

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY NINE

[THE POWER OF CHITTA (3)]

{STORY OF ANOTHER INDRA AND ANOTHER AHALYAA}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in 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.

CHAPTER FORTY NINE

THE POWER OF CHITTA (3)
STORY OF ANOTHER INDRA AND ANOTHER AHALYAA

INTRODUCTION

If the mind alone is the Creator of one's perceived private world made up of one's own mind material, then how does one reach the state of truth, how to disentangle from the snares of perception produced by the mind?

This is the question that haunts a student of Brahma-Jnaanam.

Vasishta presents through an ordinary story, the method of contemplating on the Brahman-state at each and every moment of your life.

Suppose let us say for the sake of the context that 'Brahman-state' is an entity; and you develop love for it; pine to see it; long to hug it; make all efforts to be one with it; like a lover would do.

You are the mind, the girl (the Stree, the Jeeva identified with the Prakrti, the physical body), who loves the Brahman the super handsome hero who is powerful and strong.

What would you do to attract that handsome never-aging youth who is not attracted to any one easily?

You make yourself extremely pretty! How? Through the ornaments of virtues like Shama Dama etc as mentioned in the Mumukshu Vyavahaara Prakarana.

You are now the Mumukshu lady (Ahalyaa) who is in love with Brahman (Indra) and want to unite with him (as per the story presented here.)

By studying the scriptures and through the instructions of many saints, you would have now made the main mission in your life to meet that Brahman-person somehow and hang on to him for life.

Learn the method of how to catch him as instructed by Vasishta.

This Brahman paramour is playing hide and seek always. Those girls (Mumukshus) alone who can find him from those hiding places will unite with him. Of course he is not loyal to one particular girl; but will unite with anyone who can seek him out of his hiding places.

He does not hide far; but stays very close to all his beloveds.

Just look around you.

You are receiving the 'Bodha' (information) of your sense perceptions continuously as objects and people.

The very air you breathe, the very ground you are standing on, your own body that you see; everything is the information that you keep on receiving without a break.

When are you ever information free? Your world is made of information only; that too of false information only.

That lover of yours is hiding behind all this false information (as not the information, but as the source of it all).

He is behind all the sense information; behind every taste, behind every sound, behind every image, behind every touch and behind every smell.

He is hugging you tightly from all around as these sense perceptions.

Even the very body that is sensed by you is hiding him behind that information.

Just for a few moments hold the mind tight; and feel him in every sound, taste, image, smell, and touch.

He is not the image, but what you see as the image is hiding him.

You cannot see him; but he is there as the very image of objects you see.

He is every smell, every touch, every sound, and every taste. He is the 'Bodha' of it all.

You see, hear, touch, taste, and smell Brahman alone. He is the 'seeing you and the seen world'; both.

When he is not and where he is not? He never leaves you ever; he so much loves you.

Like Ahalyaa of this story who is in love with Indra, see him everywhere, in everything.

Enjoy his embrace continuously. Your lover is hiding behind all the objects of senses, as their very knowledge.

He is the very emptiness where they are produced.

He is even behind the very thought, you have. He is behind the very idea of 'I', you have.

Just feel only him and ignore the rest; like seeing the canvas behind the colourful pictures; like seeing the mirror behind the reflections. You yourself (the identity of a Mumukshu) are a reflection in that Brahman mirror. He is there as the very you! Catch him!

Stay silent and listen to his arrival like a beloved waiting for her lover.

Just experience him who is embracing you at all the times as the perceived.

Melt off in his embrace and stay quiet in the unique bliss of oneness, where no perceived peeps in at all.

This is what happened to Ahalyaa who acted unfaithful to her owner husband and sought Indra the most handsome lover of all.

कृत्रिमेन्द्राहल्यानुरागवृत्तान्तम्
STORY OF ANOTHER INDRA AND ANOTHER AHALYAA
[THE LOVE-STORY OF THE BRAHMAN AND THE MIND]

भानुरुवाच

Bhaanu spoke

मनो हि जगतां कर्तृ मनो हि पुरुषः परः, मनः कृतं कृतं लोके न शरीरकृतं कृतम्। (89.01)

Mind alone is the Creator of the world; Mind alone is the Supreme embodied Self (Purusha).

Action performed by the mind alone is the real action; action performed by the body is not the real action.

सामान्यब्राह्मणा भूत्वा मनोभावनया किल ऐन्दवा ब्रह्मतां याता मनसः पश्य शक्ताम्। (89.02)

Though born as just ordinary Brahmins, the Aeindavas attained the state of Brahmaa, by merely conceiving in the mind. Observe the power of the mind!

मनसा भाव्यमानो हि देहतां याति देहकः, देहाभावनयाऽयुक्तो देहधर्मेन बाध्यते। (89.03)

By conceiving in the mind alone, the embodied one attains the embodied state.

When dis-identified with the body, one does not get troubled by the bodily afflictions.

बाह्यदृष्टिर्हि नियतं सुखदुःखादि विन्दति, नान्तर्मुखतया योगी देहे वेत्ति प्रियाप्रिये। (89.04)

A man, who has his vision turned outwardly, obtains the joy or sadness as ordained. The Yogi, whose mind is turned inwards, does not know (or rather ignores) the likes or dislikes connected to the body.

[When a Yogi has realized the truth that the 'outside' is just the 'changing information-patterns painted by the senses (mind)' in the 'empty voidness', it makes no difference to him what the experiences bring forth as joy or sorrow.

He does not either run away from anything, or seek anything particularly.

It does not matter to him if the mirage waters are sweet or sour; both are just some lies produced by the mind.]

मनः कारणकं तस्माज्जगद्विविधविभ्रमं इन्द्रस्याहल्यया सार्धं वृत्तान्तोऽत्र निदर्शनम्। (89.05)

The varieties (of narratives based on the processing of information, namely the mind-function) perceived in the world are caused by the mind alone.

The occurrence that happened in the life of Indra who was with Ahalyaa proves this point.

ब्रह्मोवाच

Brahma spoke

काहल्या भगवन्भानो को वात्रेन्द्रस्तमोनुद ययोरुदन्तश्रवणे पावनी दृष्टिरेति हि। (89.06)

Who is that Ahalyaa, hey Lord Bhaanu? Who is Indra, hey Dispeller of darkness (and ignorance)?

By listening to which account of theirs, will the vision be sanctified?

भानुरुवाच

Bhaanu spoke

श्रूयते हि पुरा देव मागधेषु महीपतिः इन्द्रद्युम्न इति ख्यात इन्द्रद्युम्न इवापरः। (89.07)

Deva! It is heard that there was a king of 'Magadha country' named 'Indradyumna' who was celebrated as another 'Indradyumna (a Paandya king who was devotee of Vishnu as mentioned in the Puraanas)'.
[Indradyumna means one who is 'as resplendent as Indra'.

Indra means one who is the lord of Indu. Indu means moon, and also a drop of shining water.

Indra is so called because he was a Vedic deity who possessed the rains and used the thunderbolt as his weapon.

Indra in the abstract sense refers to the Brahman-state here which is the power of mind.

Indradyumna is the Jeeva which owns the mind, and is in essence the Brahman; but not the Brahman because of ignorance.

It is only 'as resplendent' as Brahman. Mind is a moon that survives by the power of the Brahman-sun.]

तस्येन्दुबिम्बप्रतिमा भार्या कमललोचना अहल्या नाम तत्रासीच्छशाङ्कस्येव रोहिणी। (89.08)

Like the Moon (Shashaanka - one with a taint) had Rohinee (as his companion), he had a wife with lotus-like eyes named Ahalyaa, who was like a 'statue made of moon-disc'.

[Indra is the possessor of Indu, the drop of shining water.

The term 'Water' in the Upanishads refers to the 'experience' of a Jeeva.

Jeeva is nothing but a 'non-stop process of experiences'; and Indradyumna refers to the Jeeva who is resplendent like Indra, the Brahman state.

Jeeva (Indradyumna) is a king in the sense, it is the king of all the Vaasanaas and their fields (desire-fulfilment states).

Ahalyaa is the unploughed (uncontrolled) mind, who was always in the company of the Jeeva who shone resplendent like

Brahman, and was not the Brahman-state because of delusion. In Geetaa, Krishna calls the ignorant mind as the unploughed and undisciplined mind which runs here and there (Avyavasaayaatmikaa Buddhi).

This Jeeva and his undisciplined mind (the king and his wife Ahalyaa) were happily enjoying the Vaasanaa-fields of all sorts, without control. That means - this undisciplined mind reflected all the desires of the Jeeva, as non-stop experiences.]

तस्मिन्नेव पुरे षिङ्गः षिङ्गप्रकरशेखरः इन्द्रनामा परः कश्चित्श्रीमान्विप्रकुमारकः। (89.09)

In that very city, there lived a libidinous person named 'Indra', a son of a Brahmin, and well-acclaimed among the persons of loose character.

['Indra' here refers to Brahman who would attract any mind, and who is visualized by a 'Knower of Brahman'. He was acclaimed among realized people who were free and was not bound by any rule as such.]

अहल्या पूर्वमिन्द्रस्य बभूवेष्टेत्यहल्यया श्रुतं राजमहिष्याथ कथाप्रस्तावतः क्वचित्। (89.10)

Once during some talks held in the court, the queen heard that Indra, the 'King of Devas' had been attracted by another Ahalyaa in the past.

[This 'another Ahalyaa' of 'Ramayana story', had acted unfaithful to her husband, Sage Gautama, and was cursed to appear as a shapeless stone to all the people; and she was performing penance in the forest concealed by the stone form; her original form was hidden and she appeared as just a roadside-stone, to all.

Rama would later see her in her original form and not as stone, and then only she will be redeemed from the curse; and then Rama would salute her with due respect due to a Sage's wife; then she will return back to her husband, purified in heart by the penance.]

आकर्ण्यैवमहल्या सा बभूवेन्द्रानुरागिणी अहल्यां मां स नो कस्मात्सक्तोऽभ्येतीत्यथोत्सुका। (89.11)

Hearing this, this Ahalyaa started longing for this Indra, and felt anxious as to why he did not approach her, feeling attraction for her.

[This Ahalyaa of this story, (the unploughed mind) also decided to act unfaithful to the Jeeva-ego (Jeeva-Dharma of Vaasanaa-fulfilment) and was attracted towards Indra (the Brahman-state), and decided to keep away from the deluded Jeevahood, namely Indradymna, the lord of the perceived world.

The mind was now in a Mumukshu state. Once the mind feels disinterested in the pleasures offered by the Jeeva-state, it pines for the Brahman-state like a beloved pining for her lover.]

मृणालभारकदलीपल्लवास्तरणेषु सा अतप्यत भृशं बाला लता लूना वनेष्विव। (89.12)

She pined a lot like a cut-off creeper fallen unattended in the forest, and was scorched even on beds made of lotus-stalks and banana leaves.

[Mind was no more interested in any pleasure of the world, and suffered in their contact, like Rama had felt pained by the sight of pleasures, after he had returned from the scared tour.]

खेदमाप समग्रासु तासु भूपविभूतिषु मत्सी निदाघतप्तासु परिलोला स्थलीष्विव। (89.13)

That young lady got disgusted with all the royal pleasures.

She suffered like a fish thrown on the ground that was hot by the scorched by the summer heat.

[The mind wanted to melt off in Brahman-state, and suffered much when in the contact with the family and when engaged in worthless worldly activities.]

अयमिन्द्रोऽयमिन्द्रश्चेत्येवं जातप्रलापया लज्जापि हि तया त्यक्ता वैवश्यमनुयातया। (89.14)

She started seeing every object and person as Indra, and rushed towards them calling out, 'this is Indra' 'this is Indra'. Having no control over herself, she lost the sense of shame also.

इत्यार्तया घनस्नेहमथ तस्या वयस्यया उक्तं तया प्रियेऽविघ्नमिन्द्रमभ्यानयाम्यहम्। (89.15)

Observing her suffering like this from pangs of love, her friend told her that she will somehow bring Indra to her unseen by anyone.

[The pain of being away from Brahman-state was unbearable. The mind was now in a madness state, and desired nothing but the union with Brahman. It saw everything as Brahman and yet suffered unable to meet her lover in person.

It wanted to enter the state of Brahman bereft of all perceptions.

At that time, her friend, the Knower acting as the Guru and guide, promised to make the union possible.

Satsanga and Study of Scriptures acted as the friend of a Mumukshu promising to bring about the 'Yoga' (union) of Brahman and the mind.]

इष्टं तवानयामीति श्रुत्वा विकसितेक्षणा पपात पादयोः सख्या नलिन्या नलिनी यथा। (89.16)

Hearing the kind words of her friend, Ahalyaa felt extremely joyous and fell at her (lotus) feet in gratitude like a lotus falling on the lotuses.

[The Mumukshu-mind surrenders at the feet of the Guru who is already in the realized state.]

ततः प्रयाते दिवसे समायाते निशागमे सा वयस्या तमिन्द्राख्यं ययौ द्विजकुमारकम्। (89.17)

When the day ended and the night arrived, her friend went to meet the Brahmin-lad.

[The Guru trained the Mumukshu-mind to see the day (life) in which the worldly people were awake as the night filled with delusion; and made it stay unattached to the world as if it was the night, where it will stay unaffected by the world events and which was defined as a thoughtless-state.]

बोधयित्वा यथायुक्तं सा तमिन्द्रमथाङ्गना अहल्यानिकटं रात्र्यामानयामास सत्त्वरम्। (89.18)

That lady explained to him everything; and quickly brought Indra at night to meet queen Ahalyaa.

[Guru made the Mumukshu-mind understand the nature of Brahman and made it realize the truth of Brahman, through many instructions, the needed practices of mind-control etc. Brahman also was ready now to meet his lover immediately.]

ततः सा तेन षिङ्गेन सहेन्द्रेण रतिं ययौ कस्मिंश्चित्सदने गुप्ते बहुमाल्यविलेपना। (89.19)

The queen adorned with many garlands and scents, happily spent the night with the Brahmin youth secretly, in some hidden place; and experienced immense joy in his company.

[Mind adorned itself with virtues like Shama, Dama etc; contemplated on the inner essence through Vichaara and attained the union with Brahman, who was known only to the Knowers of Brahman. Later, the mind could not stay away from the bliss of silence; and coveted it more and more. The lingering attachment it had towards the worldly objects and people diminished slowly; and it was endowed with extreme dispassion.]

हाराङ्गदमनोज्ञेन तरुणी तेन सा तदा रतेनावर्जिता वल्ली रसेन मधुना यथा। (89.20)

The young girl was always attracted towards the lover who was beautiful being adorned by the garlands and ornaments, like a creeper (is attracted) by the essence of spring.

[The Mumukshu-mind now spent its time more and more in SatSanga and also in Scripture studies, which actually were the garlands and ornaments that adorned the Brahman-state, and shone forth with the instructions about Brahman Knowledge.]

ततस्तदनुरक्ता सा पश्यन्ती तन्मयं जगत् न समस्तगुणाकीर्णं भर्तारं बहुमन्यत। (89.21)

Madly in love with him, she saw the entire Jagat as filled with him.

She started disliking her husband who was endowed with the great qualities of royalty.

[The mind was unable to keep away from the Brahman-state. The entire world now appeared as Brahman only. It kept away from the Jeeva state of delusion which was tainted by the three Gunas.]

केनचित्त्वथ कालेन तस्या इन्द्रानुरागिता सा ज्ञाता राजसिंहेन तन्मुखव्योमचन्द्रिका। (89.22)

Soon, the powerful king was able to understand her love for Indra, by the brightness that filled the face like moonlight.

[There was now a great change in the mind-state. It was always in the Knowledge of Brahman and its purity expressed itself in all the actions. It was cool like the moonlight and was free of all agitations.]

इन्द्रं ध्यायति सा यावतावत्तस्या विराजते मुखं पूर्णेन चन्द्रेण प्रबुद्धमिव कैरवम्। (89.23)

The king observed that her face shone with unique brightness when she was thinking of Indra, like a night-lotus by the appearance of the moon.

[The mind was now in the enlightened state, and expressed itself as the happiness outside. It was always cheerful.

The Vaasanaa-bundle named Jeeva was unable to break this happiness, since the mind no more was moved by the pull of the Vaasanaas. The mind was now not the waxing and waning moon; but was complete with full digits; and the silent bliss was always constant like the bloomed state of a night lotus by the constant presence of the full-moon.]

इन्द्रोऽपि च तदासक्तसमस्तकरणाकुलः न तिष्ठति क्षणमहो तया विरहितः क्वचित्। (89.24)

Aha! Even Indra, his whole being thirsting for her, could not bear to stay away from her even for a second.

[Brahman also was not able to be away from such a pure mind.

That means that the mind was now in its natural state of Reality and could not be different, even if forced.]

अथातिसुघननिरावरणचेष्टयोः तयोरनयवृत्तान्तो राज्ञाकर्णो कटुव्यथः। (89.25)

When the king heard about their illicit conduct where they both started meeting openly without fear because of their extreme attachment to each other, he felt very much hurt

[Now the JeevanMukta-state was no more hidden; and the Vaasanaa-bundle with its 'crown of ignorance' was annoyed, of course. That means that the ignorance was slowly decreasing.]

एवामन्योन्यमासक्तं भावमालक्ष्य भूपतिः चकार बहुभिर्दण्डैः स द्वयोरथ शासनम्। (89.26)

The king observing their mutual infatuation ordered them both to be punished in various ways.

तावुभावपि संत्यक्तौ हेमन्ते सलिलाशये तुष्टौ जहसतुस्तत्र न खेदं समुपागतौ। (89.27)

Those two laughed aloud in joy when thrown inside the lake-waters in the snowy season, and never felt any pain.

[The life which had started as a Vaasanaa-fulfilment had to go on, like an arrow already on its way. Life brought forth many

varied experiences of joys and sorrows; but the bliss of Brahman could not be shaken by any experience.]
THE KING QUESTIONS THEM

अपृच्छत ततो राजा "खिन्नौ स्थो न तु दुर्मती"।

The king asked them both, "Have you wicked ones suffered enough?"

[A mind which is dissolved off in the Brahman-Knowledge sees no perceived at all, but only the Brahman everywhere. It sees Reality as it is; and the truth as it is; that the perceived is non-existent completely.

What suffering can be there when there is no one to imagine suffering in the emptiness? The imagining mind (queen of the Jeeva the Vaasanaa king) is no more there; only the lover of Brahman is left back.]

तावूचतुर्महीपालं जलाशयसमुद्धृतौ। (89.28)

They both answered the king when they were pulled out of the lake-

संस्मृत्यतावामिहान्योन्यमुखकान्तिमनिन्दितां आत्मानं न विजानीवो रूढभावं परस्परम्। (89.29)

"Always remembering the taintless luster of each other's faces, we both are always absorbed in the thought of each other, and we do not know ourselves (as separate).

शासनेषु च यत्सङ्गो निःशङ्कस्तेन हर्षितौ मुह्यवो न महीपाल स्वाङ्गैरपि विकर्तितैः। (89.30)

We go through the punishment together, and we are very happy because we have each other's company. Even if our limbs are cut to pieces, we will not be affected, hey king!"

ततो भ्राष्ट्रे परिक्षिप्तावखिन्नावेवमेव तौ ऊचतुर्मुदितात्मानावन्योन्यस्मृतिहर्षितौ। (89.31)

They both were thrown into pots of hot liquids; they did not feel any pain, and feeling happy only, spoke the same words, rejoicing by the memory of each other.

ग्रथितौ गजपादेषु न खिन्नावेव संस्थितौ एवमेवोचतुर्भूपमन्योन्यस्मृतिहर्षितौ। (89.32)

When tied to the elephant's foot, they suffered not the least.

They spoke the same words to the king, rejoicing by the memory of each other.

कशाहतावखिन्नौ तावेवमेव किलोचतुः।

When flogged also they did not suffer, and spoke the same words.

अन्यस्माच्छासनाद्राजा कल्पिताच्च पुनः पुनः उद्धृतावूचतुः पृष्ठौ तमेवार्थं पुनः पुनः। (89.33)

Punished by the king in various other ways again and again, they proudly gave the same answer again and again, when questioned.

INDRA EXPLAINS THEIR ONENESS

[Brahman spoke as it were, that 'the entire world is my beloved mind; and the mind is shining in my thought only; we are not two anymore; but one only; I have no suffering when existing as the mind; and the mind has no suffering when existing as me'.]

उवाचेन्द्रो महीपालं - Indra addressed the king and said,

जगन्मे दयितामयं, न शातनानि दुःखानि बाधन्ते किञ्चिदेव मे। (34,35)

"The entire world is filled with my beloved. These painful weapons do not hurt me in the least.

अस्याश्चैव जगद्राजन्सर्वं मन्मयमेव च। (35)

For her also the entire world is filled with me.

तेनान्यशासनाद्दुःखं किञ्चिदेव न विद्यते।

Therefore, there exist no painful states at all for us both, when going through any punishment.

मनोमात्रमहं राजन् मनो हि पुरुषः स्मृतः प्रपञ्चमात्रमेवायं देहो दृश्यत एव हि। (36,37)

I exist only as the mind, hey king! Mind alone is the man.

The world itself is the body of the mind extending from it.

[Indra's state of mind also refers to the state of a SthitaPrajnaa, whose intellect is established in the Brahman-Knowledge. Though as per the story, Indra is talking about the love between himself and Ahalyaa, it refers to the mind which is fully dissolved in the Knowledge of Brahman. Read the story-content along with the hidden meanings.]

समकालप्रयुक्तेन सहसा दण्डराशिना वीरं मनो भेदयितुं मनागपि न शक्यते। (37,38)

Even a heap of sticks lashing at the same time at once, cannot in the least break the mind of the courageous one (SthitaPrajnaa) who is intent on getting his desired object (Brahman-Knowledge).

का नाम ता महाराज कीदृश्यः कस्य शक्तयः याभिर्मनांसि भिद्यन्ते दृष्टनिश्चयवन्त्यपि। (38,39)

Tell me o great king as to - what, which and whose powers can break the minds of those who are

well-ascertained about their desired object (Brahman Knowledge)?

वृद्धिमायातु वा देहो यातु वा विशारुतां भावितार्थाभिपतितं मनस्तिष्ठति पूर्ववत्। (39,40)

Whether the body grows or decays, the mind never wavers from its previous state of cherishing its desired object (Brahman-Knowledge).

इष्टेऽर्थे चिरमाविष्टं दधानं तद्गतं मनः भावाभावाः शरीरस्था नृप शक्ता न बाधितुम्। (40,41)

The experiences of the body can never affect the mind that is well-established in its cherished object (Brahman). The experiences of the body do not affect the stabilized mind, hey king.

भावितं तीव्रवेगेन मनसा यन्महीपते तदेव पश्यत्यखिलं न शरीरविचेष्टितम्। (41,42)

Whatever the mind desires intently (as Brahman state/Self-state), that alone is seen by the mind always; it is never aware of the actions done by the body (which are not real).

न काश्चन क्रिया राजन्वरशापादिका अपि तीव्रवेगेन संपन्नं शक्ताश्चालयितुं मनः। (42,43)

Neither the curses (demerits) nor the boons (merits) can move (affect) the mind which is intent on its desired object (Brahman), hey king.

तीव्रवेगेन संयुक्तं पुरुषा ह्यभिवाञ्छितात् मनश्चालयितुं शक्ता, न महद्रिं मृगा इव। (43,44)

Nobody can move a mind absorbed in its desired object (Brahman-knowledge), like the deer cannot move a huge mountain.

ममेयमसितापाङ्गी मनःकोशे प्रतिष्ठिता देवागारे महोत्सेधे देवी भगवती यथा। (44,45)

This fair-hued damsel (pure state of mind) is established in the hollow of my heart (Brahman essence), like the Goddess Bhagavatee placed in the sanctum sanctorum of the temple.

न दुःखमनुगच्छामि प्रियया जीवरक्षया गिरिर्गोष्मदशादाहं लग्नयेवाब्दमालया। (45,46)

I (the Knower of Brahman), never feel any suffering because of her guarding my life always (as the mind which is the pure reflection of Brahman), like the mountain that is burnt by the summer heat is embraced by the garland of the dark clouds.

यत्र यत्र यथा राजंस्तिष्ठाम्यभिपतामि वा तत्रेष्टसंगमादन्यत्किंचिन्नानुभवाम्यहम्। (46,47)

Wherever I (as a JeevanMukta) stay or suffer, I experience only the joy of union with her (the mind which is established in the Brahman-knowledge).

अहल्यादयितानाम्ना मनसेन्द्राभिधं मनः संसक्तमिदमायाति न स्वभावाद्दते परम्। (47,48)

The mind called Ahalyaa (which was not disciplined before and now is the pure unaffected Ahalyaa) is firmly attached to the mind called Indra (Brahman endowed with purity as the mind).

[‘Ahalyaa’ also means one who is very pure and untouched by any other vile thought.

The pure mind cannot see anything else but the empty expanse of Reality.]

एककार्यनिविष्टं हि मनो धीरस्य भूपते न चाल्यते मेरुरिव वरशापबलैरपि। (48,49)

The mind of the brave one (with the stabilized intellect) is always directed towards a single object only (the quiescent state of the self).

Like the Meru mount, the mind does not waver even by the power of the boons or curses (results of actions, or even any real curse or boon thrown at by any higher powers).

देहो हि वरशापाभ्यामन्यत्वमिव गच्छति ननु धीरं मनो राजन्विजिगीषुतया स्थितम्। (86.49)

The physical body alone may have changes by the boons or curses, and being associated with the world may become different in looks (through diseases or ageing or death, or curses and boons) hey Raajan; but not the mind of a Knower which is firmly established as the conqueror (of Maayaa).

MIND OR BODY - WHICH ONE CAME FIRST?

एतानि चात्र मनसां न च कारणानि राजञ्शरीरकलनानि वृथोत्थितानि।

चेतो हि कारणममीषु शरीरकेषु वारीव सर्ववनखण्डलतारसेषु। (89.50)

Raajan, the delusory states of the bodies arise without any meaning (like the dream perceptions) (as false knowledge only). They do not cause the mind to exist; rather the mind alone is the cause of these bodies (which are sensed by the mind only). Like water-ness alone is inside all the liquids flowing through all the creepers of the entire forest, mind alone is the cause of all these bodies (rising for the Vaasanaa-fulfilment).

आद्यं शरीरमिह विद्धि मनो महात्मन्संकल्पितो जगति तेन शरीरसङ्घः

आद्यं शरीरमधितिष्ठति यत्र यत्र तत्तद्भृशं फलति नेतरदस्य पुंसः। (89.51)

Hey noble king, understand that the mind conceived a body at first, as its tool for enjoyments; and that is why, the body became attached to the mind always (as the mind's constant ascertained idea). The mind gets the idea of 'I' in that body in the beginning, and then the results happen accordingly for that particular mind only, and not for the other man.

[Each body is a production-piece of a particular mind with particular Vaasanaas; and the mind gets its fruits of actions through the body-tool, and superimposes the idea of 'I' on the body. The particular body-idea and body-experiences belong to that particular mind alone which is identified with it.]

मुख्याङ्कुरं सुभग विद्धि मनो हि पुंसो देहास्ततः प्रविसृतास्तरुपल्लवाभाः

नष्टेऽङ्कुरे पुनरुदेति न पल्लवश्रीर्नैवाङ्कुरः क्षयमुपैति दलक्षयेषु। (89.52)

Hey good man, understand that the main sprout in a man is the mind (filled with Vaasanaas) alone; bodies rise out of it like the leaves on a tree (death after death).

If the sprout (of Vaasanaa-filled mind) is destroyed, the tree with its leaves (life-existences) does not grow ever. The sprout (Vaasanaa-filled mind) does not perish, even if the leaves (bodies of successive lives) perish.

देहे क्षते विविधदेहगणं करोति स्वप्नावनाविव नवं नवमाशु चेतः

चित्ते क्षते तु न करोति हि किञ्चिदेव देहस्ततः समनुपालय चित्तरत्नम्। (89.53)

When the body is destroyed, the mind creates more new bodies like in the dream worlds.

If the mind is destroyed, the body does not do anything (it cannot produce a mind).

Therefore, carefully guard the gem called Mind.

[Turn the 'undisciplined Ahalyaa-mind' into the 'unaffected Ahalyaa mind' with Brahman-Knowledge.]

JEEVANMUKTA STATE

दिशि दिशि हरिणाक्षीमेव पश्यामि राजन्, प्रिययुवतिमनस्त्वान्नित्यमानन्दितोऽस्मि,

In each and every direction, I see the deer-eyed beloved only Raajan.

(Mind is deer-eyed because of its restless movement.)

Being always absorbed in the thoughts of my beloved (the perceived world), I am always happy.

तव पुरप्रकृतीनां यत्फलं दुःखदायि क्षणमथ सुचिरं तत्तन्न पश्यामि किञ्चित्। (89.54)

I do not see even for a minute or for long, any painful fruit rendered by your people.

[You as a 'Vaasanaa bound Jeeva' are no more existent. I alone am the true essence.

Your life-narratives have no meaning for me. I am no more a Jeeva; but Brahman.

I am not Indradyumna (one who is like Indra); but am Indra himself, the real one.]

[There are only two options- stay either as Indradyumna, the 'lord of the Vaasanaa-fields of experiences' with an undisciplined mind, moving through countless births and deaths, as the idiot Brahman stuck in delusion; or stay as Indra the delusion-less Brahman with a pure state of mind, without identifying with the physical form and be freed of births and deaths associated with it.]

CAN THE MIND ENDOWED WITH BRAHMAN-KNOWLEDGE BE DESTROYED EVER?

अथेन्द्रेणैवमुक्तोऽसौ राजा राजीवलोचनः मुनिं भरतनामानं पार्श्वसंस्थमुवाच ह। (90.01)

Spoken in this manner by Indra, the lotus-eyed king addressed Sage Bharata who was seated by his side.

"भगवन्सर्वधर्मज्ञ पश्यामि सुदुरात्मनः भृशमस्य मुखे स्फारं धाष्टर्यं मद्धारहारिणः। (90.02)

पापानुरूपमस्याशु शापं देहि महामुने यदवध्यवधात्पापं वध्यत्यागात्तदेव हि। (90.03)

Bhagavaan, You know all about Dharma.

This wicked man has stolen my wife; yet I find his words to be highly insolent.

Hey great Sage, curse him in whatever way he deserves.

The sin of punishing an innocent is equal to the sin of not punishing the wicked!"

इत्युक्तो राजसिंहेन भरतो मुनिसत्तमः यथावत्प्रविचार्याशु पापं तस्य दुरात्मनः

सहानया दुष्कृतिन्या भर्तृद्रोहाभिभूतया विनाशं व्रज दुर्बुद्धे इति शापं विसृष्टवान्। (90.04,05)

Thus requested by the king, the great Sage analyzed the wicked deeds committed by both, and cursed, "Hey You of a wicked mind, get destroyed along with this girl who was unfaithful to her husband."

[Can Vaasanaas again overtake the realized mind and lead it to towards ruin?

Never! The state of Brahman-Knowledge is imperishable.]

ततस्तौ राजभरतौ प्रत्युचतुरिदं वचः - सुदुर्मती युवां याभ्यां क्षपितं दुश्चरं तपः

अनेन शापदानेन किञ्चिद्भवति नावयोः। (06,07)

They both then replied to the king and Bharata like this - "You both are idiots. You both have wasted the power of your penance on us. Nothing will happen to us because of this curse.

देहे नष्टे न नौ किञ्चिन्नश्यति स्वान्तरूपयोः, (07)

If our bodies perish, our inner identities as lovers will not perish at all.

स्वान्तं हि नहि केनापि शक्यते नाशितुं क्वचित् सूक्ष्मत्वाच्चिन्मयत्वाच्च दुर्लक्ष्यत्वाच्च विद्धि नौ"। (08)
Nobody can destroy our inner states of the minds ever; for, they are subtle, conscious and cannot be seen. Understand this."

सुघनस्नेहसंबद्धमनस्कावेव शापतः पतितौ भूतले वृक्षविच्युताविव पल्लवौ। (90.09)

Because of the curse they both fell on the ground with their minds attached to each other in love.
[Even after the death of the body, this Brahman-Knowledge could not be destroyed.]

अथ व्यसनसंसक्तौ मृगयोनिमुपागतौ ततो द्वावपि संसक्तौ भूयो जातौ विहङ्गमौ। (90.10)

Being passionately attached to each other they entered the womb of the deer.

Then having the same infatuation, they were born as birds.

अथास्माकं विभो सर्गे मिथःसंबन्धभावनौ तपःपरौ महापुण्यौ जातौ ब्राह्मणदम्पती। (90.11)

Then they both were born in our creation still feeling attachment to each other.

They were born as a Brahmin couple of great merits and spent their life in performing penance.

भारतोऽपि तयोः शापः स समर्थो बभूव ह शरीरमात्राक्रमणे न मनोनिग्रहे प्रभो। (90.12)

The curse of Bharata could only affect their bodies, not in controlling their minds, Prabhu!

तावद्यापि हि तेनैव मोहसंस्कारहेतुना यत्र यत्र प्रजायेते भवतस्तत्र दम्पती। (90.13)

They both, even now, wherever they get born always unite together as a 'couple in love', always feeling attracted towards each other.

[‘Reality state of Brahman’ alone is perceived as the Jagat by the ignorant minds belonging to the worlds of humans and the worlds of Devas. The same state of Brahman exists as the Aeindava-Creation also.

Once the mind dissolves off in the Brahman-state through Vichaara, it never can rise again as a Jeeva-state; it remains dissolved only. What is left back is the Reality state alone. World is non-existent completely.

A Mukta in the highest state of realization is not a Mukta but Brahman alone acting as the mind also.

The terms like Mukti, Bandha, Jagat etc have no meaning at all for such an excellent Knower.]

[Every Mumukshu-mind is an Ahalyaa and it always is in love with Indra, the Brahman- knowledge.

They are always there as these Indras and Ahalyaas.

If this love is steadfast, why fear death of the body or any curse, or even the imagined destiny? Keep this love alive; it will never ever perish. Once you are established in the knowledge of Brahman, there is no coming back to the ordinary state of ignorance-filled mind. Gain of knowledge is an irreversible process. Once you 'know', you can never become ignorant again. Naaraayana also was cursed to be born as a human; but his knowledge-state soon bloomed up by itself.]

अकृत्रिमप्रेमरसानुविद्धं स्नेहं तयोस्तं प्रतिवीक्ष्य कान्तं वृक्षा अपि प्रेमरसानुविद्धाः शृङ्गारचेष्टाकुलिता भवन्ति।

Observing their attachment filled with the pure unblemished essence of love, even the trees get affected and start acting romantically!

[Wherever a realized mind and her lover (Brahman Knowledge) stay united, that place itself is sanctified by becoming the play-ground for Brahman.]

[STORY OF INDRA AND AHALYAA IS COMPLETE]

भानुरुवाच

Bhaanu spoke

तेनैतद्वच्चि भगवन्यथाकालं मनो मुने अनिग्राह्यमभेद्यं च शापैरपि दुरासदैः। (91.01)

That is why, Bhagavan, I say that the mind (ignorant or realized) cannot be destroyed through curses even.
[Ignorant ones stay forever as the Vaasanaa-fields; and the Knowers stay forever as Brahman-field only.]

ऐन्दवानामतः सृष्टिक्रमाणां प्रविनाशनं युज्यते न च तद्ब्रह्मन्युक्तमेतन्महात्मनः। (91.02)

Therefore, the destruction of the Creations that were conceived by Aeindavas, is not possible.

किं तदस्ति जगत्यस्मिन्विधिषु जगत्सु च तवापि नाथ नाथस्य यदैन्याय महात्मनः। (91,03)

What is there (as real) in these multifarious worlds, that even you the 'Great lord of all', should feel anxious about?

मनो हि जगतां कर्तुं मनो हि पुरुषः स्मृतः।

Mind alone is the creator of the world. Mind alone is said to be the man.

यन्मनोनिश्चयकृतं तद्रव्यौषधिदण्डनैः हन्तुं न शक्यते जन्तोः प्रतिबिम्बं मणेरिव। (04,05)

You cannot destroy the reflection of a gem; likewise, you cannot destroy what is ascertained by the mind, through any potion, medicine or punishment.

[Ahalyaa, the ignorant mind as the wife of the king the Vaasanaa bound Jeeva, and Ahalyaa the dissolved mind in Brahman; both are imperishable in their own way.]

तस्मादेतेऽत्र तिष्ठन्तु भासुरैः सर्गसंभ्रमैः,

So, let the Aeindavas remain as they are, with their wonderful Creations going on.

त्वं सृष्ट्वेह प्रजास्तिष्ठ बुद्ध्याकाशो ह्यनन्तकः। (05,06)

You be the Creator of your own beings. The mind-expanse is endless. *(It has place for any creation of any mind.)*

चित्ताकाशश्चिदाकाश आकाशश्च तृतीयकः अनन्तास्त्रय एवैते चिदाकाशप्रकाशिताः। (06,07)

Chittaakaasha, Chidaakaasha and the third one is the Aakaasha.

All three are endless, and they shine forth from the Chidaakaasha.

एकं द्वौ त्रीन्बहून्वापि कुरु सर्गाञ्जगत्पते स्वेच्छयात्मनि तिष्ठ त्वं किं गृहीतं तवैन्दवैः। (07,08)

You can create one, two, three or many more creations. You are the lord of all the worlds.

You do whatever pleases you. Why should you bother about the Aeindavas?"

ब्रह्मोवाच

Brahmaa spoke (to Vasishtha)

अथैन्दवजगज्जाले भानुनैवमुदाहृते मया संचिन्त्य सुचिरमिदमुक्तं महामुने। (08,09)

Hey MahaaMuni (Vasishtha)!

After Bhaanu explained about the 'Aeindava world-network', I deliberated a while and said to him,

युक्तमुक्तं त्वया भानो विततं हि किलाम्बरं मनश्च विततं वापि चिदाकाशश्च विस्तृतः। (09,10)

"Hey Bhaanu! You have spoken in the right manner. The material sky is also spread out endlessly; mind is also an endless expanse; Chidaakaasha is also an endless expanse.

तद्यथाभिमतं सर्गं नित्यकर्म करोम्यहं कल्पयामि बहून्याशु भूतजालानि भास्कर। (10,11)

Hey Bhaaskara! Therefore, I will do my regular duty of Creation; and will conceive many varieties of beings.

तत्त्वमेवाशु भगवन्प्रथमो मे मनुर्भव कुरु सर्गं यथाकामं मया समभिचोदितः। (11,12)

Bhagavan, you yourself must become my first Manu; and produce the world in whichever manner you like, under my guidance."

(Manu is a title accorded to the progenitor of mankind. Brahmaa created all the worlds in the witness-state only.)

अथैतत्स महातेजा मम वाक्यं प्रभाकरः अङ्गीकृत्य द्विधात्मानं चकार तपतांवर। (12,13)

Hey best of Sages performing penance! Hearing my request, the 'Sun of greatest lustre' agreed to my words, and divided himself into two.

एकेन प्राक्तनोक्तेनास्मिन्वपुषा सूर्यतां गतः व्योमाध्वगतया सर्गे ततान दिवसावलिम्। (13,14)

With his former body he remained as the Sun; entered the sky-region of the Creation, and kept the count of days.

मन्मनुत्वं द्वितीयेन कृत्वा स्ववपुषा क्षणात्ससर्ज सकलां सृष्टिं तां तामभिमतां मम। (14,15)

With his second body, he attained the form of Manu for me, and instantly produced all the creation-objects in whatever way I wished for. *(This is how the Creation occurs. Brahman-state itself through the Creation-state becomes as if divided; and stays both as the world and its essence at the same time.)*

एतत्ते कथितं सर्वं वसिष्ठमनसो मुने स्वरूपं सर्वकृत्त्वं च शक्तत्वं च महात्मनः। (91,16)

Hey Muni Vasishta! Your mind is well-disciplined!

I have explained to you the nature and power of the Mind which alone creates everything.

प्रतिभासमुपायाति यद्यदस्य हि चेतसः तत्प्रकटतामेति स्थैर्यं सफलतामपि। (91.17)

Whatever ideas arise in the mind, they get established as realities and reach their ends.

सामान्यब्राह्मणा भूत्वा प्रतिभासवशात्किल ऐन्दवा ब्रह्मतां याता मनसः पश्य शक्तताम्। (91.18)

Born only as some ordinary Brahmins, the Aeindavas attained the state of the Creators, because of the cognizing nature of the Mind. Observe the power of the Mind!

यथा चैन्दवजीवास्ते चित्रत्वाद्ब्रह्मतां गताः वयं तथैव चिद्भावाच्चित्तत्वाद्ब्रह्मतां गताः। (91.19)

Aeindavas attained the state of the Brahmaa by imagining various things; I have attained the state of the Creator remaining in the state of Chit and acting as the Mind.

(They are still ignorant; but I am always established in the witness-state of my essence.)