

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER SIX

SAGE BHUSHUNDA, THE CROW (1)  
[BHUSHUNDA'S BIRTH]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

1

**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 SIX

## INTRODUCTION TO NIRVAANA PRAKARANAM

In this amazing journey through the five Prakaranas, we all started in the beginning with dispassion rising through the understanding of the worthlessness of a life lived as the ignorant, then developed the qualities of a Mumukshu, did Vichaara along with Rama, and ended up now in the quiescent state of the self.

Now we are ready to enter the 'huge mansion of Nirvaana' which is inaccessible to all the minds seeped in ignorance and selfish glory.

Yes! This section is beyond the reach of those who cannot even imagine in the least, the quiescent state of the beyond, and who are still wallowing in the thoughts of destiny, god, Karma, death, birth, rebirth, heaven, hell and all the many nonsensical terms that their dusty minds abound with.

Have you also got rid of all these words from your mind, after the sincere study of the five Prakaranas?

Have you lost interest in the pleasures of the world, through the increase of Vichaara?

Have you removed attachment to your family members and objects, that rise in front of you to last only for a few minuscule days of this earth-bound life?

Have you learnt to break each and every every object that rises in front of you, either living and non-living, as a form of Bodha only?

Have you lost the fear of death which is just a made-up belief based on the belief in the reality of the world?

Have you got rid of all the Vaasanaas without a trace, including the Vaasanaa for a form?

Have you got rid of the Vaasanaa for liberation also?

Have you understood that the image that you were identified with till now, is just a location point for a particular mind-field only?

Are you seeing space and time as just measures concocted only by the mind?

Have you understood Brahman-state as not located in any space and time?

Have you understood that a realized Yogi of the highest category exists as Brahman with a mind-field called Sattva, and lives a life of his own as fancied by him?

Have you understood the Brahman as a state beyond the gender-form and world divisions?

If all the answers for the questions are in the affirmative, then and then only, can the worlds of timelessness can be grasped by you.

Nirvaana is a state of timelessness; and this Prakarana deals with the stories of Jnaanis based on the state of timelessness only.

You have to expand the mind to think big as the Brahman-mind!

You have to understand how time and place become toys for the 'Knowers of Brahman'!

Nirvaana Prakarana starts with the story of Bhushunda, the crow-yogi.

He is also a BrahmaJnaani like Vasishta.

Both belong to the Brahman-state of timelessness.

Just a wish from their timeless state of Brahman, and they can be in any time and place of any perceived phenomenon instantly, like you can watch any channel of the TV as desired by you from your living room itself.

Where there is no space and time, there is no need to 'go' anywhere.

To be Brahman is an amusement; for it is without boundaries!

## YOGI BHUSHUNDA AND THE YOGA OF PRAANA-CONTROL

रामोवाच

Rama spoke

सम्यग्ज्ञानविलासेन वासनाविलयोदये जीवन्मुक्तपदे ब्रह्मन्नूनं विश्रान्तवानहम्। (13.01)

By the wonder of the rise of the correct knowledge, and by the rise of disappearance of Vaasanaas, I am now firmly established in the state of JeevanMukti (through the practice of Vichaara).

प्राणस्पन्दनिरोधेन वासनाविलयोदये जीवन्मुक्तपदे ब्रह्मन्वद विश्रम्यते कथम्। (13.02)

Brahman! Tell me how one gets established in the state of JeevanMukti by the control of Praana, and the resultant destruction of the Vaasanaas?

वसिष्ठोवाच

Vasishta spoke

संसारोत्तरणे युक्तिर्योगशब्देन कथ्यते तां विद्धि द्विप्रकारां त्वं चित्तोपशमधर्मिणीम्। (13.03)

When one has to cross over the worldly-existence, the practice leading to it is known by the name of 'Yoga'. Understand that the practice leading to the control of the mind, is of two types.

आत्मज्ञानं प्रकारोऽस्या एकः प्रकटितो भुवि द्वितीयः प्राणसंरोधः शृणु योऽयं मयोच्यते। (13.04)

AatmaJnaana (Self-knowledge) is one of them, which is already revealed to the world (by me) through the discourse given so far; the other one is the control of Praana. I will explain it to you now; listen.

रामोवाच

Rama spoke

सुलभत्वाददुःखत्वात्कतरः शोभनोऽनयोः येनावगतमात्रेण भूयः क्षोभो न बाधते। (13.05)

Which one is easier and painless between the two (Jnaana and Praana-control), by knowing which one does not suffer the world-existence again?

वसिष्ठोवाच

Vasishta spoke

प्रकारौ द्वावपि प्रोक्तौ योगशब्देन यद्यपि तथापि रूढिमायातः प्राणयुक्तावसौ भृशम्। (13.06)

Though both practices are known by the common term of 'yoga', the word 'yoga' usually refers to the 'control of Praana' in the common usage.

एको योगस्तथा ज्ञानं संसारोत्तरणक्रमे समावुपायौ द्वावेव प्रोक्तावेकफलप्रदौ। (13.07)

The 'Yoga of Praana-control' and the 'Yoga of Jnaana'; both are equally helpful in crossing over the worldly-existence, and both lead towards the same goal.

असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः

For some people (who are weak in the body), the physical Yoga of Praana-control might be impossible; for some people with lesser brain capacity (because of the dominance of Tamas and Rajas), the Jnaana path of Vichaara might be difficult.

मम त्वभिमतः साधो सुसाध्यो ज्ञाननिश्चयः। (13.08)

However, in my personal opinion, the ascertainment attained through Jnaana-quest is easy for anyone who tries hard at understanding the abstract truths of the Reality.

[Knowledge when attained in its fullest form, never wavers at any moment by the rise of delusion once again; like when a ghost is known as non-existent, you will not fear the ghost even if it rises in front of you.

In fact, the ghost-word itself gets deleted from your mind, when you know that the ghost is not a possibility at all.

World is like a ghost for the Knower; it has no existence at all. Such is the power of perfect knowledge.

However, there is a great difference between the 'Praanaayaama-practice of Yoga' and the 'Jnaana-practice of Yoga'.]

अज्ञानं पुनरज्ञातं स्वप्नेष्वपि न तद्भवेत् ज्ञानं सर्वास्ववस्थासु नित्यमेव प्रवर्तते। (13.09)

When the absence of knowledge (I do not know-state) is not at all known by the rise of the knowledge (through Vichaara practice), then the ignorance cannot recur even in the dream-state also; and the 'knowledge-practice of Vichaara' can go on at all the times, at all the events, at all places.

(Knowledge-practice is not limited by the particularity of place, time; and is not dependent on the body-capability of a person.)

धारणासनदेशादिसाध्यत्वेन सुसाध्यतां नायाति योगो

However, for the ‘Yoga practice of Praanaayaama’, there are fixed rules about concentration, posture, place of practice etc, which can be only practised at certain hours of the day; and is dependent on the physical and mental ability of a person; and therefore is not easy to practice.

ह्यथवा विकल्पो नैव शोभनः। (13.10)

Anyhow, such a query as to which is a better practice is not rightly placed.

द्वावेव किल शास्त्रोक्तौ ज्ञानयोगौ रघूद्वह तत्रोक्तं भवते ज्ञानमन्तस्थं ज्ञेयनिर्मलम्। (13.11)

Raghudvaha! Both the Jnaana and the Yoga practices are recommended by the Scriptures that teach Self-knowledge. I have already explained the knowledge-practice, which is practised within oneself (unconnected to the place, time and body-postures), and leads to the attainment of the taintless-state through the taintless intellect.

प्राणापानतया रूढो दृढदेहगुहाशयः अनन्तसिद्धिदः साधो योगोऽयं बुद्धिदः शृणु। (13.12)

Saadhu! Listen to that method of Yoga, which is popularly known as the practice of controlling the Praana and Apaana; which needs the cave of a strong body; which bestows many Siddhis; and which makes the intellect to become efficient in thinking the abstract thoughts and leads to the rise of knowledge.

मुखानिलस्फुरणनिरोधसंभवस्थितिं गतो नृपसुत चेतसाऽक्षये

Hey son of a king! Through your zealous mind, you have already attained the imperishable state (through the churning of your intellect).

Such a state is also attained by the control of the air coming out of the face (holes).

समाहितस्थितिरिह योगयुक्तिः परे पदे प्रगलितगीर्निवत्स्यसि। (13.13)

Through the Yoga of the mind-control (Chitta-Vritti-Nirodha) also, (attained through the Praanaayaama practice), you can remain in the ‘Supreme state that transcends the speech’ (which cannot be described by the words).

### वसिष्ठोवाच

#### Vasishta spoke

[Ordinary Praanaayaama-practice gets done by many; and like the stagnant waters which do not move forward, people get stuck in the Yoga practice only, and do not strive for the attainment of Jnaana.

Or, they may also get distracted by the desire for Siddhis; or may use the Yoga for physical well-being only.

Very few strive for the supreme knowledge attainable through the Yoga of Praana-control.

However, I will narrate to you the story of an excellent Yogi, and his special and unique style of Praanaayaama, which is synonymous with the Vichaara-practice of the Knowledge-Yoga.]

अस्ति तावदनन्तस्य तस्य क्वचिदयं किल जगद्रूपः परिस्पन्दो मृगतृष्णा मराविव। (14.01)

‘That state of Reality’, which has no description to suit it, is endless and beginningless.

‘This perceived world-form’ is some tiny quiver in that endless ocean, rising like a mirage in the desert.

(‘Aakaashaja’, the agitation of perception born out of emptiness, is a potential state of Creation.

‘Lotus-born Brahmaa’ who stays in BrahmaLoka is a manifest-state of that ‘unmanifest Aakaashaja-state’ mentioned in the previous sections.)

तत्र कारणतां यातो ब्रह्मा कमलसंभवः स्थितः पितामहत्वेन सृष्टभूतभरभ्रमः। (14.02)

Brahmaa the Lotus-born, became the cause for this world-form which is like a mirage; and was established in the position of the Grandfather (Pitaamaha); and he produced the delusion of the created beings (through his conceptions).

तस्याहं मानसः पुत्रो वसिष्ठः श्रेष्ठचेष्टितः ऋक्षचक्रे ध्रुवधृते निवसामि युगं प्रति। (14.03)

I am Vasishta (the one who is highly disciplined) of excellent behaviour, his son created by his mind (as previously mentioned). I live in the ‘Saptarshi Loka’ centered by the Dhruva star, in each and every Yuga.

(I am always in the Brahman-state; I don the form of Vasishta and live in an eternal SaptarshiLoka in the company of the seven excellent Sages and with my beloved wife Arundhati.

This SaptarshiLoka is centered in the ever-firm Brahman-state (Dhruva) and never perishes.

I am the witness of many Yugas in the Vasishta-form itself, which I own, out of my own choice.

The Saptarshis also are in the Brahman-state; and we all live together in a co-joint world conceived by us, where we cannot be disturbed by the events of any Creation. Our world is beyond the control of any Creator of any world.)

सोऽहं क्वचिदास्थाने स्वर्गे तिष्ठच्छतक्रतोः श्रुतवान्नारदादिभ्यः कथां सुचिरजीविनाम्। (14.04)

I, Vasishtha the eternal one, happened to be in the courtroom of some Indra of that Yuga, in his heaven. Rishi Naarada was also present in that assembly; and the discussion was about the people who lived eternally.

कथाप्रसङ्गे कस्मिंश्चिदथ तत्राभ्युवाच ह शातातपो नाम मुनिर्मौनी मानी महामतिः। (14.05)

In that assembly was also present a great Rishi named Shaataatapa (one who has subdued the hot sun of Jeevahood), who was well-honoured by all, and who was of great wisdom.

He was a man of few words (and was not given to making up weird stories).

In the course of the discussion on the long-lived ones, Rishi Shaataatapa said like this.

*(Rishi Shaataatapa was also established in the eternal Brahman-state, and knew of the 'many long-lived ones' who had attained the Brahman-state and who lived in their own private conceived worlds, undisturbed by anyone.)*

मेरोरीशानकोणस्थे पद्मरागमये दिवि अस्ति कल्पतरुः श्रीमाञ्छुङ्गे चूत इति श्रुतः। (14.06)

“In the northeastern side of Meru Mountain, there is the beautiful peak made of ruby shining in the sky; there is a Kalpa tree there known as the ‘Choota tree’.

*(‘Choota’ means full of essence; that can give anything you need; and mango tree also is referred to as a Choota tree, since it is considered auspicious, and all its parts are useful in some way or other.)*

तस्य कल्पतरुर्मूर्ध्नि दक्षिणस्कन्धकोटरे कलधौतलताप्रोते विद्यते विहगालयः। (14.07)

On top of that Kalpa tree, in the hollow of the branch extending southwards, there is a bird’s nest woven by ‘golden creepers’.

*(The ‘gold’ of DevaLoka is the extremely dense golden lustre appearing like a creeper or lotus, and is not made of metal gold.)*

तस्मिन्निवसति श्रीमान्भुशुण्डो नाम वायसः वीतरागो बृहत्कोशे ब्रह्मेव निजपङ्कजे। (14.08)

Like Lord Brahmaa seated in the vast hollow of his golden lotus, a crow named Bhushunda the noble one lives inside that nest; and is completely without any trace of desire or attraction for the worldly things.

स यथा जगतां कोशे जीवतीह सुराश्विरं चिरंजीवी तथा स्वर्गे न भूतो न भविष्यति। (14.09)

Hey Devas! The manner in which he has been living there for such a long time, no one has been like him in the past and no one can be there like him in the future also.

स दीर्घायुः स नीरागः स श्रीमान्स महामतिः स विश्रान्तमतिः शान्तः स कान्तः कालकोविदः। (14.10)

He is of a long-life span: he has no desires; he is noble; he is extremely wise; his intellect rests in the self-state always; he is quiescent within; he is pleasing to the mind when in his presence; he is an expert in the control of time, and is not trapped in any time-boundary.

स यथा जीवति खगस्तथेह यदि जीव्यते तद्भवेज्जीवितं पुण्यं दीर्घं चोदयमेव च। (14.11)

If one lives like how that bird lives, then the life is worthy of living and is auspicious, eternal, and always on the rise like the Brahman state.”

इति तेन भुशुण्डोऽसौ भूयः पृष्टेन वर्णितः यथावदेव देवानां सभायां सत्यमुक्तवान्। (14.12)

I was intrigued and again questioned the Sage about Bhushunda. He again repeated the same thing which he had spoken in that assembly of Devas, and I understood that he was speaking the truth only.

कथावसरसंशान्तावथ याते सुरव्रजे भुशुण्डं विहगं द्रष्टुमहं यातः कुतूहलात्। (14.13)

Later, when the discussion came to an end, and the group of Devas went off, I felt very much desirous of meeting the bird Bhushunda, feeling curious about him.

भुशुण्डो संस्थितो यत्र मेरोः शृङ्गं तदुत्तमं संप्राप्तवान्क्षणेनाहं पद्मरागमयं बृहत्। (14.14)

The very next second, I reached that excellent peak of the Meru Mountain shining with reddish ruby lustre.

#### THE HUGENESS OF THE JAGAT

[What happens after you attain the state of Brahman?

You with your particular memories, will continue to exist as a single individual consciousness.

The ignorant rise and vanish as many dream-states only, and have no continuance of a single consciousness.

Death is only a part of the dream-story, and no one ceases to exist.

The ignorant exist as only the broken consciousness-pieces, whereas the Knower exists as the unbroken single consciousness (without the form-based I), which never ends.

A Jeeva who is made only of Vaasanaa-fields exists as a part of the Vaasanaa-field only, and does not continue as a single individual. He has no identity except what the Vaasanaas names him as.

Whereas, a Jnaani who has reached the highest level of Brahman state, continues as a single individual only, for eternal times. He cannot become emptiness and vanish off, like the ignorant at the end of their life-time. Brahman-state exists as Jagat only. A Jnaani also has to exist in some form of Jagat only. Since the Brahman-state has to exist as some perceived field or other, the Jnaani, the Brahman-state with a Sattva state of mind, conceives a suitable abode for himself, and spends his time as per his Vaasana-less wish, and as convenient to him. His world is beyond the time and place measures of any Creation of any Brahmaa. His world is some chosen 'time and place perception' that exists inside the 'timeless state of Brahman'. He can stay formless as just the empty space unapproachable to any, or he can conceive a form and live inside a conceived abode of his own.

The subject that is discussed in the present context, is about these eternal ones.

It is assumed that at the start of the Nirvaana Prakarana, the student is well-versed in the knowledge-practice and is capable of understanding the eternal worlds of the Great Jnanis.

And the student has to also understand the limitless-space-state of Brahman.

This hugeness is the next topic, where the mind has to understand the big things that exist in the perceived; it has to come out of its ant-state and understand the worlds of the giant elephants.)

#### MERU MOUNTAIN

[Meru means the Central part of existence.

What forms the central part of existence? Brahman that exists as the 'Quiver of existence'!

Brahman is the Meru that exists as the perceived shine of the world; and shines like a mountain made of golden shine only.

It alone is the central point around which rise up the various worlds with their various species.

'Gold' mentioned in Puraanas and Scriptures when referring to the god-world is not the metal-gold of the earth-planet, but is just a dense shine only. Those worlds are not physical.

'Shine' alone is solidity there, unlike the earth where everything is physical only.

That is why, it is known as DevaLoka - the world of lustre or shine.

#### MERU MOUNTAIN OF JAGAT

If Brahman was a real golden Mountain that spreads out filling the entire space, what would it be like?

And if it really exists as a solid golden mountain what it would be like?

What is conceived by any pure mind is sure to rise as a perception; and here Vaalmiki conceives the Meru Mountain, the Jagat state of Brahman.

Brahman-state here is conceived as a solid mountain filling the entire space-measure; and on top of it stays the shine of Aakaashaja, the peak of the Mountain, shining red in colour as the shine of Rajas.

This is the 'Meru mountain of Brahman' rising from the conception of the Great poet Vaalmiki.

Imagine the unimaginable hugeness of space, along with Vaalmiki.

You as the earth-resident can conceive only the earth-sky with its moon and stars as the huge space-measure.

Now go beyond the tiny mind's tiny world-field and visualize in your mind, the huge large giant reddish peak that rises far above the sky and fills its shine all over.

Brahman is beautiful; and Brahman as the perceived is also beautiful!

See the beauty of Brahman as Jagat, through the poetic eyes of Vaalmiki.]

#### DESCRIPTION OF THE RUBY-PEAK OF THE MERU MOUNTAIN

रत्नगैरिककान्तेन तेजसा वह्निवर्चसा मध्वासवरसेनेव रञ्जयत्ककुभां गणं, (15)

The peak shone with reddish golden rays and was very beautiful; it was like a blazing golden fire of red flames; it coloured the directions with redness by throwing red wine all over as if.

कल्पान्तज्वलनोज्ज्वालपिण्डाद्रिमिव संचितं, इन्द्रनीलशिखाधूममालोकारुणिताम्बरं, (16)

It looked like the entire collection of the blazing flames of the dissolution-fire heaped like a mountain. It looked like the reddish smoke rising from the emerald top, and covered the entire sky with its shine.

सर्वेषामेव रागाणां राशिमद्राविव स्थितं, सर्वसन्ध्याभ्रजालानां घनमेकमिवाकरं, (17)

It was like a mountain made of the heap of all reddish things that one can imagine, or all the beauty that made everyone attracted towards it. It was as if it was the single mine for the entire hosts of the reddish evening clouds that were compressed together.

उत्क्रान्तिं कुर्वतो मेरोर्ब्रह्मनाड्येव निर्गतं मूर्धानमागतं कान्तं वाडवं जठरानलं, (18)

It was as if, departing through the 'Yoga method of Utkraanti', the 'Vadava (fire of dissolution)' in the form of belly-fire, rose up and broke through the 'Brahma-Randhra' at the top of the head, spreading its reddish shine as it were.

सुमेरुवनदेव्येव नवालक्तकरञ्जितं लीलयाऽऽदातुमिन्दुं खे नीतं हस्तशिखाङ्गुलिं, (19)

It was like the finger-tip of the hand of the beautiful 'Meru forest-goddess' which was painted red by the fresh Aalakta paste, and extended towards the sky to pluck the moon to play with.

ज्वालाभिरिव मालाभिररुणाभिः पयोमुखं खं गन्तुमिव सस्पन्दं शैलस्थमिव वाडवं, (20)

It was like the 'Vaadava fire of the Yajnas', which rose from the hill-top, moving fast with its red garlands made of blazing flames, towards the sky, with its face covered with the milk offered at the Yajnas (with its foamy waterfalls).

ताराः स्पष्टमिवाकाशमङ्गुलीभिरिव त्रिभिः कचदंशुनखाग्राभिः परिचुम्बदिवोन्नतं, (21)

It was situated so high that it was as if it was touching the sky, to count the stars, with the extended three peaks (of three levels of Gunas) acting like the tips of nails that emanated reddish shine.

गर्जज्जीमूतमुरजं भूमृतानां तु मण्डपं हसत्कुसुमगुच्छाढ्यं ध्वनत्षट्पदपेटकं, (22)

It was like the 'arched hall of dance' of all the forest-goddesses of the mountain who grew up there, with the clouds providing the drumming sounds, and the crowd of bees humming, and the clusters of laughing flowers filling the assembly.

दन्ततालदलावल्या परिहासादिव स्फुरत्दोलालोलाप्सरोवृन्दमुदारमदमन्मथं, (23)

The 'Deva couples' took shelter in its caves to make love on its rocks. The Apsaraas were sporting in its gardens playing in the swings and were spreading abundant intoxication all over; and the Taala trees also bloomed up to show their white teeth as if enjoying the fun, by laughing with abandon.

शिलाविश्रान्तविबुधमिथुनाश्रितकन्दरं, वराम्बराजिनं शुभ्रगङ्गायज्ञोपवीति च, (24)

तापसं पिङ्गलमिव वेणुदण्डधरं स्थितं,

It looked like an ascetic, who wore the excellent sky studded with stars as the deer-skin, who wore the white auspicious Ganges-stream flowing in three streams as his sacred thread, whose hair locks turned brownish red and spread out as a reddish shine, and whose hands held the bamboo stick (of bamboo forests).

गङ्गानिर्झरनिर्हादि लतागृहगतामरं, (25)

Feeling uncomfortable by the roaring sound of the Ganges waterfalls, the Devas took shelter inside the bowers densely entwined with creepers.

गन्धर्वगीतसुभ्रगमामोदमधुरानिलं फुल्लहेमांबुजोत्तंसं तारारत्नविभूषितं,

It was pleasing, since it was filled with the melodious songs of the Gandharvas.

The wind blew with intoxicating fragrance. The bloomed lotuses decorated its crest.

The stars were like the gems adorning the head.

व्योम्नः पारमिव प्राप्तं पिङ्गलं मैरवं शिरः, (26)

The head of the Meru's brownish red head had extended beyond the sky as it were.

सितहरितपीतपाटलधवलैर्वनकुसुमराशिनवरङ्गैः दिवि विहितामलचित्रं लीलाचलममरयुवतिवर्गस्य। (14.27)

It was the sporting land of the Deva ladies, because it was indeed very colourful and attractive, with the sky around coloured in various manners by the heaps of pollen of varied colours of white, green, yellow, red and white that floated all over in the windy mountain terrain.

DESCRIPTION OF THE KALPA TREE

[The Aakaashaja-quiver exists as the conception-state of the mind.

Mind is the Kalpa tree that fulfils all the desires.

Whatever is desired, that rises as an experience-field instantly. If the mind-phenomenon that quivers as the quiver of Praana can be described as a wish-fulfilling Kalpa tree, then this is how it is!

See the Kalpa tree as a huge gigantic 'totality Chitta-state' that comprises the entire perceived phenomenon, and stays as a huge Brahmaa-mind; see also a real Kalpa tree that is piercing through the skies breaking the star constellations even.

Imagine and visualize along with Vaalmiki, the hugeness of the tree.

If all the Knowers became its precious stones, and all its Creations became the flowers, and if all the beings were the tiny birds that sheltered in it, what would it be like? Imagine!]

कुसुमापूर्णकल्पाभ्रकुन्तले तस्य मूर्धनि कल्पाङ्गमहमद्राक्षं शाखाचक्रमिव स्थितं, (15.01)

I saw the Kalpa tree situated on the peak of the mountain that was beautiful like a lady, whose hairs on the head as the dissolution-clouds were decorated fully by various fragrant flowers.

(Dissolution is part of the Creation itself; both exist simultaneously as a single unit, like the hair decorated with beautiful flowers.)

Its branches were the wish-fulfilling limbs of the tree, and were equally spread all over, and looked like a wheel made of branches.

*(Appearance and disappearance are like the spokes of the wheel of Creation; and the Creation-wheel made of desire-fulfilment, rotates without stop and spreads-out as the branches of Vaasanaas.)*

पुष्परेण्वभ्रवलितं रत्नस्तबकदन्तुरं,

It was covered by the clouds of the pollen of flowers (variety of conceptions); was spiky with the clusters of flowers made of precious stones (realized ones).

*(Ordinary empty sky is just the ordinary space-measure holding things.*

*This Kalpa tree of mind, covered the entire space-phenomenon and was growing beyond it also.*

*It could conceive more and more of all things; and could extend the space itself by its growing capacity.*

*This Kalpa tree of mind was not bound in space, but created the space as it grew!*

*If you by chance keep travelling through space to see each and every world without end, still you will not be able to reach the end of your perception. Brahman is endless; Jagat is also endless!)*

उत्सेधनिर्जिताकाशं शृङ्गे शृङ्गमिवार्पितं, (02)

The tree had outgrown the height of the sky also (extending further and further without limits); it was like a peak grown on the peak of the mountain.

*(How it excelled the sky also?)*

ताराद्विगुणपुष्पौघं मेघद्विगुणपल्लवं रश्मिद्विगुणरेण्वभ्रं तडिद्विगुणमञ्जरीं, (03)

It had hosts of flowers, that were double the number of stars in the sky;

it had leaves, that were double the number of the clouds in the sky;

it had the pollen clouds, that were double the number of the sun-rays;

it had clusters of blossoms, that were double the number of the lightning flashes.

स्कन्धेषु किन्नरीगीतद्विगुणभ्रमरस्वनं,

The humming sound made by the bees in its branches, were twice that much the sound of the songs sung by the Kinnaris.

दोलालोलाप्सरोलोकद्विगुणीकृतपल्लवं, (04)

The clusters of tender leaves on it, were double the amount of the tender leaf-like hands and feet of the Apsaraas playing on its swings.

सिद्धगन्धर्वसंघातद्विगुणोत्थविहङ्गमं,

The birds that sheltered in this tree, were double the number of the Siddha and Deva people who travelled in the sky-region.

रत्नकान्त्यच्छनीहारद्विगुणत्वग्वृतांशुकं, (05)

With the mist as pure as the shine of the gems (realized Knowers) enveloping it all over, it was as if it had two skins covering it.

चन्द्रबिम्बसमाक्षेपद्विगुणाङ्गबृहत्फलं,

The tree was so tall that its shining edge embraced the moon, and it yielded as if, a huge fruit (like the moon) of the double size.

मूलसंलीनकल्पाभ्रद्विगुणीकृतपर्वकं, (06)

Its nodes were of double size, because of the dissolution-clouds sticking to its base.

सुरसंवलितस्कन्धं पत्रविश्रान्तकिन्नरं निकुञ्जकुञ्जजीमूतं कच्छसुससुरादिकं, (07)

Its branches enveloped the Suras who sat on it, and the Kinnaras rested on its leaves;

the clouds cuddled inside the alcoves of its bowers. The Suras slept in its cool moist soil.

स्वाकारविपुलं, भृङ्गानुत्सार्य वलयस्वनैः अप्सरोभ्रमरीभिश्च गृहीतकुसुमान्तरं, (08)

सुरकिन्नरगन्धर्वविद्याधरवरान्वितं जगज्जालमिवानन्तदशाशाकाशपूरकं, (09)

It was very huge in size. The Apsaraas entered inside the flowers like the bees and tasted the honey, by getting rid of the bees with the sound of their bangles.

It gave place to all the Suras, Kinnaras, Gandharvas and Vidyaadharas.

And, like another Brahmaanda, it filled up all the directions of the sky, beyond limits.

नीरन्ध्रकलिकाजालं नीरन्ध्रमृदुपल्लवं नीरन्ध्रविकसत्पुष्पं नीरन्ध्रवनमालितं, (10)

The buds covered it without a gap; the tender leaves covered it without a gap; the blooming flowers covered it without a gap; it was surrounded by the forest of Kalpa plants without a gap; the heap of flower-clusters filled it without a gap; bunches of precious stones filled it without a gap.

रन्ध्रमञ्जरीपुञ्जं नीरन्ध्रमणिगुच्छकं नीरन्ध्रांशुकरत्नाद्यं लताविलसनाकुलं, (11)

It was covered by divine garments and gems that it bestowed on everyone; it was shaking as it were by the dancing creepers enveloping it.

सर्वत्र कुसुमापूरैः सर्वत्र फलपल्लवैः सर्वामोदरजःपुञ्जैः परं वैचित्र्यमागतम्। (15.12)

It was filled with flowers all over; filled with fruits and leaves all over; it had the fragrance of all the flowers and all the varieties of pollen, and was indeed a unique tree that was strange in all aspects.

BIRD POPULATION IN THE TREE

(If all the beings of all the Creations were like the birds, then what would it look like?)

तस्य कक्षेषु कुञ्जेषु लतापत्रेषु पर्वसु पुष्पेष्वालयसंलीनान्विहगान्दृष्टवानहं, (13)

I saw a variety of birds resting inside the nests that were -

inside its branch joints, inside the edges of the branches entwined by the creepers, inside the huge leaves of the creepers, inside the nodes, and inside the flowers.

निशानाथकलाखण्डमृणालशकलैधितान् अर्जुनाम्भोजिनीकन्दकवलान्ब्रह्मसारसान्, (14)

There were the 'Saarasa birds of Lord Brahmaa', which consumed mouthfuls of the bulbs of the white lotuses, and which had grown up by consuming the fibrous roots that shone like 'pieces of moon-digits'.

विरंचेरथ हंसानां पोतकान्सामगायिनः अंकारवेदसुहृदो ब्रह्मविद्यानुशासनान्, (15)

There were the 'young ones of the swans belonging to the Creator who sang Saama Veda', and they were friendly with each other because of discussing the 'secret import of the Omkaara and the Vedas', and were engaged in the studies (with Brahmaa as the Guru) as the 'students of BrahmaVidyaa'.

PARROTS

(शुकान्कार्शान्

There were the parrots which carried the fire-sticks -)

उद्गीर्णमन्त्रनिचयान्स्वाहाकारनिभस्वनान्

which repeated the Mantras that were recited, and echoed the sound of 'Svaahaa' when the Yajnas were performed;

अस्थिनैकतडित्पुञ्जनीलमेघसमोपमान् (16)

which were making sounds like numerous conches (Asthi) blown at once,

देवैर्निरीक्षितान्नित्यं

which were always in the service of the Devas;

यज्ञवेदिलतादलान्

which were dark green in hue like the Kusha-grass kept near the Yajna-pedestal;

शुकान्कार्शान् (कृशानुः अग्निः)

the parrots which carried the fire-sticks;

नवाञ्छयामाञ्छिशूञ्छिखिशिखाशिखान्, (17)

the young ones with dark hue; parrots with the crests like the flames of the fire (Shikhi).

PEACOCKS

गौरीरक्षितबर्होघान्कौमारान्वरबर्हिणः

There were peacocks which were born to hosts of excellent peacocks belonging to 'Kumaara' that were cared for by Gauree;

स्कन्दोपन्यस्तनिःशेषशैवविज्ञानकोविदान्, (18)

which were experts in the full science of Shiva's greatness, as taught by 'Skanda'.

व्योम्नैव जातनष्टानां महतां व्योमपक्षिणां बन्धूनाबद्धनिलयाञ्छरदभ्रसमाकृतीन्, (19)

There were the sky-birds which were born in the sky and died there only, and never touched the ground ever; and were the sport-birds of Kumaara when he flew in the skies; these birds had made nests on the tree and looked like the huge white clouds of the autumn.

विरंचिहंसजानन्यानन्यानग्निशुकोद्भवाङ्कौमारबर्हिजानन्यानन्यानम्बरपक्षिजान्, (20)

I saw the many other young ones born to Brahmaa's swans, and other young ones born to the parrots carrying the fire sticks for the Yajnas, and other young ones born to the peacocks belonging to Kumaara, and other young ones of other birds of the sky.

(The population of these birds was always on the increase.)

द्वितुण्डांश्च भरध्वाजान्हेमचूडान्विहंगमान् कलविङ्कबलान्गृधान्कोकिलान्क्रौञ्चकुक्कुटान्, (21)

भासचाषबलाकादीन्बहून्यांश्च राघव भूतौघं जगतीवाहं दृष्टवांस्तत्र पक्षिणः। (15.22)

I saw birds with two beaks, skylarks, birds with golden crests, large sparrows, vultures, Koel birds, Krauncha birds, cocks, kites, blue jays, flamingos, and so many varieties of other birds.

Raaghava, I saw a Jagat populated by birds alone, in that tree.

THE RAVEN-WORLD

[Vaalmiki Rishi has the unique talent of making stories into knowledge-forms and knowledge-forms into stories. Practise the art of seeing the real Kalpa tree as described by him along with the hidden instructions of knowledge in these stories.

That is the power of Vaalmiki's poetic ability. To make the real into unreal, and the unreal into real!

Understand the concealed meaning of the words also, and pay attention to the story-part also.

The story of Bhushunda-raven is also real; the event of Vasishta visiting this Meru Mountain was also real.

There really exists a Meru Mountain as described above, and also a Kalpa tree with a heavy population of birds.

This Kalpa tree was not the ordinary Kalpa tree of the Indra's heaven.

This Kalpa tree was conceived by Bhushunda as his eternal abode and belonged to his mind-space.

No one could enter it, unless he willed it.]

[Raven or crow is considered as a lowly bird in the world. It is supposed to be ugly and makes harsh sounds.

A Knower is also like an ugly raven for the worldly beings.

No one understands his words, and he lives an aloof-life like the crow.

Bhushunda was such a Knower who was born as crow-form, to a crow-father and a swan-mother, like the Sattva-state rising out of the ignorant mind united with a Knowledge-state.

Bhushunda means the one who is always in intoxication.

Bhushunda is a crow named Bhushunda, according to the story part.

Bhushunda is the intoxicating state of Brahman bliss also, according to Vaalmiki.

You can understand the story part as the meeting of Sage Vasishta and Yogi Bhushunda; and also understand Bhushunda as the intoxicated state of Brahman.]

दक्षिणस्कन्धशाखायां स्थितायां वै दवीयसि अथाहं दृष्टवान्पुष्टपत्रायामम्बरस्थितः (23)

काले काकोलवलयं मञ्जरीजालमालितं लोकालोकाचलेऽरण्ये कल्पाभ्रौघमिव स्थितम्। (24)

Even as I stayed in the sky and observed, I saw then at that time when passing my eyes at the southern branch, a circle of Kaakola birds (ravens) in the far end of the branch, inside a huge thick leaf that was garlanded by various clusters of flowers, and looking like the hosts of the dark clouds of the dissolution-time, resting inside a forest of the Lokaaloka Mountain.

LOKAALOKA MOUNTAIN

[Lokaaloka mountain is an abstract concept that gets described as a huge mountain.

The word Lokaaloka means - that which is seen and that which is not seen.

The perceived is bound by what is perceived by the mind alone, and that which is not perceived by the mind has no existence for that mind.

If all the minds and their fields can be described as Loka, then what is not perceived by them is described as Aloka.

The perceived state of Brahman is not that what your mind conceives only; but is something that cannot be conceived also.

The Lokaaloka mountain is described as a huge mountain which covers all that is seen; it is bright on this side and is encircled by complete darkness beyond that brightness.]

ABSTRACT TRUTHS CONCEALED INSIDE THE STORIES

[And, do not make the mistake of visualizing that tree of 'Bhushunda mind-space' as some ordinary gigantic tree of some ordinary Earth-forest.

If you are aspiring for the state of Brahman, learn to expand the mind-space accordingly.

Grow your imagination-power to understand the vastness of space.

The huge Meru mountain with its red peak, covers the entire perceived phenomenon, and is something that can be imagined by the earth-mind as some hugeness that fills that entire space of this universe and exists beyond that also, covering all the other universes; and the Kalpa tree might be imagined as some huge tree covering this one universe only, where earth is just a dust sticking to the 'Kalpa tree root'.

And how huge the branches will be, just imagine now!

No wonder that Apsaraas could enter the inside of its tiny flowers like tiny insects crawling into the giant flowers.

If the branch is so huge like extending from one corner of the earth to the other, then what would be the size of the ravens that occupied it? And what would be the size of a Bhushunda crow, who was more gigantic in form and towered above all the others? Vaalmiki is trying to make the ant-minds of earth see the huge worlds of giant elephants.

Learn to expand the space-concept to cover the entire perceived phenomenon called Jagat that Brahman exists as!

Grow from the tininess of the worm crawling on this dust-mote (Earth-planet) to see the entire perceived from the level of a gigantic bird like Bhushunda!

तत्र पश्याम्यहं,

यावदेकान्ते स्कन्धकोटरे विचित्रकुसुमास्तीर्णं विविधामोदशालिनि पुण्यकृद्योषितां स्वर्गं,

प्रियस्तबकवासिताः अपरिक्षुभिताकाराः सभायां वायसाः स्थिताः (25, 26)

विभेद्यमेघा वातेन समेनेवोपसारिताः। (15.27)

As I observed more closely, I saw a lone hollow of the branch spread-out with a variety of flowers, giving out pleasing smells, and which equalled the heaven where waited the Apsaraas to serve the meritorious ones.

In that assembly, were seated the crow-beings who were in excellent state of quietude, and who were surrounded by the divine fragrance of the flowers, and who entered inside it as if breaking through the wind splitting it in half.

#### BHUSHUNDA THE CROW-YOGI

तेषां मध्ये स्थितः श्रीमान्भुशुण्डः प्रोन्नताकृतिः मध्ये च काचखण्डानामिन्द्रनील इवोन्नतः, (27,28)

In their midst was seen the noble Bhushunda, whose form stood tall and high by dwarfing all the others, shining aloof and apart, like the sapphire shining huge and excellent amidst the glass pieces.

परिपूर्णमना मानी समः सर्वाङ्गसुन्दरः प्राणस्पन्दावधानेन नित्यमन्तर्मुखः सुखी, (28,29)

He was of a fulfilled mind. He was honoured by all. He was looking very handsome in all his limbs. Absorbed always in the vibration of the Praana (being always in the control of Praana), he was always turned inward and was in a blissful state.

चिरंजीवीति विख्यातश्चिरजीवितया तया जगद्विदितदीर्घायुर्भुशुण्ड इति विश्रुतः, (29,30)

He was famed as a person of long-life.

Because of living for long, he was renowned in the entire world as 'Bhushunda the long-lived'.

युगागमापायदशादर्शनप्रौढमानसः, प्रतिकल्पं च गणयन्खिन्नश्चक्रपरम्परां, (30,31)

जन्मनां लोकपालानां शर्वशक्रमरुत्वतां, संस्मर्ता समतीतानां सुरासुरमहीभृतां, (31,32)

By seeing the beginning and the end of Yugas again and again, he was highly matured in the mind as an age old person. He had counted the repeated appearances of the Lokapaalas, Sharva, Indra, Marut and others, like the up and down movements of the wheel, and was highly disinterested in the world-affairs.

He remembered all the Suras and Asura kings who were there in the past.

प्रसन्नगम्भीरमनाः पेशलः स्निग्धमुग्धवाक् अव्यक्तवक्त्रा विज्ञाता निर्ममो निरहंकृतिः,

सुहृद्वन्धुस्तथा मित्रं मृत्युपुत्रो गुरुप्रभुः, सर्वदा सर्वथा सत्यं सर्वं सर्वस्य संस्तवे। (15.32,33)

He was of profound wisdom and always was cheerful.

He was very talented and well-spoken.

He addressed everyone with affection and guilelessness.

He could simplify any abstract topic and explain it to others.

He was a Knower of all subjects.

He had no arrogance or self-conceit.

He was a well-wisher, relative and a friend of all.

He was loved by all as if he was the son of the Death deity, since he had conquered death.

He could instruct Brhaspati also, because of his excellent wisdom.

Always in all-ways, he spoke the truth when describing anybody of any Creation, since he was the witness of all the events of all the Creations.

सौम्यः प्रसन्नमधुरो रसवान्महात्मा ह्यः सरोवर इवान्तरखण्डशैत्यः

हृत्पुण्डरीककुहरं व्यवहारवेत्ता गांभीर्यमच्छमजहात्प्रकटाशयश्रीः। (15.34)

A lake is serene, pleasing, sweet, filled with water, is vast, dearer to the heart, is endowed with unbroken coolness within, is the hollow for the white lotus to reside, is considered as a resting place for birds, is very deep, never discarding its extreme purity, so as to reveal the inner beauty within.

(व्यवहारवेत्ता - वयः - पक्षिणः तेषां अवहारः - विश्रान्तिः - तद्वेत्ता)

Bhushunda, like the lake - was calm, of pleasant and sweet conduct, endowed with the essence of Knowledge, highly noble, dearer to all, endowed with unbroken coolness within because of being established in the Self-state, was the hollow where rested the central essence of pure Sattva state, had the talent of conducting himself in a proper manner with all, was profound in character, and was too guileless and pure by revealing his inner wealth of love to all.

#### MEETING OF VASISHTA AND BHUSHUNDA

[Brahmarshi Vasishtha was in a subtle mind-form only and witnessing all this as his mind-event only.

Since there is no space in Brahman, all these events mentioned in Bhushunda-section has to be imagined as taking place in Brahman only, as an event.

Bhushunda is Brahman, and Vasishtha is Brahman; and the Jagat they are in, is also Brahman.

There is no division also; yet an event of their meeting rises in Brahman oozing with Brahman-space and Brahman-memories.]

#### [BRAHMAN AS VASISHTA MEETS BRAHMAN AS BHUSHUNDA]

[Brahman exists as the countless mind-fields of all the Knowers as the Knowledge-world and also as the countless ignorant mind-fields that make up the ignorant world.

Brahman as Bhushunda very well knew, why the Brahman as Vasishtha had arrived there, or rather knew why the 'Vasishtha mind-field' had pierced through the 'mind-field of Bhushunda'.

Vasishtha is a mind, and Bhushunda is another mind, each having a perceived-field unapproachable for any one.

When Vasishtha wished to be in the presence of Bhushunda, he just instantly was there inside that perceived field of Bhushunda; and Bhushunda was also aware of him instantly and knew the reason for his arrival also.

In the realized world of the Brahman-Knowers, the words used by the ignorant lose their meaning in entirety.

There is no space, no time. It is the state of timelessness! The separateness is maintained as the separate mind-fields only.

The undivided Brahman-state alone exists as these divided mind-fields.

Vasishtha maintains a physical form when he visits the world of Rama and other earth-residents.

He maintains a Deva-form when he is in any heaven.

As the Brahman with a mind of Vasishtha, he can be anywhere in any world, at any time-point, at will.

Ignorant minds exist like the pictures painted on a canvas, and travel from one point to another point inside the canvas, and therefore, they go and come and travel.

The Knower exists as the entire canvas with a desired picture of his own.

Vasishtha mind-field is one picture of the canvas, and Bhushunda is another.

If Vasishtha wants to meet Bhushunda, the canvas just overlaps the pictures; that is all.

There is no one going anywhere, or meeting anyone in any other world.]

अथ तस्याहपतं दीप्यमानवपुः पुरः किंचिद्विक्षोभितसभः खान्नक्षत्रमिवाचले। (16.01)

I with my lustrous body (that was not made of gross elements) dropped in front of him like a star descending down from the heaven, creating a slight disturbance in the assembly.

चुक्षोभ वायसास्थानं नीलोत्पलसरःसमं मत्पातमन्दवातेन भूकम्पेनेव सागरः। (16.02)

The abode of the crow-beings felt disturbed like a lake of blue lotuses by the slight movement of the wind produced by my descent, like an ocean by the heavy earthquake.

अशङ्कितमपि प्राप्तं दर्शनान्मामनन्तरं भुशुण्डस्तु वसिष्ठोऽयं प्राप्त इत्यवबुद्धवान्। (16.03)

Though I had appeared there without previous information, Bhushunda saw me and recognized me, as Vasishtha.

पत्रपुञ्जात्समुत्तस्थौ मेघशाव इवाचलात्, हे मुने स्वागतमिति प्रोवाच मधुराक्षरम्। (16.04)

He got up from his seat made of a heap of leaves, like the misty cloud rising from the mountain; and spoke sweet and affectionate words as "Hey Muni, welcome".

संकल्पमात्रजाताभ्यां कराभ्यां कुसुमाञ्जलिं मह्यमाशु तदैवादान्मेघो हैममिवोत्करम्। (16.05)

He instantly produced a pair of hands and offered a handful of flowers at my feet, like the dark cloud pouring out a heap of snow.

इदमासनमित्युक्त्वा नवं कल्पतरुच्छदं उपनीतवति त्यक्तभृत्ये वायसनायके (06)

Even as - he dismissed the servant who brought a seat for the guest; himself brought a seat made of fresh tender leaves of the Kalpa tree, and requested me to be seated on it saying 'This is your seat';

भुशुण्ड उत्थिते स्वीयकलापक्षेषु पक्षिषु उपविष्टं मुनिं दृष्ट्वा स्वासनोन्मुखदृष्टिषु (07)

even as - all the birds with their lustre spreading out as their wings, stood up along with Bhushunda, and after observing Muni Bhushunda seated, sat in their own seats;

समन्तात्खगवृन्देन भुशुण्डेन समं ततः तस्मिन्कल्पलतापुञ्जे ह्युपविष्टोऽहमासने। (16.08)

then, along with Bhushunda surrounded by all his bird-group, I also sat inside that bower of Kalpa creepers.

अर्घ्यपाद्यादि संपाद्य भुशुण्डस्तुष्टमानसः मामुवाच महातेजाः सौहार्दान्मधुराक्षरम्। (16.09)

Bhushunda was overjoyed by my presence and offered me Arghya and Paadya.

Then he spoke to me sweet and tender words.

भुशुण्ड उवाच

Bhushunda spoke

अहो भगवताऽस्माकं प्रसादो दर्शितश्चिरात् दर्शनामृतसेकेन यत्सिक्ताः सदद्रुमा वयम्। (16.10)

After a long time you have graced me with your visit; and we indeed are the meritorious trees that have been drenched by the nectar of your vision.

मत्पुण्यचिरसंभारप्रेरितेन त्वयाधुना मुने मान्यैकमान्येन कुतश्चागमनं कृतम्। (16.11)

Hey Muni, you are the most honoured by all the honoured ones also; you must have arrived here, only by the force of my merits that I have acquired here in my long life.

Though overwhelmed by the happiness of the visit of your noble person, I would like to be informed of the reason for your visiting me today, thus sanctifying my abode.

कच्चिदस्मिन्महामोहे चिरं विहरतस्तव अखण्डितैव समता स्थिता चेतसि पावने,

किमर्थमद्यागमनक्लेशेनात्मा कदर्थितः, वचनश्रवणोत्कानामाज्ञां नो वक्तुमर्हसि। (16.12,13)

Your sacred mind which has no taints of any delusion, stays always in the unbroken equal-ness of the self-state, though you have been wandering in the 'great delusion called the perceived'.

What for have you taken the trouble of coming here yourself? You could just have uttered the command, and we always are ready to fulfil any slightest wish of yours!

त्वत्पाददर्शनादेव सर्वं ज्ञातं मया मुने त्वदागमनपुण्येन वयमायोजितास्त्वया। (16.14)

Hey Muni! By the very auspicious sight of your feet appearing at our humble abode, we have understood the purpose of why we have been bestowed the merit of your arrival.

चिरं जीवितचर्चाभिर्वयं वः स्मृतिमागताः तेनेदमास्पदं पादैस्त्वं पवित्रितवानयम्। (16.15)

You remembered us by the discussion of the long-lived ones in Indra's assembly;

that is why your auspicious feet have sanctified this abode of mine.

ज्ञातत्वदागमनोऽप्येवं त्वां पृच्छामीह यन्मुने भवद्वाक्यामृतस्वादवाञ्छितं प्रविजृम्भते। (16.16)

Though I already know the purpose of your visit, I am asking you about it because I am eager to taste the nectar of your words.

वसिष्ठोवाच

Vasishta spoke to Rama

इत्युक्तवानसौ पक्षी भुशुण्डश्चिरजीवितः त्रिकालामलसंवेदी तत्र प्रोक्तमिदं मया। (16.17)

When Bhushunda bird, the long-lived one who knew all the events of the three phases of time, spoke like this, I said to him.

वसिष्ठोवाच

Vasishta spoke to Bhushunda

विहंगम महाराज सत्यमेतत्त्वयोच्यते द्रष्टुमभ्यागतोऽस्म्यद्य त्वामेव चिरजीवितम्। (16.18)

Hey Emperor of the bird-clan! Whatever you mentioned is indeed true.

I have come here today to see you only, who have had a very long life.

आशीतलान्तःकरणो दिष्ट्या कुशलवानसि पतितोऽसि न बुद्धात्मा भीषणां भववागुराम्। (16.19)

You are filled with a cool mind which is freed of all agitation, and are in the best state of existence as the self-state, by your own good fortune; and you have not fallen inside the terrifying trap of the worldly-existence, getting attracted by the pleasures of senses (like the birds that get trapped by the desire to eat the grains thrown by the hunter).

तदेतं संशयं छिन्धि भगवन्मम सत्यतः, कस्मिन्कुले भवाञ्जातो ज्ञातज्ञेयः कथं भवान्,

कियदायुश्च ते साधो, वृत्तं स्मरसि किंच वा, केनायं वा निवासस्ते निर्दिष्टो दीर्घदर्शिनः। (16.20,21)

Please clear then this doubt of mine hey Bhagavan, and relate to me all the facts of your life.

In which family were you born in? How have you become a 'Knower of that which is to be known'?

How much life-span have you passed till now?

Do you remember anything that happened in the past Yugas?

You have the knowledge of the events that will occur after many Yugas also (Dheergadarshi);

so what is the reason for you to choose this particular tree as your abode?

भुशुण्ड उवाच

Bhushunda spoke (to Vasishtha)

यत्पृच्छसि मुने सर्वं तदिदं वर्णयाम्यहं अनुद्वेगितया यत्रात्कथा श्राव्या महात्मना। (16.22)

Hey Muni! I will tell you in detail what all you want to know. The noble one should not feel agitated by any unintentional fault in my narrative style, and bear it with patience.

युष्मद्विधास्त्रिभुवनप्रभुपूज्यरूपा आकर्णयन्ति यमुदारधियो महान्तः

तेनाशुभं प्रकथितेन विनाशमेति मेघास्पदेन विभवेन यथार्कतापः। (16.23)

Noble ones like you are of excellent wisdom and are worshipped in all the three worlds.

When people like you care to listen to some one's narration, then all the inauspicious mistakes in the narration get destroyed like the heat of the Sun by the arrival of dark clouds, for those like me who reveal their thoughts like this, in the most ordinary words.

वसिष्ठोवाच

Vasishtha spoke

अथ राम भुशुण्डोऽसौ न प्रहृष्टो न वक्रधीः,

Rama! This Bhushunda was not overly excited, and was not of a crooked mind also;

सर्वाङ्गसुन्दरः, श्यामः प्रावृषीव पयोधरः, (17.01)

he was beautiful inside and outside; was dark in hue like the monsoon cloud;

स्निग्धगंभीरवचनः, स्मितपूर्वाभिभाषणः,

his words were profound yet soft and pleasing; he smiled slightly before he began his narration;

करस्थबिल्वफलवत्प्रतोलितजगत्त्रयः, (02)

he weighed well, the happenings of the three worlds, like the Bilva fruit in one's hand;

तृणवद्दृष्टसकलः,

looked at everything (all enjoyments) like looking at some worthless grass;

प्रमेयीकृतसंसृतिः लोकाजयं जवीभावे,

he had a deep understanding of the worldly-existence;

had well-scrutinized the measure of the fruits of actions of the Jeevas. Madly chasing the pleasures;

(जव - speed, fast, quick आजव - extremely fast)

दृष्टज्ञानपरावरः, (03)

he had attained the state of Brahman that is beyond the knowledge, and that is attained only through knowledge;

धीरस्थिरमहाकारो,

he was extremely intelligent; he had a sturdy strong body;

विश्रान्तिं गतमन्दरः परिपूर्णमनाः शुद्धः क्षीरार्णव इवागतः, (04)

he was of a fulfilled-mind and was quiet and wave-less like the Milk Ocean that had gone to rest, after the Mandara was gone;

परिविश्रान्तधीः शान्तः परमानन्दघूर्णितः,

his intellect was stabilized in the vision of truth; he was in the quiescent state; he was whirling in the bliss of the Supreme;

आविर्भावतिरोभावतज्ज्ञः संसारजन्मनाम्। (17.05)

he knew well how the Jeevas who took birth in the Samsaara with their Vaasanaa-fields appeared, and disappeared.

सरभसवदनाभिरामरूपः प्रियमधुरोचितगानहृद्यवाक्यः,

He was ready with a smiling face to recount everything immediately; his words were as pleasing to the mind like the sweet melodious music that came out of a Veenaa instrument;

स्वयमिव नवमाश्रितः शरीरं सकलभयापहरं, प्रहर्षयुक्तः, (06)

it was as if the Brahman-state itself had taken a fresh body to talk about all this, and so removed all the fears of the worldly existence;

and he was naturally in a happy state and made all others around him also happy.

इदममलगिरा समाह शुद्धममृतमनुञ्जितसंभ्रमक्रमेण

कथयितुमखिलं निजं स्वरूपं मधुपमिव स्तनितेन मुग्धमेघः। (17.07)

In order to explain in detail his own birth and position in life,

he started to speak words that were factual and sweet like nectar, with a faultless voice, without discarding the polite humble nature,

like a 'beautiful dark cloud full of moisture (of honey)' thundering at the bee ( Vasishta) (that was already engaged in sucking the bliss of the Brahman).

भुशुण्ड उवाच

Bhushunda spoke

SHIVA, THE BRAHMAN OF THE EXCELLENT MIND-STATE

[Hara, one who robs off all delusion is the most excellent state of Brahman.

He is also Shiva, whom we picturize as a Tri-eyed form with the moon on the crest, Ganges moving through the rough terrains of the matted locks, and the spouse occupying half of the body.

Again Vaalmiki plays with words; and presents the abstract truths and the story entwined as a single structure.

Learn to see the abstract and the physical both at the same time.

See the Hara as Brahman-state, and see the Hara as a Shiva seated on the Kailaasa Mountain also.]

HARA IS BRAHMAN IN PERSON

अस्त्यस्मिञ्जगति श्रेष्ठः सर्वनाकनिवासिनां देवदेवो हरो नाम देवदेवाभिवन्दितः। (18.01)

In this Jagat-phenomenon, there is only one who is the best (in knowledge, power, and wealth) of all the Devas, Siddhas and Rishis who live in the heaven.

He is the greatest of all the Devas. His name is 'Hara, the one removes the ignorance'.

He is revered by the greatest Devas also.

(His spouse is MahaaShakti, the power of delusion who is one with his body.)

षट्पदश्रेणिनयना यस्योच्चस्तबकस्तनी विलासिनी शरीरार्थं लता चूततरोरिव। (18.02)

'Devi Daakshaayini', who has eyes like the array of dark bees, whose tender and firm breasts burst upward like blossomed clusters of flowers, is his beloved spouse who stays occupying half his body like a creeper stuck to the Kalpa tree.

(Gangaa is the stream of goodness, that exists as the Sattva-state of the Knowers.)

हिमहारसिता यस्य लहरीस्तबकोम्भिता अवेष्टितजटाजूटा गङ्गाकुसुममालिका। (18.03)

'Gangaa' is his garland of flowers enveloping all his matted locks; her waves look like a white garland woven by snow drops, and rise up like clusters of white flowers.

(Moon is the mind-field that stays absorbed in the self-state, and adorns the crest of Shiva, the excellent Knower-state.)

क्षीरसागरसंभूतः प्रसृतामृतनिर्झरः प्रतिबिम्बकरः श्रीमान्यस्य चूडामणिः शशी। (18.04)

‘Moon’ who came out of the Milk Ocean and oozes the nectar-stream, is the crest-jewel of this Hara, and shines taintless like a mirror.

*(KaalaKoota poison is the delusion that covers the perceived, which turns into nectar by the Sattva-state of the mind.)*

अनारतशिरश्चन्द्रप्रसवेणामृतीकृतः यस्येन्द्रनीलवत्कालकूटः कण्ठे विभूषणम्। (18.05)

The ‘deadly poison KaalaKoota’ shines like the sapphire and decorates his neck; and has turned into nectar, by getting drenched in the continuous pour of nectar oozing from the moon that stays on the top of the head.

[This excellent state of Brahman is made of dispassion only.

It is not the dispassion of the ordinary type, but is the ‘knowledge of the perishing-state of everything that is produced’, which burns off all, as the fire rising from the third eye.

These ashes are the burnt-essence of the entire perceived phenomenon.

This alone is worn as the sandal paste, by the Brahman in the form of Shiva.

This Shiva has no mind-field at all, like the other Knowers.

He keeps the tiny shine of the moon on his crest so that any other Knower worthy of his presence can approach him.

He is formless and stays as a fire of knowledge only, but the burnt ashes of the world cover him all over, and make him appear as if with a form.]

*(He is Brahman endowed with the excellent purity of intellect, where the world exists as non-existent, and as the dissolution state only, as fully burnt by the fire of knowledge.)*

धूलिलेखामहावर्तं स्वच्छपावकसंभवं परमाणुमयं भस्म यस्य ज्ञानजलं सितम्। (18.06)

He is covered by white ashes (Bhasma) (the ascertained knowledge of the non-existent state of the world) all over his body, like the fragrant paste.

These ‘ashes’ get produced from the ‘sacred fire of his third eye’ (knowledge-eye or the witness state, where the world dissolves off into nothingness),

and rise up as the ‘dust-lines of the whirling storm’ from the ‘dissolution of the world’, (where the gross forms dissolve into the subtlest state of Brahman as a the ‘whirling line of dissolving off into nothingness) and contain the essence of all the beings as one (as Brahman);

and shine like the ‘cool paste’ (quiescent state of Shivam) that is dampened by the ‘knowledge-waters’ (as the excellent realized state of Brahman).

*(He wears the ‘bones of Vaasanaas that support the world-structure’, as his garland.*

*In the Brahman-state, the Vaasanaas lose their impurity by the touch-stone of Vichaara, and shine as pearls in a Knower.*

*These Vaasanaas maintained by a Knower do not bind him in any manner.)*

निर्मलानि जितेन्दूनि मृष्टानि घटितानि च यस्यास्थीन्येव रत्नानि देहकान्तमयानि च। (18.07)

He wears the garland made of bones (Asthi) like wearing a pearl garland;

these bones indeed shine like the precious stones because they are taintless, are more lustrous than the moon itself, have been purified well by rubbing on the touch-stone, designed in various shapes and add lustre to his entire body-structure.

*(Brahman’s garment is the empty sky which contains all objects, as conceived by the moon-mind.*

*Clouds are the Vaasanaas that are ready to manifest as the shower of desires.*

*Star-constellations are groups of mind-fields shining as the worlds.)*

सुधाकरसुधाधौतं नीलनीरदपल्लवं तारकाबिन्दुशबलं यस्य चाम्बरमम्बरम्। (18.08)

His ‘Ambara’ (garment) is the ‘Ambara’ (sky) washed by the nectar of the moon; designed with folds of clouds and patterns of star-constellations.

[The perceived is a cremation-ground for the realized state of Brahman.

All things are already dead!

No one can approach the state of this mind of Brahman-Shiva which burns any object instantly into ashes.

His Vichaara-foxes keep eating the burnt flesh of all the forms.

Any form cannot stay in his presence, for it already stays burnt for him.

That is why, his spouse has become one with him and is a part of him, and is also formless like him, so as not to get burnt by his fiery eye of Vichaara.]

भ्रमच्छिवाडनापक्वमहामांसौदनाकुलं बहिर्भूतं गृहं यस्य श्मशानं हिमपाण्डुरम्। (18.09)

His ‘abode’ situated far from all the palatial mansions, is the cremation-ground that shines white like the snow; it is spread-out all over with the cooked food (burnt flesh) carried by the ‘Shivaanganas’, the auspicious ladies (female foxes) moving around there in search of food.

*(The eight modes of Chit as the mind, intellect, ego and the knowledge-senses are the Maatrs, the eight Mother-goddesses which experience the perceived world as the left-over flesh of the burnt-world.)*

कपालमालाभरणाः पीतरक्तवसासवाः आन्त्रस्रग्दामवलिता बन्धवो यस्य मातरः। (18.10)

(प्रेम्णा बध्नन्तीति बन्धवः)

The 'Mother-Goddesses' (Maatrs) who are adorned by the skull-garlands, drink the blood and juice extracted from the dead flesh that is covered by the garlands of sinews; and are his close relatives (Bandhus, who play and dance along with him, on the Creation-stage).

(All the pleasures of the perceived world, are like the snakes that adorn his wrists like bracelets.)

प्रस्फुरन्मूर्धमणयश्चरन्तो मसृणाङ्गकाः भुजगा वलया यस्य प्रकचत्कनकत्विषः। (18.11)

The '(cunning) smooth bodied serpents' (seen on the rope of Brahman), bear the precious gems (of joy) on their heads; and shine yellow like the gold (attractive); and adorn him as his bracelets (removed of their power).

दृक्पातदग्धशैलेन्द्रं जगत्कवललालसं भैरवाचरितं यस्य लीलासंत्रासितासुरम्। (18.12)

His life-events are awe-inspiring.

With just a glance from his eyes, he burnt off the 'King of the Mountains' who was greedily devouring the world (the realness of the world). He destroyed all the Asuras (delusion-states) with ease.

स्वस्थीकृतजगज्जातस्वव्यापारस्थचेतसः यदृच्छया करस्पन्दो यस्यासुरपुरक्षयः। (18.13)

He is always absorbed in his self-state alone; yet his wish for the good of the world itself, protects all the beings from harm. Sometime the Devas may disturb his Samaadhi-state by asking him to protect them from some invincible Asuras; at that time his hand trembles slightly, even as he is absorbed in the Samaadhi state; and instantly the Asuras perish along with their cities.

Such is the power of this Hara!

[This Shiva stays always absorbed in the Brahman-state and maintains an image of a contemplative figure seated in the Kailaasa Mountain, for others to see and locate him. His formless state of Brahman alone, rises as the Kailaasa and the other mountains. The entire hill-region stays white and division-less, as a single form of the formless Hara.

The silence of the mountains is awe-inspiring.

The lakes that abound in these mountains are filled with pristine waters to the brim, and the mountains are indeed with waters (Sarasa/ essence of moisture/interest for the world objects); but are in full satisfaction-state (Neerasa) like Hara, and show no reaction of hatred, attraction or attachment to the world, similar to their Master.]

एकाग्रमूर्तयः स्नेहरागद्वेषविवर्जिताः स्वशना यस्य ते शैलाः सरसा अपि नीरसाः। (18.14)

The Snow-mountains are also in the contemplation of the self as it were.

They are filled with beautiful lakes brimming with waters (Sarasa), yet are extremely white and colourless (Neerasa), as if they are also rid of attachment, attraction and hatred as if satiated completely, (and see no essence (Neerasa) in the world-existence like Hara).

(Since the beauty-concept is also burnt off in this Shiva, the attendants have the ugliest forms that can be imagined, and keep all the other disturbances away, since they look terrifying to others.)

शिरःखुराः खुरकराः करदन्तमुखोदराः ऋक्षोष्ट्राजाह्विक्त्राश्च प्रमथा यस्य लालकाः। (18.15)

His attendants (Pramathas) are very weird in looks.

Some have hoofs on their heads; some have hoofs as their hands; some have teeth in their hands; some have the belly in their face. Some are bear-faced; some are goat-faced; some are serpent-faced.

MOTHER GODDESSES

तस्य नेत्रत्रयोद्भासिवदनस्यामलप्रभाः यथा गणास्तथैवान्याः परिवारो हि मातरः। (18.16)

The Mother-Goddesses, (the eight forms of mind etc, that stay as the perceived) whose faces reflect the taintless lustre of his three eyes, have also weird forms and weird faces like those Ganas.

(His perceived-field instantly destroys any form that is present and consumes all the objects like the blood-sucking Mother-goddesses; and this blood acts as the liquor for them, and the eight goddesses, the mind etc, remain always intoxicated in the Brahman-state by consuming this liquor blood.)

नृत्यन्ति तस्य मातरः पुरो भूतगणानताः

These Goddesses dance in front of him along with other Bhoota-Ganas;

चतुर्दशविधानन्तभूतजातैकभोजनाः। (18.17)

they consume food in the form of the countless beings of the fourteen worlds.

(Nothing escapes the scrutinizing state of these eight modes of perception.)

खरोष्ट्राकारवदना रक्तमेदोवसासवाः,

They have the faces of donkeys and camels; they relish the liquor of blood,

दिगन्तरविहारिण्यः,

they wander in all the directions (in the wild jungles, cremation-grounds and other terrifying places, in search of the dead bodies);

शरीरावयवस्रजः, (18)

they decorate themselves with the garlands woven out of the limbs pulled off from the dead bodies;

वसन्तगिरिकूटेषु व्योम्नि लोकान्तरेषु च अवटेषु श्मशानेषु शरिरेषु च देहिनाम्। (18.19)

they reside in the mountain peaks where the spring season makes all the flowers bloom, fly along the sky paths, go from one world to another in search of food, inside the holes and hollows of the ground, inside the cremation grounds, and also inside the bodies of the embodied Jeevas.

जया च विजया चैव जयन्ती चापराजिता सिद्धा रक्तालम्बुसा च उत्पला चेति देवताः। (18.20)

Their names are Jayaa, Vijayaa, Jayanti, Aparaaajitaa, Siddhaa, Raktaa, Alambusaa, and Utpalaa.

*(Winning, victory, conquering, undefeated, success, reddish hue of intoxication, lustre of knowledge, the lotus of bliss; are the names of these eight modes of perception acting as the mind, intellect etc of this Shiva.)*

सर्वासामेव मातृणामष्टावेतास्तु नायिकाः आसामनुगतास्वन्यास्तासामनुगताः पराः। (18.21)

They are the eight chief Goddesses among all the Mother-Goddesses.

There are many mother goddesses who act as attendants to these eight Mothers; and there are other goddesses who act as attendants to these attendants and so on.

*(All the actions and thoughts rising from these eight goddesses are their attendant-goddesses; they also consume the blood of the dead-world only.)*

तासां मध्ये महार्हाणां मातृणां मुनिनायक अलम्बुसेति विख्याता माता मानद विद्यते। (18.22)

Hey best of all Munis! Hey honoured one! Amongst those eight great goddesses, there is a Mother known by the name of 'Alambusaa' (one whose form emits lustrous rays).

वज्रास्थितुण्डः चण्डाख्य इन्द्रनीलाचलोपमः तस्यास्तु वाहनं काको वैष्णव्या गरुडो यथा। (18.23)

She had a vehicle of crow named Chanda (the ferocious one), like Garuda who acts as a vehicle to Vishnu. Chanda had a very strong body and beak made of diamond, and shone like a huge sapphire mountain.

*(Chanda in the abstract sense means the ruthless ferocious state of an excellent Knower who burns off all near and dear ones instantly even as they appear; so it is mentioned that Chanda is the vehicle of Alambusaa.*

*Story-wise also there is a Goddess whose vehicle is the Chanda crow.)*

इत्यष्टैश्वर्ययुक्तास्ता मातरो रौद्रचेष्टिताः

All these Mothers endowed with the eight types of powers were of terrifying deeds (which could destroy any form that rises as the perceived through extreme dispassion, and devotion to Shiva).

कदाचिन्मिलिता व्योम्नि सर्वाः केनापि हेतुना उत्सवं परमं चक्रुः परमार्थप्रकाशकम्। (18.24,25)

Once they all met in the sky to celebrate some event, and made a lot of festivities to celebrate their own glories.

वामस्रोतोगता एतास्तुंबुरुं रुद्रमाश्रिताः

They followed the 'left-hand doctrine' (Taantric system) and worshipped the Rudra named 'Tumburu'.

पूजयित्वा जगत्पूज्यौ देवौ तुम्बुरुभैरवौ विचित्रार्थाः कथाश्चक्रुर्मदिरामदतोषिताः। (18.25,26)

After worshipping the Rudras named 'Tumburu and Bhairava' who were adored all over the world, these Goddesses were engaged in drinking the liquor made of blood, and got highly intoxicated.

अथेयमाययौ तासां कथावसरतः कथा अस्मानुमापतिर्देवः किं पश्यत्यवहेलया, (27)

प्रभावं दर्शयामोऽस्य पुनर्नास्मांस्त्वसौ यथा दृष्टमात्रमहाशक्तिः करिष्यत्यवधीरणम्। (18.28)

They started conversing with each other about various weird things, and in the course of the conversation rose the topic of 'why the Lord of Umaa (Hara) looked at them all, with complete disregard'.

'We will show a sample of our power to him so that he will never again disregard us, whenever he sees his spouse MahaaShakti.

[It so happened that these Goddesses were envious of Maayaa, who was always one with the Brahman-state of Shiva. They wanted to destroy her, and own the Brahman to themselves.

Maayaa is the 'delusion power' that makes the Brahman stay as the 'perceived Jagat'.

Shakti alone exists as the form of Shiva, and cannot be separated from him.

Maayaa is the very nature of Brahman, like quivering is the nature of the ocean.

If Maayaa was not there, Shiva cannot stay as Shiva also.

Nothing can exist at all, but for the presence of Maayaa.

The other eight modes of perception namely mind, intellect etc are secondary only, and have not much importance in the state of Shiva. They survive on the dead bodies burnt by Shiva's dispassion-fire.

They cannot take the place of Maayaa; and kill her. If she is not there, they also cannot exist.

They did not know this and tried to destroy this MahaaMaayaa.]

इति निश्चित्य ता देव्यो विवर्णवदनाङ्गिकां उमामेव वशीकृत्य प्रोक्षयामासुराहताः। (18.29)

Having decided thus, those goddesses brought Umaa (RudraShakti) the fair-hued Goddess, under their control, unknown to Shiva, and sprinkled some magic-water on her, whose face and body had turned pale because of fear.

माययापहतां भर्तुरङ्गाद्रङ्गमुपागतां तामालोकचां देव्यः शेषुरोदन्तां गताम्। (18.30)

They (who were inside Umaa only as her powers), somehow removed Umaa from her husband's body (Anga) and made her stand in their midst (Ranga) (they imagined so); and cursed that Devi whose hair was dishevelled, to turn into some food to be consumed.

[These eight modes of perception made delusion itself as their perceived, and converted her into the world that needs to be enjoyed. This is the state of ignorance where delusion is consumed as food, and enjoyed as sense-pleasures.

All other practices of attaining Brahman-state without the employment of Vichaara, namely the varied cults, religions, philosophical views, where the world is believed to be a solid reality, are like the act of these mother goddesses where MahaaMaayaa is converted as food and is offered to the Brahman-state.

And the chaotic world you see all around you is like the mad dance of these eight goddesses only!

The world of the ignorant, is the insane dance-gestures of these eight goddesses and their attendants.]

पार्वतीप्रोक्षणदिने तस्मिंस्तत्र महोत्सवः बभूव तासां सर्वासां नृत्यगेयमनोहरः, (31)

They celebrated the day of sprinkling magical waters on Paarvati, by dancing and singing joyfully.  
(They drank blood of various types as liquors, and got intoxicated heavily.)

अत्यानन्दमनुद्दामरवमेवाम्बरं बभौ,

The sky lost its expansiveness, because of getting densely filled with their unbound joyous shrieks;  
दीर्घावयवविक्षेपविकासिजघनोदराः, (32)

some of them moved the limbs of their bodies in varieties of ways, stretching them wildly in all manners; they danced wildly by moving their hips and bellies weirdly,

अन्या जहसुरुद्धामतालक्ष्वेडाघनारवं लसदङ्गविकारं च ध्वनत्सगिरिकाननाः, (33)

(क्ष्वेडा सिंहनादः, तालः करतालः)

some others laughed aloud making shrieking noises, and their laughter was terrifying like the loud roaring sounds of the lions; they were all intoxicated by heavy drinking, and moved all over the inside of the caves, performing their weird dances; and their shrieks and shouts echoed all over the mountains and forests;

अन्या जगुर्ध्वनच्छैलगृहमापानतोषिताः वारीव रववद्रञ्जज्जगन्मण्डलकोटरे, (34)

some others entered the caves of the hills and roared aloud, intoxicated by the liquor, and the world-hollow was filled with their noise, like that of the ocean-waves at the rise of the moon;

अन्याः पानं पपुः पुष्टचर्चिताङ्गशिरःखुरं लीलाघुरघुरारावरणदाकाशकोटरे। (18.35)

some others with blood and sinews covering their bodies from head to hoofs like fragrant pastes, drank blood with huge sucking noises through their animal faces, and the loud gurgling sounds echoed all over the sky.

पपुरुदगुरथोच्चैः सत्वरा जग्मुरुचुर्जहसुरपुरहौषुः पेतुरुच्चैर्वल्गुः,

They drank; jumped high; ran fast; talked; laughed aloud; protected each other by embraces (apuH) threw fire at each other from their mouths (ahaushuH); fell; prattled loudly;

ननृतुरनिशमादुः स्वादु मांसं च

they danced; ate delicious flesh continuously;

देव्यस्त्रिभुवनमपवृत्तं चक्रुन्मत्तवृत्ताः। (18.36)

all these Goddesses polluted the entire world with their mad behaviour.

[As a result of these insane dances of the Mother Goddesses who were consuming MahaaMaayaa herself as the food, the 'ruthless state of Vichaara as the crow' came under the influence of Vedas, the swans of Brahmaani, the spouse of the Creator. And because of this union, the Bhushunda crow and his brothers, the twenty one principles of Creation, were produced.]

इत्युत्सवे वर्तमाने तासां वाहास्त उत्तमाः तथैव मत्ता जहसुर्नृतुः पपुरप्यसृक्, (19.01)

As the festivities went on, their excellent vehicle-birds (Chanda and others) also drank the blood-liquor; got intoxicated; laughed and danced madly.

तत्रैकत्रासवोन्मत्ताः काश्चिन्ननृतुरम्बरे रथहंस्यः स्थिता ब्राह्म्यः काकश्चालम्बुसारथः। (19.02)

Highly drunk with intoxication, some of them got together and danced in the sky. The seven swans (seven sections of Vedic knowledge) that pulled the chariot of Brahmaani (Brahmaa's spouse) and the crow that belonged to Alambusaa, joined at one place and were dancing together at the ocean-bank.

नृत्यन्तीनां च हंसीनां पिबन्तीनामथासवं तले चाब्धितटानां तु रतिः सम्यगजायत। (19.03)

The swans which were drunk and dancing wildly on the ocean-bank, were overcome with passion.

संजातरतयो मत्ताः सर्वा हंस्यः क्रमेण ताः रेमिरे सह काकेनाप्यथ मत्तास्तदा किल। (19.04)

Feeling the rise of passion, all those swans made love to the crow one by one; and because they were all intoxicated, they did not have the sense to remember their higher status as against the lowly position of the crow.

सप्तानां कुलहंसीनां दयितो वायसस्त्वसौ क्रमेणारमतैकत्र यावदन्योन्यमीप्सितम्। (19.05)

The crow was loved by all the seven swans of a higher family, and he fulfilled their passionate longings by mating with them, one by one.

अथ ता गर्भधारिण्यो बभूवुरतितोषिताः। (19.06)

Those swans were fully satisfied in their passionate longings, and soon became pregnant.

देव्यश्च कृतनृत्यास्ताः सुप्तशान्तमथाययुः, (06)

The Goddesses completed their festivities of dancing and singing; and approached Shiva who was absorbed in the quiescent state of Brahman.

ददुरोदनतां यातमीश्वरस्य प्रियामुमां भोजनाय महामायां देव्यस्ताः शूलपाणये। (19.07)

Umaa was Shiva's dearest spouse, his power of delusion the MahaaMaayaa; and now she had been turned into some food to be offered to Shiva at a Taantric-ceremony; and these goddesses offered his wife as the food to be consumed to Shiva, the Spear-holder (ShoolaPaani).

(Who can fool 'Shiva the essence of all the beings'?)

प्रिया मे भोजने दत्तेत्येवं च शशिशेखरः बुद्ध्वा बभूव रुषितो यदा मातृगणं प्रति (08)

तदा तास्तां समुत्पाद्य स्वाङ्गदानेन वै पुनः ददुर्भूयो विवाहेन पार्वतीमिन्दुमौलये। (19.09)

When Shiva, who wears the moon on his crest, understood that his spouse was there in the form of food and got angry with the group of Mother Goddesses, those Goddesses felt remorseful and offered each of their limbs and revived the form of Umaa and offered Devi Paarvati to Shiva (InduMauli) in marriage.

ततो देव्यो हरश्चैव परिवारस्तथैतयोः सर्वं संतुष्टमनसः स्वं स्वामुपययुर्दिशम्। (19.10)

Then the Goddesses and Hara along with their attendants, were happy and returned to their respective abodes.

(Later, by developing dispassion, these Goddesses, the eight modes of perception, were purified through Vichaara. MahaaMaayaa was understood as the very nature of Brahman, and was not consumed as food anymore.)

THE STORY-PART OF BHUSHUNDA- CROW

अन्तर्वन्त्यो बभूवुस्ता ब्राह्म्यो हंस्यो मुनीश्वर वृत्तान्तं कथयामासुर्ब्राह्म्या देव्या यथास्थितम्। (19.11)

Hey Muneeshvara! The swans, which had attained pregnancy by the crow, approached Goddess Braahmi and informed her about the events that led to their present state of pregnancy.

ब्राह्म्युवाच, "हे वत्स्यः सांप्रतं वत्सवत्यो मे रथकर्मणि न समर्था भवन्त्यो हि स्वैरं चरत सांप्रतम्"।

इति गर्भालसा हंसीरुक्त्वा देवी दयापरा निर्विकल्पसमाधाने ब्राह्मी तस्थौ यथासुखम्। (19.12,13)

Braahmi spoke, “Hey daughters! Since you all are with off-springs in your wombs, you will not be able to pull the chariots as before; so be free of work for some time”.

Having spoken like this to the swans who were slightly lethargic in movement because of pregnancy, Braahmi stayed in Nirvikalpa-Samaadhi and remained in her self-state of bliss.

अजनाभिसरोजान्तवैरिञ्चकमलाकरे गर्भालसा विचेरुस्ता राजहंस्यो मुनीश्वर। (19.14)

Hey Muneeshvara! The swans who were lethargic by their pregnancy-state, were freed of their duties and wandered happily in the lotus-abode of Brahmaa which was inside the lotus rising from the navel of Vishnu.

एवं विपक्वगर्भास्ता नाभीकमलपल्लवे सुवते स्म मृदून्यण्डान्यथ वल्ल्य इवाङ्कुरान्। (19.15)

In this manner, they slowly attained the full growth of the fetuses, and gave birth to tender eggs inside the soft petals of the navel-lotuses, like creepers giving out sprouts.

तानि कालं समासाद्य ततोऽण्डान्येकविंशतिः गर्भक्रान्त्या द्विधा जग्मुर्ब्रह्माण्डानीव सारवत्। (19.16)

At a proper time, those twenty-one eggs broke into half, ‘like the Brahmaandas bursting into two pieces when overfilled with beings’, because of the matured growth of the fetus.

अण्डेभ्यस्तेभ्य एव हि जाता वयमिमे मुने भ्रातरश्चण्डतनया वायसा एकविंशतिः। (19.17)

Hey Muni, we are born from those eggs in this manner; and we are the twenty one brothers born of Chanda.

ते संजाता गता वृद्धिं तस्मिन्कमलपल्लवे संजातपक्षाः संपन्ना गगनोड्डयने क्षमाः। (19.18)

After getting birth like this, these brothers grew up inside the lotus-petals only, and later developed wings and were capable of flying in the sky.

मातृभिः सह हंसीभिर्ब्राह्मी भगवती ततः चिरमाराधिता सम्यक्समाधिविरता सती। (19.19)

Bhagavati Braahmi, the spouse of Brahmaa who had woken up from the Samaadhi-state, was propitiated for long, by the Mother Goddesses along with their swan-attendants and their off-springs.

प्रसादपरया काले भगवत्या ततः स्वयं तथानुगृहीता स्मो येन मुक्ता वयं स्थिताः। (19.20)

After some time, Bhagavati graced us with the ‘Knowledge supreme’, and so we now stay as ‘Muktas’.

संशान्तमनसः शान्ता एकान्ते ध्यानसंस्थितौ तिष्ठाम इति निश्चित्य पितुः पार्श्वे वयं गताः। (19.21)

We had subdued our minds fully, and wanted to spend our lives in the state of ‘absorption in Brahman’ at some solitary place; so, we all approached our father Chanda who was serving Goddess Alambusaa.

आलिङ्गितास्ततः पित्रा पूजितालम्बुसा वयं तया दृष्टाः प्रसादेन संस्थितास्तत्र संयताः। (19.22)

He embraced all of us with affection. We all propitiated Goddess Alambusaa, and she graced us with permission to stay there; and we remained there itself, with our minds under full control.

चण्ड उवाच

Chanda spoke

पुत्राः कच्चिदपर्यन्तवासनातन्तुगुण्ठितात्भवन्तो निर्गता नूनमस्मात्संसारजालकात्। (19.23)

नो चेत्वयं भगवतीं तदिमां भृत्यवत्सलां प्रार्थयामो यथा यूयं भवथ ज्ञानपारगाः। (19.24)

My dear sons! Have you freed yourself of this net of Samsaara woven by the limitless threads of Vaasanaas? Otherwise, we will pray to our Goddess who always is kind to her servants, so that you will attain the ‘Supreme state of knowledge’.

काका ऊचुः

Crows spoke

तात ज्ञातमलं ज्ञेयं ब्राह्म्या देव्याः प्रसादतः किन्त्वेकान्तस्थितेः स्थानमभिवाञ्छाम उत्तमम्। (19.25)

Dear father! We have known that which is to be known by the grace of Goddess Braahmi.

However, we would like you to suggest some solitary place for our living, which is excellent for staying quiet in the state of Brahman.

MERU MOUNTAIN AND THE KALPA TREE

[Meru is described here as an emperor who stands high and tall, sheltering all.

Vaalmiki describes the Brahman-sate also with the same words, using his poetic ability.

Mountain is described as an emperor, and also as the Brahman-state.]

## चण्ड उवाच

## Chanda spoke

सर्वरत्नगणाधारः समस्तसुरसंश्रयः अस्ति ह्येव महोत्सेधो मेरुर्नाम महीधरः। (19.26)

There is a Great Mountain (Reality-state) that supports the Earth-pedestal (perception-fields), by the name of Meru (Central-essence) which is very high in altitude (extending as all space/time measures); is the abode of all precious stones (realized ones), and shelters all the Suras (Saattvic intellects) (and stands majestic like an emperor).

*(The mountain looks like a huge golden pillar; the sun and moon appear just like two hanging lamps that keep rotating all over like decorations, and give light to the countless beings living in the mountain.)*

लसच्चन्द्रार्कदीपस्य भूतवृन्दकलत्रिणः ब्रह्माण्डमण्डपस्यान्तःस्तम्भः कनकनिर्मितः, (27)

It is made of gold (division-less origin of all), and is the central pillar made of gold (HiranyaGarbha) of the Brahmaanda-pavilion lighted by the rocking-lamps of sun and moon (witness-state and the mind), where live the family namely the variety of beings (all Jeeva-categories).

*(The mountain is so tall and huge and covers the entire sky-expanse, such that its foot can be imagined as placed on the moon-stool at the very base; so, you can imagine its hugeness which extends high across the sky reaching the stars also. It is covered with precious stones all over, like fingers decorated by jewel-rings.)*

सौवर्णचन्द्रपीठाद्यो रत्नाद्यशिखराङ्गुलिः,

Like that of a king, its foot is placed on the foot-stool of the Golden-moon (Brahmaa-principle) at the base; has fingers of peaks decorated by jewels (senses and their functions).

*(The mountain is enveloped by the seven islands, like a thin bracelet; and all the seven oceans surround it, splashing their waves at its base. And, the mountain stands tall and high above them, like a king with strong shoulders, with his foot washed by the splashing ocean-waters.)*

ध्वनद्द्वीपाब्धिवलयो भुवेवोन्नमितो भुजः, (28)

He wears the bracelet of islands (Brahmaandas) that are enveloped by the roaring ocean (variety of experience-levels), and has his shoulders of slopes lifted up (transcends all).

वृतः कुलाद्रिसामन्तैर्जम्बूद्वीपासने स्थितः राजा चन्द्रार्कनयने भ्रमयञ्छैलसंसदि, (29)

As a king, he is surrounded by subordinate chiefs namely the Kula Mountains (Brahmaas); is seated on the throne (Self-awareness in all as the common-essence) of Jamboo Dveepa (golden land of the entire Jagat-creation), and moves his eyes namely the moon and sun (witness-state and the mind) in the assembly of mountains (solid worlds).

*(The mountain rises far beyond the stars also, and appears as if it is wearing all the stars as a jasmine garland on its neck; and has the entire space-expanse as its garment.)*

तारौघमालतीमाल्यो दिग्दशैकाम्बराम्बरः

He wears the fragrant jasmine garland of dense heap of stars (Siddhas); is covered by the single garment of the sky (Aakaasha/revelation principle as emptiness) that stretches in all the ten directions (creating the idea of directions).

*(Serpents and elephants roam all over the mountain.)*

नागजातिद्वयस्थात्मा

He supports the two Naaga clans namely serpents (crawling ignorant Jeevas) and elephants (realized ones with the two tusks of Viveka and Vairaagya);

*(Countless Indras appear and disappear in its folds, like twinkling lights.)*

नाकनायकभूषणः, (30)

and is decorated by the shine of the heavenly rulers (countless Tri-worlds and their rulers).

*(Meaning applies to both Brahman and the mountain.)*

*(All the directions are filled with the abodes of Jeevas of various categories, and the day and night as darkness and light, keep moving like chowries.)*

दिग्ङ्गनाभिरभितो रम्याभिः पुरभूषणैः एष निस्स्यन्दिभिः शीतैर्वीजितो घनचामरैः। (19.31)

The 'beautiful ladies' namely the 'directions' which are decorated by the 'city-ornaments', stand all around him, hold the huge dark and white chowries, and blow the cool winds towards him.

षोडशास्य सहस्राणि योजनानामधः क्षितौ स्थिताः पादाः प्रपूज्यन्ते नागासुरमहोरगैः। (19.32)

His feet stay on the ground, far below at the distance of sixteen thousand Yojanas (sixteen levels of lower form of intellects) and are worshipped by the Naagas, Asuras, and Great Naagas (of the Nether-world).

अशीतिश्च सहस्राणि देहोऽस्यार्केन्दुलोचनः पूज्यते नाकसदने सुरगन्धर्वकिन्नरैः। (19.33)

This Great Emperor-mountain with the eyes of sun and moon, has eighty thousand bodies (as countless mountains of its range which keep on growing without limit, or the Brahmaandas which keep on appearing without limit),

and is worshipped by the Suras, Gandharvas and Kinnaras in the Heaven-world (of the three category of Jeevas dominated by Sattva, Rajas and Tamas - whoever is able to seek Brahman as their self).

अस्य त्वीशानदिग्भागे पद्मरागमयं बृहत्विद्यते शृङ्गमपरो दिवाकर इवोदितः। (19.35)

In the north-eastern direction of this Great Mountain, there is a huge peak made of ruby, shining like another rising sun.

अस्यास्ति पृष्ठे भूतौघवृतः कल्पतरुर्महान् जगतः शिखरादर्शं प्रतिबिम्बमिव स्थितः। (19.36)

On its back side, is a huge Kalpa-tree filled with many beings, and looks like the reflection of the world in the mirror of the peak.

तस्यास्ति दक्षिणस्कन्धे शाखा कनकपल्लवा रत्नस्तबकनीरन्धा चन्द्रबिम्बोल्लसत्फला। (19.37)

On its southern trunk, there is a huge branch covered with golden leaves and filled gap-less with clusters of flowers of precious stones, and yields the fruits that shine beautiful like the discs of the moon.

तत्र पूर्वं मया नीडं कृतमासीत्स्फुरन्मणि देव्यां ध्याननिषण्णायां यस्मिन्किल रमे सुताः। (19.38)

Long back in the past, there was a nest constructed by me out of precious beads; and the children of the Goddesses used to play there, when the 'Devis' were absorbed in contemplation.

रत्नपुष्पदलच्छन्नं रसायनफलान्वितं चिन्तामणिशलाकाभिर्विहितालिन्दसंस्थिति। (19.39)

It was covered all over with the flowers of jewels, was filled with fruits of nectar, and had a courtyard that was constructed neatly with 'ChintaaMani rods'.

बुद्धिपूर्वसमाचारैः संपूर्णं काकपुत्रकैः शीतलाभ्यन्तरं हृद्यं पूरितं कुसुमोत्करैः। (19.40)

It was lived in by the sons of all the crow-clan who were highly learned and intelligent.

It is very cool inside, is very pleasing, and is decorated with heaps of non-fading flowers.

तद्गच्छत सुता नीडं दुर्गं नाकवतामपि भोगं मोक्षं च तत्रस्था निर्विघ्नमलमाप्स्यथ। (19.41)

Therefore my dear sons, go to that nest which cannot be approached by any resident of the heaven; and enjoy any pleasure or liberation by staying there, without getting disturbed by anybody.

भुशुण्ड उवाच

Bhushunda spoke

इत्युक्त्वास्मान्पिता तत्र चुचुम्बाभ्यालिलिङ्गं च ददौ देव्या यदानीतमस्मभ्यं च तदामिषम्। (19.42)

After offering such a suggestion, our father kissed us on our fore-heads and embraced us all.

He gave us the meat brought by the Goddess (as her blessing).

(Meat in these worlds is just a 'taste and image'; not the meat of any animal as such.)

तद्भुक्त्वा चरणौ देव्याः पितृश्वैवाभिवाद्य च विन्ध्यकच्छाद्वयं तस्मात्स्थानादालम्बुसात्प्लुताः। (19.43)

We ate it; saluted the feet of the Goddess and our father; and flew away from that 'Vindhya Mountain slope' where Aalambusaa lived.

क्रमेणाकाशमुल्लङ्घ्य निर्गत्याम्बुदकोटरैः पवनस्कन्धमासाद्य वन्दितव्योमचारिणः

परिहृत्य दिनाधीशं लोकान्तरपुरं गताः स्वर्गमुल्लङ्घ्य याताः स्मो ब्रह्मलोकं मुनीश्वर। (19.44,45)

Hey Muneeshvara! Gradually we crossed the sky of that world; pierced through the hollows of the clouds; reached the wind-path that opens up to other worlds; were saluted in reverence by the sky-dwellers; avoided the sun's sphere and went far from the original world of ours and went across the SvargaLoka; and reached at last the BrahmaLoka.

प्रणामपूर्वं तत्रैतद्यथावत्तत्पितुर्वचः मात्रे च भगवत्यै च ब्राह्म्यै चाशु निवेदितम्। (19.46)

We offered our salutation to Goddess Braahmi and our mother, and told them of the suggestion given by our father.

ताभ्यां सस्नेहमालिङ्ग्य गच्छतेत्याज्ञयैधिताः वयं कृतनमस्कारा ब्रह्मलोकाद्विनिर्गताः। (19.47)

They both embraced us affectionately, and gave us the permission to go to the Meru Mountain. Feeling encouraged by such a gesture we all saluted them both and left the BrahmaLoka.

उल्लङ्घ्य लोकपालानां पुरीस्तपनभास्वराः आकाशगामिनो लोलाः पवनस्कन्धचारिणः

इमं कल्पतरुं प्राप्य निजं नीडं प्रविश्य च दूरस्थबाधास्तिष्ठामो मुने मौनमवस्थिताः। (19.48,49)

We flew across the worlds of Lokapaalas shining like the sun; and floating in the sky with ease, swimming across the wind-tunnels happily, we reached this Kalpa tree and entered this nest made by our father; and without any disturbance by anyone, we stay here absorbed in the silence of the self.

जाता यथा वयमिमे स्थितिमागताश्च संप्राप्य बोधमुपशान्तधियो यथावत्

एतत्तदुक्तमविखण्डमलं मया ते शेषेण मां समनुशाधि महानुभाव। (19.50)

I have now answered all your questions in detail as to the events that led to my birth and how we have settled here quietly after attaining the Supreme knowledge.

Hey Mahaanubhaava! Anything else you want to know from me, you can command me!