

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER THIRTY FOUR
[MANDAPAAKHYAANAM (23)]

{THE HAPPY ENDING OF LEELAA'S STORY}

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.

देव्युवाच
Devi spoke

अयमस्तं गतः प्रायः पश्य राजा विदूरथः मालाशवस्य पद्मस्य पत्युस्ते याति हृद्रतम्। (55.69)

Look! King Vidooratha has left this body.

His Jeeva will presently enter the 'heart of king Padma's dead body covered by the garlands'.

प्रबुद्धलीलोवाच
Enlightened Leelaa spoke

केन मार्गेण देवेशि यात्येष शवमण्डपं, एनमेवाशु पश्यन्त्यावावां गच्छाव उत्तमे। (55.70)

Which path will this Jeeva follow to enter the room of the dead body O Deveshi?

Let us both follow him quickly, and see how he goes, O Excellent one.

देव्युवाच
Devi spoke

मनुष्यवासनान्तस्थं मार्गमाश्रित्य गच्छति एषोऽहमपरं लोकं दूरं यामीति चिन्मयः।

मार्गेणैवमनेनैव यावस्ते येन संमतं, परस्परेच्छाविच्छित्तिर्न हि सौहार्दबन्धनी। (55.71,72)

He will go through the path as pictured inside the Vaasanaas of his human state, thinking that 'I will travel to a different world'.

We will go through the same path as desired by you. Between friends, wants do not make any difference.

वसिष्ठोवाच
Vasishta spoke

इति विहितकथागतक्लमायां परमदृषि प्रसृते विबोधभानौ

नृपतिवरसुतामनस्युदारे विगलितचित्तजडो विदूरथोऽभूत्। (55.73)

The 'sun of enlightenment' rose in the pure mind of the king's cherished daughter Leelaa (enlightened Leelaa), and the talks about the Supreme reality removed her fatigue.

Vidooratha meanwhile became inert with the mind getting absorbed within.

(The king had fainted, and was about to die.)

एतस्मिन्नन्तरे राजा परिवृत्ताक्षितारकः बभूवैकतनुप्राणशेषः शुष्कसिताधरः

जीर्णपर्णसवर्णाभः क्षीणपाण्डुमुखच्छविः भृङ्गध्वनितसच्छायश्वासकूजाविकृणितः

महामरणमूर्छान्धकूपे निपतिताशयः अन्तर्निनीननिःशेषनेत्रादीन्द्रियवृत्तिमान्

चित्रन्यस्त इवाकारमात्रदृश्यो विचेतनः निःस्पन्दसर्वावयवः समुत्कीर्ण इवोपले। (56.01) to (56.04)

Meanwhile, the king - with his eyeballs rolling, with all the limbs paralysed, was left with just the subtle life force; his lips became dry and bloodless white; his body was colourless like the dried up leaf; the luster of the face had faded out; his breath flowed very slow making a noise like the humming of the bee; his mind was sinking as if falling down the deep well of the death-swoon; his eyes and other senses were withdrawn inside fully; he was lying senseless and was looking like a picture only, as if drawn on the canvas; all his limbs were lying motionless as if carved on the stone.

बहुनात्र किमुक्तेन, तनुदेशेन तं जहौ प्राणः पिपतिषुं वृक्षं स्वं पक्षीवान्तरिक्षगः। (56.05)

What more to say! The vital force left him discarding the body-region, like the bird flying out from its tree that is about to fall.

ते तं ददृशतुर्बाले दिव्यदृष्टी नभोगतं जीवं प्राणमयी संविद्रन्धलेशमिवानिले। (56.06)

The two young maidens saw through their 'divine vision', 'that Jeeva (of Vidooratha)', 'that cognizing faculty that was endowed with the vital force', like the fragrance carried by the wind.

सा जीवसंविद्रगने वातेन मिलिता सती, खे दूरं गन्तुमारेभे वासनानुविधायिनी। (56.07)

The Jeeva principle (of the king) got mixed with the wind in the sky, and immediately started moving far, following its Vaasanaa.

तामेवानुससाराथ स्त्रीद्वयं जीवसंविदं, भ्रामरीयुगलं वातलग्नां गन्धकलामिव। (56.08)

The two ladies followed the Jeeva principle, like a pair of bees following the line of fragrance.

ततो मुहूर्तमात्रेण शान्ते मरणमूर्च्छने अम्बरे बुबुधे संविद्रन्धलेखेन वायुना। (56.09)

Even as the death-swoon subsided within seconds, the Jeeva woke up in the sky by the wave of the fragrance carried by the wind (through the lingering Vaasanaas).

अपश्यत्पुरुषान्याम्यान्नीयमानं च तैर्वपुः बन्धुपिण्डप्रधानेन शरीरं जातमात्मनः। (56.10)

He saw his body getting carried by Yama's men. He also observed his body getting formed by the sacred rice balls offered at the funeral.

मार्गे कर्मफलोल्लासमतिदूरतरे स्थितं वैवस्वतपुरं प्राप जन्तुभिः परिवेष्टितम्। (56.11)

He then found himself going towards the 'city of Yama' that was situated quite far; the path exhibiting the fruits of actions; the city filled with many sorts of creatures.

प्राप्तं वैवस्वतपुरमादिदेश ततो यमः "अस्य कर्माण्यशुभ्राणि नैव सन्ति कदाचन,

नित्यमेवावदातानां कर्ताऽयं शुभकर्मणां, भगवत्याः सरस्वत्या वरेणायं विवर्धितः,

प्राक्तनोऽस्य शवीभूतो देहोऽस्ति कुसुमान्बरे, प्रविशत्वेष तं गत्वा त्यज्यतामिति चेतसा"। (56.14)

When he reached the presence of Yama, Yama proclaimed,

'This person does not have any impure acts as his. He has been always performing auspicious acts and has been good towards people with impure minds. He has been blessed by Sarasvati's boon.

His body of the previous life is preserved inside flowers. Let him enter it.

Leave him there with the help of attendants who will keep my command in their minds."

ततस्त्यक्तो नभोमार्गे यन्त्रोपल इव च्युतः।

When he was released by them, he was thrown into the sky like a stone from a machine.

अथ जीवकला लीला ज्ञप्तिश्चेति त्रयं नभः पुप्लुवे, जीवलेखा तु रूपिण्यौ ते न पश्यति।

Then all three, that subtle streak of Jeeva, Leelaa and Jnapti, floated up in the sky; the 'Jeeva-streak' of course, did not see those two ladies endowed with the space-forms.

तामेवानुसरन्त्यौ ते समुल्लङ्घ्य नभस्थलं लोकान्तराण्यतीत्याशु विनिर्गत्य जगद्गृहात्,

द्वितीयं जगदासाद्य भूमण्डलमुपेत्य च, ते द्वे सम्कल्परूपिण्यौ संगते जीवलेखया

पद्मराजपुरं प्राप्य लीलान्तःपुरमण्डपं, क्षणाद्विशतुः स्वैरं,

वातलेखा यथाम्बुजं सूर्यभासो यथाम्भोजं सुरभिः पवनं यथा। (56.15) to (56.19)

Following him, they both jumped across the sky, and crossing different worlds, quickly coming out of that 'world arena', reached the second world and descended down to the Earth.

They both, endowed with the forms conceived by their will, along with the 'Jeeva-Lekha, the streak of the Jeeva', reached the city of king Padma and without any restraint, entered Leelaa's dome of the harem, within seconds, like the streak of the wind entering the lotus, like the sunlight entering the lotus, like the fragrance entering the wind.

रामोवाच
Rama spoke

ब्रह्मन्प्राप्तः कथमसौ शवस्य निकटं गृहं, कथं तेन परिज्ञातो मार्गो मृतशरीरिणा। (56.20)

Brahman! How did he reach the house where the dead body was kept?

Being dead in another world, how could he find his way to Padma's house?

वसिष्ठोवाच
Vasishta spoke

तस्य स्ववासनान्तःस्थशवस्य किल राघव तत्सर्वं हृद्गतं कस्मान्नासौ प्राप्नोति तद्गृहम्। (56.21)

Raaghava! The dead body of Padma was present in his own Vaasanaa (in his own field of experience).

All the things were happening within his own mind!

How can he not reach his own house (of his own dream)?

भ्रान्तिमात्रमसंख्येयं जगज्जीवकणोदरे वटधानातरुमिव स्थितं को वा न पश्यति। (56.22)

Who will not see the obvious fact that innumerable worlds of delusory nature exist inside the tiny point of Jeeva of this world, like a fig tree inside a seed!

यथा जीवद्वपुर्बीजमङ्कुरं हृदि पश्यति स्वभावभूतं चिदणुस्त्रैलोक्यनिचयं तथा। (56.23)

Just like the Jeeva-form sees the seed (of Vaasanaa-fields) sprouting in his own mind as a natural occurrence, the Chit-atom also sees the hosts of three-worlds within itself (as its natural state).

नरो यथैकदेशस्थो दूरदेशान्तरस्थितं संपश्यति निधानं स्वं मनसानारतं सदा

तथा स्ववासनान्तस्थमभीष्टं परिपश्यति जीवो जातिशताद्योऽपि भ्रमे परिगतोऽपि सन्। (56.25)

Like a person sees in his own mind, the distant abode of his wherever he is, without a break, so also the Jeeva though deluded, even after passing through hundred wombs, finds its own desired object situated in its own Vaasanaa.

रामोवाच
Rama spoke

भगवन्पिण्डदानादिवासनारहिताकृतिः कीदृक्संपद्यते जीवः पिण्डो यस्मै न दीयते। (56.26)

Brahman! If a person has no Vaasanaa of rice balls offered to him in the funeral rites, how does he get a body?

[Rama raises doubts about the funeral rites performed at the death of a person by his relatives. It is commonly believed that the rice-balls offered by the relative makes the dead person get a body in the next birth. Anyhow, since all the actions occur due to Vaasanaa manifestation only, suppose there is no Vaasanaa in a dead person for getting the rice balls, what happens, will he not get a body, Rama asks.]

वसिष्ठोवाच
Vasishta spoke

पिण्डोऽथ दीयते मावा पिण्डो दत्तो मयेति चित् वासना हृदि संरूढा तत्पिण्डफलभाङ्गनरः। (56.27)

Whether a person performs funeral rites to the dead one or not, whether the dead one thinks that rites are done for him or not, that is just a deep-rooted Vaasanaa of the heart that the offering of such rice-balls fructifies into giving the dead person a new body.

यच्चित्तं तन्मयो जन्तुर्भवतीत्यनुभूतयः सदेहेषु विदेहेषु न भवत्यन्यथा क्वचित्। (56.28)

What the mind thinks, the person becomes only that, is a matter of experience.
This fact does not change whether you are alive (with a body) or dead (without a body).

स पिण्डोस्मीति संवित्या निष्पिण्डोऽपि सपिण्डवान्,
निष्पिण्डोस्मीति संवित्या सपिण्डोऽपि नपिण्डवान्। (56.29)

If the dead one believes that he got his offering, then, even if it was not offered, he gets the offering in his own conceived world. If the dead believes that he will not get the offering, then, even if it was offered, he will not get it in his conceived world.

(Two belief systems act here— one who is a relative or friend performing the rites and one who is dead; both have their own beliefs about the funeral rites.)

यथाभावनमेतेषां पदार्थानां हि सत्यता, भावना च पदार्थेभ्यः कारणेभ्य उदेति हि। (56.30)

The reality of the things is determined by one's own beliefs (Bhaavanaa).
The beliefs about objects arise by reason of one's own ideas about them.

(‘Bhaavanaa’- conception, imagination, hypothesis, fancy, thought, idea, supposition, faith etc.)

यथा वासनया जन्तोर्विषमप्यमृतायते, असत्यः सत्यतामेति पदार्थो भावनात्तथा। (56.31)

Because of the Vaasanaa, poison can turn into nectar for a person.
The unreal object attains reality because of one's belief only.

कारणेन विनोदेति न कदाचन कस्यचित्, भावना काचिदपि नो इति निश्चयवान्भव। (56.32)

Never does anything arise for anyone without a cause.

Be ascertained in your mind that the belief has no existence at all.

कारणेन विना कार्यमा महाप्रलयं क्वचित् न दृष्टं न श्रुतं किञ्चित्स्वयं त्वेकोदयादृते। (56.33)

Never it has been heard or seen that the effect can exist without the cause till the time of great dissolution, except in the case of the Supreme Chit which is causeless and exists by itself constantly.

चिदेव वासना, सैव धत्ते स्वप्न इवार्थतां, कार्यकारणतां याति सैवागत्येव तिष्ठति। (56.34)

Chit alone alone is the Vaasanaa. It alone holds the objects inside it like in a dream.

It itself remains as the cause and rises as the effect too.

रामोवाच

Rama spoke

धर्मो नास्ति ममेत्येव यः प्रेतो वासनान्वितः तस्य चेत्सुहृदा भूरिधर्मः कृत्वा समर्पितः,

तत्तदा स किं धर्मो नष्टः स्यादुत वा न वा, सत्यार्था वाप्यसत्यार्था भावना किं बलाधिका। (56.35,36)

Suppose the ‘Preta’ has the Vaasanaa that ‘I do not believe in any sort of Dharma or rituals’;
but his friend believes and performs the rites properly with full faith; in such a case, does the
Dharma become ineffective or does it not (since two different conceptions are there)?

The ‘belief-Vaasanaa’ of one person which makes it true, and the ‘non-belief Vaasanaa’ of another
person which makes it untrue, which of these two is more powerful?

वसिष्ठोवाच

Vasishta spoke

देशकालक्रियाद्रव्यसंपत्त्योदेति भावना, यत्रैवाभ्युदिता सा स्यात्स द्वयोरधिको जयी। (56.37)

The ‘Bhaavanaa’ rises based on the place, time, action, ingredient, and wealth.

Wherever it arises, if it gets the result, that one is the winner of the two!

धर्मदातुः प्रवृत्ता चेद्वासना तत्तया क्रमात् आपूर्यते प्रेतमतिर्न चेत्प्रेतधियाशुभा। (56.38)

If one acts with the Vaasanaa of Dharma (as guided by the Shaastras), then it gets fulfilled that way (being more powerful) overpowering the Preta-mind; or else the inauspicious thing occurs as per the conception of the 'Preta' (who is against the ethical codes prescribed by the Shaastras).

एवं परस्परजयाज्जयत्यत्रातिवीर्यवान्तस्माच्छुभेन यत्नेन शुभाभ्यासमुदाहरेत्। (56.39)

In this manner, among both aspiring to be winners, one who is the bravest (with more ascertained belief) wins, in this case. Therefore with auspicious effort, auspicious practices should be undertaken.

रामोवाच

Rama spoke

देशकालादिना ब्रह्मन् वासना समुदेति चेतन्महाकल्पसर्गादौ देशकालादयः कुतः। (56.40)

कारणे समुदेतीदं तैस्तदा सहकारिभिः सहकारिकारणानामभावे वासना कुतः। (56.41)

Brahman! If 'time and space' are important for any Vaasanaa to rise, then at the beginning of the Creation where was the space and time? If these (space/time) are the concomitant causes, then we know that such concomitant causes are never found in the beginning. So how does the Vaasanaa arise?

वसिष्ठोवाच

Vasishta spoke

एवमेतन्महाबाहो सत्यात्मन्न कदाचन महाप्रलयसर्गादौ देशकालौ न कौचन। (56.42)

It is true, hey Rama the mighty armed one, that in the beginning after the 'MahaaPralaya', there never ever existed the 'space or time' in the Supreme Reality.

सहकारिकारणानामभावे सति दृश्यधीः नेयमस्ति न चोत्पन्ना न च स्फुरति काचन। (56.43)

Since the concomitant causes are absent, this 'perceiving intellect' (which conceives the duality) is not there, not produced at all, and will not arise also in whatsoever manner.

दृश्यस्यासंभवादेव किञ्चिद्दृश्यतेत्विदं तद्ब्रह्मैव स्वचिद्रूपं स्थितमित्थमनामयम्। (56.44)

Because of the non-occurrence of the 'perceived' (as the Jagat phenomenon centered on the 'I' sense), whatever is seen here (as the perceived phenomenon) is Brahman alone, which is free of suffering, and it remains as the pure Consciousness by itself, in this manner.

एतच्चाग्रे युक्तिशतैः कथयिष्याम एव ते, एतदर्थं प्रयत्नोऽयं, वर्तमानकथां शृणु। (56.45)

I will surely be explaining all that to you through hundreds of examples.

That is why all this effort is made. Now listen to what happened in the present story.

DESCRIPTION OF THE ROOM WHERE KING PADMA'S DEAD BODY IS PLACED

एवं ददृशतुः प्राप्ते मन्दिरं, सुन्दरोदरं, कीर्णं पुष्पोपहारेण वसन्तमिव शीतलं,
प्रशान्ताचारसंरम्भराजधान्या समन्वितं, मन्दारकुन्दमाल्यादिशवं तत्र समं स्थितं,
मन्दारकुन्दस्रग्दामवृताम्बरबृहच्छवं, शवशय्याशिरःस्थाग्र्यपूर्णकुम्भादिमङ्गलं,
अनिवृत्तगृहद्वारगवाक्षकठिनार्गलं, प्रशाम्यद्दीपकालोकशयामलामलभित्तिकं,
गृहैकदेशसंसुप्तमुखश्वाससमीकृतं, संपूर्णचन्द्रसकलोदयकान्तिकान्तं,
सौन्दर्यनिर्जितपुरन्दरमन्दिरर्द्धिं वैरिञ्चपद्ममुकुलान्तरचारुशोभं,
निःशब्दमन्दमिव निर्मलमिन्दुकान्तम्। (56.46) to (56.50)

The two ladies entered the 'beautiful room' -

which was scattered with flowers; which remained cool and fragrant as in spring;
with the people of the city calmly engaged in their own activities suited for the occasion, the dead body
was kept in the room covered with flower-garlands of jasmine and Mandaara;
'great heap of flowers' strung in various types of garlands made of jasmine and Mandaara covering the
dead body almost rising up to the roof;
auspicious objects like the golden pot with the coconut etc placed near the head of the dead body;
doors and windows locked from outside tightly so no one could get in;
taintless walls reflecting the dark shadows of the flickering lamp-lights;
just one corner of the room alive with the breath arising from the sleeping person; the moonlight from the
rising 'full moon with all its digits' outside falling inside it and making it pleasant;
winning over the affluent palace of Indra by its beauty;
beautiful like the inside of the closed lotus bud of Brahmaa;
soundless with complete silence; and taintless like the moon-light.

ततो ददृशतुस्तत्र, शवशय्यैकपार्श्वगां लीलां विदूरथस्याग्रे मृतां ते प्रथमागतां,
प्राग्वेशां प्राक्समाचारां, प्राग्देहां, प्राक्सवासनां, प्राक्तनाकारसदृशीं, सर्वरूपाङ्गसुन्दरीं,
प्राग्गूपावयवस्पन्दां, प्रागंबरपरीवृतां, प्राग्भूषणभरच्छन्नां, केवलं तत्र संस्थितां,
गृहीतचामरां चारु वीजयन्तीं महीपतिं, उद्यच्चन्द्रामिव दिवं भूषयन्तीं महीतलं,
मौनस्थां, वामहस्तस्थवदनेन्दुतया नतां, भूषणांशुलतापुष्पैः फुल्लामिव वनस्थलीं,
कुर्वाणां वीक्षितैर्दिक्षु मालत्युत्पलवर्षणं, सृजन्तीमात्मलावण्यादिन्दुमिन्दुं नभोदितं,
नरपालात्मनो विष्णोर्लक्ष्मीमिव समागतां, उदितां पुष्पसंभारादिव पुष्पाकरश्रियं,
भर्तुर्वदनके न्यस्तदृष्टिमिष्टविचेष्टितां, किञ्चित्प्रम्लानवदनां म्लानचन्द्रां निशामिव। (57.01) to (57.08)

Then the two Goddesses saw there-

Leelaa who had died before Vidooratha, and had reached before him, sitting next to the bed where
the dead body was kept; who wore the same dress of the past; who had very same behaviour of the
past; who had the very same Vaasanaa of the past body; who had the very same form as of the past;
who was extremely beautiful in all respects; who had the same type of movement of limbs;
who wore the same garments of the past; who wore the same ornaments of the past; who was alone;
who was sitting there holding the chowrie and fanning the king, looking as if the moon-lady had risen
adorning the Earth; who was sitting silent; who was supporting her bent face by her left hand;
who looked like a forest creeper filled with flowers because of the light shining out of her ornaments;
who was showering the directions with 'Maalati flowers' with her eye movements;
who was creating a moon with her charms in that room like the moon which rose in the sky;
who had reached her king like Lakshmi coming to Vishnu; who looked as if risen like a bunch of
flowers from the heap of flowers; whose eyes were lovingly fixed on the face of her husband intently;
whose face was slightly apprehensive like the faded moon at night.

ताभ्यां सा ललना दृष्टा तथा ते तु न लक्षिते यस्मात्ते सत्यसंकल्पे सा न तावत्तथोदिता। (57.09)

She was seen by the two divine damsels; but she did not see them, because they both were empowered
with thoughts which would become true; but she had not risen to their heights in her intellect.

रामोवाच

Rama spoke

तस्मिन्प्रदेशे सा पूर्वलीला संस्थाप्य देहकं ध्यानेन ज्ञप्सिहता गताभूदिति वर्णितम्।

किमिदानीं स लीलाया देहस्तत्र न वर्णितः, किंसंपन्नः क्व वा यात इति मे कथय प्रभो। (57. 10,11)

The previous Leelaa had placed her body there in that palace-room and gone with Jnapti in the
contemplative state; this is what you told me before; but now you are not mentioning anything about
her body. What happened to it? Where did it go? Tell me O Lord

वसिष्ठोवाच
Vasishta spoke

कासील्लीलाशरीरं, तत्कृतस्तस्यास्ति सत्यता, केवला भ्रान्तिरेवाभूज्जलबुद्धिर्मराविव। (57.12)

Where ever was Leelaa's body? What realness is there in her body?
Only an illusory-state appeared, like seeing the water in a desert-land.

आत्मैवेदं जगत्सर्वं, कुतो देहादिकल्पना, ब्रह्मैवानन्दरूपं सद्यत्पश्यसि तदेव चित्। (57.13)

Essence of Reality alone is this entire world. Where can there be the conception of the body?
Brahman, the essence of bliss alone exists as the 'Sat'. Whatever you see, that is the Chit alone.

यथैव बोधे लीलासौ परिणाममुपागता क्रमात्परे तथैव तस्मात्तद्धिमवद्गलितं वपुः। (57.14)

Even as this Leelaa matured gradually in her supreme understanding, because of that, her body just melted off like snow.

(आतिवाहिकदेहस्य कालेनाभ्युदितो भ्रमः आधिभौतिकदेहोऽमिति रज्जुभुजङ्गवत्।

The 'Aatvaahika body' alone gets deluded 'I am the one with a physical body', in course of time, like seeing a snake in the rope.)

आतिवाहिकदेहेन दृश्यं यदवलोकितं भूम्यादि नाम तस्यैव कृतं तच्चाधिभौतिकम्। (57.15)

That 'perceived phenomenon' (the body) (the shape that is always experienced as stuck to oneself) - that is seen by the 'Aatvaahika form' (the subtle state of the thinking self) (which is not in space or time) - as (made of elements like) earth etc, - is conceived by it alone, and is termed as 'AadhiBhoutika' (located at certain space and time frame as a solid structure).

[The Aatvaahika state of a Jeeva which alone is always there as not bound by any space or time and which is made of only ideas, desires, learning, beliefs, Karma results, Vaasanaas etc, conceives the elements, and sees itself as a body made of elements that is staying inside a world made of various objects made of elements.

It cannot ever think of anything that is not-solid.

It is one with the physical body and is completely identified with it as the self.

It thus gets deluded into believing in birth, death, rebirth, after-world etc.]

वास्तवेन तु रूपेण भूम्याद्यात्माधिभौतिकः न शब्देन न चार्थेन सत्यात्मा शशशृङ्गवत्। (57.16)

The 'AadhiBhoutika things' (located at place and time) like the (varied groups of) elements earth etc (as the objects including one's own body) are actually not truly existent by word or meaning, like the hare's horn.

[Objects are only imagined as solid and real based on the sense brought information of image, touch etc.

Nothing is there as a solid object in actuality.

The time, space are all just measures that give the location of the sense-information, and an object is seen as existing at some place at certain time.

The body is a constant sense-information that is always there as the first and the closest sense-information and acts as a contact point to other physical objects.

The Aatvaahika is centered in that body-information and is identified with it as the 'I', and imagines a solid world of objects around it as that is always there as an absolute structure with all the solid objects existing independent of oneself, and believes time and space also as absolute and same for all.]

पुंसो हरिणकोऽस्मीति स्वप्ने यस्योदिता मतिः स किमन्विष्यति मृगं स्वमृगत्वपरिक्षये। (57.17)

If in the dream, a man dreams that he is a deer, where will he search for the dissolved body of the deer, once he wakes up?

उदेत्यसत्यमेवाशु तथा सत्यं विलीयते भ्रान्तिर्भ्रमवतो रज्ज्वामपि सर्पभ्रमे गते। (57.18)

When the unreal rises, the real dissolves off. The delusion of the snake in the rope for the deluded one also dissolves off, when the snake-delusion is gone.

समस्तस्याप्रबुद्धस्य मनोजातस्य कस्यचित्बीजं विना मृषैवेयं मिथ्यारूढिमुपागता। (57.19)

This belief in the absolute solid world made of elements has become falsely established as the truth without any seed or source, but as a false conception born out of a mind which is one among the many ignorant minds of a totality state, which is one among many Brahmaandas.

स्वप्नोपलम्भं सर्गाख्यं स सर्वोऽनुभवन्स्थितः चिरमावृत्तदेहात्मा भूचक्रभ्रमणं यथा। (57.20)

Like a child rotating oneself on the ground like a wheel, that ignorant one (the totality-mind), as all, experiences everything for a long time, enveloped by a body which is impermanent, naming it as the 'Creation' though it is nothing but a dream product.

रामोवाच

Rama spoke

ब्रह्मलोकैः पुरस्थस्य गच्छतो योगिनो निजं आतिवाहिकतां देहः कीदृशोऽयं विलोक्यते। (57.21)

Hey Brahman, (since the liberated Yogis do not have AadhiBhoutika bodies) how is that the Aativaahika body of the realized Yogis (of knowledge) is seen by the people when they depart from this world (while living or liberated)? *(Does the Aativaahika body gets left out when liberated, and seen by others, since they have no physical bodies?)*

[Leelaa had discarded her body-identity and was in her pure Vaasanaa-less Aativaahika body.

What will the people see her as now? Can they see her?]

वसिष्ठोवाच

Vasishta spoke

[There is no body at all for a realized Yogi like Leelaa.

Such Yogis exist as formless entities only established in the silence of the Self.

But, in order to communicate with others with bodies, they appear with some shape by their power of SatyaSamkalpa.

Leelaa was seen by Arundhati's son and the people in GiriGraama, because she willed it so.

Neither the Aativaahika body, nor the AadhiBhoutika body exists for a realized Yogi of the highest level.

But like play-acting they hold on to some identity as Vaalmiki, Vyaasa, Vishvaamitra etc, just to be amongst the people of the world who live a form-based life only.

They maintain a Aativaahika body with minimal Vaasanaas and are seen by others as if with physical bodies.

The AadhiBhoutika body is necessary to live in a world which is framed in time and space.

The Yogi therefore maintains some particular form as his identity for the sake of others, like having a dream body when meeting people inside the dream.]

देहाद्देहान्तरप्राप्तिः पूर्वदेहं विना सदा आतिवाहिकदेहेऽस्मिन्स्वप्नेष्विव विनश्वरी। (57.22)

Changing from one body to the other without the previous body getting left back is experienced always in the dream in the Aativaahika state (dream-body state) (where you can dream that you are a deer, and again that you are a human without leaving back the body of a deer), where the body seen in the dream is prone to dissolve off (since it is not real).

यथातपे हिमकणः शरद्व्योम्नि सितोऽम्बुदः दृश्यमानोऽप्यदृश्यत्वमित्येवं योगिदेहकः। (57.23)

The body of the Knower (Yogi) who has realized his oneness with the Brahman-reality, though seen (by others), is never actually seen, like the snow drop in the Sun or a cloud in the autumn season (since it is non-existent in his level).

[Even when alive, the non-existent body of a Yogi is seen by his Samkalpa only, and not because it is really there.]

द्रागित्येवाथवा कश्चियोगिदेहो न लक्ष्यते योगिभिश्च पुरो वेगात्प्रोड्डीन इव खे खगः। (57.24)

A yogi's body is not seen by even other yogis, immediately (after death) or anytime later as if flying in the sky like a bird (since it is non-existent.)

(If they see the body as flying, it is their own ignorance playing games, or as willed by the Yogis themselves.)

स्ववासनाभ्रमेणैव क्वचित्केचित्कदाचन मृतोऽयमिति पश्यन्ति केचियोगिनमग्रगाः। (57.25)

Only through the delusion created by the Vaasanaas, somewhere, sometimes, someone, who are with him see the yogi as dead. *(How can he die, when he has no physical body at all?)*

भ्रान्तिमात्रं तु देहात्मा, तेषां तदुपशाम्यति सत्यबोधेन, रज्जूनां सर्पबुद्धिरिवात्मनि। (57.26)

The body is just an illusion for these yogis. The illusion disappears, like by knowing the truth the snake vanishes from the rope.

को देहः कस्य वा सत्ता कस्य नाशः कथं कुतः, स्थितं तदेव, यदभूदबोधः केवलं गतः। (57.27)

What body? For whom is it real? Whose death? How and where?

‘That alone was there which was always there’

Only the misconception that was there was gone. That is all!

रामोवाच

Rama spoke

आतिवाहिकतामेति आधिभौतिक एव किं उतान्य इति मे ब्रूहि येनोह्य इव भोः प्रभो। (57.28)

Does the AadhiBhoutika body itself become the Aativaahika body? Or is it otherwise?

I am confused as it were, Lord!

वसिष्ठोवाच

Vasishta spoke

बहुशो ह्युक्तमेतत्ते न गृह्णासि किमुत्तम, आतिवाहिक एवास्ति नास्त्येवाधिभौतिकः। (57.29)

I have explained this to you so many times, wise one! Don't you grasp the truth yet?

There is only Aativaahika, and never the AadhiBhoutika.

तस्यैवाभ्यासतोऽप्येति साधिभौतिकतामतिः यदा शाम्यति सैवास्य तदा पूर्वा प्रवर्तते। (57.30)

By repeated misconception one gets the belief in the AadhiBhoutika body (as his identity).

When the (false) idea is gone, the previous original one (Aativaahika) only prevails.

तदा गुरुत्वं काठिन्यमिति यश्च मुधा ग्रहः शाम्येत्स्वप्नरस्येव बोद्धुर्बोधान्निरामयात्। (57.31)

The body which is believed to be hard and dense vanishes when the ‘Supreme without any afflictions’ is realized, like the body of the man seen in the dream (vanishes after waking up).

लघुतूलसमापत्तिस्ततः समुपजायते स्वप्ने स्वप्नपरिज्ञानादिव देहस्य योगिनः। (57.32)

The body of a yogi becomes light like cotton (like a light costume), as when one understands that he has been dreaming in the dream.

स्वप्ने स्वप्नपरिज्ञानायथा देहो लघुर्भवेत्तथा बोधादयं देहः स्थूलवत्प्लुतिमान् भवेत्। (57.33)

Just as the body becomes lighter by the understanding the fact of 'dreaming inside the dream', this body will feel like a 'floating gross body' by attaining enlightenment.

अनेकदिनसंकल्पदेहे परिणतात्मनां अस्मिन्देहे शवे दग्धे तत्रैवास्थितिमीयुषाम्। (57.34)

Even the ignorant ones, who are well ascertained about the grossness of their bodies because of the long-time practice of conception, attain the same Aatvaahika state when their dead body gets burnt off (because the physical body is actually not the real identity of anyone, it is just a sensed object only).
(What to say of Yogis who by realizing the Self remain in their original Aatvaahika state!)

लघुदेहानुभवनमवश्यं भावि वै तथा प्रबोधातिशयादेति जीवतामपि योगिनाम्। (57.35)

Due to the attainment of enlightenment, the experience of the light body occurs to Yogis even while living.

उदितायां स्मृतौ तत्र संकल्पात्माहमित्यलं यादृशः स भवेद्देहस्तादृशोऽयं प्रबोधतः। (57.36)

When the memory of the waking state occurs in the dream, while dreaming, the dreamer realizes that the (the dream-body) is just a conceived form. Similar is the state of the Yogi who is enlightened.

भ्रान्तिरेवमियं भाति रज्ज्वामिव भुजङ्गता, किं नष्टमस्यां जातायां किं प्रजायते। (57.37)

The body is just an illusion like the snake seen in the rope.
What is lost when it is lost? What is born when it is born?

रामोवाच

Rama spoke

अनन्तरं ये वास्तव्या लीलां पश्यन्ति ते यदि तत्सत्यसंकल्पतया बुद्ध्यन्ते किमतः प्रभो। (57.38)

Prabhu! When those people residing there are going to see Leelaa again, will they see her by her will alone? What will they understand her as (a queen or a Goddess)?

वसिष्ठोवाच

Vasishta spoke

(The ignorant people will make up their own narratives when they are unable to understand the true happenings.
Here also, they will make some story about the two Leelaas.)

एवं ज्ञास्यन्ति ते राज्ञी स्थितेयमिह दुःखिता वयस्या काचिदन्येयं कुतोप्यस्या उपागता। (57.39)

They will think that this queen (Second Leelaa is the real Leelaa who) is here pining for her husband's death; the other one (the enlightened original Leelaa) (who as similar features) is just a friend of hers coming from somewhere !

संदेहः क इवात्रैषां, पशवो ह्यविवेकिनः, यथादृष्टं विचेष्टन्ते, कुत एषां विचारणा। (57.40)

How will they ever doubt! The ignorant are like animals (with no analyzing capacity).
They just react to what is seen. Where do they ever think?

[The ignorant have no reasoning capacity. They will just accept whatever they see as the truth.
Most of the people live only on the instinctive level like animals. They never reason out or analyze any situation.
They just react on the surface level and act the habituated way.]

When they see a Leelaa-like form (Vidooratha's wife) sitting next to the king, they will believe her to be the original Leelaa; and even if they see original Leelaa, they will think that she is a friend of the queen because she might look more detached and stand at a distance.]

यथा लोष्टो लुटदृक्षं वञ्चयित्वाशु गच्छति, अज्ञानत्वेऽजपशवस्तथा ह्यस्ति पुरादिकम्। (57.41)

The mud ball thrown at the tree passes the tree without hitting it.

The 'unborn ones' (made of Chit-essence) (yet who are ignorant) – are just 'animals' (Pashus) (with no analytical ability) because of their ignorance and also because of their own bodies (the nine-holed cities) which are bound by Karmas and Vaasanaas) (and thus have no proper reasoning power).

[A boy wants to hit the tree for fun. He gathers a handful of dry mud fallen at his feet and throws it at a tree; it neither like an arrow enters the inside of the tree; nor does it stick to it like wet mud; nor does it hit and fall back ready to be used again like a stone piece; it just dissipates and misses the target.

The understanding level of the ordinary humans is on level with the instinct based animals like goats; and is equal to the dry mud-ball thrown at a tree. It never grasps the depth of the situation. It always misses the obvious truth.

In Leelaa's story nobody can grasp the events of Leelaa's life even if they were video formatted and presented as a proof.

They can only relegate it to the mythological level and worship Leelaa herself as a Goddess; or they may consider the whole thing as insane or devilish.

If nothing is told, they will just make their own conclusions about everything and leave the matter at that.]

[अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद यथा पशुः। - श्रुतिः

He who worships another deity with the idea that 'that one is different from me, I am different from that one', he does not understand the truth like a 'Pashu'. - Shruti]

['Pashu' is something which does not see other than what is seen in front.

The ignorant ones also just keep on living day-by-day, just moving through perceptions like an animal, in the instinctive level only.]

यथा स्वप्नवपुर्बोधान्न जाने क्वेव गच्छति असत्यमेव तद्यस्मात्तथैवेहाधिभौतिकम्। (57.42)

When one wakes up, who knows where the body in the dream goes? It never exists at all.

Similar is the case with the AadhiBhoutika body.

रामोवाच

Rama spoke

भगवन्स्वप्नशिखरी प्रबोधे कैव गच्छति इति मे संशयं छिन्धि शरदभ्रमिवानिलः। (57.43)

What happens to the objects in the dream (of a life) when one wakes up?

Clear this doubt of mine like the wind clearing the autumn cloud.

वसिष्ठोवाच

Vasishta spoke

स्वप्नभ्रमेऽथ संकल्पे पदार्थाः पर्वतादयः संविदोऽन्तर्मिलन्त्येते स्पन्दनान्यनिले यथा। (57.44)

Mountains and other objects seen in the delusion of the dream are inside the 'perceiving Consciousness' like the movement in the wind.

अस्पन्दस्य यथा वायोः सस्पन्दोऽन्तर्विशत्यलं अनन्यात्मा, तथैवायं स्वप्नार्थः संविदो मलम्। (45)

In the still wind, the movement occurs within it only, and is not different from it; so also, the object seen in the dream is just a taint (of misconception) in the undifferentiated 'Consciousness principle' (and is not different from it).

स्वप्नाद्यर्थावभासेन संविदेव स्फुरत्यलं, अस्फुरन्ती तु तेनैव यात्येकत्वं तदात्मिका। (57.46)

The 'Pure Consciousness' alone shines as all the objects of the dream.

When the dream is not there, everything exists as the Consciousness only, being one with it.

संवित्स्वप्नार्थयोर्द्वित्वं न कदाचन लभ्यते यथा द्रवत्वपयसोर्यथा वा स्पन्दवातयोः। (57.47)

You cannot differentiate between the Consciousness and the dream objects, like the liquidity cannot be removed from the water or the movement from the wind.

यस्तत्र स्यादिवाबोधस्तदज्ञानमनुत्तमं सैषा संसृतिरित्युक्ता मिथ्याज्ञानात्मिकोदिता। (57.48)

What is there as the 'understanding state of all the perceived objects as if real', is just the worst state of ignorance; that alone is known as the worldly existence (Samsrti), which rises because of false knowledge.

सहकारिकारणानामभावे किल कीदृशी, संवित्स्वप्नपदार्थानां द्विता स्वप्ने निरर्थिका। (57.49)

As there are no concomitant causes (to produce a world), how can the 'dual nature' of the perceiver and the objects perceived in the 'undifferentiated dream' be real?

(Dreamer alone is the dreamt-objects also!)

यथा स्वप्नस्तथा जाग्रदिदं नास्त्यत्र संशयः, स्वप्ने पुरमसद्भाति सर्गादौ भात्यसज्जगत्। (57.50)

The waking state is just like the dream state; there is no doubt about it.

In the dream, the city seen is unreal; in the waking state, the Jagat seen is unreal.

न चार्थो भवितुं शक्यः सत्यत्वे स्वप्नतोदितः, संविदो नित्यसत्यत्वं स्वप्नार्थानामसत्यता। (57.51)

The object seen in the dream cannot exist when one wakes up.

The Consciousness is always there as real, but the dream objects are always unreal.

झटित्येव यथाकाशं भवति स्वप्नपर्वतः क्रमेण वा तथा बोधे खं भवत्याधिभौतिकम्। (57.52)

The dream-mountain instantly becomes emptiness when awake; so also, when the true understanding rises through the practice of Vichaara, the AadhiBhoutika body becomes emptiness.

उड्डीनोऽयं मृतो वेति पश्यन्ति निकटस्थिताः जमातिवाहिकीभूतं स्वस्वभावहता यतः। (57.53)

When a knower is seen as dead, the others who are harassed by their ignorance always, and stay nearby, see him as dead or flying away, according their own beliefs and conceptions, though the knower always exists only as the (invisible) Aativaahika body before and after the death.

मिथ्यादृष्टय एवेमाः, सृष्टयो मोहदृष्टयः, मायामात्रदृशो भ्रान्तिः, शून्याः स्वप्नानुभूतयः। (57.54)

All of them have faulty visions; the Creations are just appearances of delusion, the illusion that is caused by Maayaa (seeing what is not there), empty of meaning like the experiences in a dream.

[Even the worlds experienced after death as it happened to Brahmin Vasishta, are from the Aativaahika-body only and stay within his mind; and nothing happens as a solid world experience outside of oneself.]

स्वप्नानुभूतय इमा मरणान्तबोधे भ्रान्त्येतरभ्रमदृशः स्फुटसर्गभासः

भ्रान्त्यातिवाहिकशरीरगताः समस्ता मिथ्योदिता मृगनदीसरणक्रमेण। (57.55)

These illusory sight of the ‘others’ (deep-rooted by seeing only ‘difference’ again and again) and the wide-spread appearance of the created-world through delusion, rising at the time of death, shine forth inside the ‘Aativaahika body’ only, like the ‘dream-experiences’ only, and all these rise up falsely (as a result of ignorance only), like the sight of a river in a desert which looks real for a deer (and are within the mind only, and not outside of it) (forced by the Vaasanaas towards the worldly objects).

वसिष्ठोवाच
Vasishta spoke

एतस्मिन्नन्तरे जसिर्जीवं वैदूरथं पुनः संकल्पेन रुरोधाथ मनसः स्पन्दनं यथा। (58.01)
Meanwhile Jnapti stopped the Jeeva of Vidooratha by will, like controlling the vibration in the mind.

प्रबुद्धलीलोवाच
Enlightened Leelaa spoke

वद देवि कियान्कालो गतोऽस्यामिह मन्दिरे समाधौ मयि लीनायां महीपाले शवे स्थिते। (58.02)
Devi, how much time has elapsed here in this house from the moment I got absorbed in the contemplation and the king had died?

जसिरुवाच
Jnapti spoke

इह मासस्त्वतिक्रान्त इह दास्याविमे तव रक्षार्थं वासगृहके स्वपतोऽवहिते स्थिते। (58.03)
For these maids sleeping here (in this Creation), one full month has passed, even as they stood at the door guarding your body.

शृणु देहस्य किं वृत्तं तवेह वरवर्णिनि, शरीरं तव पक्षेण तत्क्विलन्नं बाष्पतां गतम्,
निर्जीवं पतितं भूमौ संशुष्कमिव पल्लवं, काष्ठकुड्योपमो जातः शवस्तु हिमशीतलः। (58.05)

O fair-hued Leelaa! Listen to the account of what happened to your body (when you were absorbed in Samaadhi). Within fifteen days your body became faded and moist, and fell on the ground lifeless like a dried up leaf. The dead body was like a log of wood, and cold like the ice.

ततो मन्त्रिभिरागत्य मृतैवेयमिति स्वयं क्लेदालोकाद्विनिर्णय भूयो निष्कासितं गृहात्। (58.06)
Then the ministers came and saw the body rotting away, and decided that the queen was dead for sure, and the body was removed from the house.

बहुनात्र किमुक्तेन, नीत्वा चन्दनदारुभिः चितौ संक्षिप्य सघृतं सहसा भस्मसात्कृतम्। (58.07)
What is there to say anymore? It was placed inside the cremation fire with ghee and sandalwood logs, and burnt to ashes immediately.

ततो राज्ञी मृतेत्युच्चैः कृत्वा रोदनमाकुलं परिवारस्तवाशेषं कृतवानौर्ध्वदेहिकम्। (58.08)
Then your family, thinking that you were dead, cried aloud and wept saying, ‘the queen is dead’. All the rites to be performed for the dead were performed by them.

इदानीं त्वामिहालोक्य सशरीरामुपागतां परलोकादागतेति महच्चित्रं भविष्यति। (58.09)
Now, seeing you returning with another body (as the form of other Leelaa), there is going to be a talk of miracle that you have come back from the world of dead.

त्वं तु तेन शरीरेण सत्यसंकल्पतः सुते दृश्यसे स्ववदातेन चित्रं तत्र तवोपरि। (58.10)

यद्वासना त्वमभवो देहं प्रति तदेव ते रूपमभ्युदितं बाले तेन प्राक्सदृशं तव। (58.11)

You can be seen in any image of the body by your true will (SatyaSamkalpa) my daughter, clearly by them all, as whatever picture you superimpose on the form.
What Vaasanaa was there in you about your body in the previous life (that you should be seen with a form), the same form will be there for you, now also.

स्ववासनानुसारेण सर्वः सर्वं हि पश्यति दृष्टान्तोऽत्राविसंवादी बालवेतालदर्शनम्। (58.12)

Everyone sees everyone because of their Vaasanaa only.

The example of the child and the ghost proves it.

(You are not able to produce the AadhiBhoutika form of the previous Leelaa, because you have forgotten it in your Aativaahika state of a Siddhaa maiden.)

आतिवाहिकदेहासि संपन्ना सिद्धसुन्दरि विस्मृतस्त्वेव देहोऽसौ प्राक्तनोऽनपवासनः। (58.13)

O you beautiful Siddha maiden! Now you have Aativaahika body only.

Having lost all the Vaasanaas, you have lost the memory of the physical body of your previous life.

रूढातिवाहिकदृशः प्रशाम्यत्याधिभौतिकः बुधस्य दृश्यमानोऽपि शरन्मेघ इवाम्बरे। (58.14)

If the Aativaahika-state is fully realized (as the Self), the AadhiBhoutika subsides.

Though the body of the Knower seems to exist for the ignorant, it is actually non-existent, like the cloud of the autumn sky.

रूढातिवाहिकीभावः सर्वो भवति देहकः निर्जलांभोदसदृशो निर्गन्धकुसुमोपमः। (58.15)

The embodied one exists as 'all' (the essence supreme), by the realization of his Aativaahika state, like the cloud where waters are gone or the flower where fragrance is gone. *(The limited identity is lost.)*

सद्वासनस्य रूढायामातिवाहिकसंविदि देहो विस्मृतिमायाति गर्भसंस्थेव यौवने। (58.16)

For the person who remains only with the Vaasanaa of the Supreme Reality, and is well established in the Aativaahika state, the body (AadhiBhoutika) is forgotten, like the existence of the womb (memory of the womb-life) in the youth.

एकत्रिंशोऽद्य दिवसे प्राप्ता वयमिहाम्बरे प्रभाते मोहिते दास्यौ मयैते निद्रयाधुना। (58.17)

Today is the thirtyfirst day that we have arrived at this space-expanse.

By my power, these maidens are deep asleep in this early morning.

तदेहि यावल्लीलायै लीले संकल्पलीलया आत्मानं दर्शयावोऽस्यै व्यवहारः प्रवर्तताम्। (58.18)

So, come now, Leelaa! Let us show ourselves to this girl (Vidooratha's Leelaa), with the sport of our will. Let the events (of the life-story) continue!

वसिष्ठोवाच

Vasishta spoke

आवां तावदिमे लीला पश्यत्वित्येव चिन्तिते जसिदेव्या ततस्तत्र दृश्ये दीप्ते बभूवतुः। (58.19)

When Goddess Jnapti willed that 'This Leelaa should see us both', they both became visible with shining forms.

तत्र विदूरथलीलाथ समाकुलविलोचना गृहमालोकयामास तत्तेजःपुञ्जभास्वरं

चन्द्रबिम्बादिवोत्कीर्णं धौतं हेमद्रवैरिव ज्वालाया द्रवशीतायास्तत्प्रभाद्रवभित्तिमत्। (58.20,21)

Then that Leelaa of restless eyes (waiting for her husband to wake up), saw the mansion suddenly shining with enormous luster as if carved by the moonlight, as if washed by the golden fluid, the 'blazing and yet cooling light' covering everything, as if the walls were painted by the lustre-liquid.

गृहमालोक्य पुरतो लीलाज्ञप्ती विलोक्य ते उत्थाय संभ्रमवती तयोः पादेषु सापतत्। (58.22)

After seeing the mansion (lustrous with divine shine) like this, seeing those two divine ladies Jnapti and Leelaa, she got up excitedly (overwhelmed by joy) and fell at their feet.

"मज्जयायागते देव्यौ जयतां जीवनप्रदे इह पूर्वमहं प्राप्ता भवत्योर्मार्गशोधिनी",

इत्युक्तवत्यां तस्यां ता मानिन्यो मत्तयौवनाः उपाविशन्विष्टरेषु लतामेरुशिरःस्विव। (58.24)

“O Goddesses! You both have come here to bless me! Salutations to you both! I have come here early as directed by you.”

As she was speaking like this, those two charming youthful maidens sat on their thrones, like beautiful creepers resting on the peak of Meru Mountain.

ज्ञप्तिरुवाच
Jnapti spoke

सुते, वद कथं प्राप्ता त्वमिमं देशमादितः, किं वृत्तं ते त्वया दृष्टं किमिवाध्वनि कुत्र वा। (58.25)

Daughter! Tell us from the beginning as to how you came here, what happened to you, what amazing event was seen by you in the path, and where.

विदूरथलीलोवाच
Vidooratha's Leelaa spoke

देवि, तस्मिन्प्रदेशे सा जातमूर्च्छा तदाभवं द्वितीयेन्दोः कलेवाहं कल्पान्तज्वालया हता।

न चेतितं मया किञ्चित्समं विषममेव च। ततस्तरलपक्ष्मान्ते विनिमील्य विलोचने

ततो मरणमूर्च्छान्ते पश्यामि परमेश्वरि यावदभ्युदितास्म्याशु प्लुता च गगनोदरे। (58.28)

Devi, I swooned there at that place like the digit of the second moon hit by the dissolution flames. I did not understand anything good or bad. My eyelashes fluttered; I slowly opened my eyes and was getting out of the death-swoon O Goddess, and I found myself floating in the sky.

भूताकाशे अनिलरथं समारूढास्म्यहं ततः, आनीता गन्धलेखेव तेनाहमिममालयम्।

देवि पश्यामि सदनं नायकेनाभ्यलंकृतं दीप्तदीपं विविक्तं च महार्हशयनान्वितम्।

पतिमालोकयामीमं यावदेष विदूरथः शेते कुसुमगुसाङ्गो मधुः पुष्पवने यथा।

अथ संग्रामसंरम्भश्रमार्तोऽयं स्वपित्यलं इति निद्रा मया सेयं देवेश्वरि न वारिता।

अनन्तरमिमं देशं प्राप्ते देव्याविमे त्विति यथानुभूतं कथितं मदनुग्रहकारिणि। (58.33)

Then, I was riding the chariot made of wind as it were in the sky.

I was brought to this house in that chariot like the whiff of fragrance by the wind.

Devi, then I saw this house adorned by the Lord, filled all over with lighted lamps, deserted and containing a magnificent bed fit for the noble.

Then I found that this one was my husband Vidooratha sleeping soundly with his body hidden by flowers, like honey in the garden of flowers.

Then, thinking that he must be lost in sleep being fatigued by fighting in the battlefield, I did not wake him up from his sleep, O Deveshvari.

Now you both have arrived here to bless me. I have told you what all I experienced.”

ज्ञप्तिरुवाच
Jnapti spoke

हे हंसहारिगामिन्यौ लीले ललितलोचने, उत्थापयावो नृपतिं शवतल्पतलादिमम्। (58.34)

Hey, you Leelaas! You both with the gait of swans! You two of charming eyes!

Let us rise up the king from his death-bed.

वसिष्ठोवाच
Vasishta spoke

इत्युक्त्वा मुमुचे जीवमामोदमिव पद्मिनी। स समीरलताकारस्तन्नासानिकटं ययौ। (58.35)

So saying she released the Jeeva, like the fragrance from a lotus plant.
Then that creeper like form made of wind (Jeeva spark) went near his nose.

घ्राणकोशं विवेशान्तर्वशरन्ध्रमिवानिलः, स्ववासनाशतान्यन्तर्दधदब्धिर्मणीनिव। (58.36)

It entered the space of the nose, like the winds entering the bamboo hole,
bearing within it hundreds of its Vaasanaas like the ocean containing various gems.

अन्तस्थजीवं वदनं तस्य तत्कान्तिमाययौ, पद्मस्यावग्रहे पद्मं सुवृष्ट इव वारिणि। (58.37)

The faded face of Padma now endowed with the Jeeva, became bright,
like a lotus drenched in water.

क्रमादङ्गानि सर्वाणि सरसानि चकाशिरे तस्य पुष्पाकर इव लताजालानि भूभृतः। (58.38)

Gradually, all his limbs were filled with fluids,
like the spring-season filling the mountain with the network of creepers.

अथाबभौ कलापूर्णः स राकायामिवोडुराट् भासयन्भुवनं भूरि वदनेन्दुमरीचिभिः। (58.39)

Then, he shone like the Moon on the full moon day complete with all its digits, filling the entire
Earth with the rays emanating from his face.

स्फुरयामास सोऽङ्गानि रसवन्ति मृदूनि च कनकोज्वलकान्तीनि पल्लवानीव माधवः। (58.40)

He slightly moved his moist and softened limbs shining with the golden hue,
like the spring-season moving the leaves.

उन्मीलयामास दृशौ विमलालोलतारके हारिण्यौ सुभगाभोगे चन्द्रार्को भुवनं यथा। (58.41)

He opened his eyes with the taintless pupils which were very attractive and heralding
auspiciousness, like the sun and the moon lighting up the world at the beginning of the Creation.

उत्तस्थौ प्रोल्लसत्कायो विन्ध्याद्रिवृद्धिमानिव, उवाच कः स्थित इति घनगम्भीरनिःस्वनम्। (58.42)

He got up with his fully robust body like the Vindhya Mountain rising.

He spoke in a deep thundering voice echoing all over; 'Who is there?'

लीलाद्वयमथास्याग्रे प्रोवाचादिश्यतामिति।

The two Leelaas (one with the AadhiBhoutika body, another with the Aativaahika body as a lustrous image)
stood in front of him and said, 'Command us'.

स ददर्श पुरो नम्रं लीलाद्वयमवस्थितं

समाचारं समाकारं समरूपं समस्थितिं समवाक्यं समोद्योगं समानन्दं समोदयम्। (58.44)

He saw the pair of Leelaas standing humbly before him.

They had identical behaviour, identical shape, identical form, identical stand, identical words, identical
action, identical joy, and identical excitement.

का त्वं केयं कुतश्चेयमित्याह स विलोकयन्,

Looking at them, he said, 'who are you, who is this, wherefore all this?'

तस्मै लीलाह-

(Previous) Leelaa addressed him and said,

हे देव श्रूयतां यद्वदाम्यहम्। महिला तव लीलाहं प्राक्तनी सहधर्मिणी वागर्थस्येव संपृक्ता स्थिता

संक्षेपशालिनी। इयं लीला द्वितीया ते महिला हेलया मया उपार्जिता त्वदर्थेन प्रतिबिम्बमयी शुभा।

शिरोभागोपविष्टेयं येयं हैममहासने एषा सरस्वती देव त्रैलोक्यजननी शिवा।

अस्माकं पुण्यसंभारैरिह साक्षादुपागता, अनयेमे पराल्लोकादिहानीते महीपते। (58.49)

“O Lord, listen to what I say!

I am the Leelaa who lived with you as your righteous life-partner in the past birth.

I was united with you, like the meaning is attached to the word.

This is your second wife Leelaa of virtuous character, a reflection of my own form, who has been produced by me in sport, for your enjoyment (as a physical companion).

This one seated in the golden throne on the head-side of your bed is the Mother of the three worlds, Sarasvati Devi of auspicious characters, Lord!

She has arrived here by our overflowing merits.

By her we both were brought here from the other Brahmaanda.”

इत्याकर्ण्य समुत्थाय राजा राजीवलोचनः लम्बमाल्याम्बरधरः पपात जसिपादयोः। (58.50)

“सरस्वति नमस्तुभ्यं देवि सर्वहितप्रदे प्रयच्छ वरदे मेधां दीर्घमायुर्धनानि च”

इत्युक्तवन्तं हस्तेन पस्पर्श जसिदेवता।

Hearing all this, the lotus-eyed king who was attired in garlands and silken garments, immediately got up and fell at the lotus feet of Goddess Sarasvati; and said,

“Sarasvati! Salutations to you! Devi! The Bestower of good to all!

Bless me with wisdom, long life and wealth.”

When he said this, Goddess Jnapti lightly touched him (on the head).

सरस्वत्युवाच
Sarasvati spoke

त्वं पुत्राभिमतार्थाद्दयो भवेति भवनान्वितः। (58.52)

Son! You be endowed with riches as you wish, being endowed with the Knowledge of the Self, through the guidance of the Scriptures.

सर्वापदः सकलदुष्कृतदृष्टयश्च गच्छन्तु वः, शममनन्तसुखानि सम्यक् आयान्तु,

नित्यमुदिता जनता भवन्तु राष्ट्रे, स्थिराश्च विलसन्तु सदैव लक्ष्म्यः। (58.53)

Let all the dangers and all evil eyes be warded off for you.

Let all the peace and endless joys be there for you.

Let the people be always happy.

Let goddesses of prosperities wander always in your country.

श्री वसिष्ठ उवाच
Vasishta spoke

सरस्वती तथेत्युक्त्वा तत्रैवान्तर्धिमाययौ।

‘Let it be so, so saying Sarasvati vanished from sight there itself.

प्रभाते पङ्कजैः सार्धं बुबुधे सकलो जनः। (59.01)

All the people got up in the morning along with the blooming lotuses.

आलिलिङ्ग च तां लीलां लीला च दयितं क्रमात्पुनः पुनर्महानन्दान्मृतं प्रोज्जीवितं पुनः। (59.02)

The king embraced (second) Leelaa, and Leelaa again embraced her husband, who had died and risen again with life, again and again with extreme joy.

तदासीद्राजसदनं मदमन्मथमन्थरं आनन्दमतजनतं वाद्यगेयरवाकुलम्,

जयमङ्गलपुण्याहघोषघुम्घुमघर्घरं तुष्टपुष्टजनाकीर्णं राजलोकवृताङ्गणम्,

सिद्धविद्याधरोन्मुक्तपुष्पवर्षसहस्रभृत्। (59.03,04,05)

The palace at that moment was a sporting ground of the intoxicated Manmatha (deity of Love).

The people were mad with happiness. Songs and instrumental music filled the corners.

Hailing sounds of auspicious hymns and murmuring sounds arose everywhere.
The courtyard was crowded with the happy and healthy citizens and royal families.
Siddhas and Vidyaadharas poured thousands of showers of flowers.

[(59.05) to (59.10) verses are omitted here.

(The city shone with decorations, sounds of drums, and joyous celebrations of the people.)]

परलोकादुपनीता राज्ञी सा पतिरेव च इति निर्वृतगाथाभिर्जगुर्देशान्तरे जनाः। (59.11)

‘The queen and the king have returned from the land of the dead’;

this story was sung as folklore in all the countries.

पद्मो भूमिपतिः श्रुत्वा वृत्तान्तं कथितं मनाक्चक्रे स्नानं समानीतैश्चतुःसागरवारिभिः।

ततोऽभिषिषिचुर्विप्रा मन्त्रिणो भूभुजश्च तं लब्धोदयमनन्तेहममरेन्द्रमिवामराः। (59.12,13)

King Padma heard in detail all that had happened in his life. The king bathed in the waters brought from the four oceans. Brahmins, ministers and other kings performed the auspicious sprinkling ceremony for him, who had become victorious again, and who cherished countless desires of ruling the kingdom, like the Devas performing the coronation ceremony for Indra.

लीला लीला च राजा च जीवन्मुक्तमहाधियः रेमिरे पूर्ववृत्तान्तकथनैः सुरतैरिव। (59.14)

The three noble souls Leelaa and Leelaa and the King having realized the Self, enjoyed as if by copulation by conversing about all that had happened.

सरस्वत्याः प्रसादेन स्वपौरुषकृतेन तत्प्राप्तं लोकत्रयश्रेयः पद्मेनेति महीभुजा। (59.15)

By the grace of Sarasvati, and by his own effort, King Padma attained the best of the three worlds.

स ज्ञप्तिज्ञानसंबुद्धो राजा लीलाद्वयान्वितः चक्रे वर्षायुतान्यष्टौ तत्र राज्यमनिन्दितः। (59.16)

The king who was enlightened by the Knowledge bestowed by Jnapti, served by his two wives, ruled the kingdom blamelessly for eighty thousand years.

जीवन्मुक्तास्त इत्येवं राज्यं वर्षायुताष्टकं कृत्वा विदेहमुक्तत्वमासेदुः सिद्धसंविदः। (59.17)

Having ruled the kingdom without any troubles for eighty thousand years, those two (Padma and second Leelaa) endowed with pure Knowledge attained Videha Mukti, endowed with the state of Siddhas.

यदुदयविशदं विदग्धमुग्धं समुचितमात्महितं च पेशलं च

तदखिलजनतोषदं स्वराज्यं चिरमनुपाल्य सुदम्पती विमुक्तौ। (59.18)

The king and the queen ruled for long the kingdom,
which was faultless because the people prospered always;
where the hearts were pure being always guided by the men of wisdom;
which befitted the glory of the ancestors;
which brought name and fame to oneself;
and then in course of time attained Mukti by the ‘practice of knowledge’.