of the sound.)

After I woke up from the contemplation, I heard some sound in that hollow of the sky.

It was very soft; words were not very clearly heard; was pleasing; but the meaning could not be grasped.

Like the sound uttered by women, it was soft, sweet and resounding.

Since it was not very loud, I understood it to be sad and coming from not very far.

It was like the humming of a large bee; like the melodious sound from Veena-string.

It was not a crying sound; nor the sound of recitation.

It was like the hum of a bee from deep inside the hollow of the lotus.

Hearing it, I was surprised and looked in all the ten directions, trying to see who made that sound.

I thought like this. 'This part of the sky is an area, which is lakhs of Yojanas further across the sky-region where even Siddhas move about. When it is so, how can any sound be there? Even when I make an effort, I am not able to find the source of this sound. This part of the sky in front of me is an endless stretch of empty expanse and is taintless. Even when I try hard, I do not see any living being as such.'

यदेति चिन्तयित्वाहं भूयो भूयो विलोकयन्शब्देश्वरं न पश्यामि तदा चिन्तितवान् इदम्। आकाश एव भूत्वा अहमाकाशेनैकतां गतः आकाशगुणशब्दार्थान्करोम्याकाशकोशके। देहाकाशमिह स्थाप्य ध्यानेनेह यथास्थितं चिदाकाशवपुर्व्योम्ना याम्यैक्यं वारिवाम्बुना। चिन्तयित्वेत्यहं त्यक्तुं देहं पद्मासनस्थितः आसं समाधिमाधातुं पुनरामीलितेक्षणः। त्यक्त्वा बाह्यार्थसंस्पर्शनैन्द्रियानान्तरानपि चित्ताकाशोऽहमभवं संवित्स्पन्दमयात्मकः। क्रमात्तदपि संत्यज्य बुद्धितत्त्वपदं गतः संपन्नोऽहं चिदाकाशे जगज्जालैकदर्पणः। ततस्तेन स्वभावेन भूतव्योमैकतामहं संप्रयातोऽम्बुनैवाम्बु सौरभं सौरभेण वा। संपन्नोऽथ महाकाशं व्याप्यानन्तोऽथ सर्वगः अनाकारोऽप्यनाधारः सर्वार्थाधारतां गतः।

Thinking in this manner, I again and again observed; yet was unable to find the person who made that sound. (*Aakaasha is the support of the sound-principle; by becoming the Aakaasha itself, one can understand the meaning of the words that were heard by Vasishtha.*)

Through his power of penance, he reverted back to the quiet state of Chit, and in that state conceived his identity as the limitless material space that was conscious, and tried to fathom the meaning of the sound that had disturbed him.)

Then I thought like this. 'I will become the Chit expanse itself and become one with the Aakaasha principle. Inside the hollow of the Aakaasha, I will produce the 'word with meanings' (Shabdaartha) which is the essence of Aakaasha. I will place this 'body-Aakaasha' (the perception-field of Vasishtha-identity) here itself, as it is, through 'Dhyaana' (contemplation), and remaining as the 'Chidaakaasha' (Chit-expanse), I will attain oneness with the 'empty expanse of the element Aakaasha', like the water drop inside the ocean.

(Chit-Aakaasha, or Chidaakaasha is the potential state for all the perceptions.

Space is the basic concept that supports all the object-concepts.

Any image of an object can be there, if and only it is contained inside some space and time boundary.

There cannot rise any object as an experience outside of space.

As previously explained in Mandapaakhyaana, the material world is contained in the material Aakaasha as an element. This material Aakaasha which is limitless is just a concept, and is contained within the Chittaakaasha, the information processing function, which conceives the objects. This Chittaakaasha is contained within the potential state of Chidaakaasha. This Chittaakaasha shines in each and every Jeevaakaasha as a world-experience.

Chidaakaasha is not in any space; it is sheer emptiness. Therefore all the worlds are also made of emptiness alone. What you see any world is just this Chidaakaasha alone.

By reverting back to Chidaakaasha, Vasishtha was able to rise as the mind-space of Brahman, and saw himself as the space that contains all the worlds that could ever be.)

After having taken this decision in this manner; in order to discard the body, and seated in a lotus posture, I again got ready to enter the Samaadhi-state with my eyes fully closed.

Renouncing all the functions of the senses which bring in the external contact to a Vasishtha-mind, along with the inner faculty of thinking, I became the 'Chittaakaasha' (perceiving consciousness), of the nature of conscious quivering in Brahman.

Gradually, I renounced that also, and attained the state of the principle of Buddhi (Decisive power, that guides the perception-path).

In the Chidaakaasha (Chit-expanse), I became a mirror which reflects the entire network of worlds.

Then, by its very nature, I attained oneness with the element called Aakaasha, like the water mixing with water, like the fragrance mixing with fragrance (like the emptiness mixing with the emptiness).

Then I became the huge expanse of Aakaasha spreading endlessly, everywhere; formless and bereft of all supports; yet acting as the support of all the objects.

(What happens when you become the space itself, and are looking at yourself?

You start seeing all the worlds that are contained within you, at once as your limbs.

Vasishtha as the space principle now became aware of countless worlds, and describes them to Rama.

Imagine the expanse of limitless space, and how worlds like ours are filling the space like dust-particles.

True, conception alone is the world that is experienced as a solid structure; but if you can actually visualize all these worlds at once, as the 'space' itself, what would it be like?

Can you see the worthlessness of your tiny world-experience, and try dissolving off as a dream-character so as to wake up to your Aatman state?)

अहं त्रैलोक्यवृन्दानि संसाराणां शतानि च तत्र ब्रह्माण्डलक्षाणि पश्याम्यगणितान्यपि परस्परमदृष्टानि मिथः खान्यमलानि च। नानाचारविचाराणि शून्यान्येव परस्परं स्वप्नरूपाणि सुप्तानां तुल्यकालं नृणामिव महारम्भानुमृष्टानि शून्यानि च परस्परम्। जायमानानि नश्यन्ति वर्धमानानि भूरिशः वर्तमानान्यतीतानि भविष्यन्ति च सर्वशः। अनेकचित्रजालानि महाभित्तीनि खानि च मनसेवोग्रराज्यानि कृतानि विविधैर्जनैः। निरावरणरूपाणि तथैकावरणानि च पञ्चावरणयुक्तानि षडेकावरणानि च चतुर्विंशत्यावृत्तीनि षट्त्रिंशत्खावृत्तानि च। शून्यानि भूतपूर्णानि पञ्चभूतमयान्यपि एकपृथ्व्यादिभूतानि चतुःपृथ्व्यादिकानि च त्रिःपृथ्व्यादीनि चान्यानि द्विःपृथ्व्यादीन्यथापि च तथा सप्तमहाभूतान्येकजातिमयानि च। त्वाद्दृशानुभवाभोगविरुद्धातिदशानि तु तथा नित्यान्धकाराणि सूर्यादिरहितानि च तथा मीलितसर्गाणि एकनाथावृत्तानि च विलक्षणप्रजेशाम्शविचित्राचारवन्ति च। तथा निर्वेदशास्त्राणि निःशास्त्राणि तथैव च कृमिक्रमसमारम्भदेवादिप्राणिमन्ति च जात्या तु पारम्पर्येण संकेताचारवन्ति च। तथा नित्यप्रकाशानि ज्वलिताग्निमयानि च तथा जलैकपूर्णानि पवनैकमयानि च स्तब्धानि परमाकाशे वहन्ति च तथानिशम्। जायमानानि पुष्यन्ति परिपुष्टानि चाभितः तिर्यग्गच्छन्ति चान्यानि पूर्णसर्वमयान्यपि। देवमात्रैकसर्गाणि नरमात्रमयानि च दैत्यवृन्दमयान्येव कृमिनिर्विवराणि च।

(This is Vasishtha speaking out as the 'space'.)

I saw there, crowds of Tri-worlds (like ours) spread out inside me. There were hundreds of world-existences; lakhs of Brahmaandas which were beyond counting inside me, as me.

They were not visible to each other, and were inaccessible to each other.

They were made of taintless emptiness only, as my body (as space).

These worlds were filled with various types of behaviors and thought-patterns, which we cannot even imagine.

Each world though was contained inside the empty space of one world, was invisible to the other, which was contained within the same empty space.

Space is just emptiness; this emptiness alone is seen by different minds as different worlds, like imaging a different statue on the same wood. This emptiness is the same for all, as the basic space-concept.

(Look at the empty space in front of you. The emptiness may be filled with so many other worlds like ours or different from ours, but we cannot see them at all, like we cannot see the dreams of others.

They cannot see our world-objects; and we cannot see their world-objects.

Even if a terrible battle is happening another world with great noise, in the same emptiness, we cannot know of it, though we are also living in the same emptiness.)

Each world was appearing as some empty expanse for the other, like the dreams experienced by the sleeping men at the same time. So many activities were going on there with so much noise and disturbance in each world; but appeared like empty taintless space for the other.

(I saw as the space, worlds forming inside me, and perishing also. I saw also, many worlds in different levels of evolution.)

I saw those worlds which get produced and perish, those worlds which were growing in abundance, those worlds which were the present ones, those worlds which were the past ones; and those worlds which were becoming in the future.

(All the worlds were filled with various events relevant to their own lives.)

I saw as the space, all the worlds that were filled with variety of scenes.

Some worlds were heavily solid in structure; some were made of non-solid structures.

All these worlds were stable and real for those beings, though they were all mind-kingdoms only.

(All our Philosophies like Saamkhya, Shaivism etc talk of so many 'Aavaranas' - ten, sixteen, twenty four, thirty-six and so on. Vasishtha sees the worlds of many varieties covered by less or more 'Aavaranas'; some without 'Aavaranas' also.)

Some were without any covering; some had only a single covering; some had five coverings; some had only six coverings; some had twenty four coverings; some had thirty six empty coverings.

*(There is no fixed rule as to how the world should appear for anyone.
Whatever the mind conceives, that gets experienced as a world for anyone.
Groups of minds of the same calibre, and similar brain-structures, see a common world that belong to them;
and are unaware of the other worlds that fill the empty space.
Space gets produced, along with the worlds, as the emptiness, for each mind.
The emptiness in front of us, and the emptiness that they see in their worlds are the same.
Emptiness is just emptiness, and nothing more!)*

Not all the worlds were populated by beings; some were just empty of any life.
Some were filled with many types of living beings.

Though the elements were grouped as the bodies, all the five elements were not used in the making of the bodies. Some beings were made of five elements; some were made of only one element like earth; some were made of only four elements; some were made of only three elements. Some were made of two elements only like Aakaasha and earth, whatsoever; so also seven types of elements (including space and time), and only one type of species too.

(All the beings were not having body-shapes like ours.)

Some worlds were populated with residents and were beyond the scope of your understanding of what you have here as your experiences (as Siddhas etc).

Some worlds were always dark and without the light of the Sun, moon or stars.

Some worlds were asleep as in dissolution; some were ruled by a single lord; some rulers were so entirely different in looks and conduct.

Some worlds were without the Vedas, and the scriptures based on Vedas. Some are without any scriptures. Some were alive with Devas hovering over them like active insects.

Some were filled with Brahmin-like people who are there only as namesake (without learning).

Some worlds were always filled with light and blazing fires; some were filled only with waters; some only with winds.

Some were stagnant, stuck at some point in space.

Some were always floating about, in the Supreme expanse of Chit appearing as Aakaasha.

Some were getting born, and some kept on growing limitless.

Some were fully expanded all around; some grow sideways; some others were completely grown.

Some worlds were filled with only Devas; some were with only humans; some were with only Daityas; some were completely packed with insects.

अन्तरन्तरस्तदन्तश्च स्वकोशेष्यणुकं प्रति जातानि जायमानानि कदलीदलपीठवत्।

*(These worlds were not solid structures, but just the conceptions rising as world-experience for each mind.
Each mind perceives a world of its own.*

Sometimes the worlds are intertwined; sometimes they are separate.

Where are they situated? Nowhere!

They are as unreal as the dream experienced by a dreamer; and are made of emptiness alone.

The experiences one has in his mind-field as people and objects are made of emptiness alone, and are his own mind-construes, and are as nonsensical as a 'nanny's meaningless story related to an immature child, or as unreal as the experiences of a barren woman's son.

Analyze the world you are experiencing, now, here.

You are a dream character for some one's dream; and he or she is a dream character in your dream.

Whatever your ignorance or knowledge level is, the world you experience is in that level only.

Love for the family means a lot of crowds, emotional dramas, deaths, diseases, tragedies, festivals, struggles, progeny-want etc.

Love for the knowledge means the company of Knowers, study of Scriptures, dispassion etc. Whatever Gunas dominate the mind, the world will rise based on that Guna only.

Your belief in death alone makes you dream of a world filled with death and destruction!

A Mukta is not in any world; he is 'Gunaateeta', transcends all the three Gunas.

He does not want anything, and so is not caught in any idiotic conceived world.

If you observe the world like the space which is conscious like Vasishtha, each world is a part of another world, that of another world and so on, like digging deep into a hole of emptiness, without an end.

Even as one dream ends, another rises in its place for the ignorant Jeeva, who is just a conceiving machine.)

These worlds stay one within the other, another within that one, and in each atom within its hollow. Some worlds are already born; some are about to be born, like the layers of leaves on the banana trunk.

परस्परमदृष्टानि नानुभूतानि वै मिथः सैनिकस्वप्नजालानि जातानीव महान्त्यपि।

(When many soldiers have the dream of battle, the world of each battle-field is separate and invisible to the others.) Like the ‘dream-wonders’ in the sleeping soldiers, these worlds are invisible to the others; and not experienced by each other, though they are born as huge solid worlds experienced by each soldier.

विविधान्यनन्तानि स्वच्छाकाशात्मकान्यलम्।अन्योन्यमन्यवृत्तीनि न मिथोऽन्यस्थितीनि च।

मिथश्चान्यान्यशास्त्राणि मिथोऽनन्तानि यानि च।अन्योन्यसन्निवेशानि मिथोऽन्योन्यानि यानि च।

Countless varieties of worlds exist unknown to each other in the same empty space (Aakaasha); but is of the nature of pure empty expanse alone! *(Chit-expanse alone shines as the empty Aakaasha containing all these worlds, that rise like foam bubbles in the Ocean. Some bubbles attach themselves and appear like clusters; some bubbles stay separate and float alone.)*

Some worlds have differences in conduct, but are bound together (like the Sura and Asura worlds).

Some worlds are of different life-styles; and are not bound together.

Some are together, yet have different Scriptures.

Some are together and have no end at all as they stay in the Brahman-state (like that of Siddhas and Muktas).

(Worlds can be repeated again and again if the same Vaasanaas continue; they may differ also if the Vaasanaas are different.)

Some have situations which differ from the other; some others have the same situations though differing.

अन्योन्यं परलोकानि मिथः सिद्धपुराणि च अन्याद्दशमहाभूतान्यन्याद्दग्दिगिरीणि च।

त्वाद्दशानुभवेहानामगम्याभ्यागतानि च असमञ्जसरूपाणि कथ्यमानानि मादृशैः।

(Those who have developed extreme dispassion, and are established in the Self-state, may enter the Siddha world of Knowers, when they discard their dream-bodies of their dream-worlds.)

Some are worlds (Paraloka), that are entered into by the (meritorious) dead, and are like the Siddha-worlds which are invisible and which have other types of elements and other types of directions and hills.

(These Siddha worlds are not somewhere far beyond the stars, but are right here in the same empty space in front of you. Unless you rise in knowledge, these worlds are non-existent for you, who are still crawling in the lower level of family attachments, and meaningless ascetic practices.)

Such worlds are close by (in front), but unapproachable to people like you, who are in a lower level of intelligence (evolution-wise) and experience the world of duality (of people, objects and deities); and they appear as nonsensical worlds when explained by people like us (for they stay inaccessible to the ignorant people like you, who believe that your tiny world alone is the only one existing world in the Creation).

(Reality state that acts as the potential state for all perception states, is otherwise the state which can rise as any information, as the perception-experience with an ‘I’. The world is not a solid structure but is a non-stop flow of information only, on which the narrations of the life-stories are conceived.

That is why, is it known as Samsaara, the sliding information patterns.

In the limitless information that can rise from the Reality, a deluded mind like yours can grasp only a tiny bit of information as the world -experience, like a tiny ant picking up a tiny grain of sugar particle from a mountain of sugar heap.

That is why, the other worlds that exist in the same emptiness are not visible to you.)

अणुवत्सेव्यमाणानि चिदादित्यांशुमण्डले परमार्थश्रियो व्योम्नि रश्मिजालानि कुण्डले।

All these worlds float like tiny atoms in the ‘consciousness-sphere’ of the shining rays of the Chit-Sun. *(Aakaasha alone supports the sound-principle; and these worlds which rise as the ‘sounds’ are like the variegated shine of an ear-ornament worn by the Chidaakaasha.)*

They are the variegated shines of colors (as various types of worlds) spreading out of the 'single circular ear-ornament (Kundala)' of the empty expanse, which is the beautiful state of the Supreme.

कानिचित्तानि तान्येव भूत्वा भूत्वा भवत्यलं कानिचितादृशान्येव जातानि वनपर्णवत्। अन्योन्यत्वाच्च
सदृशान्यन्यानि सदृशान्यपि कंचित्कालं सुसदृशान्यन्यान्येव च कानिचित्।

Some worlds again and again become the same worlds and keep on appearing the same way (like the same copies) (because of the same Vaasanaas for the same people and the same objects).

Some worlds are produced with only the similarities, like the forest leaves (but with different people and different objects) (because of the Vaasanaa for the same world-experience, but of a different life story).

(The Jeeva goes through similar and dissimilar world experiences again and again as per the wavering of his Vaasanaa-content.)

Since they are like each other, they are similar; but are different though they are similar.

Some worlds, for sometime, are exactly the same; but are different only.

(Whatever person or object you hold on to as dear, will follow you like a ghost in all the future dreams also, blocking your path to realization.)

फलानि तान्यनन्तानि परमार्थमहातरोः अनन्यानेव चान्यानि तन्मयान्येव वै ततः।

In the tree of the Supreme Reality, these (world) fruits are countless; are not different from each other (are the shine of the same Aatman that empowers all the minds); yet are separate (as mind-kingdoms); and are made of the same essence as of the (Chit) tree, since they appear on it alone.

कानिचित्स्वल्पकल्पानि दीर्घकल्पानि कानिचित् अन्यान्यनियतं भूरि नियतं भूरि कानिचित्।

Some worlds last for very few Kalpas; some last for limitless Kalpas.

Abundant other types of worlds are there without any laws (of time, space, physics etc), and exist as chaotic and confusing states (like the bombardment of all the Vaasanaas at once) (as the chaotic flow of sense-information). Abundant worlds are also there which are bound by laws.

अन्यान्यज्ञातकालानि यदृच्छावशतः स्वयं जायमानानि पुष्टानि सुस्थिराणि स्थितानि च।

Some worlds have no time-sense at all (because of the absence of sun, seasons etc); and randomly all by themselves have got produced, expanded, stabilized and stay on (anything happening in anyway without the controlling factor of time).

तानि शून्यत्वजालानि परमाकाशकोशके अपरिज्ञातकालानि रूढान्यज्ञातदोषके।

All these worlds are just net-works of emptiness in the hollow of the Supreme Reality.

They are staying from unknown times and are established in the 'fault of ignorance'.

अब्ध्यर्काकाशमेर्वादि शतैरावलितान्यलं चिच्चमत्कारखे स्वप्नजालान्याभान्ति चाविलम्।

All these dusty networks of dreams (worlds), are abundantly covered with hundreds of oceans, suns, skies, Meru mountain etc, in the wondrous empty expanse of Chit.

अनुभूतेर्भ्रमात्मत्वात्कारणानामभावतः पृथ्व्यादीनामहेतूनामत्यन्तं सन्त्यसन्ति च।

मृगतृष्णाम्बुभरवद्विचन्द्रव्योमवर्णवत्सम्पनानि न सत्यानि सत्यान्यप्यनुभूतितः।

There exist no causes for them. They are there because of the delusion in the person who experiences them.

They are not made of elements like earth etc. They do exist, and are experienced as real; but do not exist actually, since they are just the conceptions that get experienced!

As if filled with mirage waters completely, as if the whole sky has been painted by the two-moons (seen due to illness), they are there; but are not real; but are real only as experience.

चित्संकल्पनभस्येव भासमानानि भूरिशः वासनावातनुन्नानि विलुठन्त्यात्मचेष्टितैः।

Shining forth in abundance, as if in the 'conception-sky of Chit'; they are blown by the Vaasanaa-storms; and roll about because of the Vaasanaa-bound actions of the deluded Jeevas.

(Jeevas are not identities with forms and names; but are the varied levels of delusion-states only.)

सुरासुरादिमशका बहुशोदुम्बरद्रुमे फलानि रसपूर्णानि घूर्णमानानि मारुतैः।

In the tree filled abundantly with the spherical fruits of Udumbara (the worlds), the fruits are juicy (with varieties of pleasures), shake about hit by the winds (of Vaasanaas); and are covered by the hovering flies namely Suras, Asuras (Naagas, humans) etc.

अभिजातस्वभावस्य सर्गारम्भकरस्य च शुद्धचित्तत्वबालस्य संकल्पनगराणि वै।त्वमहं स इदं चेति धिया

बलदृढान्यलं संपन्नान्यर्कदीप्त्येव पङ्कक्रीडनकानि च।

There is this child called the 'principle of pure awareness (Knowing state)'.
He alone has started all these worlds, because of his own nature; and these are the worlds imagined by him!

'You, I, and he'; all these are the toys made of wet-clay, which have become hard and stable by the deluded intellect, like getting dried in the hot sun.

वृत्तानि रसशालिन्या नियत्या नित्यतृप्तया वनान्युग्रफलानीव वसन्तरसलेखया।

All these worlds are enveloped by the Niyati, the rule (that makes the worlds look stable and real).

She is always satisfied and fulfills the wants of these Jeevas, by bestowing the fruits of their actions.

She is filled with bliss, and bestows the joy of completed actions to the Jeevas.

The worlds are like the forests with wild fruit trees that are surrounded by Niyati, the line of spring moisture. She along with her Lord Kaala, dances the dance of Creation.

महाकर्तृण्यकर्तृणि न कृतान्येव खानि वा स्वयं संपन्नरूपाणि चिद्व्योम्न्येव कृतानि वा।परमार्थमयान्येव

तदन्यद्वोदितान्यपि अलब्धान्येव लब्धानि सदाऽसन्त्येव सन्ति च।

These worlds were not made by any creator (Creator also conceives a creation in his mind only); but are the creations of the great creator (Brahman) (as the probable states of perception).

They are not at all made actually, but are empty expanses only!

They have appeared by themselves, or rather made by the Chit expanse itself!

These worlds are of the nature of the Supreme Reality alone; yet appear as if they are different.

These worlds are attained (experienced) without attaining actually. They are never there; but are there.

चतुर्दशैकादिविधभूतगणानि च पुनस्तान्येव तान्यन्तरन्यान्यन्यथान्यथो बहिः।

Fourteen types of beings; again they alone are there; within them another; another; another and another as outside.

नरकस्वर्गपातालबन्धुमित्रमयान्यपि महारम्भमयान्येव शून्यानि परमार्थतः।

These worlds are filled with hells, heavens, nether-worlds, relatives, friends etc.

They are filled with great enterprises; yet empty actually.

(What does any achievement count to, in this crowd of densely packed worlds made of emptiness?)

क्षीराम्बुधेर्जलानीव स्नेहसाराणि सर्वतः तरङ्गभङ्गुराण्यन्तर्बहिश्चावृत्तिमन्ति च।

Like the waters of milk-ocean, these worlds are filled with sticky ghee (attachments) all over.

They are as short-lived as the waves. They are rolling about inside and outside.

आभासमात्ररूपाणि तेजस्यात्मविवस्वतः जातानीव स्वतस्तानि स्पन्दनानि नभस्वतः।

They are just appearances of the luster of the 'Aatman-Sun'.

They appear as if they are the quivering movements of the Chit-wind.

वृक्षरूपाणि पत्राणां बुद्ध्यहंकारचेतसां असतामप्यसन्त्येव स्वप्ने न्यस्तनृणामिव।

They are the trees for the leaves namely intellect, ego and the mind.

They are not existent for the non-existent Jeevas, like for the men who remain stuck in dreams forever.

(Dreamer is also unreal; the dreamt world also is unreal; only the Aatman is real.)

पुराणवेदसिद्धान्तकल्पनातल्पपालिषु घननिद्राणि सुप्तानि बिभ्रन्ति शवतामिव।

They are the states of dense deep sleep, as if like corpses, for those who are maintaining well, the 'beds of imaginations' based on the Puranas and the conclusions of Vedas.

(What value is there in the Puraanas, Vedas, and Upanishads also of a tiny tri-world?)

परमार्थमहारण्ये चिद्रन्धर्वकृतानि वै सूर्यदीपकदीप्तानि गृहाणि गहनात्मनि।

In the huge forest of the nameless Supreme Reality, these worlds are the (illusory) houses which are densely dark and are lighted by the lamps of sun, and are made by the Chit-Gandharva (Knowing principle).

प्रजायमानानि नभस्यनन्ते विशीर्यमाणानि च निर्निमित्तं तदा त्वहं वै तिमिराक्षदृष्टकेशोण्ड्रकानीव

जगन्त्यपश्यम्।

I saw there at that time, worlds which get produced and destroyed for no reason, like seeing hair rolls when stuck by the disease of the 'Timira' in the eye. *(I saw the countless levels of delusion that rose as the worlds.)*