

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY TWO

[LAVANOPANISHAT (5)]

{LAVANA NARRATES HIS 'CHAANDAALA LIFE-STORY' (2)}

[FAMINE STRIKES THE 'VINDHYA-MOUNTAIN REGION']

Sanskrit text, Translation and Explanation

by

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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 SIXTY TWO

LAVANOPANISHAT (5)

LAVANA NARRATES HIS 'CHAANDAALA LIFE-STORY' (2)

FAMINE STRIKES THE 'VINDHYA-MOUNTAIN REGION

FAMINE

[CONCEALED MEANING]

[Famine struck in the life of a Jeeva.

This famine referred to in the case of a Jeeva is not the dryness of the geographical area, but the dryness of waters as referred to in the Upanishad sense of the word 'water' (experiences).

'Water' (Aaapa) means the flow of experiences a Jeeva enjoys; and these 'waters' rise from the 'clouds called the Vaasanaas' and make the soil of the mind dirty and tainted.

These 'cloud Vaasanaas' block also the sun which is the awareness essence of the Jeeva-state.

The Jeeva (Lavana) who was under the magical influence of the sorcerer (Maayaa), rode the horse of conception (or imagination) and ended up in having Avidyaa the Chaandaala wife as his companion, and suffered untold miseries in the Vindhya mountain, which is the 'perceived state of the Jeeva' that blocks the sun's path even.

Suddenly, after many tragic events of life, the Jeeva gets some sort of dispassion about the very life he is living.

In the presence of the (burning) pains, Vaasanaas dwindle and the clouds disappear.

The waters are no more there; since the Jeeva has lost interest in the very life that he loved so dearly.

However, being stuck to the family life, namely the wife Avidyaa and his kids Kaama and Krodha, he is unable to escape the pains yet. He wants to get away from it all.

Therefore in the story, the famine is mentioned, and King Lavana (Brahman-state) who is a Chaandaala (Jeeva) now runs away from it all. Meanwhile he gets another son also named Prcchaka – the questioning one.]

STORY-PART OF THE FAMINE

[Jeeva process of Vaasanaa-fulfilment has no end ever; and the foolish Jeeva gets used to his suffering, as part of his existence; and is content with it. However by sheer chance sometimes, or due to some merits fructifying suddenly, dispassion also rises in the mind of this wretched Jeeva-state.

Some may fake the dispassion (Taamasic); some may be pushed towards dispassion temporarily because of the some tragic events they experience in life; some may naturally develop dispassion through reason also, like Rama.

What happens when dispassion of the right sort occurs? The Vindhya itself burns!]

[(108.01) to (108.09) is a single sentence.]

[King Lavana speaks about his Chaandaala life]

Even as

अथ गच्छति कालेऽत्र जराजर्जरितायुषि,

the time went by in this life struck by old age and decay

(having forgotten my royal status, I remained well-established in the life of the Chaandaala);

तुषारपूर्णशष्पोघसमश्रुते मयि, (108.01)

my facial hair gradually turned white like the grassland covered by snow;

कर्मवातापनुन्नेषु सरसेष्वरसेष्वपि,

(like the dried up grass pieces) the winds of Karma threw us here and there into joyous and non-joyous events;

पतत्सु वासरौघेषु शीर्णपर्णगणेष्विव, (02)

the days fell one after another like the dried up leaves of a tree;

आजाविव शरौघेषु सुखदुःखेष्वनारतं कलहेष्वप्यकार्येषु चागच्छत्सु पतत्सु च, (03)

like a battlefield caught in the arrows flying to and fro, I was continuously bombarded by joys and sorrows of various kinds, and the petty quarrels and sinful acts became natural occurrences;

विकल्पकल्पनावर्तिनि द्विजगे जडे,

like the bird lost in the mist-filled sky, I was lost in the imagined world of the delusion;

समुद्र इव कल्लोलभरे भ्रमितचेतसि, (04)

the mind was turbulent with anxieties and apprehensions like an ocean;

चलच्चिन्ताचितं चक्रमारूढे भ्रान्त आत्मनि,

the idiot-mind was stuck on the rotating wheel of worries;

प्रोह्यमाने तृण इव सावर्तं कालसागरे, (05)

I was getting carried away like a grass piece in the floods of time;

विन्ध्योर्वीवनकीटस्य ग्रासैकशरणस्य मे,

I was always in search of food (*desire-fulfilment*) and moved in the forests filled with birds and insects;

द्विबाहोर्गर्दभस्यात्र क्षीण इत्थं समागणे, (06)

the years passed like this for me who lived like a donkey with two shoulders (*carrying the burden of worries always*);

विस्मृते मम भूपत्वे शवस्येव महाजवे,

I had no memory of my royal identity (*as a Jeeva who had forgotten its true essence as Brahman*);

and had forgotten myself like forgetting a person lying dead in a battlefield;

चाण्डालत्वे स्थिरीभूते पक्षच्छिन्न इवाचले, (07)

I was completely a Chaandaala in mind and body (with lowly thoughts and lowly acts);

and was firmly established in that life, like a mountain which had settled down on the ground when its wings (*Viveka and Vichaara*) are cut off -

संसारमिव कल्पान्तो दावाग्निरिव काननं सागरोर्मिस्तटमिव शुष्कवृक्षमिवाशनिः

अकाण्डे मरणोड्डीनं चण्डचण्डालमण्डलं निरन्नतृणपत्राम्बु विन्ध्यकच्छं तदाययौ। (108.08,09)

then suddenly - the famine stuck the Vindhya Mountain region -

like a world hit by dissolution, like a forest caught by fire,

like the shores shattered by the ocean-waves, like the dry tree hit by the lightning,

with the cruel Chaandaalas were suddenly in the grip of death; (*Ignorance was slowly dying.*)

where there was nothing to eat anymore; where the ground was dry without even a blade of grass;

where all the trees had dried up; where the water was nowhere. (*Vaasanaas were diminishing.*)

[When the 'Knowledge of the Brahman' arises through Vichaara, the entire world withers away in the heat of the knowledge, and nothing is left back except the realization of the emptiness of all!]

DESCRIPTION OF FAMINE AND FIRE

Even as...

न वर्षति घनव्राते दृष्ट नष्टे क्वचित्स्थिते पूताङ्गारकणोन्मिश्रगतौ वहति मारुते, (10)

the rains poured no more; all of us helplessly watched everything getting destroyed in front of our eyes; the winds carried tiny burning sparks in the sky;

शीर्णमर्मरपर्णासु दावाग्निलितासु च, वनस्थलीषु शून्यासु चिरप्रव्रजितास्विव, (11)

the dried up leaves caught fire and spread through the empty landscape;

the desolate forest-regions with their burnt brown foliage appeared like the 'aged Pravraajikas (wandering monks)' who had been there from many years;

अकाण्डमभवद्दीममुद्दामदवपावकं शोषिताशेषगहनं भस्मशेषतृणोपलम्, (12)

there rose unexpectedly the famine of the worst kind, producing a huge forest-fire, wiping out everything all at once, drying up everything without any trace, leaving behind only the burnt grass and the rocks;

पांसुधूसरसर्वाङ्गं क्षुधिताशेषमानवं निरन्नतृणपानीयं देशाद्युद्वावमण्डलम्, (13)

the entire area was covered by dust, striking every human that was there to wither away in heat;

there was no food or water or even grass, and the entire village turned into a desolate jungle;

कचन्मरुमरीच्यम्बुमज्जन्महिषमण्डलम्,

the buffalo-herds sunk inside the shining mirage waters (heated sand heaps actually)

(*like the Jeevas drowning in pains believing them to be joys*);

वातोत्थसीकरव्यूहापरिवाहवनाम्बरम्, (14)

the sky-like forest was not drenched by the over-flowing sprays of waters anymore;

पानीयशब्दमात्रैकश्रवणोत्कनरव्रजम्,

the people were highly excited even if they heard the sound 'water';

आतपातिसंशोषसीदत्सकलमानवम्, (15)

every human there withered away by the spread (Aatati) of the extreme heat;

पत्रग्रसनसंरब्धक्षुधितोत्थितजीवितम्,

life turned into its worst state where fights arose even to grab and eat the dried up leaves, to satiate the hunger;

स्वाङ्गचर्वणसंरम्भलुठदशनमण्डलम्, (16)

the teeth were engaged in chewing one's own mouth (due to lack of food);

मांसशङ्कानिगीर्णोग्रखदिराग्निकणोत्करम्,

the burnt embers of the thorny Khadira plants were swallowed believing them to be meat-pieces;

मण्डकासारसंग्रस्तवनपाषाणखण्डकम्, (17)

the pieces of burnt pieces of rocks were gathered believing them to be some pastries made of flour;

अन्योन्यभूतसंसक्तमातृपुत्रपितृव्रजम्,

those who survived in the family of mothers, children and fathers stuck together in a group;

गृध्रोदररटत्सारनिगीर्णवरसारिकम्, (18)

the shrieking of the all the Saarikaa-birds were heard from inside the belly of the vultures;

परस्पराङ्गविच्छेदरक्तसिक्तधरातलम्,

the ground was wet with the blood flowing from the limbs of each other sliced off in fights (that were fought violently for some measly food particle);

हरिग्रसनसंरब्धमतक्षुधितवारणम्, (19)

the elephants were mad with hunger and were ready to eat the monkeys also;

दरीनिगरणैकैकसिंहभ्रमणभीषणम्,

it was terrifying with each of the lions hiding inside the caves, frightened of getting hunted and eaten;

अन्योन्यग्रसनोद्युक्तलोकमल्लकृतं वहत्, (20)

the new class of wrestlers were arising who were intent on killing each other for consuming their flesh;

निष्पत्रपादपोड्डीनप्रौढाङ्गारमयानिलम्,

the air was filled with the burning embers rising from the trees which had all their leaves burnt;

रक्तपानोत्कमार्जारलीढधातुतटावनि, (21)

the ground had become polished like the metal because of the cats continuously licking the blood flowing there (from the bodies that were killed in fights);

ज्वालाघनघटाटोपसावर्तसवनानिलम्,

the air that was rising from the huge flames was whirling with a loud noise like that of a cloud;

सर्वस्थलरसद्वह्निपुञ्जपिञ्जरजङ्गलम्, (22)

the entire forest-region had turned yellow by the fire-flames encroaching all over the ground;

दग्धाजगरकुञ्जोत्थधूममांसलगुल्मकम्,

the thick smoke rose from the burnt flesh of the serpent-groups;

मारुतावलितज्वालासंध्याभ्रवलिताम्बरम्, (23)

the sky took on the hue of the evening-time, because of getting covered by the orange flames filling the air;

उद्दामरवमुद्भ्रान्तभस्मनाऽस्तम्भमण्डलम्,

the sky looked like the umbrella without the stick, because of getting covered by the flying ashes that rose from the ground with a great noise;

साक्रन्दनरदाराग्रदीनार्भककृतारवम्, (24)

the hungry children were screaming in front of the men and women who were wailing and weeping aloud;

संभ्रान्तपुरुषव्यूहदन्तकृतमहाशवम्,

the dead bodies were torn with teeth and eaten by the groups of men who were mad with hunger;

मांसगन्धजवग्रस्तरक्तरक्तनिजाङ्गुलि, (25)

groping for the stinking flesh in the dead bodies in the smoky darkness, the fingers of all had turned red by the blood that was stuck there;

नीलपत्रलताशङ्कापीतधूमघनच्छवि,

the thick smoke-lines were mistaken for creepers with black leaves and got swallowed by the thirsty ones;

भ्रमद्रुध्रनिगीर्णाग्रनभोभ्रान्तोल्मुकामिषम्, (26)

the floating vultures swallowed the hot burning embers rising in the sky, mistaking them to be meat-pieces;

इतरेतरभिन्नाङ्गलोकविद्रवणाकुलम्,

the entire place was filled with people stuck together to each other, and screaming and lamenting aloud, where it was difficult to see any person as a separate individual;

ज्वलिताग्निटण्टकारविदीर्णहृदयोदरम्, (27)

the hearts broke at the sudden sounds of bursting flames anywhere and everywhere;

गर्तमारुतक्राङ्कारभीमदावाग्निलग्नम्,

the huge forest-fire jumped here and there with the hot winds howling from every nook and corner;

भीताजगरफूत्कारपतदङ्गारपादपम्, (28)

the trees (that were already burnt) fell down with a great noise even at the slight hissing sound coming from the serpents;

सदकाण्डस्फुटदेशं प्राप्य तच्छुष्ककोटरं, द्वादशार्काग्निदग्धस्य जगतोऽनुकृतिं ययौ। (108.29)

the once prosperous mountain-region which was stuck by this unexpected calamity appeared now like a huge dry hollow-region burnt by the twelve Suns (of dissolution).

[The Vaasanaas were slowly decreasing in number. The bare truth of the meaninglessness of life was looming forth, and the knowledge books were sought for. Even a slight practice in the company of the learned and the study of books, acted like the sparks burning out the lingering interests in life. It was as if the entire world of the Jeevas was getting burnt off by the 'dissolution suns' which blazed from all the directions, above below, inside and outside.]

ज्वलदनलजटालवृक्षखण्डप्रसरमरुत्प्रसारावनुन्नलोकः

ज्वलनतपनभास्करात्मजानां रमणगृहानुकृतिं जगाम देशः। (108.30)

The entire populace was hurt and destroyed by the winds that blew from the trunks of the 'trees which looked like Sages with brown matted locks because of the burning flames', and the entire region had turned into the 'sport-house of the sons of Bhaaskara (Sun) namely Jvalana and Tapanas (burning/scorching)'.
THE SUFFERING OF THE CHAANDAALAS

तस्मिंस्तदा वर्तमाने कष्टे विधिविपर्यये अकालोल्बणकल्पान्ते नितान्तं तापदायिनि

जनाः केचन निष्क्रम्य सकलत्रसुहृज्जनाः गता देशान्तरं व्योम्नः शरदीव पयोधराः। (109.01,02)

When there existed such sufferings by the turn of fate, when the region became too hot as if the world was at its end, some people left that region along with all their relatives and friends, like the clouds vanishing off from the sky in the autumn.

(Some Jeevas renounced everything instantly and walked off to fulfil their goal of liberation.)

देहावयवसंलीनपुत्रदाराग्र्यबन्धवः शीर्णाः केचन तत्रैव च्छिन्ना इव वने द्रुमाः। (109.03)

Like the trees broken and fallen at the same place in the forest, some families were unable to leave their homestead like limbs grown there (and were stuck there with attachment).

They stayed there itself in their huts, and died of starvation and thirst.

(Some Jeevas were unable to dissociate from their worldly life, and with attachment to families and friends, they suffered in the same life, regretting their helplessness.)

भक्ताः केचन व्याघ्रैर्निर्गतास्तु स्वमन्दिरात् अजातपक्षकाः श्येनैः खगा नीडोद्गता इव। (109.04)

Some ventured out only to be torn apart and get eaten by the tigers and other wild animals, like the 'birds which had not grown wings' getting out of the nest, and thus getting pounced upon by the vultures.

(Some Jeevas who were immature in thoughts, were prey to the cheats and looters who masqueraded as saints and Sages; and were utterly ruined.)

प्रविष्टाः केचिदनलं ज्वलितं शलभा इव,

Some entered the fire like moths;

(Some Jeevas were highly dispassionate and were able to destroy the ignorance once for all. They destroyed their 'false identities' in the 'fire of knowledge'.)

केचिच्छवभ्रेषु पतिताः शिला शैलच्युता इव। (109.05)

some fell into the hollow pits like the rocks in a landslide.

(Some immature Jeevas, who were still stuck to the forms of the Gurus and deities slid down towards more ignorance; and had no hope of rising up for long.)

MY STORY OF SUFFERING

अहं तु तान्परित्यज्य शवशुरादीन्स्वकं क्षमं कलत्रमात्रमादाय कृच्छाद्देशाद्विनिर्गतः। (109.06)

I left all my in-laws and other relatives there itself (who were not strong enough to walk long distances).

Accompanied only by my wife and children who were able to walk along with me, I walked away from that 'dried up terrain'.

[I as the Jeeva, was stuck to my companion in life namely Avidyaa and my daughter and son 'Kaama and Krodha'.

Though I had developed disgust towards the life, I was still not fully enriched with Knowledge.

The previous world of attachments and desires were left back as unworthy of my attention.

And I now had another son also, who was always stuck to me nowadays. He was named 'Prchaka', the questioning one.

Yes! Nowadays my mind was asking so many questions about 'the reality of the world, and also of myself as a creature trapped inside it'.]

अनलाननिलांश्चैव भक्षकांस्तक्षकानपि वञ्चयित्वा भयान्मृत्योः सदारोऽहं विनिर्गतः। (109.07)

I escaped the fire, the winds, the wild animals, the snakes; and fearing death every moment, I left that area followed by my wife and children.

[Keeping my intelligence not easily swayed by the fake Gurus and looters who pretended as saints, and also the philosophers with incorrect view points, and all other such blind men who lead the blind, I kept searching for the truth that was concealed behind this masquerade of the perceived world.

Yet, my mind was afraid of losing the only identity I knew as a Jeeva; and escaped the fire of Knowledge also.

The ego was indeed hard to kill.]

STUDY OF THE SCRIPTURES

प्राप्य तद्देशपर्यन्तं तत्र तालतरोस्तले अवरोप्य सुतान्स्कन्धान्नानानर्थानिवोल्बणान्

विश्रान्तोऽस्मि चिरं श्रान्तो रौरवादिव निर्गतः दीर्घदावनिदाघार्तो ग्रीष्मे पद्म इवाजलः। (109.09)

There, under the 'base of the tall Palmyra tree', I took down my sons from my shoulders like keeping down the ever-increasing sufferings. After the prolonged fire, I rested there for long as if released from the Raurava hell, like the frogs and other water-creatures resting under the dried-up lotus when the long-spell of hot summer was over.

[Taala tree is the tall tree which supplied writing material to the learned scholars.

I had reached the height of Taala tree in intellectual Supremacy through the study of all good Scriptures.

I had studied all that could be studied and reached the height of intellectual comprehension about Brahman-state, the glory of self-realization etc. I had to spend a long time in the studies of these scriptures which needed complete absorption in each and every statement of theirs. I felt as if I had escaped from all the ghosts of the false knowledge namely belief in the reality of the world, and had reached some purity of the intellect. I had kept away the contact of Avidyaa and her children Kaama and Krodha. I had managed to develop virtues that were necessary for the purity of the heart. At last, some peace was there which I could revel in after a prolonged time of suffering as a Chaandaala.

I still was not aware of my true essence yet as an experience.

The peace gotten from the studies was more like the shade of a dried up lotus which frogs rested under; but still, it was something that offered solace to the scorched soul of mine.]

THE PROCESS OF VICHAARA/THE UNSATIATED HUNGRY CHILD PRCHAKA

अथ चाण्डालकन्यायां विश्रान्तायां तरोस्तले सुप्तायां शीतलच्छाये द्वौ समालिङ्ग्य दारकौ, (10)

The Chaandaala lady (my wife) also rested under that tree; she slept under the cool shade of the tree embracing her two children; (Only Prchaka was awake and kept me also awake.)

[Avidyaa also rested off along with her children Kaama and Krodha. No more did she trouble me.

I did not feel irritated with the world anymore. I desired also nothing. What is there to run away from or seek, when any perceived scene is just an imagined picture drawn on the canvas of emptiness?]

पृच्छको नाम तनयो ममैकः पुरतः स्थितः,

then my son named 'Prchaka' stood in front of me.

[My mind was absorbed in Vichaara. I started asking questions to myself as guided by the Scriptures.]

अत्यन्तवल्लभोऽस्माकं कनीयान्मौग्ध्यवानिति। (109.11)

he was very dear to both me and my wife, being the youngest and very innocent.

[This Vichaara process was also part of Avidyaa only; and belonged to the Jeeva-state.

I also liked this process, for it cleared so many of my doubts and revealed to me the truth of it all.]

स मामुवाच दीनात्मा बाष्पपूर्णविलोचनः तात देह्याशु मे मांसं पातुं च रुधिरं क्षणात्। (109.12)

He looked very pitiable; his eyes were filled with tears;

he said to me, “Father, give me meat now and also the blood for drinking immediately.”

[Vichaara now demanded more practical solutions. Sheer intellectual comprehension was of no help.

Avidyaa and her children may wake up any moment and drag me back to the previous state of suffering.

I had to give up the identity of my body with the name and form quickly.

I decided to disentangle myself from the Chaandaala state and kill myself once for all.

It was very difficult, painful and looked like the most impossible act ever; but there was no other go!

Prachaka was acting like a pest; he demanded food for his un-satiated hunger for answers; and would not leave me in peace even for a second.]

पुनःपुनर्वदन्नेवं स बालस्तनयो मम प्राणान्तिकीं दशां प्राप्तः साक्रन्दो हि पुनः क्षुधा। (109.13)

That child of mine was repeating the same words again and again and reached the state of death almost, screaming incessantly that he was hungry.

[I analyzed again and again my true identity and came to the conclusion that the name and form were also one of the many conceptions of the mind only; and so not real.]

तस्योक्तं तु मया पुत्र मांसं नास्तीति भूरिशः,

I told him many times that there was no meat available;

[I failed many times. I many times felt that the life of delusion was far better than this quest for truth, for a deluded mind demanded no such sacrifice. How can I kill myself who was so dear to me, like what the Upanishads declare as ‘Aatmaa alone is the most loved one dear Maitreyi’?

Aatmaa was dear indeed; but I was confused still about which that Aatmaa was.]

तथापि मांसं देहीति वदत्येव सुदुर्मतिः। (109.14)

even then, that mad child went on begging for meat.

[Vichaara was not over yet. I had to reach the end somehow; kill myself with the sword of reason.]

अथ वात्सल्ययुक्तेन मया दुःखातिभारिणा तस्योक्तं पुत्र मन्मांसं पक्वं संभुज्यतामिति। (109.15)

I had much affection for him and felt sad by his plight;

I told him, “Son, only the flesh in my body can be cooked and eaten.”

(I had to disown my body now.)

तदप्यङ्गीकृतं तेन देहीति वदता पुनः मन्मांसभक्षणं क्षीणवृत्तिनाऽऽश्लेषवृत्तिना। (109.16)

He agreed to that and went on begging again for my meat, crying for food and holding on to me tightly.

[I absorbed myself completely in the Vichaara process as guided by the scriptures, and got ready to disown my identity as a Jeeva with name and form.]

सर्वदुःखापनोदाय स्नेहकारुण्यमोहिना तस्य तामार्तिमालोक्य मया दुःखातिभारिणा

सोढुं तामापदं तीव्रामशक्तेन हतात्मना मरणायातिमित्राय कृतोऽन्तर्निश्चयो मया। (109.18)

To end all the sufferings once and for all, and moved by affection and kindness, and heart-broken at his plight, and unable to bear his suffering any more, and feeling utterly ruined, I decided that death was the only companion to be sought now.

[I had to die as a Jeeva and stay as the true essence only.

I had to experience it; and not simply have the intellectual satisfaction of the answers, and stay put.]

तत्र काष्ठानि संचित्य चितां रचितवानहं चिता चटचटास्फोटैः स्थिता मदभिकाङ्क्षिणी। (109.19)

I collected some wooden sticks and lighted a fire;

with a crackling sound the fire started burning, waiting to swallow me.

[I intensified my Vichaara-process and stopped even the thinking of the truths through words with meanings which were actually meaningless in the state of Brahman. I cremated my false self in the ‘fire of Knowledge’ fully.]

तस्यां तु यावदात्मानं चितायां निक्षिपाम्यहं चलितोऽस्मि जवात्तावदस्मात्सिम्हासनान्नृपः। (109.20)

ततस्त्वर्यनिनादेन जयशब्देन बोधितः। (21)

When I threw myself into the fire, I shook uncontrollably and instantly fell out of this throne as a king. Then I woke up to the sound of instruments and to the pronouncement of the sound ‘Jaya’ (Victory).

[I was instantly in the quietness-state.

Avidyaa, her son and daughter, even the third son Prachaka had vanished. The ‘Taala tree of scriptures’ was also not there; even the ‘fire of knowledge’ had vanished. I knew myself as the Reality-state with a mind which just carried the memories of the Jeeva-state, like a nightmare remembered with amusement. My mind was now just a ‘burnt seed’.

Avidyaa and her children were gone like the dream characters of a dream.

I was just as my true self, alone, as the one who is extolled in the scriptures as the Supremacy; but there was no other second one to extol or seek for. I was myself. I was alone! Just ‘me’ without any ‘me’!]

इति शाम्बरिकेणायं मोह उत्पादितो मम अज्ञानेव जीवस्य दशाशतसमन्वितः”। (109. 21,22)

In this manner the sorcerer (*Avidyaa*) got me deluded and I experienced hundreds of calamities like the Jeeva deluded by ignorance.”

[So said Brahman! To whom? To himself in another dream!]

इत्युक्तवति राजेन्द्रे लवणे भूरितेजसि अन्तर्धानं जगामासौ तत्र शाम्बरिकः क्षणात्। (109. 22,23)

When king Lavana of abundant valour spoke these words, the sorcerer immediately vanished from that place. (*What place has Maayaa in the Brahman state?*)

SCRIPTURES TALK ABOUT THIS STORY ALONE IN ALL THEIR STATEMENTS

अथेदमूचुस्ते सभ्या विस्मयोत्फुल्ललोचनाः

Then the courtiers (*Rishis who had revelations of the truth*) whose eyes had opened fully in wonder said -

“नायं शाम्बरिको देव यस्य नास्ति धनैषणा, दैवी काचन मायेयं संसारस्थितिबोधिनी, (24)

“Hey Lord, this fellow is not an ordinary sorcerer. He covets no money.

This is some divine illusion, enlightening us about the mystery of the worldly existence.

मनोविलासः संसार इति यस्यां प्रतीयते, सर्वशक्तेरनन्तस्य विलासो हि मनोजगत्। (109.25)

World is nothing but the play of the mind; so does it gets proved by this event.

This Jagat created by the mind is just a play of the Supreme Reality which is omnipotent and imperishable.

सर्वशक्तेर्विचित्रा हि शक्तयः शतशो विधेः यद्विवेकि मनोऽप्येष विमोहयति मायया। (109.26)

The ‘state of Brahmaa’ the Creation, is all powerful by having hundreds of powers that, even a discriminating wise man like the king (the learned one), gets deluded like this.

विज्ञातलोकवृत्तान्तः क्व नामायं महीपतिः क्व सामान्यमनोवृत्तियोग्यो विपुलसंभ्रमः। (109.27)

Where is this king for whom there is nothing unknown (*the taintless Brahman-state*) and where is the ordinary man of low-caste (*the deluded Jeeva-state*) who can entertain only anxiety and apprehension in the mind!

न च शाम्बरिकेच्छेयं माया मनसि मोहिनी अर्थस्य सिद्ध्यै चेहन्ते नित्यं शाम्बरिकाः किल

यत्नेन प्रार्थयन्तेऽर्थं नान्तर्धानं व्रजन्ति भो इति संदेहवेलायां संस्थिता लुलिता वयम्”। (109.29)

This is not the work of an ordinary sorcerer. This is the deluding power (power of Brahman, Maayaa) which completely overpowers the mind. Usually all the magicians and sorcerers are after money.

They will usually have demands of some expensive object and not vanish off like this.

(Why all this happens?) Thus we are caught in the tide of doubt and oscillating.”

वसिष्ठोवाच

Vasishta spoke

सभायामवसं तस्याहं राम तदा किल तेन प्रत्यक्षतो दृष्टं मयैतन्नान्यतः श्रुतम्। (109.30)

Rama, at that time I was also in that court of King Lavana.

I was a direct witness for the whole thing and I did not hear about this from a third person.

[I had also gone through such an experience by the command of my father Brahmaa; and know all this as a first-hand experience.]

इति बहुकलनाविवर्धिताङ्गं जयति चिरं विततं मनो महात्मन्

Hey Mahaatman!

In this manner, the powerful mind lives long, spread out like this,
expanding through various conceptions.

शममुपगमिते परस्वभावे परममुपैष्यसि पावनं पदं यत्। (109.31)

When it becomes quiet by realizing the nature of the Supreme,
then you will stay in the ‘state of the Supreme’ which is the most auspicious of all.