

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART EIGHT

(SAGE BHUSHUNDA, THE CROW - 3)

[BHUSHUNDA'S MEMORIES OF ETERNAL LIFE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life 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 (to Bhushunda)

अत्यन्तमोक्षदीर्घायुर्भवान्निर्देशनायकः ज्ञानविज्ञानवान्धीरो योगयोग्यमनोगतिः।
दृष्टानेकविधानल्पसर्गसङ्गमागमः किं किं स्मरसि कल्याण चित्रमस्मिञ्जगत्क्रमे।

Hey Auspicious one!

You remain always liberated. You are of a long life span. You are the Master of your own life.

You are endowed with Knowledge and understanding. You are extremely courageous.

Your mind is controlled by Yoga.

You have seen countless appearances and disappearances of creations.

What interesting events still are in your memory?

भुशुण्ड उवाच

Bhushunda spoke (to Vasishta)

ETERNAL LIFE OF BHUSHUNDA CROW

What it is to be a part of countless creations that rise like insects from the ground-holes in the rainy season?

Only Bhushunda knows!

Bhushunda has to exist as a part of some creation, as a perceived state of mind, to be eternal as a Bhushunda mind of Sattva type. He escapes the dissolution state of every creation through his Yogic power, but has to be inside every creation, and be aware of the main events that happen there; and because of his sharpness of intellect, all the events of all the creations become part of his memories, proving his long-life.

Life is what but a string of memories!

The measure of memories alone decides the eternity of life.

If nothing was there as in the perception-less state of Brahman, no life also is there as any mind-state.

Bhushunda can have a prolonged life, if and only he can store memories of countless creations.

These creations can be his memories, only if he is a part of those creations.

His Kalpa tree and he as a crow-form are always there as un-erased pictures of every creation-span.

He is a permanent picture of the Brahman-canvas, drawn by some special ink as it were; never to disappear ever.

Creations in his level are like dust particles that pass through him; but his Brahman-mind can grasp every perceived scene and store it as a proof of his eternal life.

All these creations belong to his mind-field only, as the events of his eternal life.

Since no one can reach his level of Yoga easily, he is alone, and has the measure of life extending to many many Kalpas. That is the only way, you can be a part of eternity.

An insect can see only a few grass-shoots as its life-measure; but a giant elephant can pass through thousands and thousands of forest trees within minutes. This is how eternity gets measured; as per the measure of the memory-content of your mind.

Vasishta keeps his measure of eternity as a permanent preceptor of the kings of Raghu Vamsha; as a permanent part of Seven Rishi unit; as a permanent part of Shiva himself; and as a permanent instructor of knowledge for any creation.

However, eternity has its own paybacks.

An eternal one is always alone; like a lone eagle flying high above the sky.

Unless one is extremely detached to every person and object, eternity becomes unbearable.

To watch deaths, destructions, the bad winning over good, the tears and tribulations of the good ones, the cessations of the dear ones, is not an easy task.

Unless a Jeeva is in the Brahman state, eternity is painful only.

A Mukta of the highest level alone can be qualified to stay eternal.

He alone, who does not want anything gets everything.

Bhushunda belonged to the excellent Mukta category.

He can never cease to be.

Maybe somewhere from the Kalpa tree of a creation of which this world is a part of, he might be watching the events of this world also, like watching a minuscule spark of a lightning flash!

However, which event of this earth is worthy enough to be added to his memory-store to become a part of his mind-field, when nothing but desire-fulfilments alone galore in this world?!

Who will bother even to glance at this world where no individual exists at all, but only the Vaasanaa-processes!)

बृहत्तरशिलारूक्षामजाततृणवीरुधं अशैलवनवृक्षौघां स्मरामीमां धरामधः। दशवर्षसहस्राणि दशवर्षशतानि च भस्मसारभरापूर्णां संस्मरामि धरामधः। अनुत्पन्नदिवाधीशामजातशशिमण्डलां अविभक्तदिवालोकां संस्मरामि धरामधः। मेरुत्नतलोद्ध्योतैरर्धप्रकटकोटरं लोकालोकमिव आढ्याद्रिभुवनं संस्मराम्यहम्।

Hey noblest of all! I remember well this earth below as a rock-like surface bereft of any grass or shrub also, bereft of hills and forest trees also. I remember well this earth below as a surface covered by ashes only for ten thousand and ten hundred years. I remember well this earth below as a place where the sun had not risen as a separate source of light, where the moon-sphere had not risen yet, where there was no separate day-light at all. I remember this earth filled with mountains slightly lighted up by the shine of the precious stones of the Meru Mountain and with only half the hollows illuminated, and looking like the Lokaaloka Mountain, half dark and half lustrous.

प्रबुद्धासुरसंग्रामे क्षीयमाणान्तरमिह पलायमानामभितः संस्मरामि धरामिमाम्। चतुर्युगानि चाक्रान्तामसुरैर्मत्तकाशिभिः दैत्यान्तःपुरतां प्राप्तां संस्मरामि धरामिमाम्।

I remember well this world where the battle of Asuras was going on and everything was getting destroyed by them, and the people running all around with no place to take shelter in. I remember well this world where the Asuras kept it under their control for four Yugas, and had imprisoned the beautiful Deva-women in their harems. अत्यन्तरितान्तान्तसमस्तापरमण्डलां अजदेवत्रयीशेषां संस्मरामि जगत्कुटीम्।

I remember the Jagat-hut as completely under the waters with no place left back to stand even, and the Trinities Brahmaa and others sheltered in this Meru Mountain.

चतुर्युगार्धपरमं नीरन्ध्रां वनपादवैः अदृष्टेतरनिर्माणां संस्मरामि धरामिमाम्। एवं चतुर्युगं साग्रं नीरन्ध्रैरचलैर्वृतां अप्रवृत्तजनाचारां संस्मरामि धरामिमाम्।

(If no one is there, nothing can be perceived at all; and any world cannot come into existence at all as a perceived field, if a mind is absent.

A Brahmaa-mind has to exist as a witness of creations where no Jeeva had yet been conceived.

When a Brahmaa tries to conceive various creations as an amusement, where only trees were there, or where only mountains were there, Bhushunda as the Brahman-mind witnesses them also, as a part of that Brahmaa-creation. Such creations can never be witnessed by any other Jeeva, other than Bhushunda.)

I remember well this world as fully covered by the forest trees without a gap, without any life forms coming into being, for half of the four Yugas. I remember well this world as extending for more than the four Yuga-span and covered gapless with mountains and with no living thing around.

दशवर्षसहस्राणि मृतदैत्यास्थिपर्वतैः आकीर्णां परितः पूर्णां संस्मरामि धरामिमाम्। भयादन्तर्हिताशेषवैमानिकनभश्चरां द्यां च निरृक्षनिःशेषां संस्मरामि तमोमयीम्।

I remember well this world where the lands were covered by mountains of bones belonging to the dead Daityas, for about ten thousand years. I remember also the sky-region filled with complete darkness with not a star in sight, and all the sky-travellers hiding away in fear.

अनगस्त्यामगस्त्याशामेकपर्वततां गतां मत्ते विन्ध्यमहाशैले संस्मरामि जगत्कुटीम्।

I remember the Jagat-hut where Sage Agastya was not there, and the mad Vindhya Mountain swallowing off all the directions (to become huge like Meru), and the entire terrain filled with only a single mountain without divisions. एतांश्चान्यांश्च वृत्तान्संस्मरामि बहूनपि किं तेन बहूनोक्तेन सारं संक्षेपतः शृणु।

These and many other occurrences I do remember very well! What is there to talk about them?

(Since you are curious to know about all this) I will describe them all in brief, listen.

असंख्यातान्मन्त्रह्यान्स्मरामि शतशो गतान्सर्वान्संरम्भबहुलांश्चतुर्युगशतानि च। एकमेव स्वयं शुद्धं पुरुषासुरवर्जितं आलोकनिचयं चैकं कंचित्सर्गं स्मराम्यहम्। सुराणं ब्राह्मणं मत्तं निषिद्धसुरशूद्रकं बहुनाथसतीकं च कंचित्सर्गं स्मराम्यहम्।

I remember well the countless Manus and Brahmaas, and all the hundreds of four-fold Yugas passing through with their variety of events. I remember a creation where no Suras and Asuras had made an appearance yet, and which looked like a heap of lustre only, as a single state of absolute purity where Brahmaa in the Viraat-state was absorbed in contemplation only, and had not conceived the creation yet. I remember some creation of complete lawlessness, where the Brahmins were arrogant and greedy, where low caste people disregarded the Devas, and where women were unchaste and mated with many men of their choice.

वृक्षनीरन्ध्रभूपीठकमल्पितमहार्णवं स्वयंसंजातपुरुषं कंचित्सर्गं स्मराम्यहम्। अपर्वतमभूमिं च व्योमस्थामरमानवं अचन्द्रार्कप्रकाशाढ्यं कंचित्सर्गं स्मराम्यहम्। अनिन्द्रममहीपालममध्यस्थाधमोत्तमं सममन्धककुचक्रं कंचित्सर्गं स्मराम्यहम्।

I remember a creation where the earth-pedestal was covered completely with trees and where the huge Ocean had not been conceived yet, and where men were born by themselves through Brahmaa's mind-conceptions.

I remember a creation where the mountains and lands had not appeared yet, where the immortal Devas and the Manu's descendants were not formed yet and still were getting formed from the emptiness of the space.

I remember a creation which was midway between two Kalpas, where there was no Indra, no king, no differentiation of the excellent, middle and lowly men, and the directions were all equal and not seen at all, and the bringing out the Vedas in the Matsya Avataar; then the uprooting of Mandara Mountain and the churning of the milk ocean for getting the nectar; then there was Garuda before he grew the wings, and then the birth of Sagara's Sons who dug the ocean.

All these events which I recall have happened just at the recent times, and are remembered even by children hey Muni;

why bother to feel interested in them? (*They are just some stories of creations repeated in various manners, again and again.*) I have lived long and have seen even the odd events like Vishnu taking over the creation functions of Brahmaa; Brahmaa destroying the worlds as Shiva; and Shiva protecting the worlds as Vishnu! (*What cannot be conceived by a Brahmaa?*)

सर्गप्रारम्भकलना विभागो भुवनत्रये कुलपर्वतसंस्थानं जम्बूद्वीपं पृथक्स्थितं, वर्णधियां सृष्टिविभागो मण्डलावनेः ऋक्षचक्रकसंस्थानं ध्रुवनिर्माणमेव च, जन्मेन्दुभास्करादीनामिन्द्रोपेन्द्रव्यवस्थितिं हिरण्याक्षापहरणं वराहोदरणं क्षितेः, कल्पनं पार्थिवानां च वेदानामयनमेव च मन्दरोन्मूलनं चाब्धेरमृतार्थं च मन्थनं, अजातपक्षो गरुडः सागराणां च संभवः, इत्यादिका याः स्मृतयः स्वल्पातीतजगत्क्रमाः बालैरपि हि तास्तात स्मर्यन्ते तासु को ग्रहः। गरुडवाहनं विहगवाहनं विहगवाहनं वृषभवाहनं वृषभवाहनं गरुडवाहनं कलितवानहं कलितजीवितः।

I remember a creation in its beginning state where the three worlds were still getting divided, the Kula Mountains were getting conceived, and the JambooDveepa appeared as separated from the Meru Mountain; then it was followed by the creation of caste and their duties; then the creation of star-spheres along with the Dhruva star; then the birth of Moon and the Sun, then establishing Indra and Upendra as the rulers; then the events of Hiranyaaksha stealing the Earth (not this earth planet) and the Earth getting rescued by Lord Varaaha; then the conceiving of the kings to rule the earth and the bringing out the Vedas in the Matsya Avataar; then the uprooting of Mandara Mountain and the churning of the milk ocean for getting the nectar; then there was Garuda before he grew the wings, and then the birth of Sagara's Sons who dug the ocean; all these events which I recall have happened just at the recent times, and are remembered even by children hey Muni; why bother to feel interested in them?

(*They are just some stories of the creations repeated in various manners, again and again.*)

I have lived long and have seen even the odd events like Vishnu taking over the creation functions of Brahmaa; Brahmaa destroying the worlds as Shiva; and Shiva protecting the worlds as Vishnu!

(*What cannot be conceived by a Brahmaa?*)

ततो जगति जातेषु भगवन्वृष्मदादिषु भरद्वाजपुलस्त्यात्रिनारदेन्द्रमरीचिषु पुलहोदलकाद्येषु क्रतुभृग्वङ्गिरस्सु च सनत्कुमारभृङ्गीशस्कन्देभवदनादिषु, गौरीसरस्वतीलक्ष्मीगायत्र्याद्यासु भूरिषु मेरुमन्दरकैलासहिमवहर्दुरादिषु हयग्रीवहिरण्याक्षकालनेमिबलादिषु हिरण्यकशिपुक्राथबलिप्रह्लादकादिषु शिबिन्यङ्कुपृथूलाख्यवैन्यनाभागकेलिषु नलमान्धातृसगरदिलीपनहुषादिषु आत्रेयव्यासवाल्मिकिशुकवात्स्यायनादिषु उपमन्युमणीमङ्कीभगीरथशुकादिषु अल्पकातीतकालेषु किंचिद्दूरेषु केषुचित्तथाद्यतनसर्गेषु स्मरणे गणनैव का।

Bhagavan! Only before long, very recently were born Sages like you, Bharadvaja, Pulastya, Atri, Naarada, and Indra, Marichi, Pulaha, Uddhaalaka, Kratu, Bhrgu, Angirasa (Brahmarshis), Sanatkumara (Siddhrshis), Bhringeesha, Skanda and the elephant-faced (Shiva's attendant), and the Goddesses of power Gouri, Sarasvati, Lakshmi, Gaayatri and the others; mountains like Meru, Mandara, Kailaasa, Himavaan and Dardura; Daanavas like Hayagreeva, Hiranyaaksha, Kaalanemi; Daityas like Hiranyakashipu, Kraatha, Bali and Prahlaada; Kings like Shibi, Nyanku, Prthu, Laakhya, Vainya, Naabhaaga, Keli, Nala, Maandhaatr, Sagara, Dileepa and Nahusha; Munis like Aatreya, Vyaasa, Vaalmiki, Shuka and Vaatsyaayana, Upamanyu, Manee, Mankee, Bhageeratha, Shuka and others!

All these were born within a small span of time only; some in the past and some at the present times!

What is there to remember much of them?!

मुने ते ब्रह्मपुत्रस्य जन्माष्टकमिदं किल संस्मराम्यष्टमे सर्गे तस्मिन्स्त्वं मम संगतः। कदाचिज्जायसे व्योमनः कदाचिज्जायसे जलात्कदाचिद्वायुतः शैलात्कदाचिज्जायसेऽनलात्।

Sage! You are Brahmaa's son born for the eighth time! I remember that you were with me in the eighth creation. Sometimes you were born from the sky; sometimes from the water; sometimes from the wind; sometimes from the rock; sometimes from the fire.

(*It is not actually the case of Vasishtha having re-births, but Brahman state of knowledge itself rising as those 'Vasishtha mind-fields', to bestow knowledge to Jeevas.*)

Whenever the need is there, say the Vaasanaa for liberation is dominant, then the knowledge state of Vasishtha has to rise as a knowledge-form of Vasishtha.

Where he cannot appear personally, the very text acts the part of Vasishtha.)

यादृशो यादृशाचारो यादृक्संस्थानदिग्गणः सर्गोऽयं तादृशानेव त्रीन्सर्गान्संस्मराम्यहम्, एकरूपाखिलाचारसंनिवेशधरामरान्समकालान्स्थिरस्थैर्यान् दशसर्गान्संस्मराम्यहम्। अन्तर्धानं गता धात्री वारपञ्चकमुद्धृता मुने पञ्चसु सर्गेषु कूर्मैवैव पयोनिधेः। मन्दराकर्षणावेगपर्याकुलसुरासुरं स्मरामि द्वादशं चेदममृताम्भोधिमन्थनम्। सर्वौषधिरसोपेतां बलिग्राहस्तथा दिवः वारत्रयहिरण्याक्षो नीतवान्वसुधामधः।

I remember three creations which were similar in all ways, where similar behaviour, similar directions were there.

I remember ten Creations where the immortals were stable in their positions, had similar life-spans, with similar forms, similar behaviour, and in similar situations.

The earth which sunk under the ocean was lifted out five times by Koorma, the tortoise form of Vishnu (and not the Varaaha-form of boar) in five Creations! I remember twelve times of the ocean-churning where the demons and gods were anxiously churning the Mandara Mountain with speed. Hiranyaaksha who had the full heaven under control and received the forced offerings, took the prosperous earth under the ocean three times.

रेणुकात्मजां गत्वा षष्ठवारमिमं हरिः बहुसर्गान्तरेणापि चकार क्षत्रियक्षयम्। शतं कलियुगानां च हरेर्बुद्धदशाशतं शौकराजतयैवाप्तं स्मरामि मुनिनायक। त्रिंशत्त्रिपुरविक्षोभान्द्रौ दक्षाध्वरसंक्षयौ दशशक्रविघातांश्च चन्द्रमौलेः स्मराम्यहम्। बाणार्थमद्यौ संग्रामाञ्ज्वरप्रमथमन्त्रकान् विक्षोभितसुरानीका न्स्मरामि हरिशर्वयोः।

Hari became the son of Renukaa six times and destroyed the warrior class in between many creations.

Hey Best of all Sages! I remember Hari attaining the state of Buddha hundred times in hundred Kali-yugas as the son of Shuddhodana.

I remember Shiva in thirty creations as burning Tripura (demon-cities), two creations where the destruction of Daksha's sacrifice took place, and ten creations where various punishments were rendered to the Indras.

युगंप्रति धियां पुंसां न्यूनाधिकतया मुने क्रियाङ्गपाठवैचित्र्ययुक्तान्वेदान् स्मराम्यहम्। एकार्थानि समग्राणि बहुपाठानि मेऽनघ पुराणानि प्रवर्तन्ते प्रसृतानि युगंप्रति। पुनस्तानेव तानेवमन्यानपि युगे युगे वेदादिवित्प्ररचितानितिहासान्स्मराम्यहम्।

Muni! I remember each Yuga as having different 'Kriyaangas' in the Vedas as per the various intellectual capacities of the men born there. Hey Taintless one! In each Yuga I have seen the Puraanas though having the same content, occurring as various versions. In each Yuga I remember the same historical poems of Raamaayana and Bhaarata and others too getting composed by Vaalmiki and Vyaasa (the Knowers of Vedas) again and again.

इतिहासं महाश्र्वर्यमन्यं रामायणाभिधं ग्रन्थलक्षप्रमाणं च ज्ञानशास्त्रं स्मराम्यहम्। रामवद्व्यवहर्तव्यं न रावणविलासवत् इति यत्र धियां ज्ञानं हस्ते फलमिवापि कृतं वाल्मीकिना चैतदधुना यत्करिष्यति अन्यच्च प्रकटं लोके स्थितं ज्ञास्यसि कालतः। वाल्मीकिनाम्ना जीवेन तेनैवान्येन वा कृतं एतच्च द्वादशं वारं क्रियते विस्मृतिं गतम्। द्वितीयमेतस्य समं भारतं नाम नामतः स्मरामि प्राक्तनव्यासकृतं जगति विस्मृतम्। व्यासाभिधेन जीवेन तेनैवान्येन वा कृतं एतत्तु सप्तमं वारं क्रियते विस्मृतिं गतम्। आख्यानकानि शास्त्राणि निवृत्तानि युगंप्रति विचित्रसन्निवेशानि संस्मरामि मुनीश्वर। भूयस्तान्येव तान्येव तथान्यानि युगे युगे साधो पदार्थजालानि प्रपश्यामि स्मरामि वै।

I remember an amazing historical poem named as 'another Raamaayana' (Vaasishta Raamaayana) having the essence of all the Knowledge-scriptures, which explains the Supreme Knowledge in thousands of verses.

Vaalmiki composed a Raamaayana where the knowledge related to the world-conduct is given to all like a fruit given into one's hand, by exemplifying the life-story of Rama that one should act like Rama in the world and not like the wicked Raavana. He will compose a similar one now and another one also based on Knowledge only, for the betterment of the people, which will get established in the world as a Knowledge-text.

This I know through my divine vision; you will also know of it in time.

It might be composed by the same Jeeva named Vaalmiki or some other one.

This knowledge will be forgotten again and again, and will be recreated twelve times.

I remember another one similar in essence to that text named 'Bhaarata' composed by Vyaasa in the past and forgotten.

It might be composed by the same Jeeva named Vyaasa or some other one.

This will be forgotten and created again for seven times.

Hey Muneeshvara! I remember many scriptures filled with stories containing strange events in each Yuga.

Again hey Saadhu, I remember those and other narratives, and remember all of them too, very well.

राक्षसक्षतये विष्णोर्महीमवतरिष्यतः अधुनैकादशं जन्म रामनाम्नो भविष्यति। नारसिंहेन वपुषा हिरण्यकशिपुं हरिः जघान वारत्रितयं मृगेन्द्र इव वारणम्। वसुदेवगृहे विष्णोर्भुवो भारनिवृत्तये अधुना षोडशं जन्म भविषति मुनीश्वर।

Vishnu will descend on this earth now for the eleventh time to kill the demons and be named as Rama.

Hari took the form of Narasimha and killed Hiranyakashipu like a lion killing a deer, three times.

Hey Muneeshvara! At present Vishnu will take birth in the house of Vasudeva to remove the burden of the earth for the sixteenth time.

जगन्मयी भ्रान्तिरियं न कदाचन विद्यते विद्यते तु कदाचिच्च जलबुद्बुदवत्स्थिता। दृश्यभ्रान्तिरनित्येयमन्तस्था संविदात्मनि जायते लीयते चाशु लोला वीचिरिवाम्भसि।

(Actually, the events of the creation are conceived by some Brahmaa only; so anything can happen as per his conception, like different authors recreating the same scenes or different scenes in their books.

Nothing is real or unreal; but just the mind-fancies experienced as real!)

This delusion of worldly existence never exists in reality. If it ever exists, it is as unstable as the bubbles of water.

This delusion of the perceived phenomenon is impermanent and exists within the perceiving self-state only.

It appears and dissolves like the unstable wave of the ocean.

समैकसंनिवेशानि बहूनि विषमाणि च तथार्थसमरूपाणि त्रिजगन्ति स्मराम्यहम्। तान्येव तादृक्कर्माणि तथान्याचरणानि च तत्कर्माणि तथान्यानि भूतानीह स्मराम्यहम्।

I remember similar events of various nature, and only half-similar events also, in the many tri-worlds I saw. I

remember those very beings, those very actions and sometimes other type of behaviour also; and also see sometimes

those very actions and other types of beings.

प्रतिमन्वन्तरं ब्रह्मन्विपर्यस्ते जगत्क्रमे संनिवेशोऽन्यथाजाते प्रयाते संश्रुते जने ममान्यान्येव मित्राणि अन्य एव च बन्धवः अन्य एव नवा भृत्या अन्य एव समाश्रयाः।

(I have no permanent friend or relative who can stay with me forever, in my level.)

Brahman! In each Manvantara, when there is a different Brahmaa creating a world differently, when other events occur and the known people disappear, I get other new friends and relatives, other new servants, and other abodes.

कदाचिदहमेकान्ते विन्ध्यकच्छकृतालयः कदाचित्सहानिलयः कदाचिद्दुर्दुरालयः कदाचिद्मवद्वासी कदाचिन्मलयाचलः, कदाचित्प्राक्तनेनैव सन्निवेशेन भूधरं चूतवृक्षे च शाखायां प्राप्य नीडं करोम्यहम्।

Sometimes I make a nest in the Vindhya peak, and live alone; sometimes I live in the Sahya Mountain; sometimes live in the Dardura Mountain; sometimes in the Himalayas; sometimes I stay in the Malaya Mountain.

Sometimes I approach the same mountain as in the original past and make a nest on the branch of this Kalpa tree.

अनाद्यन्तेषु युगेषु जातेषु मुनिनायक प्राक्तनेनैव जातोऽयं सन्निवेशेन पादपः देहं त्यक्त्वा सुखं साधो नातः परिणतिं गतः, तदीयेनैव जातोऽयं

संनिवेशेन पादपः ताते जीवति यैवाभूच्छोभास्य सुतरोस्तथा, कृतप्राक्संनिवेशोऽयमहं स्थितिमिहागतः।

Hey chief of the Sages! When beginningless and endless Yugas have passed one after other, this tree has arisen again and again in a similar manner; it has not given up its body and undergone any change; rises the same way as before; carries the same grandeur as when my father lived in it; and I am living now in the same tree in the same manner as I was before.

नेहाभूदुत्तरा पूर्वं ककुब्जायं च भूधरः, दिगुत्तराभूदन्येयं पूर्वमेव महीधरः। एकैकदेहसंस्थानवीतब्रह्मनिशागमः ध्यानान्ते तत्त्व एवैनं सर्गमालोक्य वेदम्यहम्। अकदिदृक्षसंचारान्मेर्वादिस्थानका दिशः संस्थानमन्यथा तस्मिन्स्थिते यान्ति दिशोऽन्यथा।

Neither the northern direction nor this Meru Mountain was there before. This northern direction was something else; the mountain was also something else. I alone am the same one with the same form as Brahmaa's nights passed away one by one.

At the end of my contemplation, I look at the new creation and conceive what I remember as the movement of the Sun and the stars and the directions, based on the position of the Meru Mountain.

If the Meru is positioned differently, the directions also become different.

न सन्नासज्जगन्मन्ये भ्रमयन्केवलं धियः आत्मस्पन्दचमत्कारविभवोऽयं विजृम्भते।

पुत्रः पितृत्वमायाति मित्रं यात्यरितां तथा, स्त्रीत्वं च शतशो यातान्युंसश्चैव स्मराम्यहम्।

I am of the opinion that the world is neither existent nor non-existent, and the mind alone gets deluded.

All this shines forth by the magic of one's own ideas.

A son becomes a father and a friend becomes an enemy. I remember hundreds of males becoming females also.

कलौ कृतयुगाचारान्कृते कलियुगस्थितिं त्रेतायां द्वापरे चैव संस्मरामि मुनीश्वर। अदृष्टवेदवेदार्थान्स्वसंकेतविचारिणः

सर्गाग्निर्गलाचारान्क्वचित्कांश्चित्स्मराम्यहम्।

Muneeshvara! I remember well how sometimes the people in Kali Yuga act the ways of Krta Yuga; and the state of Kali Yuga appearing in the Tretaa Yuga and Dvaapara Yuga. I remember people acting with their own independently made rules unaware of the Vedas and their meanings, and behaving unrestrained in some creations.

ध्यातरि ब्रह्मणो ब्रह्मन्ससुरासुरमानुषं चतुर्युगसहस्रान्ते जगच्छून्यं स्मराम्यहं। मनोमनननिर्माणान्यार्थिवाकारवर्जितान्व्याप्तान्वायुमयैर्भूतैः

दश सर्गान्स्मराम्यहम्।

Hey Brahman! I remember the world completely void and empty without gods or demons or humans at the end of four Yugas, when Brahmaa was in the contemplation of Brahman. I remember ten creations where there were beings made of air and not any gross elements at all, getting created by the mind.

विचित्रसंस्थानविशेषदेशान्विचित्रकार्याकुलभूतकोशान्विचित्रविन्यासविलासवेषान्स्मराम्यहं ब्रह्मदिनेष्वशेषान्।

I remember countless days of Brahmaas (Creations) filled with varied situations, varied lands, varied modes of behaviour, and varied beings wearing varied types of attires.