

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FIFTY ONE
[PAASHAANAAKHYAANA (16)]
[WORLDS WITH ALTERNATE HISTORY]

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

Narayanalakshmi

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

वसिष्ठोवाच
Vasishta spoke

(Vasishta continues the story from where he left off. Rudra had covered the entire space, whatever was there, and the two 'Brahmaanda pieces' (broken egg shells of Brahma's egg) were in front of him (or inside him); one as the moist mud (experiences), like the thick milk cream, 'below'; and the other as the expanse of the sky (emptiness of all), like the thick white rice paste, 'above'. What did Rudra do now?)

शृणु राम कथं तत्र महाकाशे तथा स्थितः देहे भ्रान्तिं तु तां त्यक्त्वा स रुद्रोऽप्युपशाम्यति। स रुद्रस्तौ जगत्खण्डौ तदा चित्र इवार्पिताः निस्पन्दा एव तत्रासन्प्रेक्षमाणे स्थिते मयि। ततो मुहूर्तमात्रेण स रुद्रस्तौ नभोन्तरे खण्डौ विलोकयामास दृशार्केणैव रोदसी। ततो निमेषमात्रेण घोणाश्चासेन खण्डकौ तौ समानीय चिक्षेप पातालान्तरीवानने। अतिष्टदेक एवासावेकं खे खमिवाखिले भुक्तब्रह्माण्डखण्डोग्रमण्डमण्डकमण्डलः। ततो मुहूर्तमात्रेण लघुः सोऽभ्रमिवाभवत् ततोऽभवद्यष्टिसमस्ततः प्रादेशमात्रकः ततः काचकणाकारो मया दृष्टः स तादृशः ततः सोऽणुभवन्दृष्टो मया खाद्विव्यदृष्टिना। परमाणुरथो भूत्वा ततस्त्वन्तर्दिमाययौ इत्यसौ शममायातः शरदम्बुखण्डवत्। तादृशोऽपि महारम्भः पुरः पश्यत एव मे इति सावरणे तेन ते ब्रह्माण्डकवाटके विनिगीर्णे क्षुदार्थेन हरिणेनेव पर्णके।

(This is the state of an excellent BrahmaJnaani, when he exists as the 'Knowledge-vision of oneself'.) Rama! Listen as to how even the Rudra who stayed in the 'Mahaakaasha (as the space concept itself, the revealing power of Chit, that had spread out as the 'I' in all the space-ideas)', subsides off by renouncing the delusion of the body. That Rudra, and those two world pieces stayed there like 'painted pictures' without the least movement, even as I kept observing the 'amazing scene of dissolution'. That Rudra-entity (the 'I-essence' of all), who stayed as the central essence of that 'Aakaasha' (emptiness of Chit), immediately looked at those two pieces like the sun looking at the 'heaven above and the earth below' (Rodasi). Within minutes, he pulled them both towards him with the breath from his nose, and threw them inside his mouth which was like the dark hole of Paataala.

(The explanation for this allegorical event is already given in the previous chapters.)

Now, he stayed alone and single like the emptiness in emptiness, after having eaten the Brahmaanda pieces like a rice-ball made of thick cream rolled inside.

The very next moment he became as light as a cloud; then he became thin like a stick; then he was of the size of the thumb and forefinger; then I saw him turn into the size of a tiny glass particle; then, I who was stationed in the space of the witness, saw him turn into an atom through my divine vision; then he became the supreme subtle atom and vanished off.

In this manner, even as I kept observing, such a huge entity with such enormous power subsided off like a piece of an autumn cloud. The two pieces of Brahmaanda globules were devoured by him, like a hungry deer swallowing two grass pieces.

(That was the end of the Brahma's world. It all started with Vidyadharee's meeting with Sage Vasishta who was then in the form of space (pure revealing power of Chit, and not the element Aakaasha). He had gone along with her; had entered a tiny point of the rock-hill with a dream-body suited to that creation; and had conversed with Brahmaa.

The 'Jagat', the body of Brahmaa was then destroyed by the dissolution forces.

Brahmaa himself had dissolved off along with all his Vaasanaa-totality, and the people of the BrahmaLoka. Then Rudra had appeared; and Kaali also had appeared as his shadow.

Vasishta saw the amazing dance of Rudra and Kaali (with his intellectual eye) which no human can ever be a witness to. Then Rudra swallowed up the two pieces of Brahmaanda and had vanished off completely.

Then, what was left back? Nothing but the state of Brahman!

Did anything happen at all? Or was it all a dream? Vasishta stood there dumbfounded and speechless.)

अथाभून्निर्मलं व्योम शान्तं ब्रह्मैव केवलं अनादिमध्यपर्यन्तं संविदाकाशमात्रकम्।

Then, there was left back just the expanse of 'conscious self-awareness' only, the 'taintless tranquil expanse of Brahman' only, which was without beginning, middle and end (as just the potential power to reveal the world of countless Jeeva-experiences).

(A Jnaani exists not as any entity; but as the pure awareness state of oneself as the Reality-state, which knows itself as the potential state of the entire perception-state; but is completely bereft of the perception state. This state or power cannot be imagined as contained within any 'space or time point'. It is deep within you as the subtle power that reveals the experiences for the Jeeva-you, and is the true Self that is commonly present in all.)

इत्थं दृष्ट्वास्तत्र कल्पान्तमुरुविभ्रमं दर्पणप्रतिबिम्बाभं शिलाशकलकोटरे।

In this manner, I saw there the excellent show of the 'Kalpa-end' (the dissolution of the perception-state), in that hollow of that rock-piece, like a reflection in the mirror.

(Was the dissolution real? Was the rock-world real?

It was real only in as much as the reflection in the mirror is real.

It was just one grand show of Chit-expanse, as if every thing had happened; but actually nothing had happened at all!

Realization is not an end-event that occurs through some particular action of yours.

It is already there as the Reality-state, the Self-awareness in all.

You know already that you exist without any action or thought-process. Therefore, even the description of the dissolution-state is redundant only; as it never happens as a process of realization. It is like removing the imagined chains through some imagined effort, when the man is not bound at all.

Nothing is there as the world, or bondage or liberation; yet the dream of realization is dreamt as happening, like the Rudra swallowing off the Brahmaanda egg-shells.)

अथ तामङ्गनां स्मृत्वा तां शिलां तच्च विभ्रमं राजद्वारगतो ग्राम्य इवाहं विस्मयं गतः।तामालोकितवान्भूयः

कलधौतशिलामहं यावत्सर्वत्र सन्त्यत्र सर्गाः काल्या इवाङ्गके।

Then I remembered that lady, and the rock there and all those wonderful events.

Like a rustic man standing at the gate of the palace, I was awed by such an amazing vision.

(The Lokaaloka hill which refers to the Supreme Brahman with its potential states of perceived world was far beyond the imagination of the mind. Vasishta had witnessed just a tiny point of that Lokaaloka hill as some Brahma's world and its dissolution.

He gazed at that huge Lokaaloka hill and wondered at the limitless number of worlds that existed inside that silent rock-hill, with all their buzzing activities and noises, like the noisy dance of Kaali!

Who can fathom this Brahman? Who can know of all the worlds that can rise from this Brahman?

How foolish are we to believe that our tiny mind-conceived world alone is the single universe that can exist with evolved beings, and no other world exists anywhere else!

However, the allegorical story of the rock-world 'Paashaanaakhyaana' continues as before.

Vasishta remembered all the events that had led him to this scene (from when he sought the solitude of staying within the space itself. He felt awed by the whole thing!

If a single event of world-dissolution was so grand and amazing, what to say of the countless worlds that exist as tiny pebbles in that entire Lokaaloka hill?

He was like a villager standing at the gate of the palace and feeling amazed by the structure of the gate itself.

What will be the palace inside be like? Who can fully grasp the grandeur of Chit-expanse!)

If the Lokaaloka hill was the huge Rudra-form, then the entire perception state within that rock-hill was like the dance of a huge Kaali.

Though the rock was silent and motionless on the outside, there were countless events of creation and destruction going on inside it non-stop. The rock of Brahman had no beginning and end; nor did the Jagat have a beginning and end. Even if one could visit all the worlds one by one, the end would be never reached. The minds were limitless, and the worlds were also limitless.

And all these worlds are contained within you the true Self, the subtle power to 'know' or reveal'.)

I again observed well that golden hill; and found out that there were creations existing all over the hill, like the limbs found in the form of Kaali.

(The whole of the golden rock-hill was like the great Kaali performing her wild dance. Each world inside each of the tiny pebble of that golden hill was like a limb-movement of Kaali, as if all her body-atoms were fluctuating with full power at once.)

बुद्धिनेत्रेण दृश्यन्ते दिव्याक्षणा वा न ते यथा सर्वत्र सर्वदा सर्वं यदस्त्येव तदा तथा।

All that existed anywhere, at any time, could be seen with only the eye of the intellect (that could discern division); but when looked at from the divine eye (of Knowledge), they were not there at all.

(Vasishta did not perceive those creations inside that hill with his physical eyes. He understood with his intellect that, since even a tiny rock pebble on that hill contained within it, a world that was huge and enormous, all the pebbles and stone pieces of the golden hill were also filled with creations only.

If he could just make the effort of donning a dream-body suited to any one of the creations there, he could see another creation in any of those other rocks also, as some real solid structure similar to the rock-world of Vidyadharee,

All these creations were like the dreams of so many sleeping Brahmaas, 'known and experienced' only by those Brahmaas, in their minds only.

This truth Vasishta had understood through his intellect; yet from the level of Chit-state, he knew that all these creation-dreams of all the Brahmaas were made of sheer emptiness only, and were not real.)

दूरवत्प्रेक्ष्यते मांसदृशा यद्येव स शिला दृश्यते शिलैवैका न तु सर्गादि किञ्चन।सावस्थिता शिलैवैकरूपा
निबिडमण्डला कलधौतमयी स्फारा संध्याजलदसुंदरी।

(For an ordinary onlooker, the huge rock (referring to Chit) appeared just like an ordinary dense motionless silent rock, beautiful and attractive with its golden shine. No one could imagine the noisy creations jumping about inside its belly as some wild Kaali!)

When that rock is seen from a distance (away from one's self-state) with the physical eye (division-view) then it looks like an ordinary stone only, and not as any sort of creation!

There was in that place just the single rock with its shape made of denseness only.

The rock-hill was like a beautiful lady named 'Shilaa', who was a beautiful girl of golden hue, with a well-developed firm body, standing alone!

(The rock was fully golden; wide; and beautiful like the evening cloud, orange in colour).

ततोऽहं विस्मयाविष्टः प्रविचारितवान्पुनः शिलायामपरं भागं तथैव परया दृशा यावत्तमपि पश्यामि
जगदारम्भमन्थरं तथैव सुषिराकार इव नानार्थसुंदरम्।पुनरन्यं तथैवाहं प्रदेशं परिदृष्टवान्सर्वसंरम्भवलितं
यावत्तमपि तादृशम्।यं यं प्रदेशं पश्यामि शिलयास्तत्र तत्र वै जगत्पश्यामि विमलमादर्श इव बिम्बितम्।

(I was curious and wanted to check the other rocks also to find out whether they also contained varied types of creations made of sheer emptiness.)

I was surprised then, and thought within myself and decided that, I with my supreme sight will observe the other side of the rock also, where many varieties of Creations might be still in the beginning stage of formation, yet made of hollow emptiness only. Then I again observed another place yet filled with a variety of perceived objects, as belonging to a creation, and also unreal in the same manner.

(I checked another rock in that hill. With my divine vision, I could see again another creation inside that rock also. That world was also huge; and contained gods of its own, and all the beings of different species engaged in their own activities. Of course, that creation also was made of emptiness only; this knowledge was never lost in me.)

Wherever I passed my eyes on any rock, I saw some Jagat or the other, as if reflected in a taintless mirror.

(Vasishta observes countless creations like the Rock-world in each and every point of that hill.

They all appeared real like the reflections in a mirror; but were unreal as the reflections in a mirror.)

मयातिकौतुकेनाथ सर्वास्तस्य गिरेः शिलाः अन्विष्टा भूतिभागाश्च तृणगुल्मादयस्तथा यावत्सर्वत्र

तत्तादृग्जगदस्ति यथास्थितं बुद्ध्यैव दृश्यते नाक्षणा परया विविधाकृति।

(Rock-hill is Chit seen as a rock-hill.

That rock-hill was covered with pebbles and wild bushes all over, like any hill we see here; but each single atom of that rock-hill was a world with its own skies, rivers, mountains and people.

This world we experience is also inside a tiny pebble in that rock-hill.

Vasishta can be imagined as standing outside of the rock-hill and seeing our world also inside some pebble.)

Feeling curious, I observed well, all the rocks in that hill, inside all those sand and stone particles, inside all the grassy bushes. Every tiny particle and every rock-piece contained a world within it in a similar manner, with all the things a world needs to have.

This vision of multifarious structures of worlds can be seen not with the help of the physical eyes; but with the supreme intellect only.)

WORLDS WITH ALTERNATE HISTORIES

पूर्वान्यसंनिवेशक्रमस्थिति

[In this section, Vasishta describes all the possible states that could appear as the real worlds of experience. 'Chit-expanse' is the 'understanding nature' that can understand anything as any experience.

There is no fixed rule that a world should be like what we have on earth here.

Even the God-stories might be filled with different events; and Gods might also have different forms and different conduct. Anyone is a god for the world he creates; be it an author of a fiction; or a scientist who computes a virtual world in the lab; or a Brahmaa who dreams a world-dream. Gods can be a part of the world or not, according to the creator's mind-set.

Gods are just the controllers of a creation, and belong only to that particular perceived world of the creator. Anything is possible. Any dream of a creator can turn into a world of his imagination, as thought-out by him. A world can also be there with everything that is opposite of what we experience here, with our own image-copies acting otherwise.

Even Science talks of worlds that can rise up as alternate histories.

Vasishta uses the term 'PoorvaanyaSanniveshaKramaSthiti', which refers a state where the event is completely different from what has been experienced by Jeevas of one Creation.

What does it mean actually?

Every person who is consciously traveling the path of life-journey does not go through a straight path of fixed experiences. Nothing is fated. No destiny decides our good or bad events. Nothing is determined beforehand by some heartless divinity.

At each and every point of life, when you have to take a decision about any action of yours, you are always left with many choices. You are free to choose what you want to do.

You are the producer, director, dialogue-writer, actor and the audience of your own life-film.

Every thing you are experiencing is the result of the choice you made.

Maybe the genes forced you, or the chemicals in your brain designed your thoughts, or you acted wisely with a complete analysis of the pros and cons of a situation.

The undeniable fact is that 'you' are the one who authored your life-story.

Vasishta talks about worlds that could be there if your choice had been otherwise. You are identified with a form that is made of a grouping of elements only, and this can be repeated anywhere in any world; so also, the 'Vaasanaa grouping' called 'you' also can be repeated anywhere in any world.

Only the vision of 'Self-state' or 'Self-Knowledge' cannot be repeated; for it transcends the world-existences, and is not contained within in any time or place. It is not any probable state.

Therefore, if you believe that you are just a particular form that is made of sheer inert matter, then surely there are other worlds where some other 'you' (matter-stuff) could be experiencing a different world that this 'you' had not chosen 'here'.

The forms of anyone can repeat anywhere anytime in any other world, even if they belong to the people of the divine world. Any measurable image or brain-data can be repeated elsewhere, if you are just the physical body and nothing else but a mixture of elements (or atoms).

You are just an inert object that is conscious, and can be mass produced in the Reality-state, like the other inert objects for example like the cars and boxes.

Vasishta has hinted the same factor many times in previous sections, mentioning that there were many Vasishtas and Vaalmikis in other time/space worlds also. In this section, Vasishta cannot give examples of ordinary people doing ordinary tasks. It will be too trivial. For example, an ordinary person who has the choice of drinking milk or alcohol can choose one or the other; and if he chooses one of them; the other person will appear in another universe drinking the other one. After all, a person is just a part of the Vaasanaa-field and has no existence other than coming alive as some Vaasanaa-puppet. It is too ordinary an example and makes very little difference in the events of a world as a whole.

An ordinary man's life does not contain any notable event that can be quoted as an example. Therefore Vasishtha talks about the extraordinary events of Puranas which are well-known to all. Take for example, the Amrtha-Manthana (nectar-churning) in the milk-ocean. Suppose, the choice had been otherwise, and the event had not taken place at all...? Shiva would not be a ChandraShekara. (No moon would have come out of the ocean.) Shiva will not be a NeelaKhantha also. (No poison would have been consumed by him.) Naaraayana would not have married Lakshmi at all. Indra would not ever own the Aeiraavata elephant or Ucchaishravas horse. Raahu and Ketu will not swallow the sun and moon to create eclipses. Maybe, the Gods and Asuras never fought also. If each and every event in Puraana itself could have an alternate history, then imagine the amount of possible worlds that could rise from the whole structure of the god-world events. Even Rama might have been defeated by Raavana in another world. Maybe the Mahabharata war did not happen at all, and the Kauravas and Paandavas lived happily together as brothers in some alternate world. Even Bhagavad-Gita might have been missed in another alternate world! This is how it is with the Puranas, where contradictory events take place in another world. Such a thing can happen in your 'tiny life-Puraana' also! Every choice you made, is your life-story now, here; what choice you did not make, will be another 'you' in another world (or many 'you's in many worlds.

Imagine then the number of worlds that could be there as the alternate worlds, which rose up from the missed choices of these earth people; and the missed choices of those people in other alternate worlds; and the missed choices of those people in the alternate worlds of alternate worlds...! No end! It is never ending like the never ending Chit-expanse (Brahman-state)!

Your actions rising from your choices do not end in creating just one life here; but create countless possible lives elsewhere also! You may feel sad that you are not rich here; another alternate universe could be there where you are rich and prosperous. You may feel sad that you are ugly here; another alternate universe could be there where you are beautiful.

Chit-Shakti is so powerful that any thought or idea that rises in your mind instantly creates a perceived world in another similar or dissimilar space/time arena.

Where is the escape? How to be copi-less?

The trick is to remain as something which cannot be measured at all! The trick is to get out of the mathematics of the physical world; and remain as the 'silent knowledge state' only.

Do not choose at all; but just observe every experience as the witness; then you will not be any 'I' or 'you' at all; and will never exist as million copies in million worlds.

Knowledge is immeasurable; and is an endless state that is unique at every point.

That is how Shiva and Naaraayana maintain their different identities staying as different Knowledge-bodies.

They do not identify with the physical forms at all.

Even you will become a 'unique knowledge body', when you digest well, the truths of Vaasistham. That knowledge level itself becomes your identity and continues as a never ending state of Chit.

How to get out of the choice-making dilemmas?

To make one perfect choice and get rid off all other choices once for all! That is all!

What is that choiceless-choice?

To choose to understand the 'real you' (the source-state) who produces the copies of so many unreal 'you's in so many worlds!

When you realize your true nature, then you are out of this 'choice making trap'.

You will accept the life-situations as they are, and will perform your actions without getting forced by the gene-chemicals, and without getting motivated by any selfishness or desire.

You will view 'Knowledge alone' as the world, and will not bother about the made-up narratives of the mind. You will remain ever-liberated of this 'choice-making ignorant life-existence'.

You will remain as the 'one' which has no other copy anywhere in any other world.

That 'one' is the Brahman-state!

The Chit-expanse itself shines as all the alternate histories of all choices of all the Jeevas; that is why it keeps swelling as the perceived worlds and is named Brahman, the 'swelling one'.

Even the very choice that you made that ‘Vaasishtam will be the guide in my spiritual path’ has created an alternate history for you and is leading you towards your goal of liberation, very fast. Suppose you had not come across this text or had no chance of ever-reading it, your life-film would be going in a different way; may be you will just stay wallowing in the ‘Shaastra-garta’ (chasm filled with philosophy books), as Vaalmiki mentions in the beginning part of the book. If Rama had not sat and listened to Vasishta’s discourses, may be he would have discarded the body at his fifteenth year; and the Avataar work would have been left incomplete; Raavana would have been the sole ruler of all the three worlds; Seetaa might have become a recluse like Gaargi; Rishis living in the forests would never have had access to this great knowledge of Vasishta which they would have received from Rama; ‘Hanumaan’ would not be worshipped as a great devotee of Rama; and Vaali might be ruling the forest with the cowardly ‘Sugreeva’ hiding in the mountain caves still. All the Raamaayanas that are vogue in the world now, would cease to be. However, it all changed because Rama chose not to commit suicide; and made the choice of listening to Vasishta’s wise words. He lived his entire life being happily established in the ‘state of Brahman’. His wife Seetaa, Janaka’s daughter and also, a disciple of ‘Yaajnavalkya’, was a realized Sage; and together they enlightened many in their course of life.

Vasishta standing in front of the Lokaaloka hill observes countless worlds with alternate histories in that hill and describes them all to Rama, as much as possible, as within his capacity as a Knower.

‘Chit-expanse’ is the source of all the alternate universes that are possible in any time mode in any space arena. What story cannot be there in the understanding power of Chit? ‘I’ and ‘you’ and others here are just some tiny choice-worlds of one Brahmaa. This Brahmaa himself is just one choice of a creation that was chosen. What all creation-events would have happened otherwise? All those worlds exist as the experiences connected to the perceivers in the countless worlds inside that Lokaaloka hill. From the outside, the hill looks covered by pebbles and rock pieces; but each and every pebble contains a huge world like the one Vidyaadharee showed to Vasishta. In truth, every world is non-existent and unreal like the city seen in a dream, and made of sheer emptiness only!]

SOMEWHERE ELSE...!

(मयातिकौतुकेनाथ सर्वास्तस्य गिरेः शिलाः अन्विष्टा भूतिभागाश्च तृणगुल्मादयस्तथा यावत्सर्वत्र तताद्दृग्जगदस्ति यथास्थितं बुद्ध्यैव दृश्यते नाक्षणा परया विविधाकृति

Feeling curious, I observed well all the rocks in that hill, inside all the sand and stone particles, inside all the grassy bushes. Every particle and rock-piece contained a world within it, in a similar manner, with all the things a world needs to have. This vision of multifarious structures of worlds can be seen not with the help of the physical eyes; but with the supreme intellect only.

क्वचित्प्रथमसर्गात्म जायमानप्रजापति कल्प्यमानर्क्षचन्द्रार्कदिनरात्र्युत्पत्सरम्

somewhere else, the first phase of the creation with the rise of the ‘PrajaaPati’; where the stars, moon, sun, day, night, season and year were getting conceived;

क्वचित्क्वचिन्महीपीठसंपन्नजनमण्डलम्

somewhere else, in some other world, hosts of people living in some other earth-place;

क्वचित्किंचिदखातोग्रचतुःसागरखातकम्

somewhere else, in some other world, the partially dug hole of the four oceans;
(In another world, the sons of Sagara might not have completed the digging task at all.)

क्वचित्किंचिदसंजातसुरसंजातदानवम्

somewhere else, in some other world, Devas not born and Daanavas born;
(In another world there may not be Devas at all.)

क्वचित्किंचित्कृतयुगाचारसज्जनभूतकम् क्वचित्किंचित्कलियुगाचारदुर्जनभूतकम्

somewhere else, in some other world, some good people whose conduct was befitting the 'KrtaYuga';
somewhere else, in some other world, some wicked people whose conduct was befitting the 'KaliYuga';

क्वचित्किंचित्पुरव्यूहदैत्यसंगरदुस्तरम् क्वचित्किंचिन्महाशैलजालनिर्विवरावनि

somewhere else, in some other world, the invincible battle conducted by the group of 'Pura demons';
somewhere else, in some other world, the land filled with huge mountains without a gap;

क्वचित्किंचिदसंपन्नसर्गमेकाम्बुजोद्भवम्

somewhere else, in some other world, the creation not yet happened and only the single Lotus-born was there; *(In another world Brahmaa is absorbed in contemplation; and had not started the creation-work at all.)*

क्वचित्किंचिज्जरामृत्युन्मुक्तभूतलमानवम्

somewhere else, in some other world, the people in that earth were completely freed of aging and death.
(In another world, the people were created young, and they never aged or died.)

क्वचित्किंचिदसंजातचन्द्रशून्यशिरःशिवम् अनिर्मथितदुग्धाब्धिमृत्युमत्सुरपूरितं

असंजातामृताश्वेभवैद्यगोकमलाविषम्

(‘Shivas (Vishnus and Brahmaas)’ also could be many in number; and be different in each tri-world.)

somewhere else, in some other world, the moon was not produced at all, and Shiva's head was empty of decoration (of moon); (because) the 'Milk ocean' was not churned at all, and the Suras were engulfed by death (because of not consuming nectar); the divine nectar, the 'Ucchaishravas horse', the 'Airaavata elephant', 'Dhanvantari the medicine god', 'Kaamadhenu cow', 'Goddess Lakshmi' and 'Haalaahala poison' were not produced at all (from the milk Ocean).

(In another world, the moon was not produced, and Shiva was not a 'ChandraShekara' at all.

The milk Ocean was not churned, and the nectar was not produced, and the Devas were not Amaras.

Any being rising from the churning of the 'Milk Ocean' did not appear at all.

Therefore, Indra did not own the divine horse and the divine elephant; Naaraayana did not accept Goddess

Lakshmi as his spouse; Vasishtha did not obtain the KaamaDhenu cow; and so, all the Puraana stories of

'Kaamadhenu cow' getting stolen etc did not happen at all. Shiva was also not a 'NeelaKantha' (blue-necked one) because there was no 'Haalaahala poison' for him to consume!)

शुक्रामरमहाविद्यानाशनोत्कसुरव्रजम् क्वचित्किंचिच्च गर्भाङ्गकर्तनोत्कसुरेश्वरम्

(All the events described in the Puraanas were the opposite of what is prevalent here.)

In another world, Suras were excited because 'Shukra' (preceptor of Asuras) had lost the great Siddhi of reviving life (because of his penance getting disturbed); somewhere else, in some other world, Indra was intent on slicing the fetus in the womb of 'Diti' (in order to kill his future enemy) (and Daityas were never born at all);

अपरिम्लानधर्मत्वात्स्वप्रकाशाखिलव्रजम्

(Dharma has to fade, to allow other low leveled Yugas to appear; but if Dharma does not fade...?)

since Dharma never faded, all the people were lustrous with the knowledge of the Self;

(In another world, all the beings were self-realized and blissful always.)

क्वचित्किंचिच्च पूर्वान्यसंनिवेशक्रमस्थिति अपूर्ववेदशास्त्रार्थसमाचारविचारणम्

(In another world, everything had happened exactly opposite of what happened in our tri-world here.)

somewhere else, in some other world, all the situations were other than what has happened here, (for example) the pondering of the meanings of scriptures and Vedas was absent;

(In another world, no one knew of the Vedas or the Knowledge connected to the Reality)

क्वचित्किंचिन्न कल्पान्तसंक्षोभमिव संस्थितम्

somewhere else, in some other world, there was no disturbing force of dissolution at the end of Kalpa at all;
(In another world, there was no dissolution to end the Kalpa, and the world had no end at all.)

क्वचित्किंचिच्च दैत्योघविलुण्ठितसुरालयम्

somewhere else, in some other world, the heaven was plundered by the hosts of Daityas;
(In another world, the Daityas were dominant and defeated the Devas.)

क्वचित्किंचित्सुरोद्यानगायद्रन्धर्वकिन्नरम्

somewhere else, in some other world, Kinnaras and Gandharvas were singing in the gardens of heaven;
(In another world, the Devas had allowed the Kinnaras and Gandharvas to sport in their gardens.)

क्वचित्किंचित्समारब्धगीर्वाणासुरसौहृदम्

somewhere else, in some other world, there was friendship that developed between Suras and Asuras.
(In another world, Suras and Asuras lived like friends, and never fought with each other.)

भूतभव्यभविष्यत्स्थजगदाडम्बरं मया तदानुभूतं वपुषि महाविश्वगणात्मनि

In that state of Chit-expanse, which contained all the worlds as its very nature, I experienced all the grand show of the world in all its states of past, present and future, at that time.

(The worlds were infinite and various! Infinite diversity in infinite combinations!

Vasishta did not see all these worlds with the physical eyes; but he knew all these through his divine intellect that was firmly established as the Chit-state in the Chit-state, like you are aware of your own body.

An ordinary mind cannot even imagine such multitudes of worlds of the present, past and future as seen by Vasishta. It is the vision of all possible states that have been there, are there and will be there, and all their future outcomes also in various ways.

It is the state of remaining as the seed only; and seeing not only the single tree that will come out of it; but knowing at once, all the outcomes, like knowing all the trees of all the seeds of that one tree, and all the trees of all the seeds of those trees also.

There is no end that you can reach as a physical possibility. Jagat is beginningless and endless, since it is Chit expanse only. Vasishta who was existing as Chit-state itself, sees his own nature of Chit as all the perceived worlds which are made of just emptiness.)

एकत्र कल्पविक्षुब्धपुष्करावर्तमन्थरम्

At one place, the turbulence of the ocean by the forces of dissolution;

एकत्र सौम्यसकलभूतसंततिसंस्थितम्

at one place, the peaceful world where generations after generations of the entire populace lives happily;

एकत्र समनुक्षुब्धसुरासुरनरेश्वरम्

at one place, the Lords of the Suras, Asuras, and Naras fully agitated and fighting with each other;

एकत्रासंभवद्भानुनित्याभिन्नतमोघनम्

at one place, because of the absence of the sun, the dense unending darkness was continuous; (as a creation without the sun or moon or stars) (and darkness all around without a shred of light)

एकत्रासंभवद्ध्वान्तं कान्तं ज्वालरोपमम्

at one place, there was no darkness at all, and was very bright and attractive like the belly of flames;
(a creation where the sun never sets)

एकत्र नलिनीनालनिलीनमधुकैटभम्

at one place, Madhu and Kaitabha stay dissolved in the lotus stalk rising from the navel of Vishnu;
(The two demons were not produced at all from Naaraayana's ears; they did not attack Brahmaa to steal the Vedas; stayed in a dissolved state inside Vishnu, under the lotus abode of Brahmaa, in a subdued state.)

एकत्र पद्ममञ्जूषासुसबालनवाब्जजम् एकत्रैकार्णवोदग्रवृक्षविश्रान्तमाधवम्

(Why always only an adult Brahmaa and an adult Vishnu should be there? They both could be seen as infant babies also who had not yet begun their functions.)

at one place, the child Brahmaa (Lotus-born) sleeping in the soft pollen of the lotus; at one place, Maadhava (Vishnu who holds Lakshmi in his chest) resting as a baby on (the leaf-surface of) the very tall 'VataVrksha' (fig tree) in the midst of the single stretch of the Pralaya ocean;

एकत्र कल्परजनीनिःशून्यतिमिराकुलं शिलाजजठरनिस्पन्दं व्योमैव वितताकृति सुषुप्तजठराकारमप्रज्ञातमलक्षणं अप्रतर्क्यमविज्ञेयं सुषुप्तमिव सर्वतः

(What would be there if the Creation had not yet begun at all?)

at one place, the creation had not yet started and there was only the complete darkness of sheer emptiness, as of the dissolution night where everything has been destroyed without a trace; the expanse of the empty sky spread out everywhere (like a canvas without pictures), and was absolutely still and motionless like the rock belly, as if the HiranyaGarbha's womb was asleep and empty; there was nothing to know, there was no characteristics at all, there was nothing to conclude, there was nothing to understand; 'as if everything is asleep in all ways' (like an unborn creation where there is no one; and nothing else; but covered by pure silent darkness of emptiness);

एकत्र पक्षविक्षुब्धशैलकाकाकुलाम्बरम् एकत्र वज्रनिष्पेषद्रवद्भूधरभासुरम् एकत्रोद्धृतमताब्धिद्वियमाणधराचलम्
(The events occurred differently in different creations.)

at one place, the sky disturbed by the wings of the 'mountain-crows' making a ruckus (a creation where mountains were flying like crows, making a commotion in the sky); at one place, the mountains losing splendor by their wings getting sliced off by the thunderbolt (of Indra) and falling down; at one place, the haughty furious ocean carrying away the mountains;

एकत्र पुरवृत्रान्धबलिसंगरसंकुलम्

at one place, the Creation was filled with the battles fought by Asuras like Tripuras; Vrtra, Andhaka, and Bali;

एकत्र मत्तपातालगजकम्पितवसुन्धरम् एकत्र शेषशिरसः कल्पान्तलुठितावनि

(Aeiravata elephant and Shesha serpent are said to support the earth on their heads.)

at one place, the earth shaking by the intoxicated 'direction-elephant' at Paataala; at one place, the earth rolling off from the head of the 'Shesha serpent' at the 'end of Kalpa';

क्वचिदल्पेन रामेण हतरावणराक्षसम् रक्षसा रावणेनैव क्वचिद्विहतराघवम्

somewhere, Raakshasa Raavana getting killed by the lowly (human) Rama; somewhere Raaghava getting defeated by the Raakshasa Raavana himself;

भूस्थपादेन देवाद्रिशिरस्थशिरसा परं पश्याम्यम्बरमाक्रान्तं क्वचिद्वै कालनेमिना

I saw elsewhere the Daitya named KaalaNemi as the ruler of the tri-world (by defeating Indra), filling the entire space, with his foot placed on the earth, and his head on the top of the Meru Mountain;

क्वचिच्चापसुरैर्नित्यं दानवैरेव पालितम् क्वचिच्च भ्रष्टदनुजैरमरैरेव पालितम्

somewhere, the Suras were removed off and Daanavas alone ruled; somewhere, the 'Immortals' ruling the three worlds after defeating the Daanavas;

जिष्णुयुक्तेन गुप्तेन विष्णुपाण्डवकौरवैः क्वचिद्भारतयुद्धेन निहताक्षौहिणीगणम्।

(Krishna never directly battled the Kauravas and acted only as a charioteer for Arjuna in our MahaaBhaarata story, and the Yaadava army also did not back up the Paandavas in the ensuing battle.)

(but) somewhere, Krishna (Vishnu) accompanied by Arjuna and protected by his own (yaadava) group, destroying the hosts of Akshauhini armies of Kauravas, in the battle of Bhaarata that was fought between Paandavas and Kauravas.

रामोवाच

Rama spoke

किमहं पूर्वमभवं कथयेति मे।अभवं चेदनेनैव संनिवेशेन तत्कथम्।

Was I there before this time also (and in a different world also)? Tell me Hey Bhagavan!

If I had been there before also, was I the same person looking like this or different?

(Rama was curious. Was he elsewhere also, at another time also? Did he have the same looks or was he different?)

वसिष्ठोवाच

Vasishta spoke

सर्व एव विवर्तन्ते राम भावाः पुनः पुनः पूर्यमाणा यथा माषाः क्रमेणान्येन तेन वा।सर्वक्रमसमा भावाः केचित्
अब्धितरङ्गवत्पुनस्त्वं पुनरेवाहं पुनः पुनरिमे जनाः।न कदाचन नैवान्ये संभवन्त्यखिलं परे न एवान्येऽथवा
अम्भोधौ तरङ्गा इव निर्णयः।यद्वन्न जायते तदद्भूतानां भ्रमतां भवेत् आयान्ति यात्यनन्तानि समानि
विषमाणि च।आवृत्तिमन्ति तान्येव तथैवान्यानि चाभितः विद्धि सीकरजालानि भूतानि जगदम्बुधेः।
वित्तबन्धुवयःकर्मविद्याविज्ञानचेष्टितैः तैरेव केचिज्जायन्ते भूयोभूयः शरीरिणः।अर्धेस्तैः सदृशाः केचित्केचित्पादेन
तैः समाः तज्जीवास्तैर्विसदृशा भवन्त्यन्यशरीरिणः।सर्वैरेभिः समाः केचित्कालेनैव विलक्षणाः कालेन सदृशाः
केचिदनेन च विलक्षणाः।

(Rama! Imagine the forms and characters of Jeevas like the grains mashed inside a hollow by the methodical pounding of the pestle. From the hollow of nothingness, all the grains keep jumping up and down, appearing and disappearing as life-forms. New grains may appear or the old grains might themselves repeatedly rise up as new!)

All the objects keep appearing again and again hey Rama, like the 'black gram grains' filling the hollow of the hole when mashed by the pestle in a methodical way; sometimes the same grains will go inside; sometimes others.

(When you place the black gram grains inside the hollow. and mash them with a pestle, the grains jump up and down. Some fall outside; some fall inside; some get mashed; some get half mashed; some become powdered completely. All the Jeevas are like the black gram grains only; with no difference of any kind, but are trapped as some limited states of perceivers in some perception-state as if by force.)

Some are equal in all ways! (Some might be different also!)

(The very same images with the same characters may appear again and again in many creations. Or the characters might be the same, but have different images; or the images might be the same, but have different characters.)

The same ones or different ones or both types may appear with the same functions (of a same life story) like the waves in the ocean rising up with similar or different measures.

(The same grain may have the same experience; or have a different experience altogether (like an alternate world of the same person). A different grain may have the same experience. The event might be the same, the costume of the form might be the same, but the actor will be a different one.)

Again you, again me, again and again these people! Never does anyone actually appear anywhere in the Supreme. Those or the others, are like the waves in the ocean (the natural quivering state of the Ocean).

*(Any image and character can be repeated many many times, or not repeated at all!
However, all the images and characters are just some mind-construes, and never happen at all, like the statues imagined on a rock-surface.
Again and again, like the grains caught under a pestle, all the images and mind-bodies go through countless lives as ourselves or as others! There is no fixed rule or boundaries for the Chit-quivers!)*

As long as the firm conclusion about one's nature is not arrived at, the delusion will continue in the beings. Countless beings come here and go because of the delusion of the worldly existence.

(We 'the grains of Jeevas who are getting crushed under the 'pestle of perception', can escape this mashing process, by understanding the truth that - the pestle, the grains, the smashing etc are just imaginations created by the mind in the emptiness of Aatman. If you view the life-events as just some inert moving patterns around you, and remain unperturbed while moving among them, you surely will escape the 'pestle and grain' experience altogether. If you remain only as the ocean, the waves do not affect you at all.)

(You or another or the another and his others, all may get repeated a million times in various creations of various times; and have the same experiences or different ones also.)

They themselves, or the others, and the others who are the same or different, appear repeatedly again and again with themselves or the others around them.

Understand that the beings are just the 'spray of water drops' rising from the world-ocean.

Sometimes, the embodied ones are born with the same wealth, relations, age, action, learning, and knowledge, again and again. Sometimes the Jeevas are half similar; sometimes one-fourth similar. Sometimes they differ from the other bodies. Sometimes they are the same as these; but differ in time. Sometimes they are similar in time; but different otherwise.

कालेनाकुलचेष्टयान्य इव ते गच्छन्त्यधोर्ध्वं पुनर्देहालेखनखेदितान्यगणितान्यन्यानि चान्यान्यलम्।भूताम्बूनि वहन्ति संसृतिमये तान्यम्बुधौ चञ्चले चक्रावृत्तिमयानि संकलयितुं शक्नोति कस्तान्यलम्।

(The very same Jeevas may rise like repeated fiction stories, and suffer through many events, forced by the three Gunas. They may be different also!

Actually, the entire world around you is filled with you only as many images and characters!

There is only a single Jeeva appearing in such varieties of choices!

Every 'you' of 'you' is actually the single 'I' of your 'I', the Rudra.

You are actually the same Chit which is a witness to all these lives.

Like the dream-people are made of the same 'I' of the dreamer, the entire perception state is the quiver of the same Chit.

Rama, you are not Rama the son of an emperor; your story can be repeated a million times in million creations in the same manner or differently.

When you are really the Chit, and not the image trapped in the space and time arena, what matters if your costume is worn by other Jeevas of other Creations? How can you be affected by these 'other Ramas'?)

Caught in the trap of the time, doing the actions forced by the three Gunas, living various lives as the others, the Jeevas go up (good lives) and down (suffering lives) again and again!

Again there is the sketch of the bodies and the sufferings that are beyond counting!

The others(who are with the same image as you, and your character) and their others also (with the same images and characters) (get repeated again and again as some fiction characters of similar stories); and they carry the 'load of elements '(bodies) in the 'turbulent ocean of worldly existence' like the 'circular patterns of life-experiences' (because of delusion). Who can make an account of them?

(Imagine the countless possibilities of countless Universes which rise as the infinite varieties in infinite combinations, and try to fathom the limitless power of the Reality!)