

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 FORTY ONE

[KING BHAGEERATHA]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER FORTY ONE

KING BHAGEERATHA

वसिष्ठोवाच

Vasishta spoke

(Understand the vastness of Brahman-expanse; see the ego as a worthless grass piece.)

आकाशविशदं कृत्वा मनसैव मनो मुने तिष्ठैकशमशान्तात्मा सर्वत्र समदर्शनः। (73.06)

Hey contemplative one (Muni)!

Making the mind expand like the Aakaasha-expanse (the revealing power of everything) through the (Vichaara-based) mind, remain with a silent mind that is established in the one single Self.

Equally see everywhere, only the Self.

स्थिरबुद्धिरसंमूढो यथाप्राप्तानुवर्तिनः राज्ञो भगीरथस्येव दुःसाध्यमपि सिद्ध्यति। (73.07)

Remain with a stable intellect. Be without confusions.

Do whatever actions that belong to you (without any apprehension).

Even the most difficult works get accomplished by all these practices, as seen in the life of Bhageeratha.

संपूर्णशान्तमनसः परितृप्तवृत्तेर्नित्यं समे सुखमयात्मनि तिष्ठतोऽन्तः

सिद्ध्यन्ति दुर्लभतरा अपि वाञ्छितार्था गङ्गावतार इव सागरखातवस्तु। (73.08)

When one is with a fulfilled peaceful mind, when one stays completely satisfied in the Self-state, when one remains absorbed within, in the equal state of the blissful Self;

then, all the desired goals, even the most difficult ones get accomplished, like the descent of the ‘Celestial River Gangaa’ filling the empty hole, which was dug by the sons of Sagara.

रामोवाच

Rama spoke

यथा चित्तचमत्कृत्या राज्ञो गङ्गावतरणं भगीरथस्य संपन्नं तन्मे कथय भो प्रभो। (74.01)

Hey Prabhu! Tell me how the descent of Gangaa was accomplished by King Bhageeratha, with his fulfilled mind established in the Self.

वसिष्ठोवाच

Vasishta spoke

[King Sagara, ancestor of Bhageeratha performed a Horse-sacrifice.

Lord Indra stole the horse and left it the Ashram of Maharshi Kapila.

Sagara’s 50,000 sons went in search of the horse; they even searched the hollow of the ocean which had been made dry in the past by Sage Agastya for exposing some hidden Daityas for the Devas; they dug the ocean-bed also, till the Nether-world was reached, found the horse at Kapila’s hermitage, accused Kapila of the theft, and were burnt to ashes by the angered Kapila.

The ashes had to be drenched with Ganges waters, so that they could move on to the after-world.

This feat was accomplished by Bhageeratha with great effort, overcoming all the obstacles.

Where did he get the power to perform such an amazing work?

Where else but from the self-state!

This is the story of Bhageeratha’s realization.

Realization of the self gives the courage to face any difficult situation, makes one capable of any achievement that is desired.]

आसीद्भगीरथो नाम राजा परमधार्मिकः भुवः समुद्रयुक्ताया मण्डलीतिलकोपमः। (74.02)

There was a king named Bhageeratha who was extremely righteous in character, living in the city of Kosalaa. He was like the auspicious Tilaka (decorating mark on the fore-head) for the entire earth covered by the ocean.

BHAGEERATHA, THE COLLECTION OF GEMS AS IF
[He was at once all the gems, and shone like all gems put together.]

(He was the wish-fulfilling ChintaaMani gem.)

संकल्पानन्तरं प्राप्ता यथाभिमतमर्थिनः चन्द्रप्रसन्नवदनादस्माच्चिन्तामणेरिव। (74.03)

Like from the wish-fulfilling ChintaaMani gem, the needy got their wishes fulfilled by 'King Bhageeratha, his smiling face always resembling a moon oozing nectar', the moment the desire rose in their minds (there was no need even of approaching him, requesting him etc); (and he never was tired of giving charity).

(He was like wish-fulfilling KaamaDhenu cow owned by Vasishta.)

साधूनां यो व्यवस्थार्थं धनान्यविरतं ददौ तृणमात्रमुपादत्ते क्वचिच्चिन्तामणिर्यथा। (74.04)

He had arranged abundant wealth to be distributed among the pious ones. He took back from the people just very little wealth (as taxes) equalling a piece of grass only, as did the wish-fulfilling (ChintaaMani) KaamaDhenu cow.

(He was the hard diamond (VajraMani) that cut through diamonds.)

(The diamonds that need to be shaped are held by iron, and a rotating wheel turns around, pushing the bright diamond-powder itself, to cut through the diamond.)

वज्रसारमिव प्रोतमुज्ज्वलन्नेमि योऽभिनत् अधो मणिरयोयन्त्रं सर्वदुर्जनचेष्टितम्। (74.05)

The wicked enemies who were extremely powerful, were conquered by Bhageeratha and were bound by iron chains at their feet, and brought into the bent shape, by the constantly rotating wheels of his chariot and the lustre of his sword moving continuously like the diamond powder.

(He was the gem that shone in the sky as the sun, 'DyuMani').

अधूमवह्निदेहश्रीः श्रान्तोऽपि दैन्यमप्यलं तमोऽहरन्नृणां नैशं द्युमणिर्वेश्मनामिव। (74.06)

Bhageeratha with his body shining like the smokeless fire, wandered all over the country, day and night. Though tired, he removed the darkness (wicked nature) in the heart of the people and the darkness (poverty) in their lives, like the lustrous noon-sun removing the darkness inside their homes.

(He was the SuryaKaanti and ChandraKaanti gems too.)

किरन्नग्निकणासारमभितः स्वप्रतापजं मध्याह्नसूर्यकान्ताग्निरिव ज्वलति योऽरिषु। (74.07)

Like the fire of the Sun-stone at noon-time that sheds fire-sparks of heat, he burnt his enemies who opposed him, with the sparks of his valour that shot out of him.

मृदुशीतलसंस्पर्शो यः समाह्लादयन्मनः सुज्ञानां द्रवति स्निग्धस्येन्दोरिन्दुमणिर्यथा। (74.08)

Towards the noble Knowers, he like the moon-stone, poured the nectar of the pleasant moon, which was soft and cool for the touch.

(He was the greatest of the greatest. He performed the impossible feat of bringing down the River Gangaa from the Heaven to the Earth, with great effort, overcoming many obstacles.)

जगद्यज्ञोपवीतस्य स्वर्गपातालवाहिनः गङ्गावाहस्य येनास्यां तृतीयः पूरितो गुणः। (74.09)

The Ganges with its pearly waves, flowed only in the heaven and the netherworld, and was like a 'Yajnopaveeta' (sacred thread of the Brahmins made of three threads) made of two threads only. Bhageeratha brought the Ganges down to the earth and made the Yajnopaveeta complete by adding one more thread to it. That is why Gangaa is known as 'Tripathagaa' (that which flows in three directions) (like the three threads of Yajnopaveeta).

[It so happened that his ancestors namely King Sagara's sons were in search of the lost horse of the AshvaMedha Sacrifice conducted by their father, and had dug the hollow of the ocean that was emptied of its waters by Sage Agastya.

That is why, the ocean is known also as 'Saagara'.

They found the horse in Kapila's Ashram in the Nether world, and accused him of the theft; and were burnt to ashes by him. Their Jeevas could not move on to the other world unless the Ganges which flowed in the Heaven descended down, to drench those ashes.

Bhageeratha performed hard penance to propitiate Creator Brahmaa, to make him agree to the Heavenly river descending down to Earth; then propitiated Gangaa herself, and later did penance on Shiva, so he could bear the force of Gangaa's fall on his head; then he had to again propitiate Lord Shiva to release the proud Gangaa who had been tied up by him in his locks, then again he had to propitiate Sage Jahnu, who had drunk off Gangaa fully when his hermitage was destroyed by her floods; later Jahnu released her from his ear, and so she is known as Jaahnavi.)

अगस्त्यशोषितोम्भोधिर्गङ्गापूरेण पूरितः येन दुष्पूरभूतोऽपि महासार्थोऽर्थिनामिव। (74.10)

The empty ocean-bed that had been drained out by Sage Agastya was filled by the floods of Gangaa by him, like an opulent person fulfils any need of anyone, even if it be the most difficult.

गङ्गासोपानपद्धत्या येन पातालवासिनः योजिता ब्रह्मणो लोके बान्धवा लोकबन्धुना। (74.11)

This person, who is a relative of the entire world (Lokabandhu), offered a staircase through the Ganges to BrahmaLoka, for his ancestors, Sagara's sons, who were stuck in the Nether-world.

ब्रह्माणं शङ्करं जह्नुं तपसाराधयंश्च यः भूयो भूयो ययौ खेदमशून्याध्यवसायिनः। (74.12)

(अशून्य - अविच्छिन्न)

To accomplish his goal, he suffered again and again, propitiating Brahmaa, Shiva and Sage Jahnu, never wavering from his steadiness.

[What gave him the strength to perform such amazing deeds without ever falling back in depression?

Look at the earth here loaded with beings who give up their lives for even the smallest of disappointments and failures; and look at Bhageeratha who did the great feat of bringing down Gangaa to the earth (not this planet, but the Bhoomi of his Jagat). That is why, the effort itself is named as 'BhageerathaYatna'.

You just have to make effort to think and realize the self; that is all; and once you attain it, even travelling to the farthest star is not impossible. Self-state gives the utmost mental strength to any person.

Staying as the Brahman-state, a Knower can bring about any probable state as a perceived scene.

'Impossible' is not a word that belongs to Brahman; but to gain such a mental strength, extreme dispassion is necessary; and the death of the ego is a must.

How Bhageeratha killed his ego, is explained here.]

यौवने वर्तमानस्य तस्य भूमिपतेरपि प्रविचारयतो लोकयात्रां पर्याकुलामिमां

सुविरागचमत्कारविचारकणिकोदभूत् वयस्यपि च तारुण्ये दैवाद्वल्ली मराविव। (74.13,14)

As it happened to you Rama, even that king who was still in his youth, pondered about the sufferings found in the worldly life. A tiny grain of 'Vichaara' rose in his mind, creating the miracle of dispassion in his youth itself, like a creeper growing in the desert by chance.

एकान्ते चिन्तयामास महीपतिरसाविति जगद्यात्रामिमां नित्यमसमञ्जसमाकुलम्। (74.15)

The king sat in solitude and thought about the worldly life led by all, which was always filled with worthless actions and anxieties.

BHAGEERATHA PONDERES LIKE THIS

पुनर्दिनं पुनर्श्यामा दानादानशतं पुनः, तदेव भुक्तविरसं लक्ष्यते कर्म कुर्वताम्। (74.16)

'What is this life repeating itself as days and nights, with the very same routine works, with the very same anxieties apprehensions! Again and again, the same repetition of give and takes, a hundreds of times! The actions give the same result again and again, like the same fruits eaten again and again, and have no taste at all, like the stale food.

येन प्राप्तेन लोकेऽस्मिन्न प्राप्यमवशिष्यते तत्कृतं सुकृतं मन्ये शेषं कर्म विषूचिका। (74.17)

Whatever one does even by seeking new actions, there is no real joy in any new experience also!

That alone is the perfect action by doing which, there is nothing more left to be attained.

All other actions are just cholera germs leading towards more suffering!

पुनःपुनः पर्युषितं कर्म कुर्वन्न लज्जते मूढबुद्धिरबुद्धिस्तु कः कुर्यात्किल बालवत्। (74.18)

Each action produces more actions, and one soon gets drowned in these repetitive actions only.

Only a fool is not at all ashamed of doing the same thing again and again.

Only a fool can be happy in such repetitive experiences, like an immature child enjoys playing with the same toys again and again.'

BHAGEERATHA APPROACHES HIS GURU FOR KNOWLEDGE

अथैकदोद्विग्नमनाः कदाचित्त्रितलं गुरुं एकान्तं संसृतेर्भीतः समपृच्छत्भगीरथः। (74.19)

One day, Bhageeratha feeling very much perturbed and frightened of the worldly-existence, approached his Guru Tritala and questioned him in private like this.

भगीरथ उवाच

Bhageeratha spoke

अन्तःशून्यासु सुचिरं भ्रमत्संसारवृत्तिषु अरण्यानीषु चैतासु भृशं खिन्ना वयं विभो। (74.20)

Hey Vibhu! I feel very much depressed after going through the affairs of the world for long, where such routine actions lead nowhere, and which are like desolate paths of the desert where one gets lost in the limitless ground of hot sand.

जरामरणमोहादिरूपाणां भवकारिणां भगवन्सर्वदुःखानां कथमन्तः प्रजायते। (74.21)

Bhagavan! How can one end all the sufferings in the form of ageing, death, and delusion, which bring about this worldly-existence?

[A man is forced to do these routine actions day after day without end, from birth to death, and suffers the pains of old age, weakness of the body and uncountable illnesses of the mind and the body.

Whatever action he does to get out of these frustrations, like the worship of deities, intellectual debates, visiting new lands, affectionate gestures towards family members, new types of pleasures etc, they do not bestow any permanent joy.

Every experience is momentary only, and gets left back as memory only, in the mind.

You cannot hold on to anything as permanent, not even the body that one is fond of.

Is there a way out of this trap of worldly-existence?)

त्रितल उवाच

Tritala spoke

चिरसाम्यात्मनोत्थेन निर्विभागविलासिना राजन् ज्ञेयावबोधेन पूर्णेन भरितात्मना

Raajan! By the knowledge of 'that which is to be known' (Jneya avabodha)

by the prolonged practice of developing equanimity in the mind, where all ideas of division dissolve away, and by the complete absorption in 'That' and filling oneself fully in 'That' -

क्षीयन्ते सर्वदुःखानि त्रुट्यन्ति ग्रन्थयोऽभितः संशयाः समतां यान्ति सर्वकर्माणि चानघ। (74.22,23)

all the sufferings cease to be, all the knots (of the ego and the ego-connected objects that bind you) get torn off, and all the doubts vanish off, and all the actions become equal (auspicious), hey Anagha!

ज्ञेयं विदुरथात्मानं संशुद्धं जप्तिरूपिणं स च सर्वगतो नित्यं नास्तमेति न चोदयम्। (74.24)

The Aatman alone is known as 'that which is to be known'.

It is extremely pure in nature and is of the form of knowing (Jnapti) only.

This Aatman is everywhere, is eternal. It never sets or rises (like the ego).

[The trap of worldly-existence is made of the knots of ego-concept only.

'I am Bhageeratha, I have a family that I need to care for; I have a kingdom I need to protect. What will happen to them if I am not there? If I die off, what will happen to my kingdom? Who will protect them all, if I am not there?'

Such ideas giving importance to oneself as a name and form, is the cause of all these worries.

Is Bhageeratha so important, that without him, the kingdom will suffer?

What are you in the vast expanse of Reality, as if without your presence the world is going to suffer much?

You may be good and perfect; yet you are only a dream-character called Bhageeratha.

You are having a pleasant dream; that is all!

The dream exists as real because of this ego only!]

भगीरथ उवाच

Bhageeratha spoke

(After analyzing the statement of his Guru through Vichaara for some time, Bhageeratha understood the unreal nature of the body, world etc; but still was unable to rest in the Self continuously.)

चिन्मात्रं शान्तं निर्गुणमस्ति निर्मलमच्युतं देहादि नेतरत्किंचिदिति वेद्मि मुनीश्वर। (74.25)

Hey Muneeshvara! I do understand that 'Chit alone', the unchanging, taintless, quality-less, quiescent state of 'knowing awareness alone' is there, and the body etc do not exist at all as real.

किं तत्र प्रतिपत्तिर्मे स्फुटतामेति नेतरा एतावन्मात्रसंवित्तिः स्यामहं भगवन्कथम्। (74.26)

Bhagavan! Why can't I experience that other state clearly?

How will I be able to be remain as that state itself?

(I have studied all the Scriptures, and understand their statements also; yet am unable to remain established in the Aatman-state of just 'knowing'. I cannot get rid of the idea that the world is real.)

त्रितल उवाच

Tritala spoke

ज्ञानेन ज्ञेयनिष्ठत्वमेति चेतो हृदम्बरे

(ज्ञायते अनेन इति ज्ञानम्) (ज्ञेये निष्ठत्वं स्थैर्यं)

Through the attainment of the right knowledge through Vichaara, the mind gets absorbed in the Supreme Self in the heart-space at all times;

(Even while you do Vichaara, you are actually connected to the true self only; and not to the ego. Yet, the other thoughts of the world rise and lead you astray from Vichaara.)

ततः सर्ववपुर्भूत्वा भूयो जीवो न जायते। (74.27)

(सर्ववपुः - पूर्णस्वभावः)

(If one is always doing Vichaara till the knowledge becomes one's natural vision),

then one becomes the essence of all (seeing the Self as all) (being established in his true nature completely) and never again takes birth (never swerves from his state).

[He is out of the fear of the body-death, since the body gets understood as just some perceived inert object like any other object like a chariot, or sword or throne. For example, if a man is always travelling in a chariot forever, without ever getting out of it, then he may become so attached to its presence, that he may think of himself as a chariot itself; that is how a man also becomes deluded onto thinking that he is the body that is constantly with him as a perceived object from birth to death. For the delusion to cease, you must develop dispassion towards the body-based ego and its connected things.]

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु

Detached feeling towards the world; detachment towards relations like son, wife and house etc;

नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु

equanimity at all times whatever events are met with liked or disliked;

आत्मनोऽनन्ययोगेन तद्भावनमनारतं

by the continuous contemplation (Vichaara) of the Aatman as oneself, the self-state is sought without a break (by seeing every perception scenario as a probable state of the self alone as Brahman);

विविक्तदेशसेवित्वमरतिर्जनसंसदि

preference for solitude; no interest for crowded assemblies;

अध्यात्मज्ञाननित्यत्वं

always steady in the mission of Aatman-realization (life itself becoming a state of Knowledge-penance);

तत्त्वज्ञानार्थदर्शनं

proper understanding of the true meanings of Scriptural statements (beyond the intellectual grasp);

एतज्ज्ञानमिति प्रोक्तमज्ञानं तदतोऽन्यथा। (74.28 to 30)

all this is known as the practice of knowledge; all that is contradictory to this, is ignorance.

रागद्वेषक्षयाकारं संसारव्याधिभेषजं अहंभावोपशान्तौ तु राजन् ज्ञानमवाप्यते। (74.31)

Raajan! Knowledge gets attained when the Ahamkaara (ego) gets subdued.

That alone destroys attachments and aversions. That alone is the treatment for Samsaara-illness.

भगीरथ उवाच

Bhageeratha spoke

शरीरेऽस्मिंश्चिरारूढो गिरौ तरुरिव स्वके अहंभावो महाभाग वद मे त्यज्यते कथम्। (74.32)

Hey noble one! How can this ego which is well-established in one's body, like a deep-rooted tree growing on the hill, be renounced?

(This ego is me; and I know that I am the body called Bhageeratha. How can I renounce myself, without killing it? The idea of myself being Bhageeratha is so deep rooted in the mind from my birth itself. How can I get rid of it?)

त्रितल उवाच

Tritala spoke

पौरुषेण प्रयत्नेन त्यक्त्वा भोगौघभावनां गत्वा विकसितां सत्तामहंकारो विलीयते। (74.33)

Through extreme effort possible, one should renounce the desires for sense pleasures and blossom forth the purest state of the mind; then the ego-concept gets dissolved off by itself, like a plant that is not watered.

[Ego exists as attachment to family and people, as the wants and needs, as the like and dislikes, as the conceit and pride, as the 'my' and 'mine'. If all these faults are removed slowly, gradually with extreme effort (as if it is a life and death situation) then the ego will naturally die of.

Are you at this very moment, ready to renounce everything that represents Bhageeratha, and walk away as a nobody?

What is holding you back? You are caged in your own mind-conditioning.

You are afraid of the ridicule that is to be faced from your enemy kings, you are worried about your people and kingdom, you are apprehensive as to 'how can I beg for alms from ordinary people like an ordinary recluse,' 'will I be corrupting the name of my dynasty', and so on.]

यन्त्रणापञ्जरं यावद्भग्नं लज्जादिनाखिलं अकिञ्चनत्वशेषेण स्फुटा तावदहंकृतिः। (74.34)

As long as the 'cage of repression made of shyness (of practising spirituality) (agitation due to people's comments, anxieties about day to day affairs) etc, is not fully destroyed without any residue, till then the ego will dance in full bloom.

सर्वमेतद्धिया त्यक्त्वा यदि तिष्ठसि निश्चलः तदहंकारविलये त्वमेव परमं पदम्। (74.35)

If you renounce everything of this (in the form of Bhageeratha-entity) completely with your intellect, and remain without moving (from the contemplative state of the Self), then the ego will melt off and you will yourself shine as the Supreme state.

[Do you have the courage to change your life-story into another story?

Can you destroy the Bhageeratha in you and become a nameless recluse who is lost in the crowd of common people?

Can you stay as a no one? Can you at a moment's notice throw all this and walk out of this trap?

Instead of lamenting about the ego holding on to you, leave the ego here itself and walk away.

Can you do it, hey noble one?

And do not expect me to be your care-taker; I will also not be there in your solitary wanderings.]

शान्ताशेषविशेषणो

If you can reach the highest form of renunciation by discarding all the accessories that make your identity as the king;

विगतभीः

without maintaining any fear of the future,

संत्यक्तसर्वेषणो,

then renounce all the wants;

गत्वा नूनमकिंचनत्वं

possess nothing as yours;

अरिषु त्यक्त्वा समग्रां श्रियं

give off the entire wealth of the kingdom to the enemies,

शान्ताहंकृतिरस्तदेहकलनः

with the ego fully subdued, and not bothering about the needs of the body,

तेष्वेव भिक्षामटन् मामप्युज्झितवानलं यदि

wandering off like a beggar among your enemies themselves, even not having the dependence on me too;

भवस्युच्चैस्त्वमुच्चैरसि। (74.36)

then you will be stay high as a person fitting the liberation-state,

and be in the highest state of the Supreme itself.

वसिष्ठोवाच

Vasishta spoke

(Bhageeratha decided to obey his teacher's instruction. He did not immediately walk away, but took a few days to prepare for his renunciation-act, and then once and for all went off renouncing everything that formed the Bhageeratha-identity.)

अथ तस्य गुरोर्वक्त्रादित्याकर्ण्य भगीरथः मनस्याहितकर्तव्यः स्वव्यापरोऽभवत्। (75.01)

After hearing his Guru's words, Bhageeratha understood what he had to do and became engaged in his own duties.

अतः कतिपयेष्वेव वासरेषु गतेषु सः अग्निष्टोममखं चक्रे सर्वत्यागैकसिद्धये। (75.02)

Within a few days itself, he performed the 'Agnishtoma Sacrifice' where he had to renounce everything.

गोभूम्यश्वहिरण्यादि ददौ धनमशेषतः द्विजेभ्यो निजबन्धुभ्यो गुण्यगुण्यविचारयन्। (75.03)

Without bothering about the good or bad qualities of people, he gave away abundant wealth in the form of cows, lands, gold etc to the Brahmins and his own relatives.

दिवसत्रयमात्रेण सर्वमेव परित्यजन् असुमात्रावशेषोऽसावासीद्राजा भगीरथः। (75.04)

Within three days, he gave off everything that he possessed!

King Bhageeratha now was left with only his lives (Praanas)!

अथ सर्वार्थरिक्तं तत्खिन्नप्रकृतिपौरिकं सीमान्तिने तृणमिव राज्यं स्वमरये ददौ। (75.05)

He gave off his kingdom also to the enemies at the border, as if it was just a piece of straw.

आक्रान्ते द्विषता राज्ये मुनिः सद्यनि मण्डले अधोवासोवशेषोऽसौ निजगाम स्वमण्डलात्। (75.06)

When the enemies took over the country, the king left the country, with only the loin cloth as his covering.

[Maybe in these days, you cannot walk away like Bhageeratha, but you can mentally do it and walk off inside your mind itself, like Lavana performing Raajasooya Yajna in his mind itself.

Test yourself to see whether you have the courage to renounce everything like Bhageeratha, at this moment.

Without the outward show of renunciation, stay always as renouncing all, and stay detached towards objects and people.

Be a nobody, though acting as somebody for the world.

That is true renunciation where the ego is renounced.)

(No one knew his name, or recognized his face, and he was treated like an ordinary poor man of the street, sometimes offered food and shelter, sometimes ignored. The king remained calm, and maintained equanimity at all times, and did not cease from his practice of Vichaara.)

यत्र न ज्ञायते नाम्ना यत्र न ज्ञायते मुखात्तत्र ग्रामेष्वरण्येषु दूरेषूवास धैर्यवान्। (75.07)

The courageous one was able to renounce everything by the command of his Guru;

he had no place to go and just wandered aimlessly through far off villages and forests, where no one recognized him by name or face (since he did not have any royal insignia with him) (eating any meagre food was offered to him by the poor and simple folk).

इत्यल्पेनैव कालेन प्रशान्तसकलैषणः परमेण शमेनासावाप विश्रान्तिमात्मनि। (75.08)

Within a few months or so, he became free of all the wants and the needs connected to the ego-entity named Bhageeratha. His mind stayed quiet, and he rested in his self-awareness state.

[The king had forgotten his ego-entity completely. He was no more a Bhageeratha.

Not even a trace of Bhageeratha was left back. He just went through forests and towns with no destination in sight.

Brahman is just a source of all probable states; the ignorant are pushed into forced experiences of joys and pains without control, pushed by their desires; but a Knower just exists as a witness-state to any probable state that rises in his experience. He is not averse to anything, nor does he seek anything with effort.

Instead of opening the Vaasanaa-fields with the ego-identity, the king remained a nobody, and just went through any probable state of the life, as and what it came as.

He was the Brahman endowed with a Sattva-mind.]

भ्रमन्दीपानि भूपीठे कदाचिकालयोगतः अवशः शत्रुणाक्रान्तं स्वमेव प्राप तत्पुरम्। (75.09)

Wandering through many islands across the river, by chance he at last arrived at the gates of his own city that was occupied by his enemies.

(He never remembered his identity also; and staying completely ego-less, he remained the same ordinary wanderer, even when the Bhageeratha-connected people were met.)

नानागारांश्च तत्रासौ प्रवाहपतितांश्च तान् पौरांश्च मन्त्रिणश्चैव शमी भिक्षामयाचत। (75.10)

The noble one with the quietened mind, being endowed with extreme humbleness, begged food from the citizens and ministers whomever he met by chance, in the houses (aagara) that were in his path.

विविदुस्ते नृपं पौरा मन्त्रिणश्च भगीरथं पूजयामासुरथ तं सविषादाः सपर्यया। (75.11)

The people and the ministers recognized their beloved king, and were shocked by his plight, and quickly attended to him with due respect.

प्रभो राज्यं गृहाणेति प्रार्थितोऽप्यरिणा मुनिः नादत्तेऽनादृताशेषस्तृणमप्यशनादृते। (75.12)

The enemy king heard about this; approached him with concern and offered his kingdom back; but the king refused the offer and did not accept even a grass-piece other than some meagre food.

कतिचिद्विषांस्तत्र नीत्वाऽन्यत्र जगाम सः भगीरथोऽयं हा कष्टमिति लोकेन शोचितः। (75.13)

He spent a few more days there and went of elsewhere (unconcerned about the kingdom he had owned once). His people lamented for the poor plight of their dear king.

(Little did they know of the supreme wealth he owned now).

अथान्यत्रोपशान्तात्मा परिविश्रान्तधीः सुखी आत्मारामं कदाचित्तु स प्राप त्रितलं गुरुम्। (75.14)

Now, his mind was agitation-less, his intellect now rested in the knowledge of the self, and he was in the experience of true bliss of the quiescent state.

Someday in his wanderings, he saw his Guru Tritala who was established in the Aatman-state.

(Both were in the same state of realization, and were two forms of the same self.)

स्वमेव स्वागतं कृत्वा तेन सार्धं भगीरथः कंचित्कालमुवासाद्रौ वने ग्रामे पुरे जने। (75.15)

It was like meeting himself in another form. He offered his salutation in the proper manner to his teacher. Along with him, Bhageeratha wandered many hills, forests, villages, cities and in some populated areas.

समतामुपयातौ तौ गुरुशिष्यौ समौ स्थितौ कलयामासतुः स्वस्थौ विनोदं देहधारणम्। (75.16)

Both the teacher and the student were equal in knowledge, were established in the self-awareness, and amused themselves as two bodies of the same self.

(They both could have discarded their bodies then and there; but they thought -)

किमर्थं धार्यते देहः किं वानेनोऽङ्गितेन नः यथाक्रमं यथाचारं तिष्ठत्वेष्टं यथास्थितम्। (75.17)

‘What difference does it make whether this body is there or not, why even discard it when it does not exist for us as any burden. Let us continue to live like this only, performing our daily chores in the proper manner, till the body falls off by itself.’

इति निश्चित्य तिष्ठन्तौ तौ वनाद्वनगामिनौ अनानन्दं परानन्दं नासुखं च मध्यमम्। (75.18)

Deciding in this manner, and continuing the life as it was, they both wandered from forest to forest. They both were in such a state of unique bliss, which was not any joy or not any pain,

nor any blankness where both the joy and pain were absent.

धनानि वाजिविभवाद्यैश्वर्यं चाष्टधोतितं सिद्धैरप्यर्पितं तुष्टैर्मनाते जर्जरं तृणम्। (75.19)

When Siddhas who were pleased by their goodness, offered the eight types of wealth, like the horses, riches and gold to them both, they rejected them, regarding all wealth as equalling dried-up pieces of worthless grass.

स्वकर्मणैव देहोऽयं यावत्सत्त्वमनिच्छया धारणीय इति स्वेन कर्मणैवाथ तस्थतुः। (75.20)

They decided to hold on to the body without any attachment, as long as it stayed alive (sattvam) and did not die by natural causes; and remained absorbed in their own duties.

अभिननन्दतुरागतमुत्तमौ निजसमाचरणक्रमजं मुनी

Those two excellent ascetics accepted whatever pains and discomforts rose in their vagabond life as joys only (even when always engaged in moving from place to place, and never staying at any place for long)

सुखमसौख्यमभीप्सितवर्जितौ समसमेऽतिसमौ शमिनौ स्वतः। (75.21)

and remained free of all the wants; were equal in all respects, yet were established in the equal-ness of the self and were naturally quiescent at all times.

अथैकदा पुरे श्रेष्ठे कस्मिंश्चिन्मण्डलान्तरे अनपत्यं नृपं मृत्युरहन्मत्स्य इवामिषम्। (76.01)

Once when the king was in a great city of another kingdom, the ruler of that country who had no progeny was swallowed by death, like a meat piece by the fish.

तत्र प्रकृतयः खिन्ना नष्टदेशक्रमा नृपं अन्विष्यन्ति स्म संयुक्तं गुणलक्ष्म्या विशालया। (76.02)

Feeling distressed by the loss of their king, the ministers were in search of a person who was adorned by noble qualities.

तं भगीरथमासाद्य स्थिरं भिक्षाचरं मुनिं परिज्ञाय समानीय सैन्ये चक्रुर्महीपतिम्। (76.03)

They found that this Bhageeratha, who was living like a wandering Sage begging alms for his living, was indeed a noble man with all virtues fit for a king; they brought the huge army there and requested him to be their ruler.

भगीरथः क्षणेनैव प्रावृषीवाम्बुना सरः वलितः सेनया गुर्व्या झटित्याशिश्रिये गजम्। (76.04)

Like the lake by the rain waters, Bhageeratha was enveloped by the huge army instantly, and he immediately climbed on to the royal elephant.

भगीरथो जगन्नाथो जयतीति जनारवैः नीरन्ध्रतामुपाजग्मुर्गिरीन्द्राणां महागुहाः। (76.05)

‘Victory to the Great Emperor’ such shouts of the people echoed all around without a gap, in all the huge caves of all the huge hills in that country.

तत्र तं पालयन्तं तद्राज्यं राजानमादृताः आजग्मुः प्राक्प्रकृतयः प्राहुरित्थं नृपाधिपम्। (76.06)

राजन्नस्माकमधिपो यस्त्वया स पुरस्कृतः मृत्युना विनिगीर्णोऽसौ मत्स्येनेवामिषं मृदु। (76.07)

तत्तत्पालयितुं राज्यं प्रसादं कर्तुमर्हसि, अप्रार्थितोपयातानां त्यागोऽर्थानां च नोचितः। (76.08)

Bhageeratha thus became the Ruler of that country.

The ministers and priests who belonged to his previous kingdom, heard about this and came to their king and said, “Raajan! That king, who was ruling the kingdom gifted by you, was swallowed by death, like a soft meat- piece by the fish. Please take over the ruler-ship of that kingdom. It is not right to reject things that come without asking for!”

इति संप्रार्थितो राजा तदङ्गीकृत्य तद्वचः सप्तसागरचिह्नायाः स बभूव भुवःपतिः। (76.09)

Thus requested, the king agreed to their request and became the ruler of the Earth surrounded by the seven oceans.

(Even after becoming the Ruler of those kingdoms, the king did not swerve from his quiescent state.)

समः शान्तमना मौनी वीतरागो विमत्सरः प्राप्तकार्यैककरणः स तिरोहितविस्मयः। (76.10)

(मौनी - मितहितसत्यवाक् - talked only when necessary, uttered words which brought welfare to others, spoke always the truth)
He maintained equanimity at all times; was always silent in the mind,

had no envy or enmity towards anybody,
did the duties that fell to his lot properly without anxiety or apprehension,
and the surprise element in any event was blocked by his Knowledge-state (he was not shocked or
panicked or surprised by any event).

पातालतलनद्यानां सागराकारकारिणां पितामहानां गङ्गांबु शुश्रुवे तारणक्षमम्। (76.11)

He heard that his ancestors, the sons of King Sagara had dug the Earth into a great hollow in search of the Sacrifice-horse, were burnt to ashes there, were trapped in the Nether-world, and would cross over to the next-world, if and only the 'Ganges of the Heaven' drenched those ashes.

तदा किल स्वर्गनदी वहति स्म न भूतले पितॄणां भूतविख्योऽभूतेन गङ्गाजलाञ्जलिः। (76.12)

At that time, the Heavenly River was not flowing on the Earth.

The offering-practice of Gangaa-waters to the ancestors started, only because of Bhageeratha.

भगीरथेन च महीमवतारयितुं दिवः गङ्गा गृहीतो नियमस्ततःप्रभृति भूभृता। (76.13)

From that time onward (after coming to know of the tragic tale of his ancestors), King Bhageeratha made up his mind to bring the Celestial Gangaa to the Earth.

ततो राज्यं परित्यज्य मन्त्रिणां भूपतिः शमी तपसे कार्यकार्यहो जगाम विजनं वनम्। (76.14)

The noble king who was in the quiescent state, left the kingdom under the care of the ministers, and went off to the solitary wild forest to perform penance, to accomplish his goal.

तत्र वर्षसहस्रैश्च समाराध्य पुनःपुनः ब्रह्माणं शङ्करं जह्नुं भुवि गङ्गामयोजयत्। (76.15)

He performed penance for thousands of years, propitiated Lord Brahmaa and Lord Shiva, and Sage Jahnu again and again, and made Gangaa flow on the Earth.

ततः प्रभृत्यमलतरङ्गभङ्गिनी जगत्पतेः शशिविभूदङ्गसङ्गिनी

नभस्थलान्निपतति गां त्रिमार्गगा महात्मनामिव बहुपुण्यसंततिः। (76.16)

From then onward, this Gangaa of turbulent shining waves, became the adornment of 'Shiva's head holding the crescent moon'. This Gangaa who flows in three paths falls from the Heaven, on the Earth, like the succession of merits of noble men (bringing welfare to all).

स्फुरत्तरङ्गभङ्गिनी स्वफेनपुञ्जहासिनी

She Shines forth with curved waves, and smiles with her heaps of white foams.

प्रसन्नपुण्यमञ्जरीयुतेव धर्मसंततिः

She is the uninterrupted flow of righteousness, as if covered by the fully opened blossoms of merits.

भगीरते महीपतौ यशः प्रचारवीथिका

She is the road spreading the fame of King Bhageeratha.

तदा हि सा त्रिमार्गगा महीतले बभूव ह। (76.17)

That is how she flowed in the Three worlds and came on the Earth also.

एतामवष्टभ्य दृशं भगीरथधिया धृतां समः स्वस्थो यथाप्राप्तं कार्यमाहर शान्तधीः। (77.01)

Taking recourse to the vision experienced by Bhageeratha, remain equal-minded and be established in the self. With a mind sunk in the quiescent state, do whatever actions that belong to you.

(Realization-state is not going to hamper any worldly achievements of yours; on the other hand, it gives the mental strength and courage to overcome any obstacle and reach your desired goal.)