

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART THIRTY EIGHT
[PAASHAANAANKHYAANA (3)]
[THE POWER OF JAGANMAAYAA]

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

वसिष्ठोवाच
Vasishta spoke

ततोऽहमभितो भ्रान्तस्तादृशं प्रविचारयन्बहुकालमसंरुद्धसंविदाकाशतां गतः।शब्दं पश्चात्तमश्रौषमहं वीणास्वनोपमं क्रमात्स्फुटपदं जातं तत आर्यात्वमागतम्।शब्ददेशपतद्दृष्टिर्दृष्टवान्वनितामहं पार्श्वे कनकनिष्पन्दप्रभया भासिताम्बराम्।आलोलमाल्यवसनां अलकाकुललोचनां लोलद्धम्बिल्लवलनां अन्यां श्रियमिवागतां कान्तकाञ्चनगौराङ्गीं मार्गस्थनवयौवनां वनदेवीमिवामोदिसवावयवसुन्दरीम्।सा पूर्णचन्द्रवदना पुष्पप्रकरहासिनी यौवनोद्दामवदना पक्ष्मलक्षणशालिनी आकाशकोशसदना शशाङ्ककरसुन्दरी मुक्ताकलापरचना कान्ता मदनुसारिणी स्वरेण मधुरेणैवमार्या आर्यविलासिनी पपाठाकठिनं वामा मत्पार्श्वे मृदुहासिनी।

In this manner, after attaining the state of the ‘conscious space which had no dividing lines’, I searched for the source of the noise all around; feeling confused, and for a long time.

(I was unable to descend down from that amazing vision of the countless worlds. It was after a long time, that I could again hear the faint sound of the female voice, which had disturbed me before.)

Later, I heard the sound, which was like the melodious music of the Veena.

Slowly it became clearer; and now sounded like a verse in ‘Aarya metre’.

I passed my eyes to where the sound was originating from; and saw a lady next to me, who was adding luster to the surrounding sky-region, by the golden shine emanating from her.

Her garland and garments were gently rolling in the wind. Her locks were falling on her eyes. Her hair was braided, was wound around her head, and was covered with hair-ornaments.

She was extremely beautiful like another Goddess Lakshmi. Her hue was of an attractive golden color.

She was in a fresh youthful state which had stayed with her as if like a co-traveler.

She was very beautiful. All her limbs were fragrant as if she was a forest goddess.

Her face was like a full moon. Her smile was like the shower of flowers.

Her face expressed the pride of her youth. Her eyelashes were perfectly made.

Her abode was the sky and she shone like the moonlight. She was covered by a garlands of pearls.

She was very attractive and had been following me. Standing on my left side, that beautiful lady recited the ‘Aaryaa’ verse softly, in a melodious voice, with a tender flash of a smile.

असदुचितरिक्तचेतन संसृतिसरिति प्रमुह्यमानानां अवलम्बनतटविटपिनमभिनीमि भवन्तमेव मुने।

‘Hey Muni! You are the one whose mind is free of all those taints belonging to the unreal entities (the ignorant ones)! You are the branching tree on the river-bank, which gives shelter to those who are deluded and lost in the floods of the Samsaara-river. I salute you alone!’

(For the people who are carried away by the floods, you offer support like the tree on the bank with low hanging branches.)

इत्याकर्ण्यहमालोक्य तां चारुवदनस्वनां ललनेयं किमनयेत्यनादृत्यैव तां गतः।

I heard this; looked at the beautiful girl who recited it; and started moving away ignoring her, thinking ‘What have I to do with this lady!’

ततो जगद्बुन्दमयीं मायां संप्रेक्ष्य विस्मितः अनादृत्यैव तां व्योम्नि विहर्तुमहमुद्यतः।ततस्तां तत्कृतां चिन्तां अलमुत्सृज्य खे स्थितां जगन्मायां कलयितुं व्योमात्माहं प्रवृत्तवान्।

I was engaged in observing the Maayaa (the illusory power of Brahman) which was appearing like the entire hosts of worlds; and was feeling surprised. I ignored the lady and got ready to wander in the sky (observing everything). I completely cast away the thoughts that I had about her; and instead, as with the empty form itself (of space), I moved off (and left her presence), to understand the ‘JaganMaayaa’ (the illusory power which binds the world), who was filling the emptiness (as countless world-states).

(The description of the various worlds continues.)

यावत्तानि तथोग्राणि जगन्ति सकलानि खं शून्यमेव यथा स्वप्ने संकल्पे कथने तथा

न पश्यन्ति शृण्वन्ति कदाचित्कानिचित्क्वचित् तानि कल्पमहाकल्पमहाजन्मैकतान्यथ।

All those worlds, which were steady and solid when experienced by the varieties of minds, were actually empty like the sky only, and were like the worlds seen in the dream, or in imagination, or in a story. They all exist like pictures seen in the empty sky, and are made of emptiness only. They are like the statues imagined in the wood, or like the ornaments imagined in the gold lump. Actually, they do not exist at all except in their own mind-narratives, as conceived by some group of minds. That which you see as emptiness (empty space) is the abode of your own world and of countless other worlds also. *(These other worlds are getting formed and getting destroyed in the same emptiness of our world; but we are not aware of them at all.)* Many worlds might be getting formed and destroyed with great noise, inside some conceiving group of minds, (inside the very space-emptiness in front of you), but these noises are never heard by the other world people who are conceiving their own worlds in the same emptiness. They see nothing, hear nothing, at any time at any place, the grandeur of the Creation or the terrifying dissolution of the other worlds that exist in the same empty-space. *(All these worlds exist at once as the information-contents inside the Para Brahman state. The minds receive only a bit of these information contents, and believe that alone to be their world-reality. What you understand as the world (information/Bodha), that alone exists as the world for you. What you do not know, that remains non-existent for you.)*

प्रमत्तपुष्करावर्तानुन्मत्तोत्पातमारुतान् स्फुटिताद्रीन्दटाकारघटितब्रह्ममण्डपान्
ज्वलत्कल्पाग्निविस्फोटचटद्वैडविडास्पदान् प्रतपद्द्वादशाकारकन्दुमार्ताण्डमण्डलान्
लुठत्सुरपुरव्रातवितताक्रन्दघर्षरान् रणसर्वाद्विकटकश्रेणीनिगिरणोद्गतान्
कल्पाग्निज्वलनोल्लासपठत्पटपटारवान् आत्मभ्रंशबृहत्क्षोभक्षुब्धाम्बरमहार्णवान्
देवासुरनरागारघराक्रन्दकर्कशान् सप्तार्णवमहापूरपूरितर्केन्दुमण्डलान्
न विचेतन्ति कल्पान्तान्सर्वाण्येव परस्परं एकमन्दिरसंसृताः स्वप्ने रणरयानिव।

(When the dissolution of any world occurs, it is like what is described below; but it happens in the emptiness alone as conceived by some Creator-mind. This does not affect any other world that exists in the same emptiness of space. Emptiness whether in their world or yours is the same. All the worlds exist in the same emptiness as the emptiness itself, unseen by each other.)

Mad clouds gather with great violence; insane storms brew; mountains shatter to pieces inside the extremely strong arches (Mandapas) of Brahmaa ('Brahma-Mandapa' as described in the Madapaakhyaana). Kubera's huge mansions crumble with great noise in the blazing fires of dissolution. Spheres of sun appear in the sky like twelve burning balls on the roll. Gurgling sound of screams rise from the heavens that keep rolling away and perish in the end. The harsh sound of the huge mountains getting hit and breaking to pieces, echoes all over; and those terrifying sounds are heard as if some bamboos are burning with crackling sound in the blazing fire of dissolution. High rising waves of the huge oceans are out to destroy everything. Horrifying sound of all Suras, Asuras and humans screaming in fear, can be heard. Solar and lunar spheres are covered by the high rising waters of the seven oceans. All these destruction scenes of dissolution were occurring in all the worlds; yet they were not aware of each other's destruction, like the people sleeping in a single house are not aware of the battle-sounds in the dreams of each other.

तत्र रुद्रसहस्राणि ब्रह्मकोटिशतानि च दृष्टानि विष्णुलक्षाणि कल्पवृन्दान्यलं मया। तत्र क्वचिदनादित्ये
निरहोरात्रभूतले आकल्पयुगवर्षान्ते जगत्स्युहैः क्षयोदयः।

(The tri-worlds were scattered in that emptiness like mushrooms.)

I saw in those worlds, thousands and thousands of Rudras, crores and crores of Brahmaas; lakhs and lakhs of Vishnus and crowds and crowds of Kalpas (creation-spans).

Each creation existed for countless Yugas with its own stories of life, as if from the beginning of the Creation to the dissolution at its end.

Sun or moon do not exist there really, but only the illusion of the sun and the moon get experienced, when conceived. There are no nights and days, but only the illusion of the nights and the days get experienced, when conceived.

The Jeevas exist as the dream-characters only, as if dreaming a stable dream of a longer time-span.

There is no creation and dissolution at all for these worlds, like the forests seen on the sky (since the worlds do not exist at all).

How do then the worlds rise up, how do they get destroyed?

It is just the Chit existing as such perception-experiences!

What is their beginning (Udaya)? The Aatman which rises as a probable state of Creation!

What is their destruction (Kshaya)? The Aatman which rises as a probable state of destruction!

चित्ति सर्वं चित्तः सर्वं चित्सर्वं सर्वतश्च चित् चित्सर्वात्मिकेत्येतद्दृष्टं तत्र मयाखिलम्।

(Nothing exists but the Chit-state, the potential state that can exist as any perception state!

These perception-states exist as the mind-state, the information processing power of Reality.

This information processing state alone exists as the countless Jeeva-minds and their worlds, like the mind-kingdoms, like the imaginations or like some fiction that you listen to. There is only this Chit 'which is the state of Knowing' which forms the basic essence of all the minds, namely the Jeeva-states.)

Everything is in the Chit. From Chit is everything. Everything is Chit. All and from all sides is Chit.

Chit alone is the essence of everything. I saw there, the truth behind all this, donning the state of space itself.

All the worlds that the space could contain was immediately known by me, as knowing one's own limbs.

It was an amazing vision.

त्वं किंचिदिति चेद्वक्षि तत्र किंचिदिवाङ्ग चित्सा हि शून्यतमा व्योम्नो न च नाम न किंचन।

Whatever you see as an object or a person, and believe it to be existing, then understand Rama, that the Chit the potential state alone existing as that state.

That state is emptier than the empty expanse, where there is no trace of any thing at all.

(What actually is the world that gets experienced by all as solid and real? Analyze!

The world you experience is what you 'a mind-entity' understand as the world.

Like a worm you can experience some world as the dirt and darkness without an iota of thinking power; or like a Rishi Vasishta sore high in the Reality-expanse itself as an 'excellent thinking-state' of Reality.

Aatman, the thinking power is dormant in a worm, but fully blossomed in a pure mind like that of Brahmaarshi Vasishta.

Countless levels of delusions exist as Jeevas the living things, in-between these two extremely different states of dormant Aatman and blossomed Aatman.

What you see as the world of your experience is produced by your ignorance or knowledge level.

Reality is a source-state of information, Bodha. It is not an information though!

Any information can rise as an experience, and catch you as an experienter.

The world experiences you, the objects hold you as their perceiver.

You are not free at all, and have no free will also; but are a puppet for these information-sets.

The world you experience is just some information-content coded by the senses (brain).

That information is processed and an object is recognized as some solid thing (be it a living thing or inert).

If the senses were not activated, then what would rise as an object? Nothing!

The understanding power in you, called the Aatman, understands a world through the activation of the senses and the mind.

When the senses and the mind are inactive as at sleep, no world gets seen or remembered.

When the brain remains dead as at death, the world you experienced gets deleted off, and nothing exists; not you the form-entity, nor the world you experienced as a body-thing.

What exists if nothing is there? Only 'the state which is ready to become any perception' exists.

This is Aatman the 'Knowing power', or the Brahman, the power to expand as the world-experience.

This alone exists! This alone is known as Chit also, the power to connect the sense-perceptions, or the connecting principle behind all your perceptions, and is known as the witness-state.

When you are asleep, everything stops existing for you including your identity, and at that moment you are like an audio video gadget switched off. Silence alone prevails! This is known as Sushupti.

If the mind is activated without the external senses, it is known as Svapna.

If the mind and the senses are fully functional, it is known as Jaagrat.

When no mind or senses function, it is just the potential state alone which is nowhere and in no time.

Have you ever wondered, whether the objects can exist when you are not looking at them?

When you are looking at things in front of you, the objects at your back do not exist as the same images anymore; they revert back to the original state of nothingness. When you move from one room to another, the previous room vanishes along with all its objects and returns back to the potential state.

'Look' and instantly the objects appear out of nowhere as if they were already there.

'Drshti' is 'Srshti'!

At every instance when you do not observe, the world returns to its potential state of nothingness.

The moment you observe, the world is produced immediately, for you alone.

When you look, the creation of the world occurs; when you turn away, the dissolution of the world occurs instantly. The creation occurs at every moment, and dissolution also occurs every moment.

The world begins when you observe, and vanishes when you do not observe.

The continuity of the world exists only as memories, and as some false assurance within that the world exists even when you are not there to observe it.

When you move out of the house to your work-place, the house vanishes for you, and the road begins to appear with its objects and people as if they were already there.

As you keep on moving in the road at front., the road at your back keeps vanishing, and the road in the front keeps appearing.

This is how the world exists at every moment for every one; appearing and disappearing at every observation-instance.

The world exists only as an exchange of ideas of many minds.

The world exists only as an information-content in your mind, as some data given by others, or memories that you have of your illusory experiences.)

तदाकाशमिदं भाति जगदित्यभिशब्दितं तेनैव शब्दनभसा सर्वं हि परमं नभः।

(The potential state alone exists as 'some ready to become' magical state.

The basic idea of 'wanting the world to exist', rises as the world instantly.

This Vaasanaa is the want of the world to be real along with your favoured gods and favoured people; and is the root cause of the world-perception (the appearance of the mirage-city).

When you move out of the house, the house actually turns into nothingness (emptiness that is empty of space also). You expect the house to be there, when you return from work; and this assurance itself acts as the Vaasanaa that produces the house for you, when you observe it later.

The entire world rises at every moment for you newly, because you expect it to be there.

Of course, you can expect a ghost or a god; both will rise from the same potential state, only for you.

Your senses code some little bit of information; some sound-modifications are invented to refer to those sense-codes, and the world of names and forms rises as a reality for you.)

That empty expanse of Aakaasha shines as this (world-perception); and is referred to by the term 'Jagat' (changing patterns of perception).

By that alone is the empty expanse of words (ShabdaNabhas) (sounds that refer to objects).

Everything is the supreme expanse of Chit only (the state which can magically rise as any perception, at the slightest movement of the mind or the senses).

दृश्यदृष्टिरियं भ्रान्तिराकाशतरुमञ्जरी चिद्व्योमाङ्ग कमेवेति तत्राहमनुभूतवान्। बुद्ध्याकाशैकरूपेण व्यापिना बोधरूपिणा तत्रानन्ते नसंकल्पमनुभूतमिदं मया।

(Actually the worlds do not exist at all, like the statues imagined in the rock.)

Dear Rama! The entire vision of the perceived existing as the worlds of countless minds was like the delusion of a fully blossomed tree in the sky; but I through my 'knowledge vision' which reveals only the Chit, was drowned in the 'nectar state of Chit', and it was experienced by me as 'Kam' (bliss) alone. Remaining only as the 'expanse of understanding', and spread out everywhere as Knowledge alone, I experienced all this (as bliss), in that endless expanse, as a 'no-conception state'.

ब्रह्मव्योम जगज्जालं ब्रह्मव्योम दिशो ब्रह्म ब्रह्मव्योम कलाकालदेशद्रव्यक्रियादिकम्।

The expanse of Brahman alone is the network of the worlds (as the probable states).

The expanse of Brahman alone is all the ten directions (as the probable states).

The expanse of Brahman is the varieties, time, space boundaries, objects, and actions (as the probable states).

तत्राहमिव संसारशते भाते मुनीश्वराः दृष्टा वसिष्ठनामानो ब्रह्मपुत्राः सदुत्तमाः।

ब्रह्मन्द्वासप्ततिस्त्रेताः सर्वा एव सराघवाः तत्र दृष्टं कृतशतं द्वापराणां शतं तथा।

भेदोदयेन वै दृष्टास्तास्ताः सर्गदशास्तथा बोधेन चेतदत्यच्छमेकं ब्रह्म नभस्ततम्।

In that shine of hundreds of worlds, I saw great Sages, who were just like me, who were named as Vasishtha (like me), who were sons of Brahmaa (like me), and were of excellent character (like me).

Brahmaas were numbering about seventy two. Tretaa Yugas, all with one one Rama each, and hundreds of Krta Yugas and hundreds of Dvaaparass were seen by me.

(No individual is special or singular in the perception-expanse. There can be the same copies of the identities repeated a million times in this 'manifest-state of Brahman' as the world-perception, like the same numbers can be repeated many times in a sum. Nothing exists as any original copy for these copies.

The very same measure of waves can rise many times again and again; so also, the identities of any one can rise a million times again and again. Identities are nothing but some particular information of conduct and learning associated with a particular image.

No one is unique; no one is special in this limitless expanse of perception. No one holds the position of a Supremacy also; since everything and every one is just some probable state of Reality.

After all, there exists only the Chit-state that is concealed by the deluded state.

Delusion is the state of many. Jeeva is just a delusion state.

Jeevas of various delusion-levels alone exist as the conception-state of the worlds.)

Because of the idea of difference only, all those levels of worlds were seen. If seen with the enlightened state, then, it was all spread out as the single expanse of Brahman alone, which was extremely pure.

नेदं ब्रह्मणि नामास्ति जगद्ब्रह्मण्यथ त्विदं ब्रह्मैवाजमनाद्यन्तं तत्सर्वं तत्पदादिकम्।

There is no trace of the world at all in Brahman (the Reality); and yet this (world-state) also is there in Brahman alone (as the absence of Brahman-knowledge).

Brahman alone is the unborn principle without the beginning and end.

All that is there is the nature of that state which is the pure essence of knowledge.

(पद्यते-ज्ञानेन प्राप्यत इति पदं)

पाषाणमौनप्रतिमं नकिंचिदभिश्चिदितं यत्किंचिदिति द्योतरूपं ब्रह्म जगत्स्मृतम्।विभात्यचेत्यं चिद्व्योम्नि स्वसत्तैव जगत्तया निराकारे निराकारा स्वप्नानुभवसंनिभा।

That state is silent; not as the absence of the sound; but as the absence of the conceptions.

What exists is the silence of the rock. No sound (as the disturbed state of names and forms) was heard.

Brahman (Knowing power) alone was shining like a light; but not as any lustrous light-form; but was revealing whatever was there like a light.

That (Knowledge essence) alone is remembered (and experienced) as the world, as the mind construes.

One's own essence bereft of all perceptions shines in the expanse of Chit as the world-state; the formless in the formless, like the experience of the dream.

अनन्यमात्मनो ब्रह्म सर्वं भामात्ररूपकं प्रकाशनमिवा लोकः करोति न करोति च।

Where is this Brahman? It is not different from oneself.

You see a world as an 'I-entity' because the Reality-essence within you is revealing 'you and the world' as a probable state of perception.

Everyone from a worm to a Brahmaa sees a world because of the revelation-nature of the Reality-essence within each one of us. It alone rises as the countless worlds of countless minds.

The world you (mind-entity) experience is some particular knowledge as grasped by a mind-function.

Brahman alone is everything; is of the shine of knowledge only.

The shine of the light reveals the objects, but actually the light does not do any action of revealing the objects. Light is there and the objects stay revealed. So also, Brahman alone reveals the worlds as the mind-kingdoms; but does not do an action of creation or revelation.

तेषु नामानुभूयन्ते जगल्लक्षेषु तत्र वै उष्णानि चन्द्रबिम्बानि सूर्याः शीतलमूर्तयः। प्रजास्तमसि पश्यन्ति पश्यन्त्येव न तेजसि उलूकस्य समाचारास्तस्यैव सदृशस्वराः। इतः शुभेन नश्यन्ति यान्ति पापैस्तथा दिवं विषाशनेन जीवन्ति म्रियन्तेऽमृतभोजनैः।

(There is no fixed rule as to how the worlds should get conceived.

Anything is possible! Any conception can exist as a probable state of perception.)

Even very hot moon-discs and very cool suns are experienced in those things there, namely lakhs and lakhs of worlds. The people see in the darkness also; and do not see at all in the light. They act like the owls; and make sounds like them only.

(Morality is not the set rule for all the worlds.)

In some worlds, if the people perform good deeds, they perish; and reach the heaven through the evil deeds only. Poison also is life-giving in some worlds; the people there live by drinking poison, and die when they consume the nectar.

यद्यथा बुध्यते बोधे यथोदेत्यथवा स्वतः तथाशु स्फुटतामेति सद्वासद्वा तदेव तत्।

Whatever is understood by one's conscious understanding, or, whatever rises as one's experience, that alone becomes expressed as something. Whether real or unreal, that alone is that.

विटपाकारमूलौघदर्शनाद्ब्रजशोभिभिः घूर्णते पत्रपुष्पाभैः पादपैर्व्योम्नि काननम्।

(Imagine all these worlds like the crowded lot of trees in a wild forest that is conceived in the empty sky, causeless, purposeless, and made of emptiness only.)

The 'forest (of perceptions) in the empty expanse of the sky (of conception)' shines forth with world-trees sturdy as the diamonds (solid realities), covered by the leaves and flowers (of conceptions), growing from clusters of roots (of Vaasanaas), and spread out with long branches everywhere (as countless world existences).

सिकताः पीडिताः सत्यः स्रवन्ति रसं शिलाफलकेभ्यश्च जायन्ते कमलान्यलम्। दारुण्यश्मनि भित्तौ च चञ्चलाः शालभञ्जिकाः देवाङ्गनाभिः सहितं गायन्ति कथयन्ति च। मेघान्परिदधत्युच्चैः पटानिव प्रतिवर्षं विजातीयानि उत्पद्यन्ते फलान्यगे। संनिवेशैर्न नियतैरङ्गानां विविधाङ्गकैः शिरोभिः सवभूतानि परिक्रामन्ति भूमिगैः।

(The existence of these worlds are as meaningless as these statements given below.)

The sands when squeezed, ooze out the thick sticky liquid (oil), actually.

Lotuses bloom on the surface of the stone-slabs.

The restless statues of courtesans carved out of extremely hard rocks sing and dance along with the divine damsels. The living beings cover themselves with the clouds above (as identities).

The trees bear different fruits every year. (Everything changes; nothing is fixed or stable).

Without any rules as such which belong to the forms, the beings are seen with varied kind of limbs anywhere on their body; and even walk on the ground with their heads.

शास्त्रवेदविहीनानि निर्धर्माण्येव कानिचित् यत्किञ्चनैककारीणि तिर्यग्वन्ति जगन्त्यधः।

कामसंवित्तिहीनानि निःस्त्रीजातानि कानिचित् भूतैः संशुष्कहृदयैर्व्याप्तान्यश्ममयैरिव।

पवनाशनभूतानि समरत्नाशमकानि च अजातार्थान्यलुब्धानि निगर्वाणीव कानि च।

Some worlds have no trace of any Vedas or the Veda-based scriptures. There are no rules to be followed. There is no 'Dharma' to sustain anyone. They are populated with crawling animals only, which act in whatever way they like. Such worlds are below the earth (lower levels of existence).
(Such worlds exist for the minds which are animal-like and are interested only in fulfilling selfish needs.)

Some world-beings have no desire for any copulation acts and have no female species. These beings have emotionless hearts and are spread out like the moving stones in their worlds. There are beings in some worlds which live only by consuming air. Stones and gems are equally spread out on the ground, and no one cares for these gems and treat them like ordinary stones only. There is no concept of wealth there; no greed and no arrogance too.
(What limit can be set for conceptions?)

क्वचित्प्रत्येकमात्मानं पश्यत्याप्नोति नेतरत्बहुभूतकमप्यस्ति जगदित्येकभूतकम्।

नखकेशादिके यद्वत्तद्वदन्यत्र संस्थितः आत्मवत्सर्वभूतानामेकीभूतात्मभावना।

अनन्तापारपर्यन्तं शून्यमेव बहु क्वचित्यत्रतः संविदाप्नोति तस्यान्ते न जगत्पुनः।

(Did all these worlds have a beginning?

If you are ignorant and believe the worlds to have a beginning, well then, there must exist a single mind which started all this. It must be the pure mind which had no 'I' at all.

It should be a mind that is acting from the level of Brahman.

Only a Jnani can exist as that pure mind-state.)

Some being (who is in the first vibration state of Chit) knows only itself and does not see another one at all. For that one single being, the world is filled with varieties of beings; yet is made of only one being, itself. All the other beings are itself, like the hair and nails which exist elsewhere when cut off. He thinks of all the beings as the Self; he feels that there is oneness of all as him. He sees the entire expanse of worlds stretching out endlessly as emptiness only. He regains the awareness of all with effort; and again when the awareness is lost, there is no world at all.

अत्यान्ताबुद्बुद्धानि मोक्षशब्दार्थदृष्टिषु दारुयन्त्रमयाशेषभूतौघानीव कानिचित्

ऋक्षचक्रविहीनानि निष्कालकलनानि च मूकसंकेतसाराणि भूतजालानि कानिचित्

कानिचित्त्वर्जितान्येव नेत्रशब्दार्थसंविदा व्यर्थदीप्तात्मतेजांसि भूतानीत्येकचिन्तया

प्राणसंविद्धिहीनानि व्यर्थामोदानि कानिचित् मूकानि शब्दवैयर्थ्याच्छ्रुतिहीनानि कानिचित्

वाक्यसंविद्धिहीनत्वान्मूकान्यन्यानि कानिचित् स्पर्शसंविद्धिहीनत्वादशमाङ्गानीव कानिचित्

संविन्मात्रमयान्येव दृष्टान्यपि न कानिचित् व्यवहारीण्यप्यग्राह्याण्येव नित्यं पिशाचवत्

भूमयान्येकनिष्ठानि निष्पिण्डान्येव कानिचित्कानिचिद्वारिपूर्णानि वह्निपूर्णानि कानिचित्

कानिचिद्वातपूर्णानि सर्वाकाराणि कानिचित्।जगन्ति व्योमरूपाणि बत तत्र कचन्ति खे।

In the vision where the state of liberation is understood fully with its perfect meaning, all these worlds are completely not known at all!

(Otherwise in the vision of the ignorant...)

Some worlds appear as if crowded with people who are acting like wooden robots.

Some worlds are without the star constellations and are not aware of any time sense.

In some worlds, beings have no language ability at all; and communicate only through sign language.

In some worlds, the beings have no meaning for the word 'eye'; and the sources of light are wasted on them.

I (Vasishtha) observed these varieties of worlds with my mind fully absorbed in such a vision.

Some world-beings were without the function of breathing (Praana) (since they had no nasal sense); and had the fragrances wasted on them.

Some world-beings were dumb and had no use for words and their meanings; and had no organ of hearing.

Some other world-beings were dumb because they had no knowledge of making sentences.

Some world-beings had limbs like stones, as they had no sense of touch.

Some world-beings were seen only with the function of consciousness. Though they moved about doing their work, they could not be observed like the invisible 'Pishaachas' (invisible spirits which stay beyond the range of vision).

Some world-beings were made only of one element. Some world-beings were made of earth only; had only one function; and had no denseness. Some world-beings were made of water only; some made of fire only; some made of air only. Some keep on changing their shapes.

Aha! All the worlds are made of empty expanse only; and shine forth in the empty sky as the emptiness.

धरापीठैकपूर्णेषु तिष्ठन्त्यन्येषु देहिनः भेका इव शिलाकोशे कीटा इव धरोदरे।

जलैकपरिपूर्णेषु तिष्ठन्त्युर्वीवनाद्रिषु भ्रमन्त्यन्येषु भूतानि नित्यमेवोग्रमीनवत्।

अन्येष्वग्न्यैकपूर्णेषु जलादिरहितान्यपि भूतान्यग्निमयान्येव स्फुरन्त्यलमलातवत्।

अन्येष्वनिलपूर्णेषु भूतान्यस्तेतराण्यपि वातमात्रमयाङ्गानि स्फुरन्त्यर्जुनवातवत्।

अन्येषु व्योममात्रात्मदेहेषु व्योमरूपिणः प्राणिनः सन्ति सर्गेषु दर्शनव्यवहारिणः।

Various living things fill the earth (perception-fields); inside the bodies also as microbes; inside the rocks also like the frogs; inside the hollow of the earth also like the worms; in the stagnant waters also; inside the forests and mountains; and many creatures like crocodiles also wander in their own abodes.

Living things exist even like the fire similar to the burning torches, even in water-less places filled only with the fire.

So do living things exist as air in the atmosphere; they have limbs made of air only, and move about like the infectious gas inside the belly.

Some living things exist space-like in the space itself in the world, and lead their own lives.

पातालपातिषु तथाम्बरमुत्पतत्सु तिष्ठत्सु विभ्रमपदेष्वथ दिङ्मुखेषु नानाजगत्सु किमिवास्ति मया न दृष्टं

यन्नाम चिज्जलधिचञ्चलबुद्बुदेषु।

Varieties of worlds with varieties of beings exist, though we may not be aware of them.

They fall into the hollows of the ground, fly up the sky, stay in unsteady places and in all the quarters, filling every minute bit of space, and appear and disappear like momentarily popping up bubbles in the Chit-ocean!

There was no world that was not seen by me at that instant! It was indeed an amazing vision!