

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY NINE

[LAVANOPANISHAT (2)]

{THE ENTRY OF A SORCERER}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

**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 FIFTY NINE

LAVANOPANISHAT (2)  
THE ENTRY OF A SORCERER

## वसिष्ठोवाच

Vasishta spoke

अथ ते शृणु वक्ष्यामि वृत्तान्तमिममुत्तमं जागतीहेन्द्रजालश्रीधितायता यथा स्थिता। (104.01)

Now listen to this wonderful account which I am going to relate to you, as to how the splendid magic of this world that is produced by the mind, exists (as if real) here.

[Though this is an incident that actually occurred in the life of King Lavana, the terms used in the narrative hide the truths instructed by Upanishads. An attempt is made here to explain the story part along with the hidden truths of Upanishads. (104.02 to 104.11 is a single sentence)]

अस्त्यस्मिन्वसुधापीठे नानावनसमाकुलः उत्तरपाण्डवो नाम स्फीतो जनपदो महान्। (104.02)

There is a great country named UttaraPaandava on this Earth extending far and wide and filled with variety of forests;

['UttaraPaandava' is the name of a country ruled by King Lavana.

When observed through the Upanishadic view, 'Uttara' means higher, 'Paandava' means extremely white.

What is the highest of all - the Chit state! What is the purest (whitest) of all - the Chit state!

The term 'VasudhaaPita' means the storehouse of all riches; earth with all its minerals and fertility in the ordinary sense; but also refers to the Brahman-state filled with the 'riches of the perceived as the potential states of Reality' in the Upanishad sense.

This world (JanaPada - populated region) is the expanded state of Brahman (Sphita/swollen), filled with many Vaasanaa-fields as its wild-forests.]

नीरन्ध्रघनगम्भीरवनविश्रान्ततापसः विद्याधरीकृतलतादोलोपवनपत्तनः (3)

where the penance-doers rested peacefully in contemplation inside the dense thick deep forest-regions (without getting troubled by the wild-animals and dacoits);

where the city-gardens contained the swings made of creepers made by the Vidyaadhari-women;

वातोद्धृताब्जकिञ्जल्कपुञ्जपिञ्जरपर्वतः लसत्कुसुमसंभारवनमालावतम्सकः (4)

where the mountain had turned yellow by the heap of lotus-filaments brought by the strong winds; which wore the 'garland of forests' weighed down by blossomed flowers;

करञ्जमञ्जरीकुञ्जगुच्छपर्यन्तजङ्गलः खर्जूरान्तरितग्रामो घुंघुमध्वनिताम्बरः (5)

where the outskirts of villages were filled with clusters of bowers of blossomed Karanja trees (Beech trees) where the villages were hidden by the silver date palm trees;

एकपिङ्गशिलाश्रेणीशालिकेदारपिङ्गलः नीलकण्ठारवोद्दामवनजङ्गलमण्डितः (6)

where the ripened crops of paddy fields shone forth yellow, like the range of dense yellow rocks; which was adorned by the wild forest-regions where echoed the peacock-shrieks;

सारसारवसंभरणत्कनककाननः तमालपाटलीनीलगिरिग्रामककुण्डलः (7)

where the Saarasa birds shrieked with excitement in the golden forests (filled with golden lotuses); which was adorned by the ear-ornament of the hill-villages that were densely filled with the Tamaala trees with their dark-red foliage;

विचित्रविहगव्यूहविरावकृतकाकलिः नदीपरिसरोन्निद्रपारिभद्रद्रुमारुणः (8)

which was filled always with the sweet cries of groups of birds of various types;

where the regions surrounding the River banks appeared red because of the Paaribhadra trees (Indian coral trees) covered by dense red blossoms;

गायत्कलमकेदारदारिकाहतमन्मथः पुष्पफलचलद्वातव्याधूतकुसुमाम्बुदः (9)

where the young girls sang melodiously in the rice-fields, forcing Manmatha to appear there (for, they stole the minds of the young men); where the winds moved fiercely through the tall trees making the fruits and flowers fall down, and shook the clouds that rested on them like flower-clouds;

दरीगृहविनिष्क्रान्तसिद्धचारणबन्दिकम् स्वर्गादिव समानीय लावण्यमभिनिर्मितः (10)

which appeared as if constructed by the charm brought forth from the heavens, as if to lure the wandering Siddhas from inside the caves of Meru Mountain;

गायत्किन्नरगन्धर्वकदलीखण्डमण्डपः मन्दानिलरवोद्भूतः पुष्पोपवनपाण्डुरः। (104.11)

where the Kinnaras and Gandharvas sand melodiously inside the arched shelters made of plantain trees; which shown forth white with numerous flower-gardens filled with slow-moving pleasant winds.

तत्रास्ति लवणो नाम राजा परमधार्मिकः हरिश्चन्द्रकुलोद्भूतो भूमाविव दिवाकरः। (104.12)

There lives a king named Lavana who is extremely righteous in character, born in the dynasty of Harishchandra, like a Sun risen on the Earth.

['Lavana' means a pinch of something which fills up the entire thing with its essence; that is why 'salt' is known as 'Lavana'. 'Lavana' in the Upanishad-sense means, the pinch of delusion or perturbation that becomes the essence of the entire perceived phenomenon; and so refers to the Jeeva-entity, who is the ruler of all the Vaasanaa-fields.

Jeeva is pure in essence, as an expression of Brahman; is born in the dynasty of Harishchandra.

Here, the term 'Harishchandra' refers to the yellow lustrous moon, the mind which shines as the power of Brahman, yet is tainted slightly by the yellowish colour, the Aakaashaja principle, the Creation-state of Brahman.

This Harishchandra is like a Divaakara; the light-maker on this earth; that means he is the 'Jeeva-totality' state, the Brahmaa, the lustrous shine of Brahman which lights up the Vaasanaa fields with the taint of delusion named Lavana.]

### THE GREAT KING LAVANA

[LAVANOPANISHAT]

[Gist of the next few verses:

The country of UttaraPaandava (Brahman shining as the perceived state) was filled with beautiful forests, beautiful villages, beautiful gardens, beautiful mountains, beautiful rivers, beautiful birds, beautiful cities; and Sages, Gandharvas, Vidyadharas, Kinnaras, and men of the earth; and Lavana was the ruler of this country (like a Jeeva is the ruler of his Vaasanaa-fields).]

*(What all Vaasanaa fields could exist in any Creation? Who can say how many and what sort?*

*Even if you shuffle a deck of cards which are 52 in number, it can be shuffled in -*

*80658175170943878571660636856403766975289505440883277824000000000000 ways. A Jeeva-entity has more Vaasanaas that exceed the counting by numbers also. Even thousands of births are not enough to experience all of a Jeeva's Vaasanaas.)*

### LAVANA'S KINGDOM

[Lavana is the king of a country named UttaraPaandava in the 'ordinary story sense'; but also refers to the Brahman-state, which is the ruler of all the perceived worlds, by being their essence.]

यद्यशःकुसुमोत्सपाण्डुरस्कन्धमण्डलाः सर्वे शैला विराजन्ते हाराः प्रोद्भूलिता इव। (104.13)

Because of the 'pollen of the flowers of his fame' strewn on their ridges, the hills shine forth like the 'whitened garlands'.

*(His fame as a righteous person has spread all over the Earth. The fame has risen so high that it is as if the white pollen of the flowers (good-fame) is carried by the winds and deposited on the ridges of the hills. Because of this, the edge-line of the hills had turned completely white and appears as if a line of white garland had covered the sky.)*

[It is the power of Brahman that has spread out in all the perceived states; and the solid worlds shine as the expression of his power, and are garlanded by the dust of actions.]

कृपाणशकलोत्कृत्तनिःशेषारातिमण्डलः अरातिलोकः प्राप्नोति यदनुस्मरणाज्ज्वरम्। (104.14)

The entire class of enemies was completely wiped out by the flying pieces of his sword.

The servants of those enemies get struck with high fever just by remembering him.

[In the state of Brahman, the unperturbed state of quietude, the mind and its imaginations cease to be.

A Knower never is troubled by the perceived because he always wields the sword of knowledge.

Senses, the servants of the mind-enemy do not wander here and there in the presence of the Brahman-state in a JeevanMukta; they stay controlled always.]

यस्योदारसमारम्भमार्यलोकानुपालनं चरितं संस्मरिष्यन्ति हरेरिव चिरं जनाः। (104.15)

The people for many generations talk of his noble deeds with reverence, equalling the respect given for the stories of Lord Naaraayana.

[Vedas and Upanishads explain the Brahma-Tattvam with great reverence through their profound statements.

The Knowers adore these 'texts of Knowledge of Brahman' like ordinary people adore the stories of their deities.]

यस्याप्सरोभिरद्रीन्द्रमूर्धस्वमरसद्यसु विकासिपुलकोल्लासं गीयन्ते गुणगीतयः। (104.16)

यस्य स्वःसुन्दरीगीता लोकपालचिरश्रुताः विरिञ्चिहंसैर्ध्वन्यन्ते स्वभ्यासाद्गुणगीतयः। (104.17)

The divine damsels residing in the heavenly mansions on top of the Snow Mountains, sing about his characters with their hearts pining for him. These melodious love songs sung by these divine damsels are always ringing in the 'ears of the guardians of the quarters'. Even the swans belonging to 'Lord Brahmaa' have been habituated to sing those songs due to the prolonged hearing of the same.

*(अद्भ्यः सरन्ति - उद्गच्छन्ति - Apsaraas 'rise out of waters'; they rise from the creator to fulfil the Vaasanaas of meritorious beings. The word also means those who rise above the waters of the Vaasanaas.)*

[The pure hearted, the great Sages who have conquered the Vaasanaas, and who reside in the caves of the Snow Mountain,

are always striving to attain the state of Brahman and contemplate on its wondrous nature.

These revelations that go by the name of the Upanishads are spread out in all the quarters.

The Sages in BrahmaLoka also recite these Mantras that talk about the wondrous nature of the Reality named Brahman.]

स्वप्नेष्वपि न सामान्या यस्योदारचमत्कृतिः राम दृष्टा श्रुता वापि दैन्यदोषमयी क्रिया। (104.18)

Not even in dreams do Rama, people have seen or heard about a faulty action performed by him.

[Brahman-state is faultless, changeless and is without the taint of perceptions.

The impurities connected to Jeeva-state do not exist at all in such a state.]

जिह्वतां यो न जानाति न दृष्टा येन धृष्णुता उदारता येन धृता ब्रह्मणेवाक्षमालिका। (104.19)

Deceit does not know him; greed has not seen him.

Generosity has been held by him like the rosary held by Lord Brahmaa.

[Where the second one is not there, and where the mind is non-existent, what wicked qualities can exist in such a state as enjoyed by a Knower, who is Brahman with a mind as it were?

The Knower sees everything as an expression of Knowledge only, as a flower of the Brahman tree.

‘Love unlimited’ is his nature as the love of the Self, like rosary is the very part of Brahmaa, the Creator.

Why does Brahmaa hold the rosary, when he is an all-Knower?

To be aware of the world he exists as, he has to perform the minimum action and have the least amount of quivering as his nature; and the rosary keeps him aware of his function as a Creator, and prevents him from melting off into the original state of Brahman.]

#### THE FATAL DAY WHEN THE SORCERER APPEARED

दिनाष्टभागमाकाशमागते दिवसाधिपे स कदाचित्सभास्थाने सिंहासनगतोऽभवत्। (104.20)

When the Lord of the day, the Sun had crossed one eighth part of the day; once, he (the king) was seated on his throne in the court room.

[‘I -ness’ was identified with the body which has eight limbs – five senses, mind, intellect and ego.]

सुखोपविष्टे तत्रास्मिन्नाजनीन्दाविवाम्बरे प्रविशन्तीषु सामन्तसेनासु च ससंभ्रमं

गायन्तीष्वथ कान्तासु सूपविष्टेषु राजसु मनो हरति साह्लादे वीणावंशकलारवे

चारुचामरहस्तासु सविलासासु राजनि देवासुरगुरुप्रख्ये विश्रान्ते मन्त्रिमण्डले

प्रस्तुतेषु प्रविष्टेषु राजकार्येषु मन्त्रिभिः प्रोक्तासु देशवार्तासु निपुणैश्चारुमन्त्रिभिः

इतिहासमये पुण्ये वाच्यमाने च पुस्तके पठत्सु च स्तुतीः पुण्याः पुरःप्रहेषु बन्दिषु

सभां विवेश साटोपः कश्चित्तामैन्द्रजालिकः वर्षेणाहितसंरम्भो वसुधामिव वारिदः। (104.21) to (104.26)

King Lavana was seated comfortably like the moon decorating the sky.

The armies of the subordinate kings were making their entry with a great uproar.

The pretty maidens were singing melodiously.

The kings were all seated in their respective seats.

The melodious orchestra of the flute and Veenaa stole the hearts of everyone.

The maids waved the chowries in a charming manner standing next to the king.

The group of ministers equal to the preceptors of Devas and Asuras (Brhaspati and Shukraachaarya), were relaxing along with the king.

The ministers were engaged in attending to the current affairs of the State.

The efficient ministers reported the news of the country in a pleasant manner.

The sacred books that described the past history of ‘great men’ were getting recited.

The bards sang verses of praises, and auspicious hymns were recited.

Then, a magician suddenly entered that courtroom with all the pomp and show and the grandeur befitting his profession, like the cloud-burst suddenly drenching the earth.

[‘When’ does Maayaa (the great sorcerer) catch the ‘Para Brahman-emperor’ to turn him into a Jeeva-Chaandaala?

Where the ‘when and where’ is not there, who can say ‘when’ what happened?

It was a sudden cloud-burst of Vaasanaas interrupting the quiescent state of Brahman.]

स ननाम महीपालं शिखरोदारकन्धरं पादोपान्तगतः कान्तं शैलं फलतरुयथा। (104.27)

He saluted the ‘king’ whose elongated neck was holding up the peak decorated by the crown, like the fruit-filled (small) tree bends towards its own roots to salute the (tall) mountain.

*(The king was very handsome and was as majestic as a mountain; his head shone like a golden peak with the crown placed on it; his neck was slim and long and supported the peak of the mountain as it were.)*

[Maayaa the power of Brahman is the sorcerer who entraps the unperturbed Brahman state.

With all the fruits of Vaasanaa- fulfilment, Maayaa salutes; yet is nothing in comparison to the supreme state of Brahman.]

सच्छायस्योन्नतांसस्य फलिनः पुष्पभासिनः स विवेश पुरो राजस्तरोरग्रे कपिर्यथा। (104.28)

He entered the presence of the king like a monkey (intent on mischief) approaching a ‘tall tree’, which was filled with fruits and flowers, and which provided a good shade to one and all.

[The pure unperturbed state of Brahman which supports all the perceived states, was disturbed as if by the monkey (restless nature) and was about to be ruined.]

चपलो लंपटोऽर्थानामामोदसुखमारुतं उवाचोत्कन्धरं भूपं सपद्ममिव षट्पदः। (104.29)

Restless with greed and avaricious for wealth, and like the six-footed bee humming at a lotus (with honey) that filled the air with its pleasant fragrance, he addressed the king whose face held by the long neck was like a ‘lotus supported by the stalk’;

[Maayaa brings in the qualities of agitation namely unfulfilled wants and the hunger for experiences. With the six senses, the Jeeva is ready to suck the honey of experiences, in the ‘empty state of Brahman, which was like a lotus in full bloom with its blissful nature’.]

विलोक्य विभो तावदेकामिह खरोलिकां पीठस्थ एव साश्वर्या व्योम्नि चन्द्र इवावनिम्। (104.30)

*“Hey Lord, seated on the throne itself, like a moon observing the earth from the sky itself, you please observe this wondrous show of illusion.”*

इत्युक्त्वा पिच्छिका तेन भ्रामिता भ्रमदायिनी नानाविरचनाबीजं मायेव परमात्मनः। (104.31)

Having said this much, he waved a ‘magically empowered bunch of peacock feathers’, like the ‘illusory power of the Supreme Self’ (Maayaa) which sows the seeds of many Creations.

तां ददर्श महीपालस्तेजोरेणुविराजितां शक्रः सुरविमानस्थः स्वकार्मुकलतामिव। (104.32)

Like Indra watching his bow-creeper (rainbow) from seated inside his divine air-vehicle, the king saw then the entire place filled with ‘colourful sparks of light’.

[What does Maayaa do?

She instantly produces the entire perceived phenomena (each and every second of a Jeeva), like the sudden appearance of the rainbow (which is just an enticing illusion produced in the eye and is not real).

Para Brahman, the Lord (Indra) watches this ‘rainbow of the perceived’ without swerving from his state, like Indra watching his bow (IndraDhanush/rainbow).]

THE ILLUSION STARTS FROM THIS MOMENT

सभां सैन्धवसामन्तो विवेशास्मिन्क्षणे ततः तारापरिकरापूर्णा व्योमवीथीमिवाम्बुदः। (104.33)

At that very moment, a person belonging to the neighbouring Saindhava country, entered the court- room like a cloud darkening the clear sky filled with multitude of stars.

तं चैवानुजगामाश्वः सौम्यः परमवेगवान् देवलोकोन्मुखं तुष्टं शक्रमुच्चैःश्रवा इव। (104.34)

A tame horse capable of extreme speed followed him, like the horse Uchchaishravas (with long ears) following Indra who was happily headed towards the heavens.

[Saindhava means – belonging to the ocean, ‘Sindhu’. ‘Sindhu’ is that which spreads all over very fast.

Here, it subtly refers to the ‘Moha’ or delusion or misconception that rises from the Brahman itself, and covers it with the ‘Vaasanaa clouds’ like covering the spotless starry sky with darkness.

‘Ignorance’ enters, and instantly the pure state of Brahman appears as a Jeeva with wants.

‘Horse’ is the power of imagination that belongs to ‘Moha’, where the sense-perceptions take on the form of ‘life-stories filled with joys and sufferings’. It has long ears that are alert to all the disturbances called perceptions.

Indra is the Lord of the senses, the mind.

The ‘imagination power’ mutely follows the mind wherever it leads to, for attaining the fulfilment of desires.]

[In the Brhadhaaranyaka Upanishad, the perceived world is described as a horse (that which is very fast-moving) and its sacrifice (cutting the head) is said to be the real AshvaMedha Sacrifice.]

स तमश्वमुपादाय पार्थिवं समुवाच ह सोच्चैःश्रवा इव क्षीरसागरो मरुतां पतिम्। (104.35)

The horse-man brought the horse forward, like the Milk Ocean bringing forth ‘Uchchaishravas horse’ to offer it to Indra the Lord of Marut (wind); and addressed the king like this.

[Indra the mind is the ‘Lord of Praana’ also.

‘Moha’ brings and offers the ‘horse of imagination’ to the mind empowered by Praana.]

इदमुच्चैःश्रवःप्रख्यं ह्यरत्नं महीपते जवोड्डयनशीलेन मूर्तिमानिव मारुतः। (104.36)

अश्वोऽयमस्मत्प्रभुणा प्रभो संप्रहितस्त्वयि, राजते हि पदार्थश्रीर्महतामर्पणाच्छुभा। (104.37)

“O king, this gem of a horse is equal to Uchchaishravas, the horse of Lord Indra.

He is like the wind with a form, and is capable of very high speed. This horse has been gifted to you by our king, O Lord! Any auspicious object becomes worthy, only when offered to the noble ones.”

[Jeeva the ‘desire-filled Para Brahman’ is offered the ‘imagination horse’ by the ‘Moha horse-keeper’.

This horse can traverse great distances like a wind with the power of Praana, and produce wonderful illusions called perceptions, at each and every flicker of the mind-eye.]

इत्युक्तवति तस्मिंस्तु प्रत्युवाचैन्द्रजालिकः जलदस्तनिते शान्ते चातकोऽम्बुधरं यथा

सदश्वमेनमारुह्य भुवनं विहर प्रभो स्वप्रतापाहितानल्पशोभामुर्वी रविर्यथा। (104.38,39)

After the horse-keeper spoke like this, like the Chaataka bird cooing aloud after the cloud’s thundering sound had subsided, the sorcerer supported his statement by saying,

“Hey lord, ride this good horse all over the world, like the sun moves around the earth that is shining beautifully by his own luster”.

[Maayaa supports Moha and allows the Jeeva to get deluded more.

Jeeva has to forcefully pass through all the Vaasanaa-fields that shine by its own desire-states.]

अश्वमालोकयामास तेनोक्त इति पार्थिवः निर्घातस्तनितं मेघं मयूर इव सूत्करः। (104.40)

Thus addressed by the magician, the king looked at the horse, like the peacock stares up at the cloud of the thunderstorm which thunders aloud.

अथानिमेषया दृष्ट्या राजा चित्रोपमाकृतिः बभूवालोकयन्नश्वं लिपिकर्मापितोपमः। (104.41)

Without blinking the eyes, the king kept on observing the horse, and became like a painted image, as if he was a picture painted on the canvas.

[Now Jeeva, the deluded Brahman is ready for the experiences that will pour forth from ‘Vaasanaa clouds’.]

His eyes remained unblinking as if painted on a canvas.

Brahman’s absorption in the perceived, by completely forgetting oneself, is alone the Jeeva-state]

As he stared at the horse, the king became like a painted picture himself.

Actually nothing had happened; Para Brahman did not swerve from its high throne of Supremacy at all.

It just looked at (was aware of) the horse (imagination/misconception) and instantly creations happened as it were.

In ‘that instant of awareness of perception’, the ‘entire perceived world with all its past, present and future time modes’ instantly was experienced as it were, in the Brahman state, which believed itself to be a Jeeva, by the power of Maayaa, forced by Moha.]

क्षणमालोक्य पीठस्थस्तस्थौ संस्थगितेक्षणः दृष्ट्याऽऽक्षुब्धः समुद्रोऽद्रिमीनकैः करवो यथा। (104.42)

Even as he was seated on the throne, he stared at the horse intently for a second, with frozen eyes, and was like the ‘ocean with its noisy waters getting frozen with fear along with all its hills and fishes, at the sight of Agastya who is about to swallow it off’.

तस्थौ मुहूर्तयुगमं स ध्यानासक्त इवात्मनि, वीतरागो मुनिः क्षुब्धः परानन्द इव स्थितः। (104.43)

For the span of just ‘two Muhurtas’ (some short span of time) he remained as if absorbed in meditation, like a ‘Sage freed of attachment and hatred’ remains absorbed within oneself stays agitated, and is enjoying something else.

[Jeeva-state is like the frozen state of the ocean which is agitated by the delusion (coldness/inertness).

It has solidity and firmness like the hill, and is filled with beings of various types.

It can be swallowed off only by Agastya - one who crosses off the mountain, or the Knower who understands the emptiness of the solid world, and crosses it over.

The delusion was there for just an instant; just a minuscule quiver in the unperturbed state of Reality; but was experienced for long within, as countless Kalpas without beginning and end, like a slight (minimal) disturbance within the silent mind of a Sage. Brahman’s ‘awareness-state of the perceived’ alone is referred to as the Jeeva-state.]

बोधितः केनचिन्नासौ स्वप्रतापजितोर्जितः धिया कामप्ययं भूयश्चिन्तां चिन्तयतीति च।

बभूवुः केवलं तत्र निःस्पन्दसितचामराः चामरिण्यो हि शर्वर्यः स्तंभितेन्दुकरा इव।

विरेजुर्विस्मयापूर्णा निःस्पन्दास्ते सभासदः निस्पन्दकिञ्जल्कदलाः पद्माः पङ्ककृता इव।

प्रशशाम सभास्थाने जनकोलाहलः शनैः प्रशान्तप्रावृषि व्योमन्याम्भोदमिव गर्जितम्। (अम्भोदस्य इदम् - आम्भोदम्)

संदेहसागरे मग्ना जग्मुश्चिन्तां सुमन्त्रिणः विषीदति गदापाणावसुराजाविवामराः। (104.44) to (104.48)



The king who had conquered many mighty men by his prowess was not woken up by anyone, with the assumption that he was thinking about some other serious matter.

The white chowries remained unmoving as if the moonlight was stopped midway.

The courtiers were amazed by all this and remained frozen like lotuses made of clay.

The noise of those assembled there gradually subsided like the silence arising after the thunderstorm stops.

The wise ministers were immersed in a sea of doubts, like the Devas feeling apprehensive about facing the 'Asuras holding the maces' in the battlefield.

[If Brahman is in delusion, who can wake him up? Where is another one?

No scriptures, no gurus can wake up a deluded Jeeva, except himself.

Why it happens, no one knows; or explain, for any explanation is part of the delusion only.

Brahman exists as the 'perceiver Jeeva with the perceived', as his very nature.

Reality is the Brahman state; the expanded form of emptiness.]

विततविस्मितजिह्वितया तया जनतया भयमोहविषण्णया

स्तिमितचक्षुषि भूमिपतौ स्थिते मुकुलिताब्जवनस्य धृता द्युतिः। (104.49)

Even as the king remained like a statue with his eyes fully open, all the people in that court-room were filled with fear and confusion by the amazing act of deceit that had happened.

The court-room now resembled a lake of lotuses with closed petals.

[Brahman is awake, but in the forgotten state of the Self.

Jeeva-state is a state of suffering only, filled with the darkness of ignorance; and the Sun of Knowledge is covered by the clouds of Vaasanaas. The lotus of the bliss will remain closed only.]