

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER SEVEN

SAGE BHUSHUNDA, THE CROW (2)
[THE INDESTRUCTIBLE ABODE]

Sanskrit text, Translation and Explanation

by

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**DEDICATED
TO
ALL THE SEEKERS OF TRUTH**

ABOUT THE AUTHOR

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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 SEVEN SAGE BHUSHUNDA, THE CROW (2)

ENDLESS BEGINNING-LESS TIME

[In the last chapter, we had a glimpse of how space can be enormous, and contain gigantic beings that are beyond our imagination also.

Space, Aakaasha is something that can contain something; and it has no limitations.

Space is endless and beginning-less; and rises as objects of any measure at any location.

This was explained in Leelaa's story, where she experiences the change of space-locations inside her harem-room only; and also experiences various time-measures of experience within the single night of her original world.

Space is enormous; so is time.

Space alone is all the objects held in time.

What is eternity?

The life of a tiny insect may last for only a few hours; in its comparison the humans will appear as eternal beings.

For humans, gods appear as eternal.

It is all in the mind only.

Brahman alone is anything that rises as any object made of the space and time measures.

Brahman is eternal! Or rather, what meaning is there for the word 'eternal' in the Brahman-state, that is beyond the measures of time and place?

A wave can be long-lived or short-lived. For the short-lived one, the long-lived one becomes an eternal being; but the ocean is neither short-lived, nor long lived.

For the one who is always established in the self-state, there is no long or short-life. He is always there as a 'no one'.

He can don any form he fancies, and be in any place he wants to.

Bhushunda, Vasishta and such others belong to that category only.

They are the ocean-states that rises as any wave. They are the Brahman acting as the pure-state of mind.

Any object rises from and vanishes into Brahman only.

Rather, Brahman alone rises from Brahman as an object and vanishes also into Brahman, like the ocean rising as the wave from itself and then dissolving into itself.

Brahman alone directly rises as the great Knowers like Bhushunda or Vasishta, or Rama or Vishvaamitra.

At some moment of time-measure, an experience occurs at some place, as if with a past and as if with a future.

All the events of all the time and place measures, exist at once as the (unmanifest) probable states in Brahman; like a stone exists as all the possible statues that can rise from it.

At once, all the events exist as one single state of past present and future, since Brahman does not go through time, and is not situated in any place-location.

Brahman is always a 'ready to be perceived state of any sort'.

Brahman alone is! Then how can anything other than Brahman exist?

If any object appears as existing, then it is just a wave of Brahman, a probable state manifesting as that perceived experience.

This meeting of Vasishta and Bhushunda is one such wave.

Any perceived experience is always bound to the 'past and future modes of time'.

Any perceived experience is the mind-field of place and time only.

For the ignorant, the perceived-experience is short lived, since it is just a desire-fulfilment experience only.

For the Knower of the highest category, the mind-field is the Sattva state of no-mind.

It is a free state where any perceived-scenario can be willed, and will become true as an experience.

The 'Sattva state of no-mind' is not Vaasanaa-made.

Therefore...,

Vasishta has his own history of past, present and future, and is always in Brahman.

Bhushunda also has his own past present and future history, and is always in Brahman.

Brahman exists as Vasishta and Bhushunda both, as the Sattva-states of mind.

Brahman as Vasishta, meets Brahman as Bhushunda.

Sattva state of one no-mind meets another Sattva state of no-mind.

Two mind-fields of pure Sattva state meet as if they are different.

Brahman alone rises as the 'Bhushunda time and place', which is too enormous for the ordinary minds of small measures.

Maybe there are other eternal beings who exist as other Sattva states of mind, and are the manifest forms of Brahman like Vasishta and Bhushunda. They may rise as more enormous space and time measures, which may be quite unfathomable to human minds of a tiny earth.

Why we have to know of such huge space and time measures? Why give importance to all these beings, if no one exists as an individual at all, but only Brahman existing as some space and time measure?

You are a 'tiny space and time measure' rising up as a human on earth.
 And, you are attached to your tiny family and tiny life-story and the tiny image seen inside a tiny mirror.
 For you, your life is prolonged and fully lived, like an insect's life is also prolonged and fully lived in its experience.
 When you know and grasp the enormous space and time measures Brahman exists as, maybe you will feel the worthless nature of all that you possess in your tiny life, and may develop some genuine dispassion; or, even develop a Vaasanaa to meet these great beings far beyond the reach of human minds, and prolong your life also, through that Vaasanaa.

Imagine the time-measure of Bhushunda, where Yugas pass off like seconds; and yet no event or person or god has any importance at all, at any time, for him. If you also expand your mind-space to that level, you will not jump in joy or collapse in agony, for each and every small loss and gain of your small life-measure.

To live long like Bhushunda, you have to stop staying as the tiny earth-mind, and expand your space-idea to such a level, where the tiny earth-life looks so tiny that not even a microscope can make it visible.

Bhushunda is like a person safe and secure inside an unbreakable glass-room, and he watches (rather knows) the Creations pass off, like some dust particles carried off by a speedy wind.
 Though his Kalpa-tree remains a part of some Creation, and he also belongs there as a part of that Creation, he does not get destroyed by the dissolution-process occurring at the end of the Kalpa; and continues in the next Creation as the same person living inside the same Kalpa-tree.
 No one knows of his existence; or even if known, may disregard him as an ugly old crow and ignore him.
 He does not feel sad or joyous for any event of any Creation that may last for millions and millions of million years also.
 His brothers who had not risen to his level of detachment and dispassion had discarded their crow-bodies and never stayed back as any identity also; or they might have discarded their lowly crow-forms and become other Deva-identities, for fear of being ridiculed by other Devas.

Bhushunda stayed as a pure mind-state, and just watched the Creations like Brahman watching his own amazing nature.
 Bhushunda was the unmanifest Brahman staying as the manifest Brahman with the single Vaasanaa of watching his own manifest state.
 Bhushunda could have changed his crow-form into any other Deva-form also; but he preferred to stay as his original identity only. Bhushunda stayed always in the state of pure Praana only.
 He remained always formless and rose as a form of the crow, only if anyone like Vasishta wished to meet him.

Brahman is alone! Bhushunda was alone!
 Brahman is all! Bhushunda was also all the Creations that rose as world-appearances in his mind-field.
 At once he was all, saw all, remembered all, and knew also that nothing at all was there, including his own existence as any identity; yet he maintained an identity to preserve the mind-field of Brahman.
 No one could know of him, unless they also were in his level of Brahman-longevity.
 He was alone; for he was not a he, but Brahman alone rising as that enormous measure of time and place.]

THE INDESTRUCTIBLE ABODE

भुशुण्ड उवाच

Bhushunda spoke (to Vasishta)

[Kalpa is supposed to be a day of Brahmaa, the Creation-span of a Creator which measures thousands and thousands of Yugas according to human minds. How can a human of the earth for whom even to stay alive for a hundred earth rotations around the sun is a miracle, understand the span of a Yuga even, or a Kalpa even, or Bhushunda's time measure even, where thousands of Kalpas pass off within seconds?]

आसीत्किञ्चित्पुरा कल्पे जगद्यच्चिरमास्थितं संनिवेशेन चैतद्वदद्यापि च न दूरगम्। (20.01)

The Jagat which was there in the Kalpa of the long past (where I took birth), is almost the same as what it is today (Etadvat) (even after countless Kalpas have passed for me in this long life).

In my long span of life, the Kalpa of my birth-event is not a distant event actually.

(What is experienced as a Kalpa-span for the ordinary beings, is equal to the span of a lightning-flash for me.)

तदेतद्वृत्तमभ्यासाद्वर्तमानेव वर्णितं मया मुनीन्द्र बोधाय प्राग्जन्मसाम्यदर्शिना। (20.02)

Since I could see all the events of my past-life clearly like a repeat, I described the events connected to my birth as if it happened in this Kalpa itself, hey Muneendra, for your better understanding.

अद्य मे फलितं पुण्यैश्चिरकालोपसंभृतैः निर्विघ्नमेव पश्यामि यद्भवन्तं मुने ततः। (20.03)

The merits of my long life have today fructified, and that is why I am able to see Thee without any obstacle.

इदं नीडमिमां शाखामहं चायमयं द्रुमः अद्य पावनतां प्राप्सान्येतानि तव दर्शनात्। (20.04)

This nest, this branch, this tree and myself have attained sanctity by thine sight.

इदमर्घ्यमिदं पाद्यं गृहीत्वा विहगार्पितं नूनं पावनतां नीत्वा शेषेणादिश चाशु भोः। (20.05)

Accept the 'Arghya and Paadya' offered by this lowly bird, and command me as to what more service I can offer to you.

[BRAHMAN-REALIZATION

Imagine the amazing Brahman-state, where all the events of all the Kalpas of past present and future at once exist as the very quiver of Brahman.

To know Brahman is not so easy. It needs eternal time-measure to exist as Brahman itself as a Brahman-mind.

Bhushunda was trying for that only may be, by his enormous space-time measure of existence.

Just the 'Vaasanaa-removal state' is not the Brahma-Jnaana in its entirety.

Vaasanaa-removal is like a sacred bath taken before entering the temple.

The temple is something completely different from the bath-experience.

Bhushunda was inside the temple, inside the sanctum sanctorum, very close to Brahman!

What he knows, only he knows! We cannot even guess his state of Brahman-experience!

Realization in the Earth-level is just the beginning of the journey; like getting ready to climb the tallest Snow mountain.

Bhushunda was somewhere near the top of the Mountain. Vasishtha was already on the peak, and so, he could rise to the level of Bhushunda and converse with him as a friend.]

वसिष्ठोवाच

Vasishtha spoke (to Rama)

इदमर्घ्यं च पाद्यं च भूयो दत्तवति स्वयं भुशुण्डविहगे तस्मिन्निदं रामाहमुक्तवान्। (20.06)

भ्रातरस्ते विहङ्गेश तादृक्सत्त्वा महाधियः इह कस्मान्न दृश्यन्ते त्वमेवैको हि दृश्यसे। (20.07)

Bhushunda-bird himself again offered Arghya and Paadya to me with his own hands.

Then Rama, I asked him, "Hey 'King of all birds'!

Why your brothers of great wisdom are not seen here? You seem to be the only person here!"

भुशुण्ड उवाच

Bhushunda spoke (to Vasishtha)

तिष्ठतामिह नः कालो महानतिगतो मुने युगानां पङ्क्तयः क्षीणा दिवसानामिवानघ। (20.08)

Hey Muni! A great time-span has passed for us (me), even as we (I) stayed like this, here in this abode of Kalpa-tree, absorbed in the Brahman-state. Rows of Yugas have passed away like days, for me.

एतावताथ कालेन सर्व एव ममानुजाः तनूस्तृणमिव त्यक्त्वा शिवे परिणताः पदे। (20.09)

By this time, all my brothers discarded the body like a straw-piece, and dissolved off into the 'auspicious state of Shivam'.

दीर्घायुषो महान्तोऽपि सन्तोऽपि बलिनोऽपि च सर्व एव निगीर्यन्ते कालेनाकलितात्मना। (20.10)

All get devoured by 'Kaala' the unfathomable one, whether long-lived or great, or noble, or mighty!

[Kaala is the change-factor of the Creation. It is not easy to escape its effects.

Bhushunda's brothers could not remain rock-like when observing the events of the countless Creations.

A slightest agitation of like or dislike would have made them a part of some Creation, and they would have flown off in the story-flood of that Creation along with those events.

Bhushunda lived story-less, as a 'nobody' living at 'no-place'.

He was not attracted by any pleasure of any superb Creation; and did not show dislike also to any event of a worst Creation.

Not all could rise to his level of agitation-less state.

Eternal life is not easily attainable for all.

Only a Great Knower like Vasishtha or a Great Praana-expert like Bhushunda, can have a prolonged life-span.]

वसिष्ठोवाच

Vasishtha spoke (to Bhushunda)

स्कन्धव्यूढार्कशशिषु वहत्स्वविरतं जवात्वातस्कन्धादिवातेषु कच्चितात न खिद्यसे। (20.11)

How do you remain unaffected, by the 'dissolution-storms' wearing the garland of the twelve suns and the moons?

दग्धोदयास्तशैलेन्द्रवनव्यूहै रवेः करैः चिरमत्यन्तमासन्नैः कच्चितात न खिद्यसे। (20.12)

How do you remain unaffected, by the 'hot rays of the dissolution-Sun' which burns even the Udaya Mountain along with hosts of forests, and stays so close to you and for so long?

इन्दोरथ करैः शीतैः पाषाणीकृतवारिभिः आसन्नकरकापातैः कच्चितात न खिद्यसे। (20.13)

How do you remain unaffected, by the ‘cold rays of the dissolution moon’, which freezes the waters and makes huge hail-stones fall from the sky?

अजस्रमिह विश्रान्तैः कल्पजीमूतमण्डलैः परशुच्छेदनीहारैः कच्चित्तात न खिद्यसे। (20.14)

How do you remain unaffected, by the ‘countless clouds of dissolution’ resting here, creating such a thick mist where the thickness of the mist can be cut only by an axe?

विषमैर्जागतैः क्षोभैरुच्चैस्तरपदस्थितः कथं न क्षोभमायाति कल्पवृक्षोऽयमुन्नतः। (20.15)

How is it that this Kalpa-tree does not ever get affected by all the calamities of the world, though staying on the topmost edge of the world?

भुशुण्ड उवाच

Bhushunda spoke (to Vasishtha)

निरालम्बपदा ब्रह्मन्सर्वलोकावहेलिता तुच्छेयं सर्वभूतानां मध्ये विहगजीविका। (20.16)

Hey Brahman! The life of a bird that is sheltered by only the sky, and disregarded by one and all, is the worst state ever possible.

ईदृशेषु च भूतेषु निर्जनेषु वनेषु च कल्पितास्थास्थितिर्धात्रा शून्ये वा व्योमवर्त्मनि। (20.17)

What an amazing thing that the Creator has conceived a particular life style for even such insignificant beings like us that live in the deserted forests and empty skies!

कथमस्यां प्रभो जातौ जातस्य चिरजीविनः आशापाशनिबद्धस्य विहगस्य विशोकिता। (20.18)

Prabhu! How can any bird born in such lowly state and bound by desires and attachment, live without sorrow in such a long life-span?

(Because of our ugly and aged crow-form, we are not respected by most of the Devas and always ignored as a stupid aged bird of no value. Since our abode is not approachable to anyone, we stay safe here without getting attacked by any vicious Deva or Daitya. However, even though of a bird-form, we are without sorrows because of getting established in the self-vision always.)

वयं तु भगवन्नित्यमात्मसंतोषमास्थिताः न कदाचन नीरूपे मुह्यामो जातविभ्रमैः। (20.19)

Bhagavan! We always remain in the bliss of the Self. We never get fooled by any delusory-appearance that rises in the formless (as any Deva, or Apsaraa, or a deity also).

स्वभावमात्रसंतुष्टाः कष्टैर्मुक्ता विचेष्टितैः क्षिपामः केवलं कालमस्मिन्ब्रह्मन्निजालये। (20.20)

We are happy, only in the state of the self. We are free from the difficulties accompanying the enterprises. We just spend our life in our own abode, hey Brahman!

न जीवितान्न मरणात्कर्मदेहस्य रोधनं, यथा स्थितेन तिष्ठामस्तथैवास्तङ्गतेहिताः। (20.21)

We do not want the cessation of the body born of Karma, through birth or death.

(There is no wish to get rid of this form, or gain a new form.)

We remain as we are (in this form seen by all), with all the desires subsided.

आलोकिता लोकदशा दृष्टा दृष्टान्तदृष्टयः नूनं संत्यक्तमस्माकं मनसा चञ्चलं वपुः। (20.22)

The ‘abject states of the worlds’ have been witnessed (in all their probable states of existence).

Instances (of world-events), which pass off like dreams have been perceived.

We have renounced the fickle natured body of the mind completely. (We do not stay as the body at all.)

(Though without a form as such, I know all that happens in all the Creations as the ‘unique Brahman-state with a huge perceived-field, which encompasses all the Creations, all at once’.)

[How does Bhushunda keep count of the time, and remember all the events of all the Kalpas?]

अनारतनिजालोके नित्यं चापरितापिनि कल्पागस्योपरि सदा वेद्मि कालकलागतिम्। (20.23)

I know the happenings in time (as the passing events of all the Kalpas), at all times, in my own continuous vision, without any agony, even as I reside on this Kalpa-tree.

(He does not move out of his nest; yet sees everything without any flaw.)

रत्नगुच्छप्रकाशाद्ये ब्रह्मन्कल्पलतागृहे प्राणापानप्रवाहेण वेद्मि कल्पमखण्डितम्। (20.24)

Brahman! Even though, this ‘nest made of the creepers of Kalpa-tree’ remains extremely lustrous by the ‘shine of the precious-stone blossoms’ and blocks all the other visions, I know the ‘passing of the Kalpas’, by the ‘flow of Praana and Apaana’.

अविज्ञातदिवारात्रौ ह्यस्मिन्नुच्चैः शिलोच्चये जानामि निजया बुद्ध्या लोककालक्रमस्थितिम्। (20.25)

Though residing on this topmost edge of the mountain where no night or day is known, I know all about the world by my own intelligence.

(Only for a man seeking liberation, the perceived is seen as essence-less; but in my vision, nothing is there but the essence of Brahman. What is to be sought and what is to be discarded?)

सारासारपरिच्छेदि बोधाद्विश्रान्तिमागतं निरस्तचापलं शान्तं सुस्थिरं मे मुने मनः। (20.26)

Hey Muni! My mind has now rid of the understanding of the divisions of the essence and essencelessness. Restlessness has been cast off from the mind completely; the mind is quiet and stabilized in the vision of the self.

(I do not react with any attachment or dislike towards any event of any creation.)

संसारव्यवहारोत्थैराशापाशैरसन्मयैः उद्गैरैरिव भूकाको न वैवश्यं व्रजाम्यहम्। (20.27)

I do not act helpless and shriek like the earth-crow, getting bound by the countless imaginary ropes of attachment of the worldly life.

(The ignorant alone are the human or Deva-shaped crows that shriek harshly at each and every event of their tiny life-span; yet disregard me as an ordinary crow, not worth noticing also.)

परोपशमधर्मिण्या वयमालोकशीतया पश्यन्तो जागतीं मायां धिया धैर्यमुपागताः। (20.28)

Being quiescent in nature and having made the cool observation as my very nature, we just watch the delusory play of the world, and have become very courageous.

(No event of any world can agitate me in any manner.)

भीमास्वपि महाबुद्धे दशास्वचलबुद्धयः विनिर्मलोपलाकराः संप्राप्तासु यथाक्रमम्। (20.29)

Hey wise one! Even when met with dire circumstances, we remain with stable intellect, like the taintless crystal stone (that is not affected by any reflection on it).

(We do not interfere in the events of the worlds, whether good or bad.

We always remain established in the Vichaara state, and do not get deluded by anything.

We neither are attracted by the pleasure of any world; nor do we react with displeasure at anything.)

इयमारंभसुभगा तरला जागती स्थितिः भूयो भूयः परामृष्टा न च किञ्च न बाधते। (20.30)

If the nature of the world which is outwardly pleasant and essence-less inside, is analyzed again and again, nothing affects you any more.

सर्वाण्येव प्रयान्त्येव समायान्ति च वा न वा भगवन्भूतजालानि भयमस्माकमत्र किम्। (20.31)

Even if all the beings of the world go away (die) at the dissolution-time, or they all return again as some Vaasanaa-states in the next Creation, why should we have any fear (or anxiety)?

भूतजालतरङ्गिण्या विशन्त्याः कालसागरे वयं सम्सारसरितस्तटस्था अप्यनादृताः। (20.32)

When the waves of the entire lot of beings enter the 'Ocean of Time' (Destruction), we stay firm on the bank of the 'Samsaara River' (in the Self-state), and remain indifferent to everything.

We do not reject, nor accept, nor remain involved here.

(Like walking carefully on a thorny terrain, we are very careful at every moment so as to not get distracted by any world-object. We are cruel enough to ignore everything, as just appearances only.)

नोज्झामो न च गृहीमस्तिष्ठामो नेह च स्थिताः मृदुपादा दृशा क्रूरा वयमस्मिन्द्रुमे स्थिताः। (20.33)

We remain on this tree, treading carefully with soft steps (in the thorn-filled world-appearance); yet stay with a cruel vision (shattering it away in the level of Brahman).

वीतशोकभयायासैस्त्वादृशैः पुरुषोत्तमैः तुष्टैरनुगृहीताः स्मः संस्थिता विगतामयाः। (20.34)

Blessed by excellent men like you who are in the blissful state and who are free of pain, fear and exhaustion, we remain without any afflictions.

ततस्ततश्च पर्यस्तं लुठितं च न वृत्तिषु नापरामृष्टतत्त्वार्थमस्माकं भगवन्मनः। (20.35)

Bhagavan! Our mind does not remain ever, without reflecting on the true nature of the Self, and does not (through attachment) wallow in the events that occur all around.

निर्विकारे गतक्षोभे चात्मन्युपशमं गते चित्तरङ्गाः प्रबुद्धाः स्मः पर्वणीव महाब्धयः। (20.36)

Having attained the 'quiescent state of the Self' which is bereft of changes and free of all disturbances, we remain enlightened (seeing the Self in all) as the tidal waves of Chit (seeing the Self as all), like the ocean at the time of Full-moon (blissful).

भवदागमनाद्ब्रह्मन्निदानीं मुदिताशयाः मन्दरोद्भूतसर्वाङ्गः क्षीरोदो येन तन्यते। (20.37)

Brahman! By your arrival now we are extremely happy in the mind, like the (already sweet) Milk Ocean overflowing with the 'nectar of immortality' by the 'rise of the Mandara Mountain'.

(Though you produced an agitation in my quiet state by your arrival, we are now with increased joy only.)

नातः परतरं किञ्चिन्मन्ये कुशलमात्मनः सन्तो यदनुगम्यन्ते संत्यक्तसकलैषणाः। (20.38)

I do not think there is anything better than the Self-state, which alone the saints seek, after renouncing all the desires.

आपातमात्रमन्ये भोगेभ्यः किमवाप्यते सत्सङ्गचिन्तामणितः सर्वसारमवाप्यते। (20.39)

What gets achieved by seeking the sense-experiences which give joy only at the moment of contact? By the wish-fulfilling gem of ChintaaMani namely the company of the Knowers, the essence of everything (Knowledge of the Self) gets obtained.

स्निग्धगंभीरमसृणमधुरोदारधीरवाक्त्रैलोक्यपद्मकोशेऽस्मिंस्त्वमेकः षट्पदायसे। (20.40)

With a speech which is affectionate, profound, tender, sweet, sincere and wise, you alone are the single bee hovering in the lotus-calyx of the Tri-worlds.

अधिगतपरमात्मनोऽपि मन्ये भवदवलोकनशान्तदुष्कृतस्य

मम सफलमिहाय जन्म साधो सकलभयापहरो हि साधुसङ्गः। (20.41)

Though I have reached the state of the Supreme Self, I believe that all the results of any bad action done by me have been destroyed by your sight.

Hey Good one! My birth has indeed fructified today.

The company of the noble indeed removes all the fears!

[Now Bhushunda explains as to why the Kalpa-tree in which he lived inside a nest, did not get affected by the events of the worlds that were continuously arising around him. His Kalpa-tree was a conception of his Brahman-state of mind.

How can it dissolve off, by the ordinary dissolution-states of the ordinary mind-worlds?]

युगक्षोभेषु घोरेषु वाक्यासु विषमासु च सुस्थिरः कल्पवृक्षोऽयं न कदाचन कम्पते। (21.01)

Even when Yugas meet with terrifying ends, and terrible events occur all around, this Kalpa-tree stays well-rooted and does not shake even in the least.

अगम्योऽयं समग्राणां लोकान्तरविहारिणां भूतानां तेन तिष्ठाम इह साधो सुखेन वै। (21.02)

This tree is unapproachable to even those who have the power to move from one world to another; that is how we stay happily here, undisturbed by anyone.

हिरण्याक्षो धरापीठं द्वीपसप्तकवेष्टितं यदा जहार तरसा नाकम्पत तदा तरुः। (21.03)

When Hiranyaaksha stole the entire earth-pedestal encircled by the seven islands, even then, this Kalpa-tree did not shake even a little.

यदा लोलायितवपुर्बभूवामरपर्वतः सर्वतो दत्तसाम्याद्रिस्तदा नाकम्पत दुमः। (21.04)

When Lord Varaaha re-established the Earth, then the Meru itself rocked a little, and was supported by the other mountains like stones filling the base of a pillar; even then, this Kalpa-tree did not shake even a little.

भुजावष्टम्भविनमन्मेरुर्नारायणो यदा मन्दरं प्रोद्धधाराद्रिं तदा नाकम्पत दुमः। (21.05)

When Naaraayana held the Meru with his two shoulders and supported the Mandara Mountain, even then, this Kalpa-tree did not shake even a little.

यदा सुरासुरक्षोभपतच्चन्द्रार्कमण्डलं आसीज्जगदतिक्षुब्धं तदा नाकम्पत दुमः। (21.06)

When the sun and moon-discs were falling from the sky in the fierce battle that went on between the Suras and Asuras, and the world went into an utter state of chaos and confusion; even then, this Kalpa-tree did not shake even a little.

उन्मूलिताद्रीन्द्रशिला यदोत्पातानिला ववुः आधूतमेरुतरवस्तदा नाकम्पत दुमः। (21.07)

When the stormy winds uprooted the rocks of the 'King of the Mountains', and shook all the trees of the Meru, even then, this Kalpa-tree did not shake even a little.

यदा क्षीरोदलोलाद्रिकन्दरानिलकम्पिताः कल्पाभ्रपङ्क्तयश्चेरुस्तदा नाकम्पत दुमः। (21.08)

When the arrays of dissolution-clouds were pushed off by the winds rising out of the caves of the Mandara Mountain that was rocking on the Milk Ocean, even then, this Kalpa-tree did not shake even a little.

यदा समन्ततो मेरुः कालनेमिभुजान्तरे किञ्चिदुन्मीलितोऽतिष्ठतदा नाकम्पत दुमः। (21.09)

When the Meru was fully carried on the shoulders of KaalaNemi and was visible only slightly, even then, this Kalpa-tree did not shake even a little.

पक्षीशपक्षपवना अमृताक्रान्तिसंगरे यदा ववुः पतत्सिद्धास्तदायं नापतद्दुमः। (21.10)

When the winds rising from the wings of Garuda at the time of stealing the nectar, blew heavily on this mountain, making the Siddhas also lose balance, even then, this Kalpa-tree did not shake even a little.

यदा शेषाकृतिं रुद्रो नसमासैकचेष्टितां ययौ गरुत्मान्ब्रह्माण्डं तदा नाकम्पत दुमः। (21.11)

When Garuda was born and flew up into the Brahmaanda, the entire Earth with its islands and mountains started to sink inside the waters; and Sankarshana Rudra took the form of 'Shesha serpent of thousand heads' and supported the Earth like a ship; and that work has never ended even now; even then, this Kalpa-tree did not shake even a little.

यदा कल्पानलशिखाः शैलाब्धिसकलोल्बणः शेषः फणाभिस्तत्याज तदा नाकम्पत दुमः। (21.12)

When the flames of the dissolution-fire was thrown out from the hoods of Shesha and boiled all the oceans and burnt all mountains, making all the beings suffer thereby, even then, this Kalpa-tree did not shake even a little.

एवंरूपे द्रुमवरे तिष्ठतामापदः कुतः अस्माकं मुनिशार्दूल दौःस्थित्येन किलापदः। (21.13)

How can we face any problem residing on such a stable tree, hey Best among Munis? Only if one stays in an unstable place (other than the self-vision), can one get affected by the calamities that happen around him!

वसिष्ठोवाच

Vasishta spoke (to Bhushunda)

कल्पान्तेषु महाबुद्धे वहत्सूत्पातवायुषु प्रपतत्स्विन्दुभार्केषु कथं तिष्ठसि विज्वरः। (21.14)

Hey Wise one! When the dissolution-storms blow throwing away the moon into the sphere of stars and suns, how do you remain unaffected by all that?

भुशुण्ड उवाच

Bhushunda spoke (to Vasishta)

यदा पपात कल्पान्ते व्यवहारो जगत्स्थितौ कृतघ्न इव सन्मित्रं तदा नीडं त्यजाम्यहम्। (21.15)

At the end of the Kalpa, when all the actions cease in the world-phenomenon, I discard this nest (conception), like an ungrateful man renouncing his good friend.

[Bhushunda is a great Yogi and is able to withstand all the natural calamities that affect the world at the dissolution-time, through particular 'Dhaarana' methods, that are possible, if and only the identification with the ego is completely absent.]

आकाश एव तिष्ठामि विगताखिलकल्पनः स्तब्धप्रकृतिसर्वाङ्गो मनो निर्वासनं यथा। (21.16)

With all the vibrations of the limbs stilled, I remain as the void-sky, completely rid of all the conceptions, similar to where the mind stays with all the limbs unmoving when it is without the Vaasanaas.

प्रतपन्ति यदादित्याः शकलीकृतभूधराः वारुणीं धारणां बद्ध्वा तदा तिष्ठामि धीरधीः। (21.17)

When the twelve suns scorch the earth by powdering all the mountains, I, being endowed with courage (detachment), remain in the contemplation of Varuna (the deity of waters).

यदा शकलीकृताद्रीन्द्रा वान्ति प्रलयवायवः पार्वतीं धारणां बद्ध्वा खे तिष्ठाम्यचलं तदा। (21.18)

When the dissolution-storms blow crumbling the great mountains, I remain motionless by holding on to the Paarvati Dhaarana. (Paarvati - related to Parvata/solid mountain).

जगद्गलितमेवादि यात्येकार्णवतां यदा वायवीं धारणां बद्ध्वा संप्लवेऽचलधीस्तदा। (21.19)

When the world attains a single undivided ocean-state with all the Meru and others melted away, I float in the sky, unmoving in my mind, by holding on to the contemplation of Vaayu.

(As an excellent Yogi, Bhushunda practises unique contemplation methods, and stays unaffected by the dissolution-destruction; and rises again as a crow-form sitting on the Kalpa-tree.)

ब्रह्माण्डपारमासाद्य तत्त्वान्ते विमले पदे सुषुप्तावस्थया तावत्तिष्ठाम्यचलरूपया। (21.20)

यावत्पुनः कमलजः सृष्टिकर्मणि तिष्ठति तत्र प्रविश्य ब्रह्माण्डं तिष्ठामि विहगालये। (21.21)

I remain unmoving like this in the state of the deep sleep, being established in the taintless state of the Self; transcending all the subtle principles of existence; across the phenomenon of the Cosmic egg; till the Lotus-born starts his Creation-work. Then I enter the Cosmic egg and start residing in the bird-nest.

वसिष्ठोवाच

Vasishta spoke (to Bhushunda)

यथा तिष्ठसि पक्षीन्द्र धारणाभिरखण्डितः कल्पान्तेषु तथा कस्मान्नान्ये तिष्ठन्ति योगिनः। (21.22)

Hey Best of Yogis! Why other Yogis do not follow the same contemplative methods like you, and continue to exist even after dissolution of the Kalpa?

भुशुण्ड उवाच

Bhushunda spoke (to Vasishta)

[Such Yogic methods belong to the excellent class of Knowers only; and is out of reach for those who are after Siddhis and still remain stuck in the delusion-state of the mind.]

ब्रह्मन्नियतिरेषा हि दुर्लङ्घ्या पारमेश्वरी मयेदृशेन वै भाव्यं भाव्यमन्यैस्तु तादृशैः। (21.23)

Brahman! This rule made by the Supreme Lord cannot be transgressed by all.

What I contemplate has to be adopted by others also.

(If one can stay as Brahman-state only, without any ego, then only, these methods can be practised.)

न शक्यते तोलयितुमवश्यं भवितव्यता

But one cannot change what has to happen.

(Most of the students of Yoga are not capable of rising to the state of Brahman through Yoga methods; and cannot aspire for the eternal state of existence.)

यद्यथा तत्तथैतद्धि स्वभावस्यैष निश्चयः। (21.24)

Whatever happens is because of one's own innate nature (which is dependent on the state of the mind only, as to its level of delusion).

मत्संकल्पवशेनैव कल्पे कल्पे पुनः पुनः अस्मिन्नेव गिरेः शृङ्गे तरुरित्थं भवत्यलम्। (21.25)

By my conception alone in each and every Kalpa, again and again, this tree appears on this peak, on this very same mountain.