

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER EIGHT

SAGE BHUSHUNDA, THE CROW (3)
[BHUSHUNDA'S MEMORIES OF ETERNAL LIFE]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

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CHAPTER EIGHT
SAGE BHUSHUNDA, THE CROW (3)

[BHUSHUNDA'S MEMORIES OF ETERNAL LIFE]

ETERNAL LIFE OF BHUSHUNDA CROW

[What it is to be a part of countless Creations that raise 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 RaghuVamsha; 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, destruction, 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!]

वसिष्ठोवाच

Vasishta spoke (to Bhushunda)

अत्यन्तमोक्षदीर्घायुर्भवान्निर्देशनायकः ज्ञानविज्ञानवान्धीरो योगयोग्यमनोगतिः। (21.26)

दृष्टानेकविधानल्पसर्गसङ्गमागमः किं किं स्मरसि कल्याण चित्रमस्मिञ्जगत्क्रमे। (21.27)

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)

बृहत्तर शिलावृक्षामजाततृणवीरुधं अशैलवनवृक्षौघां स्मरामीमां धरामधः। (21.28)

Hey noblest of all! I remember well this Earth (Dharaa/BhooLoka) below, as a rock-like surface, bereft of any grass or shrub also, bereft of hills and forest trees also.

दशवर्षसहस्राणि दशवर्षशतानि च भस्मसारभरापूर्णां संस्मरामि धरामधः। (21.29)

I remember well this Earth below as a surface covered by ashes only, for ten thousand and ten hundred years.

अनुत्पन्नदिवाधीशामजातशशिमण्डलां अविभक्तदिवालोकां संस्मरामि धरामधः। (21.30)

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.

मेरुरत्नतलोद्द्योतैरर्धप्रकटकोटरं लोकालोकमिवाद्याद्रिभुवनं संस्मराम्यहम्। (21.31)

I remember this Earth filled with mountains, and 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 क्षीयमाणामन्तरमिह पलायमानामभितः संस्मरामि धरामिमाम्। (21.32)

I remember well this Earth below, 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.

चतुर्युगानि चाक्रान्तामसुरैर्मत्तकाशिभिः दैत्यान्तःपुरतां प्राप्तां संस्मरामि धरामिमाम्। (21.33)

I remember well this Earth below, where the Asuras kept it under their control for four Yugas, and had imprisoned the beautiful Deva-ladies in their harems.

अत्यन्तान्तरितान्तान्तसमस्तापरमण्डलां अजदेवत्रयीशेषां संस्मरामि जगत्कुटीम्। (21.34)

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.

[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.]

चतुयुगार्धमपरं नीरन्ध्रां वनपादपैः अदृष्टैरनिर्माणां संस्मरामि धरामिमाम्। (21.35)

I remember well this Earth below, as fully covered by the forest trees without a gap, without any life-forms coming into being, for half of the four Yugas.

एवं चतुर्युगं साग्रं नीरन्ध्रैरचलैर्वृतां अप्रवृत्तजनाचारां संस्मरामि धरामिमाम्। (21.36)

I remember well this Earth below, as extending for more than the four Yuga-span, and covered gap-less with mountains and with no living thing around.

दशवर्षसहस्राणि मृतदैत्यास्थिपर्वतैः आकीर्णां परितः पूर्णां संस्मरामि धरामिमाम्। (21.37)

I remember well this Earth below, where the lands were covered by mountains of bones belonging to the dead Daityas, for about ten thousand years.

भयादन्तर्हिताशेषवैमानिकनभश्चरां यां च निर्वृक्षनिःशेषां संस्मरामि तमोमयीम्। (21.38)

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 मते विन्ध्यमहाशैले संस्मरामि जगत्कुटीम्। (21.39)

I remember the Jagat-hut, where Sage Agastya was not there, and the arrogant 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 वृत्तान्तान्संस्मरामि बहूनपि किं तेन बहूनोक्तेन सारं संक्षेपतः शृणु। (21.40)

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.

असंख्यातान्मनून्ब्रह्मन्स्मरामि शतशो गतान्सर्वान्संरम्भबहुलांश्चतुर्युगशतानि च। (21.41)

I remember well the countless Manus and Brahmaas, and all the hundreds of four-fold Yugas passing through with their variety of events.

एकमेव स्वयं शुद्धं पुरुषासुरवर्जितं आलोकनिचयं चैकं कंचित्सर्गं स्मराम्यहम्। (21.42)

I remember a Creation where no Suras and Asuras had made an appearance yet, and which looked like 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.

सुरापं ब्राह्मणं मतं निषिद्धसुरशूद्रकं बहुनाथसतीकं च कंचित्सर्गं स्मराम्यहम्। (21.43)

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.

वृक्षनीरन्ध्रभूषीठकमकल्पितमहार्णवं स्वयंसंजातपुरुषं कंचित्सर्गं स्मराम्यहम्। (21.44)

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.

अपर्वतमभूमिं च व्योमस्थामरमानवं अचन्द्रार्कप्रकाशादयं कंचित्सर्गं स्मराम्यहम्। (21.45)

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.

अनिन्द्रममहीपालममध्यस्थाधमोत्तमं सममन्धककुचक्रं कंचित्सर्गं स्मराम्यहम्। (21.46)

I remember a Creation, which was midway between two Kalpas, where there was no Indra, no king, no differentiation of the excellent, the middle and the lowly men, and the directions were all equal and not seen at all.

[All are just stories that happen again and again!]

सर्गप्रारम्भकलना विभागो भुवनत्रये कुलपर्वतसंस्थानं जम्बूद्वीपं पृथक्स्थितं, (47)

वर्णधर्मधियां सृष्टिविभागो मण्डलावनेः ऋक्षचक्रकसंस्थानं ध्रुवनिर्माणमेव च, (48)

जन्मेन्दुभास्करादीनामिन्द्रोपेन्द्रव्यवस्थितिं हिरण्याक्षापहरणं वराहोद्धरणं क्षितेः, (49)

कल्पनं पार्थिवानां च वेदानामयनमेव च मन्दरोन्मूलनं चाब्धेरमृतार्थं च मन्थनं, (50)

अजातपक्षो गरुडः सागराणां च संभवः,

इत्यादिका याः स्मृतयः स्वल्पातीतजगत्क्रमाः बालैरपि हि तास्तात स्मर्यन्ते तासु को ग्रहः। (21.51)

I remember a Creation in its beginning-state where the 'three worlds' were still getting divided and the Kula Mountains were still 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 star-spheres along with the Dhruva star, were firmly placed;

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 Creations repeated in various manners, again and again.)

गरुडवाहनं विहगवाहनं विहगवाहनं वृषभवाहनं वृषभवाहनं गरुडवाहनं, कलितवानहं कलितजीवितः। (21.52)

I have lived long and have seen even the odd events like -

Vishnu (who rides Garuda) taking over the Creation-functions of Brahmaa (who rides the swan-bird); Brahmaa (who rides the swan-bird) destroying the worlds as Shiva (who rides the Nandi bull); and Shiva (who rides the Nandi bull) protecting the worlds as Vishnu!

(What cannot be conceived by a Brahmaa?)

ततो जगति जातेषु भगवन्पुष्पदादिषु भरद्वाजपुलस्त्यात्रिनारदेन्द्रमरीचिषु, (22.01)

पुलहोद्दालकाद्येषु क्रतुभृग्वङ्गिरस्सु च सनत्कुमारभृङ्गीशस्कन्देभवदनादिषु, (02)

गौरीसरस्वतीलक्ष्मीगायत्र्याद्यासु भूरिषु मेरुमन्दरकैलासहिमवद्दुर्गादिषु, (03)

हयग्रीवहिरण्याक्षकालनेमिबलादिषु हिरण्यकशिपुक्राथबलिप्रह्लादकादिषु, (04)

शिबिन्यङ्कुपृथूलाख्यवैन्यनाभागकेलिषु नलमान्धातृसगरदिलीपनहुषादिषु, (05)

आत्रेयव्यासवाल्मीकिशुकवात्स्यायनादिषु उपमन्युमणीमङ्कीभगीरथशुकादिषु, (06)

अल्पकातीतकालेषु किञ्चिद्दूरेषु केषुचित्थाद्यतनसर्गेषु स्मरणे गणनैव का। (22.07)

Bhagavan! Only before long, very recently were born Sages like you, namely Bharadvaaja, Pulastya, Atri, Naarada, and Indra, Marichi, Pulaha, Uddaalaka, Kratu, Bhrgu, Angirasa (Brahmarshis), Sanatkumara (Siddhrshis), Bhringeessa, 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 Prahlada; 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 तस्मिंस्त्वं मम संगतः। (22.08)

कदाचिज्जायसे व्योम्नः कदाचिज्जायसे जलात्कदाचिद्वायुतः शैलात्कदाचिज्जायसेऽनलात्। (22.09)

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 Vasishta having re-births, but Brahman-state of knowledge itself rising as those 'Vasishta mind-fields', to bestow knowledge to Jeevas. Whenever the need is there, say the Vaasanaa for liberation is dominant, then the knowledge-state of Vasishta has to rise as a knowledge-form of Vasishta.

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

यादृशो यादृशाचारो यादृक्संस्थानदिग्गणः सर्गोऽयं तादृशानेव त्रीन्सर्गान्संस्मराम्यहम्। (22.10)

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

एकरूपाखिलाचारसंनिवेशधरामरान्समकालान्स्थिरस्थैर्यान्दशसर्गान्संस्मराम्यहम्। (22.11)

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.

अन्तर्धानं गता धात्री वारपञ्चकमुद्धृता मुने पञ्चसु सर्गेषु कूर्मणैव पयोनिधेः। (22.12)

The Goddess of support, (BhooDevi, Dhaatri) who 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!

मन्दराकर्षणावेगपर्याकुलसुरासुरं स्मरामि द्वादशं चेदममृताम्भोधिमन्थनम्। (22.13)

I remember twelve times of the ocean-churning where the Suras and Asuras were anxiously churning the Mandara Mountain with speed.

सर्वोषधिरसोपेतां बलिग्राहस्तथा दिवः वारत्रयहिरण्याक्षो नीतवान्वसुधामधः। (22.14)

Hiranyaaksha, who had the Heaven fully under control and received the forced offerings, took the prosperous Earth (Vasudhaa, store-house of many riches) under the ocean, three times.

रेणुकात्मजतां गत्वा षष्ठवारमिमं हरिः बहुसर्गान्तरेणापि चकार क्षत्रियक्षयम्। (22.15)

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

शतं कलियुगानां च हरेर्बुद्धदशाशतं शौकराजतयैवासं स्मरामि मुनिनायक। (22.16)

Hey Best of all Sages! I remember Hari attaining the state of Buddha (knowledge-revelation through Saadhana), hundred times in hundred KaliYugas as the son of the king of Shauka.

त्रिंशत्त्रिपुरविक्षोभान्द्वौ दक्षाध्वरसंक्षयौ दशशक्रविघातांश्च चन्द्रमौलेः स्मराम्यहम्। (22.17)

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

बाणार्थमष्टौ संग्रामान् क्षुरप्रमथमन्त्रकान् विक्षोभितसुरानीकान्स्मरामि हरिशर्वयोः। (22.18)

I remember eight battles fought against Baanaasura, and also the agitated state of Sura-armies of Hari and Sharva where special arrows named Kshura were shot and were destroyed by the Astras powered by Mantras (by Shiva and Vishnu).

VEDAS AND PURANAS

युगंप्रति धियां पुंसां न्यूनाधिकतया मुने क्रियाङ्गपाठवैचित्र्ययुक्तान्वेदान्स्मराम्यहम्। (22.19)

Muni! I remember each Yuga as having different 'Kriyaangas' in the Vedas as per the varied intellectual capacities of the men born there.

एकार्थानि समग्राणि बहुपाठानि मेऽनघ पुराणानि प्रवर्तन्ते प्रसृतानि युगंप्रति। (22.20)

Hey Taintless one! In each Yuga I have observed that the Puraanas though having the same content, occurring as various versions.

पुनस्तानेव तानेवमन्यानपि युगे युगे वेदादिवित्प्ररचितानितिहासान्स्मराम्यहम्। (22.21)

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.

VAASISHTA RAAMAAYANAM

इतिहासं महाश्र्वर्यमन्यं रामायणाभिधं ग्रन्थलक्षप्रमाणं च ज्ञानशास्त्रं स्मराम्यहम्। (22.22)

I remember an amazing historical poem named as 'another Raamaayana' (MahaaRaamaayanam) having the essence of all the Knowledge-scriptures, which explains the Supreme Knowledge (the supreme knowledge given to Vasishta and Vishvaamitra) in lakhs of verses.

रामवद्व्यवर्तव्यं न रावणविलासवत् इति यत्र धियां ज्ञानं हस्ते फलमिवापितं,

Vaalmiki at present will compose a Raamaayana (first one), 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.

कृतं वाल्मीकिना चैतदधुना यत्करिष्यति अन्यच्च प्रकटं लोके स्थितं जास्यसि कालतः। (22.23,24)

He will compose another one also based on (Brahman-) Knowledge (Second Raamaayana/Vaasishta Raamaayanam) (containing 32,000 verses) (conversation between Rama and Vasishta), and spread it all over the world (which I know through my knowledge-vision), which you will also know in the future-times.

वाल्मीकिनाम्ना जीवेन तेनैवान्येन वा कृतं एतच्च द्वादशं वारं क्रियते विस्मृतिं गतम्। (22.25)

Being forgotten again and again, it will be composed twelve times, by a Jeeva named Vaalmiki, or some other one.

द्वितीयमेतस्य समं भारतं नाम नामतः स्मरामि प्राक्तनव्यासकृतं जगति विस्मृतम्। (22.26)

व्यासाभिधेन जीवेन तेनैवान्येन वा कृतं एतत्तु सप्तमं वारं क्रियते विस्मृतिं गतम्। (22.27)

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.

आख्यानकानि शास्त्राणि निवृत्तानि युगंप्रति विचित्रसंनिवेशानि संस्मरामि मुनीश्वर। (22.28)

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

भूयस्तान्येव तान्येव तथान्यानि युगे युगे साधो पदार्थजालानि प्रपश्यामि स्मरामि वै। (22.29)

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

राक्षसक्षतये विष्णोर्महीमवतरिष्यतः अधुनैकादशं जन्म रामनाम्नो भविष्यति। (22.30)

Vishnu will descend on this Earth (Mahee) now, for the eleventh time to kill the Raakshasas, and will be named as Rama.

नारसिंहेन वपुषा हिरण्यकशिपुं हरिः जघान वारत्रितयं मृगेन्द्र इव वारणम्। (22.31)

Hari took the form of NaraSimha and killed Hiranyakashipu, like a lion killing an elephant, three times.

वसुदेवगृहे विष्णोर्भुवो भारनिवृत्तये अधुना षोडशं जन्म भविष्यति मुनीश्वर। (22.32)

Hey Muneeshvara! At present, Vishnu will take birth in the house of Vasudeva to remove the burden of the Earth (Bhoo) for the sixteenth time.

[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!]

जगन्मयी भ्रान्तिरियं न कदाचन विद्यते, विद्यते तु कदाचिच्च जलबुद्बुदवत्स्थिता। (22.33)

This delusion of Jagat-existence never exists in reality.

If it ever exists, it is as unstable as the bubbles of water.

दृश्यभ्रान्तिरित्येयमन्तस्था संविदात्मनि जायते लीयते चाशु लोला वीचिरिवाम्भसि। (22.34)

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। (22.35)

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

तान्येव तादृक्कर्माणि तथान्याचरणानि च तत्कर्माणि तथान्यानि भूतानीह स्मराम्यहम्। (22.36)

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.

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

प्रतिमन्वन्तरं ब्रह्मन्विपर्यस्ते जगत्क्रमे संनिवेशोऽन्यथाजाते प्रयाते संश्रुते जने (37)

ममान्यान्येव मित्राणि अन्य एव च बन्धवः अन्य एव नवा भृत्या अन्य एव समाश्रयाः। (22.38)

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 कदाचित्सह्यनिलयः कदाचिद्दुर्गालयः (39)

कदाचिद्धिमवद्वासी कदाचिन्मलयाचलः, (40)

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 un-moving like the Malaya.

KALPA TREE

कदाचित्प्राक्तनेनैव संनिवेशेन भूधरं चूतवृक्षे च शाखायां प्राप्य नीडं करोम्यहम्। (40,41)

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

अनाद्यन्तेषु युगेषु जातेषु मुनिनायक प्राक्तनेनैव जातोऽयं संनिवेशेन पादपः

देहं त्यक्त्वा सुखं साधो नातः परिणतिं गतः, (41,42)

तदीयेनैव जातोऽयं संनिवेशेन पादपः ताते जीवति यैवाभूच्छोभास्य सुतरोस्तथा,

कृतप्राक्संनिवेशोऽयमहं स्थितिमिहागतः। (22.43,44)

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.

DIRECTIONS

नेहाभूदुत्तरा पूर्वं ककुब्जायं च भूधरः, दिगुत्तराभूदन्येयं पूर्वमेव महीधरः। (22.44,45)

Neither the northern direction nor this Meru Mountain was there before.

This northern direction was something else; the mountain was also something else before.

एकैकदेहसंस्थानवीतब्रह्मनिशागमः ध्यानान्ते तत्त्व एवैनं सर्गमालोक्य वेद्यहम्। (22.45,46)

अर्कादेः ऋक्षसंचारान्मेर्वादिस्थानका दिशः संस्थानमन्यथा तस्मिन्स्थिते यान्ति दिशोऽन्यथा। (22.46,47)

I alone am the same one with the same form, even as Brahmaa's nights passed away one by one.

At the end of my contemplation (at the time of the new Creation), 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। (22.47,48)

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.

(Relationships and time-factors also change randomly. Genders also change.)

पुत्रः पितृत्वमायाति मित्रं यात्यरितां तथा, स्त्रीत्वं च शतशो यातान्पुंसश्चैव स्मराम्यहम्। (22.48,49)

A son becomes a father and a friend becomes an enemy.

I remember hundreds of males becoming females also.

(Yugas also appear in any random order, as per the intellectual purity or impurity of the people.)

कलौ कृतयुगाचारान्कृते कलियुगस्थितिं त्रेतायां द्वापरे चैव संस्मरामि मुनीश्वर। (22.49,50)

Muneeshvara! I remember well how sometimes the people in KaliYuga act the ways of KṛtaYuga; and the state of KaliYuga appearing in the TretaaYuga and Dvaapara Yuga.

अदृष्टवेदवेदार्थान्स्वसंकेतविहारिणः सर्गान्निर्गलाचारान्क्वचित्कांश्चित्स्मराम्यहम्। (22.50,51)

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 स्मराम्यहम्। (22.51)

Hey Brahman! I remember the world completely void and empty without Suras, Asuras, or humans, at the end of four Yugas, when Brahmaa was in the contemplation of Brahman (before the end of his Kalpa).

मनोमनननिर्माणान्पार्थिवाकारवर्जितान्व्यासान्वायुमयैर्भूतैर्दश सर्गान्स्मराम्यहम्। (22.52)

I remember ten Creations where there were beings made of air and not any gross elements at all, getting created by the mind (like Aeindava Creations).

विचित्रसंस्थानविशेषदेशान्विचित्रकार्याकुलभूतकोशान्

विचित्रविन्यासविलासवेषान्स्मराम्यहं ब्रह्मदिनेष्वशेषान्। (22.53)

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.