

आदिकविश्रीमद्ब्रह्मसंहिताप्रणीतबृहत्संहितावासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWELVE

[SHAMBAROPANISHAT (1)]

{STORY OF DAAMA, VYAALA, KATA}

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 TWELVE

SHAMBAROPANISHAT (1)

STORY OF DAAMA, VYAALA, KATA

वसिष्ठोवाच

Vasishta spoke

अस्मिन्विहरतो लोके लोकारामस्य धीमतः श्रेयसे तिष्ठतो यत्नमुत्तमार्थाभिधायिनः

दामव्यालकटन्यायो मा ते भवतु राघव भीमभासदृढस्थित्या त्वं विशोको भवेति च। (25.01,02)

Even as you move about in this world 'endowed with wisdom', seeking the 'complete restful state'; doing effort in cultivating excellent virtues like quiescence etc that is conducive to your welfare; let not your 'prescribed conduct' be like that of Daama, Vyaala and Kata (*getting empowered by Maayaa*).

Be in the 'painless state' remaining in the state of Bheema, Bhaasa and Drdha (*shining in the stabilized Supreme state of the Self*).

['Daama' means a binding cord.

'Vyaala' means vicious or deceitful.

'Kata' means encompassing or covering.

These three terms also denote the deluding power of the Supreme namely 'Maayaa'.

'Maa' means limit or measure; 'Yaa' means 'who'; the term 'Maayaa' means that which brings in the idea of limitation.

Maayaa binds, deceives and covers the mind.

'Bheema' means huge, powerful.

'Bhaasa' means shining.

'Drdha' means firm.

These three terms refer to the 'State of Brahman' which is extremely powerful, which shines forth as the world, and which is unchanging.

Sage Vasishta advises Rama not to be overpowered by 'Maayaa', but remain established in the 'state of the Self'.

However, he now relates the story of three ignorant robots that were defeated by the Devas and the other three intelligent robots that defeated the Devas.]

(*'Robota' means – work, labour, hard work. A machine that works for you is known as a robot.*)

रामोवाच

Rama spoke

दामव्यालकटन्यायो माभूदित्युदाहृतं ब्रह्मन्किमेतद्भवता भवतापापहारिणा। (25.03)

भीमभासदृढस्थित्या त्वं विशोको भवेति च ब्रह्मन्किमुक्तं भवता भवतापापहारिणा। (25.04)

उदारयैतया शुद्धं संप्रबोधय मां गिरा घनस्तापापहारिण्या प्रावृषीव कलापिनम्। (25.05)

Brahman! Thou art the 'remover of the scorching heat of the worldly-existence'.

Why did you mention that '*let not be your conduct be like Daama, Vyaala and Kata and remain free of pain like the state of Bheema, Bhaasa and Drdha*'?

Brahman! Thou art the 'remover of the scorching heat of the worldly-existence'.

Why did you speak in that way?

Explain to me in detail and make it clear to me, like the moist cool cloud that removes the heat in the monsoon, and delights the peacock.

SHAMBAROPANISHAT

['Shambara' means 'excellent'.

'Shambara' in the Upanishad-sense of the story here, means the excellent deluding power of 'Brahman the Reality state'. The world we see is a 'Shambara-created world' only- a world that is seen only when deluded, and not really existent.]

SHAMBARA AND SHAAMBARA

The term 'Shaambara', which means 'belonging to Shambara' is used as synonymous with any sorcery act of anyone. Shambara was an 'AI Maker' of the Daitya-clan. Shambara was an excellent creator of the artificial beings, illusions and was adept in performing many unbelievable sorcery acts. His name became synonymous to sorcery because of his excellence in sorcery acts, gadget-making etc. He was intelligent, learned, did a lot of research in these fields and had constructed a marvellous world made of artificial beings and artificial gardens that surpassed the beauty of even Indra's palace.]

{The Upanishad-based explanation is also given in brackets. Read both the story-part and also the Upanishad-meaning.}

वसिष्ठोवाच

Vasishta spoke

दामव्यालकटन्यायं भीमभासदृढस्थितिं शृणु राघव तच्छ्रुत्वा यदिष्टं तत्समाचर। (25.06)

Raaghava, listen well to the story of Daama, Vyaala, Kaṭa and Bheema, Bhaasa, Drdha. After understanding it, act in your life in any required manner, with the 'Knowledge' as your essence.

आसीत्पातालकुहरे सर्वेश्वर्यमनोहरे शम्बरो नाम दैत्येन्द्रो मायामणिमहार्णवः। (25.07)

In the dark depths of the 'Paataala', pleasant to the mind being filled with all types of wealth, there lived a 'Daitya-king named Shambara', who was a 'huge ocean of magical gems' (was a master of sorcery);

(25.08) to (25.20) (is a single sentence)

[Shambara was the sole emperor of the Nether-world where the Daityas lived. By his unsurpassable magical powers, he had changed the very look of the dark Nether-world, and made it look like a Heaven by his creative ability.]

आकाशनगरोद्यानरचितासुरमन्दिरः

he had created mansions for the Asuras in a city inside the sky;

[His palace floated in the sky like Indra's palace in the Heaven. It had a huge magical garden also surrounding it.]

कृत्रिमोत्तमचन्द्रार्कभूषितात्मीयमण्डलः (08)

his own abode was ornamented by artificial Moon and the Sun of excellent lustre;

[Artificial Sun and Moon took care of the lighting system of his world.]

शिलाशकलसंभूतपद्माद्यैरमराचलः

rubies and other precious gems lay scattered like broken stone-pieces all over his world, resembling the gem-studded Meru Mountain;

अनन्तविभवारम्भपरिपूरितदानवः (09)

he had filled the houses of the Daanavas with endless riches (which even the Devas could not dream of);

गृहरत्नाङ्गनागेयजितामरवधूध्वनिः

he had created beautiful mechanical ladies with precious stones (looking like the Apsaraas of Heaven)

who sang melodious songs like the Apsaraas;

['Pretty statuettes of girls made of gems and jewels' walked live in his palace and gave voice to melodious songs like the Apsaraas of the Heaven.]

चन्द्रबिम्बकलापूर्णक्रीडोपवनपादपः (10)

the trees in his amusement-park were covered with 'crescent moons' instead of flowers;

फुल्लनीलोत्पलव्यूहकरालरमणालयः

he had created 'rooms of varied structures with blossomed blue lotuses' which appeared dark and terrifying, to enjoy the company of his spouses;

[The hall built in the garden for his passionate adventures were darkened by hosts of blue lotuses.]

रत्नहम्सध्वनाहूतहेमाम्बुरुहसारसः (11)

the Saarasa bird in the golden-lotus was woken up by the calls of swans made of precious stones;

[The swans made of gems floated in the lake filled with golden-lotuses.]

हेमपादपशाखाग्रकृताम्भोरुहकुड्मलः

'lotus buds' decorated the top edge of the branches of the golden tree (which was modelled on the heavenly tree KalpaVrksha);

करञ्जजालप्रपतन्मन्दारकुसुमाकरः (12)

from the closely knitted branches of the Karanja tree (Beech tree), Mandaara flowers fell through;

(What if like Indra he did not have Trinities to pamper him? He had his revenge on Devas in a different way.

He conducted pseudo wars of Devas and Daityas in his secret amusement-room, and had the satisfaction of winning over the Trinities.)

तर्कयन्त्रमयानन्तदैत्यनिर्जितवासवः

he had made endless robots resembling the slicing machines, and had conquered Indra's army (in the form of robots) many times.

(What all the wonders he could create, he had done all that, and presented himself as equalling Indra and recreated an artificial magical Heaven inside his dark netherworld. His Creations were amazing and also terrifying. The wonders of his creation - cool fire; hot ice and what not..!)

हिमशीतानलज्वालानिर्मितोद्यानमण्डपः (13)

his garden pavilion was made of blazing fires which were cold like the snow;

सर्वत्र कुसुमोद्यानजितानन्दनन्दनः

he had stolen various unique flowers from the beautiful garden of Indra and decorated his garden fully with them;

मायासर्वहृतव्यालमलयाचलचन्दनः (14)

through his magical powers, he had stolen away the sandalwood trees of Malaya Mountain, along with the snakes enveloping them, and had planted them in his garden;

हेमश्रीलोकलावण्यनिर्जितान्तःपुराङ्गनः

he had stolen pretty Apsaraas who were endowed with all the charms of the Three-worlds, and had kept them in his harem;

नानाकुसुमसंभारजानुदघ्नगृहाङ्गणः (15)

his courtyard was covered with heaps of various flowers burying (Ghna- striking/hitting) one up to the knees;

क्रीडार्थमृन्मयेशानजितचक्रगदाधरः

his machine-form (in his play battle-ground) easily defeated the machine-form of Vishnu, and pleased him; *(He also had made mud images of himself and Devas, and enjoyed their fights as amusement).*

अजस्रोङ्डीनरत्रौघताराद्यखपुरान्तरः (16)

his harem-roof was studded with colourful precious gems resembling the stars;

निशीथाखिलपातालशतचन्द्रनभस्थलः

the 'dark moon-less Netherworld of his' was lighted by hundreds of artificial Moons floating in the sky;

स्वशालभञ्जिकालोकगीतगीतिरणोत्कटः (17)

the beautiful life-like puppet-maidens sang melodiously praising his valour;

मायैरावणनागेन्द्रविद्रुतामरवारणः

his magically made elephants could chase even Indra's elephant Aeiraavata;

त्रैलोक्यविभवोत्कर्षपूरितान्तःपुरान्तरः (18)

all the precious objects of the Three-worlds (excellent women, elephants, horses, precious stones) decorated his harem;

सर्वसंपत्तिसुभगः सर्वैश्वर्यनमस्कृतः

he possessed all the riches that one could name; he was worshipped by all the rich and wealthy;

समस्तदैत्यसामन्तवन्दितोग्रानुशासनः (19)

all the 'subordinate Daitya-kings' were under his control and feared his wrath;

महाभुजवनच्छायाविश्रान्तासुरमण्डलः

the entire Asura-kingdom was safe under the shadow of the 'forest of his (countless) huge shoulders';

सर्वबुद्धिगणाधाररत्नमण्डलमण्डितः। (25.20)

he was decorated by the group of excellent gems, namely his ministers who were extremely wise and intelligent, and supported all his enterprises.

तस्योत्सादितदेवस्य कठिनोड्डामराकृतेः बभूव विपुलं सैन्यमासुरं सुरनाशनम्। (25.21)

He - who had overpowered all the Devas, who was terrifying to look at, and who was of a horrible formidable form that could rise suddenly anywhere in the sky - had a huge army of Asuras created by his sorcery who were capable of destroying the Devas (through his sorcery powers).

{Inner Meaning: Shambara is a Daitya in the lineage of Kashyapa and Diti (as per the story mentioned here.)

When the story is understood as the Upanishad, 'Kashyapa' is an intoxicated state of delusion. (Kashya means liquor).

Diti (division) is the duality seen in the undivided state of Reality. Aditi is the opposite of it.

Diti's sons are Daityas, the minds which see duality as real, and refer to the deluded minds of the ignorant who see the duality.

Aditi's sons are the Devas, the shine of wisdom and purity which destroys the delusion of duality.

This Shambara the deluding power, which makes one drown in the reality of duality could produce any Jeeva-state in any world instantly. No wisdom could face this deluding power; and the excellent virtues (Devas) to be developed by a Mumukshu stayed always defeated and subdued.}

(Shambara had a habit of visiting foreign lands in search of various types of learning and Siddhis. Devas waited for such moments and attacked the Asura-world and defeated the Asura-army in his absence.)

तस्मिन्मायाबले सुप्ते देशान्तरगते तथा तत्सैन्यं तरसा जघ्नुश्छिद्रं प्राप्य किलामराः। (25.22)

Once when he had gone out of his country, and when his magical powers were absent, the Devas swiftly destroyed his army and went away.

{When the Jeeva suddenly was removed of the delusion as at tragic events, as when listening to the discourse of the Knowers, or when Vichaara habit is developed, then the Devas, the virtues of self-control, studies etc took over the Jeeva, and subdued the evil qualities of the mind namely selfishness, desire, attachment etc.}

अथ शम्बरदैत्येन मुण्डिक्रोधद्रुमादयः रक्षार्थमथ सामन्ताः स्वसेनासु नियोजिताः। (25.23)

Then Shambara the Daitya, appointed three subordinate kings, namely Mundi (bald one), Krodha (angry one) and Druma (tall one) as the army-chiefs to protect his armies.

{Shambara the delusion power 'wanted to safe-guard the Jeeva against the wisdom of the Scriptures.

He created three qualities which would always keep the Jeeva deluded.

'Mundi' means dullness of the head (aversion to Vichaara), the Taamasic quality which keeps the brain stagnant.

'Krodha' is the anger and frustration that lead one towards the stubborn-seeking of the desired objects.

'Druma' is the woodenness or inertness which rises by identifying with the inert body.}

तानप्यन्तरमासाद्य जघ्नुर्देवा भयानकाः व्योमान्तरगताः श्येनाः कलविड्कानिवाकुलान्। (25.24)

The Devas could even then, enter the army and destroy them, like the 'terrifying vultures pouncing on the frightened sparrows from above the sky'.

{'Knowledge' made its way into the Jeeva's mind subduing all the Taamasic and Raajasic qualities.}

सेनापतीन्पुनश्चान्यांश्चकारासुरसत्तमः चपलानुद्धटारावांस्तरङ्गानिव सागरः। (25.25)

Like an ocean producing the waves, the 'great Asura king' appointed again other stronger ones who were quick in movement and had sharper weapons.

{Restlessness, wavering from the prescribed studies, stronger attachments to relatives and objects, pains of failures observed in self-control; all these blocked the spiritual path once again.}

देवास्तानापि तस्याशु जघ्नुस्तेन स कोपवान् जगामामरनाशाय परिपूर्णं त्रिविष्टपम्। (25.26)

The Devas conquered them also. Shambara was terribly angry and decided to destroy the 'Heaven of the Deva-clan' completely, and went there.

तस्मात्तन्मायया भीताः सुरास्तेऽन्तर्धिमाययुः मेरुकाननकुञ्जेषु मृगा गौरीहरेरिव। (25.27)

Frightened of his magical power, the Devas vanished out of sight and hid themselves in the 'thickly grown bowers of the forests of Mount Meru', like the deer by the sight of Gauri's vehicle (lion).

{When a person is full of Saattvic qualities, even the 'Sattva Guna' becomes a blockage to the 'Moksha attainment'.

'Being good' becomes so comforting that Moksha itself, which decries even the Saattvic Guna, gets discarded as a wasteful state.

A Saattvic person is so much attached to the Sattva Guna, that he sacrifices 'Moksha' also as a selfish desire.

This is because of the belief in the reality of the world, and is yet another trap of Maayaa only.}

क्रन्दत्क्षुद्रामरगणं बाष्पक्लिन्नाप्सरामुखं शून्यं ददर्श स स्वर्गं कल्पक्षीणजगत्समम्। (25.28)

Shambara saw the Heaven filled with 'screaming worthless weaker section of Devas' (*the weakened love for liberation*) and the tear-stained faces of Apsaraas (*diminished virtues*). The Heaven appeared empty like the world at the end of dissolution. {Jeeva stayed completely deluded in his goodness-level.}

विहरन्कुपितस्तत्र लब्धमाहत्य सुन्दरं लोकपालपुरीं दग्ध्वा जगामात्मीयमालयम्। (25.29)

He wandered all over the Heaven, seething in anger and searching for the Devas (to destroy them without a trace). He grabbed whatever beautiful things (*conducive to the attainment of Moksha*) he could lay hands on.

He burnt away the 'City of Devas' completely and then returned home (satisfied by his victory).

एवं दृढतरीभूते द्वेषे दानवदेवयोः देवाः स्वर्गं परित्यज्य दिक्षु जग्मुरदर्शनम्। (25.30)

In this manner, the hatred between Devas (*virtues and the want of liberation*) and Daanavas (*delusions of various sorts*)

became intense. The Devas left the heavenly-regions completely, and vanished away in all the directions.

अथ शम्बरदैत्येन ये ये सेनाधिनायकाः क्रियन्ते यत्रतस्तांस्तु जघ्नुर्यत्रपराः सुराः। (25.31)

Then, whomsoever Shambara-Daitya appointed as chiefs of the army (*in the form of desires and attachment to people and objects*), the Devas defeated them somehow with great effort.

This went on till Shambara was highly agitated.

{‘Want of liberation’ vanished from the mind of the Jeeva; the battle went on without stop between the Knowledge-forces and the ignorant forces without end. Sometimes ‘wisdom’ took over and became the winner; sometimes ‘ignorance’ took over and dragged the Jeeva to the lower states of existence.}

यावदुद्वेगमायातः शम्बरः कोपवान्भृशं तार्णोऽतिमात्रमनल इव जज्वाल सोच्छ्वसन्। (25.32)

Shambara became extremely angry; breathed hard; and blazed like the ‘fire increasing its flames by kindling’. {The Jeeva was steadfast in his Vichaara-process and could not be deluded.}

त्रैलोक्यमपि चान्विष्यन्न देवाँल्लब्धवानथ परेणापि प्रयत्नेन निधानमिव दुष्कृती। (25.33)

He searched for the Devas in all the ‘Three-worlds’ and was unable to find them, like a man of wicked deeds does not find a shelter even when trying hard.

HE CREATES THREE INVINCIBLE DAITYA-MACHINES

ससर्ज मायया घोरानसुरांस्त्रीन्महाबलान्बलरक्षार्थमुदितान्कालान्मूर्तिमिव स्थितान्। (25.34)

With his magical power, he created three terrifying Asuras of great strength, like the ‘personified forms of death’ made especially for the protection of the army.

निर्वृता मायया भीमाः बलपादपवाहिनः उदगुस्ते महामायाः पक्षक्षुब्धा इवाद्रयः (35)

दामो व्यालः कटश्चेति नामभिः परिलाञ्छिताः।

They were magically operated; were very huge; could carry huge trees as their weapons.

They moved about like mountains which had lost their wings.

They were named as Daama, Vyaala and Kata.

{The delusion had produced Maayaa (made of three Gunas) which was difficult to conquer and which could overpower anyone.

‘Maayaa’ bound the Jeevas with ‘Daama - the binding rope’, ‘Vyaala - the vicious, which made the untruth look like the truth, and ‘Kata - a screen of sense-data’ which completely covered the Reality.

The terms ‘Daama Vyaala Kata’ also refer to the three Gunas that always dominate the mind of Jeeva in varied measures.

‘Daama’ means the Sattva Guna which is very powerful and cannot be easily let go off. Goodness is also a blockage to the Realized state, since it is also based on the belief in the reality of the world.

‘Vyaala’ is RajoGuna, which always paves a way for trickery, wickedness, selfishness, vengeance etc. It is the way of a snake; slithering and sliding like a snake through the world to get the maximum desires fulfilled.

‘Kata’ is the Taamasa Guna, where the brains are always dull and lethargic. They cannot grasp the ‘worldly Vidyaa’ itself; what to say of the ‘BrahmaVidyaa’!}

(Story-wise these three Asuras were flawless. They had no Vaasanaas at all and could not be corrupted in any way. They were fearless; had no anxiety about the results.)

STAGNANT STATES THAT ARE ‘NOT’ THE REALIZED STATES STORY OF DAAMA VYAALA AND KATA

[How does a realized man behave?

Many people have the wrong opinion that realization is a state of having an expressionless face, a fixed smile even when seeing the people burning in a fire, and is a reaction-less condition.

A realized person is supposed to react in a particular way only (always adorned by a benevolent smile); act unaffected by anything and everything.

To control the onflow of thoughts, the body-yoga is practised and the student stops there itself, as if that alone is the final achievement. If the student thinks that by maintaining such conduct, he has conquered the power of Maayaa, then he is deluded more than the ignorant ones.

Vasishta explains this fact through the story of the three robots Daama Vyaala Kata, who were completely thoughtless and egoless, doing the one duty they were supposed to do, without any attachment to the result. How they also were corrupted by the rise of Ahamkaara, is the lesson presented by the forthcoming story of the ‘Robot-Daityas’.

Daama could bind anyone with his strong shoulders, and crush them to powder (like Sattva Guna). Vyaala could cheat and delude with illusions (like RajoGuna). Kata could block the vision by producing darkness (like TamoGuna).}

[Consciousness is not any special character. It is just the appropriate reaction to the outside pattern.

Machines also are conscious because they also react to the outside factors.

Humans are also inert because they react mechanically to the outside factors. Suppose a person reaches such a thoughtless state, mechanically doing his allotted duties, but lacks the Knowledge that is to be sought through Vichaara?

Then this is how his conduct will be like.]

(25.36) to (25.39) (is a single sentence)

यथाप्राप्तैककर्तारश्चेतनामात्रधर्मिणः (36)

The three machine-like Daityas performed only those actions that naturally befell them (as commanded by their creator). They had only one nature, that of being conscious;

अभावात्कर्मणां ते च प्राक्तना नच वासनाः

they had no Karmas of the past binding them, since they were newly created, and so had no Vaasanaas; [Every Jeeva is newly created only, since the term 'past' is just a conception and not real. 'Memories' mean the past. If you have no memories, then you are 'new' only.]

निर्विकल्पचिन्मात्रपरिस्पन्दैकधर्मकाः (37)

they always were in the state of the unperturbed self (of thoughtlessness);

कर्मजीवकलां तन्वीमसारां च मनोभिदां अपुष्टां कृत्रिमामन्तश्चोदयमागताः (38)

they had some internal working process as if like a mind, which had no desires, which was very vague, which had not completely formed and was artificially created;

[If desires are removed, a Jeeva will be like a robot only, if he lacks self-knowledge.]

ते ह्यन्धपारम्पर्येण काकतालीयवद्भटाः प्रकृतामनुवर्तन्ते क्रियामुञ्जितवासनाः। (25.39)

they acted only as a coincidental manner, by just reacting blindly to any provocation; they had no Vaasanaa for any independent action;

(They had no hatred towards the Devas, and no attachment towards the Asuras, and they fought any Deva who was wielding a weapon in their front, freed of the Vaasanaa of winning over the Devas.)

{If a realized man reaches the Brahman-state will he be like what is pictured as these robots?

He will have no desires, no Vaasanaas, no differentiation of good and bad; will have a mind as a perceiving tool only.

Instead of killing all, he is supposed to ooze with love for all since he sees Brahman in all.

Is this the goal we are aiming at, ignoring the Vichaara process itself?]

अर्धसुप्ता यथा बालाः स्वाङ्गै र्दिङ्गन्ति केवलम्। वासनात्माभिमानाभ्यां हीनास्ते तद्वदेव हि (40)

नाभिपातं न चापातं न विदुस्ते पलायनं न जीवितं न मरणं न रणं न जयाजयौ, (41)

केवलं सैनिकानग्रे दृष्टानाहननोद्यतान् अभिजग्मुः परानाजौ प्रहारदलिताद्वयः। (25.42)

They moved their limbs like children half asleep (without any conscious purpose);

they could not do any voluntary action; were free of Vaasanaas and did not entertain any conceit about their forms; they had no knowledge of attacking or getting attacked, or escaping; they did not know of life or death or battlefield or victory or defeat.

Only when they saw soldiers who were ready to kill them, coming in front of them, that they counter-attacked them, rushing like mountains to crush them.

(These three Asuras were robots programmed to kill any one who wielded a sword against them.

They were machine-like Daityas. They had no identities, no wants, no desires, no idea of good or bad, no desire for victory and were free of the fear of death. You can battle with enemies who had their minds corrupted by anger, hatred, desire for victory etc; but it is difficult to fight a killing machine which had no mind at all as such.)

शम्बरश्चिन्तयामास परितुष्टमनाः परं, 'विजेष्यते हि मे सेना मायासुरसुरक्षिता (43)

अतिबलासुरदोर्द्रुमपालिता मम चम्ः स्थिरतामलमेष्यति

अमरवारणदन्तविघट्टनेष्वमरपर्वतहेमशिला यथा'। (25.44)

Shambara was completely satisfied with his creation and thought,

'This my army well-protected by these magically created Asuras will indeed become victorious.

My army which is safeguarded by the powerful shoulders of these Asuras will become stabilized, being freed of all fears, like the Meru Mountain unmoved even when dug by the tusks of Aeiraavata, the elephant of the Heaven'.

इति निर्णय दैत्येन्द्रो दामव्यालकटान्वितां सेनां संप्रेषयामास भूतलं देवनाशिनीम्। (26.01)

Satisfied with his creations, the 'King of Daityas' sent the 'army accompanied by Daama, Vyaala and Kata' which was now capable of defeating the 'army of Devas', to the battlefield.

दैत्याः सागरकुञ्जेभ्यः कन्दरेभ्यश्च सायुधाः उदगुर्भीमनिर्हादाः सपक्षगिरिलीलया। (26.02)

The 'Daityas welding huge weapons' jumped out of the 'depths of the oceans and the hollows of the Earth,' making a great commotion as if the 'mountains with wings' were sporting about.

रोदसीकोटरं हस्तप्रहारहतभास्करं दानवाः पूरयामासुर्दामव्यालकटैधिताः। (26.03)

Feeling powerful by the company of Daama, Vyaala and Kata, the Daanavas filled up the entire sky-space, and even pushed the Sun away with their hands.

अथोत्स्थुर्निकुञ्जेभ्यः कन्दरेभ्यः सुराचलात् प्रलयान्त इवाक्षुब्धा भीमाः स्वर्वासिनां गणाः। (26.04)

The ‘groups of Devas’ (in huge numbers) rose out of the bowers in forests and hollows under the Meru Mountain, like the huge mountains at the time of dissolution.

देवासुरपताकिन्योस्तद्युद्धमभवत्तयोः अकालोल्बणकल्पान्तभीषणं भुवनान्तरे। (26.05)

Then a great battle occurred between the two armies holding aloft the flags of Devas and Daityas, like the appearance of the terrifying dissolution at an improper time.

[Verses (26.06) to (26.58) describe the terrifying battle of Suras and Asuras.

Verses from (26.06) to (26.50) are omitted; a few sample verses from 51 to 57 are given here.]

साद्रिखोर्वीसमुद्रयुजगद्गुधिरवारिधि (26.50)

the entire Earth with its mountains and oceans drowned in the blood, and there was only the ocean of blood left back;

फुल्लैककिंशुकवनं कुर्वद्दुर्वारवैरतः

the world appeared like a huge forest of Kimshuka trees covered by red blossoms, because of the overflowing blood from the Deva-bodies; all because of the never-ceasing enmity between the Suras and the Asuras;

पर्वतप्रतिमासंख्यं शवपूर्णमहार्णवम् (51)

the oceans appeared with countless corpse-mountains submerged inside them;

समग्रतरुशाखाग्रलम्बलोलमहाशवम् (52)

countless corpses hung on the branches of all the trees;

दीप्यमानैः स्ववातार्तैः पक्षपुष्पैर्लसत्फलैः तालोत्तलैः शरव्रातवनैर्व्याप्तनभस्थलम् (52,53)

the entire sky-region was filled with a forest of shooting arrows that travelled higher than the Taala trees; even as the arrows travelled, pushed by the winds and shattered to pieces, their side-wings shone like the lighted-up flowers, and the metal-heads appeared like the ripe fruits;

पर्वतप्रतिमासंख्यकबन्धशतबाहुभिः नृत्यद्भिः पातिताम्भोदविमानसुरतारकम् (53,54)

hundreds of shoulders (elongated for miles like that of demon Kabandha) looking like mountains, danced about, throwing down the ‘clouds namely the air-vehicles of the Suras’; and the Suras fell down like the stars from them;

शरशक्तिगदाप्रासपट्टिशप्रोतपर्वतम् (54)

there appeared mountains of weapons namely Shara, Shakti, Gadaa, Praasa, Pattisha and others;

लोकसप्तकविभ्रष्टकुड्यखण्डचिताम्बरम्

all the Seven-worlds were destroyed, and the shattered pieces of their walls filled the sky everywhere;

अनारतरसन्मत्तकल्पाभ्रदृढदुन्दुभि (55)

‘Dundhubhi drums’ of the ‘Asuras’ thundered aloud like the ‘Kalpa clouds’, without a break;

एवं शब्दशतोन्नादपातालतलवारणम्

in this manner, (filled with the varied sounds of victory-shouts, screams, noises of the weapons) the ‘Direction-elephants of the Paataala’ (the entire nether-world at the bottom-side) trumpeted aloud in hundreds of ways;

विनायककराकृष्टदीर्घदानवपर्वतम् (56)

Vinaayaka pulled a Daanava-mountain with his trunk (to smash him to pieces);

एकदिक्करनिष्पन्दसिद्धसाध्यमरुद्गणम्

the Sun and Moon which divided the days and nights were thrown at one side, and there was only one direction available for the Siddhas and Saadhyas and the MarutGanas to escape;

पलायमानगन्धर्वकिन्नरामरचारणम् (57)

Gandharvas, Kinnaras and the other subordinate Devas tried to escape anywhere and everywhere, with no direction-marks to guide them;

ववुरशनिनिपातखण्डिताङ्गा दलितशिलाशकलाः ककुम्मुखेषु

प्रलयसमयसूचकाः सुराणां सुरतरुघर्घरघस्मराः समीराः। (26.58)

Suras had their body-parts broken into pieces, and the rocks shattered to pieces hit by the ‘thunderbolt-weapons’; and the storms blew from all the directions, swallowing up all the songs of the birds in the ‘Heavenly KalpaTaru’, predicting the destruction-time of the Suras.

(27.01) to (27.05) (is a single sentence)

तस्मिंस्तदा वर्तमाने घोरे समरसंभ्रमे

Even as the terrible battle was going on between the two worlds, terrifying all,

देवासुरशरीरेषु गर्तेष्वभोदरेष्विव (27.01)

even as the Devas and Asuras were wounded in their limbs like the ‘shattered clouds’;

वहत्स्वसृक्प्रवाहेषु गङ्गापूरेष्विवाम्बरात्

even as the blood was pouring out like the ‘Ganges on flood’ from the sky;

दाम्नि वेष्टितदैवौघकृतक्ष्वेडाघनारवे (02)

even as Daama was roaring like a lion, and as if tying up the entire army of Devas with that sound itself;

व्याले निजकराकृष्टिपिष्टसर्वसुरालये

even as Vyaala was powdering the Devas by crushing them with his hands;

कटे कठिनसंरम्भसङ्गरक्षपितामरे (03)

even as Kata was on the ‘destruction spree of Devas’ by fighting very hard;

ऐरावते क्षीणरवे पलायनपरायणे

even as Aeiraavata was intent only on running away, with its voice lost (in fear);

प्रवृद्धे दानवानीके मध्याह्न इव भास्करे (04)

even as the army of Daityas was increasing in size like the heat of the Sun at mid-day;

पतिताङ्गव्यथार्तानि प्रस्रवद्रुधिराणि च

even as the broken limbs of Devas were littering the sky and blood was flowing from their bodies without stop;

पयांसीवावसेत्नि देवसैन्यानि द्रुवुः। (27.05)

the armies of Devas broke down like the bridges stuck by the floods.

दामव्यालकटास्तानि चिरमन्तर्हितानि च अनुजग्मुर्लसन्नादमिन्धनानीव पावकाः। (27.06)

The Devas disappeared from sight and the ‘three mechanical Daityas - Daama, Vyaala and Kata’ chased them with their maces held high, like the roaring-fires running after the fuel.

अन्विष्टानपि यत्रेन नालभन्तासुराः सुरान्घनजालवनोड्डीनान्सिंहा हरिणकानिव। (27.07)

Even after searching thoroughly for quite a long time, these Asuras were not able to find the Devas, like the lions not finding the deer hiding in the dense dark forest.

अलब्धेष्वमरौघेषु दामव्यालकटास्तदा जग्मुः पातालकोशस्थं प्रभुं प्रमुदिताशयाः। (27.08)

When the ‘group of Devas’ was not traceable, then Daama, Vyaala and Kata felt satisfied and went back to their king who was residing in the hollows of the ‘Netherworld’.

अथ देवा विषण्णास्ते क्षणमाश्वास्य वै ययुः जयोपायाय विजिता ब्रह्माणममितौजसम्। (27.09)

The Devas who were defeated by Daama and others felt very much frustrated; they rested for some time and went to ‘Brahmaa shining with enormous lustre of Knowledge’, to get his advice on how to win over the ‘Daitya army’.

तेषामाविरभूद्ब्रह्मा रक्तरक्ताननश्रियां सायं रक्तीकृताम्बूनामब्धीनामिव चन्द्रमाः। (27.10)

Like the ‘lustrous moon’ rising above the ‘ocean-waters that were shining red in the evening time’, Lord Brahmaa appeared in front of the *‘(wounded) Devas whose faces wore the splendour of redness by the red blood (oozing all over their bodies)’*.

प्रणम्य ते सुरास्तस्मा अनर्थं शम्बरेहितं सम्यक्प्रकथयामासुर्दामव्यालकटक्रमम्। (27.11)

The Devas saluted him and reported all the ‘war strategies’ employed by Shambara, and also explained in detail the ‘fighting techniques’ used by Daama, Vyaala and Kata.

तदाकर्ण्यखिलं ब्रह्मा विचार्य स विचारवित् उवाचेदं सुरानीकमाश्वासनकरं वचः। (27.12)

Lord Brahmaa listened to everything that was reported by the Devas. Being a person given to deep thinking, he pondered for a while and spoke these consoling words to the army of Devas.”

ब्रह्मोवाच

Brahmaa spoke

शतवर्षसहस्रान्ते शम्बरेण हरेः करात्मर्तव्यं समरेशस्य तत्कालं संप्रतीक्षताम्। (27.13)

“After hundred thousand years, Shambara has to die at the hands of ‘Lord Vishnu the Master of the battles’. Wait for that event patiently.

दामव्यालकटानेतानद्य त्वमरसत्तमाः योधयन्तः पलायध्वं मायायुद्धेन दानवान्। (27.14)

Let the ‘chiefs of Devas’ fight with Daama, Vyaala and Kaṭa, using their magical tactics and escape off, as if frightened.

युद्धाभ्यासवशादेषां मुकुराणामिवाशये अहंकारचमत्कारः प्रतिबिम्बमुपैष्यति। (27.15)

When this strategy is repeated for some period of time, then the wondrous thing called ‘Ahamkaara’ (self-conceit) will reflect in the mirror of the mind (of Daama, Vyaala and Kata).

गृहीतवासनास्त्वेषु दामव्यालकटाः सुराः सुजेया वो भविष्यन्ति लग्नजालाः खगा इव। (27.16)

‘These Asuras Daama Vyaala and Kata’ will then be caught by the Vaasanaa (of wanting to win over the Devas), and can be conquered easily, like the birds trapped in the net.

अद्य त्ववासना ह्येषु सुखदुःखविवर्जिताः धैर्येणारीन्विनिघ्नन्तो देवा दुर्जयतां गताः। (27.17)

Now at present, these three Asuras are free of Vaasanaas; they have no sense of pain or pleasure. They attack the enemies without fear, and so have become invincible.

वासनातन्तुबद्धा ये आशापाशवशीकृताः वश्यतां यान्ति ये लोके रज्जुबद्धाः खगा इव। (27.18)

Once they get bound by the Vaasanaas and get roped by the desires, they will come under control, like the birds chained by the ropes.

ये भिन्नवासना धीराः सर्वत्रासक्तबुद्धयः न हृष्यन्ति न कुप्यन्ति दुर्जयास्ते महाधियः। (27.19)

‘Those men of great wisdom’, whose Vaasanaas are destroyed and who are detached to every pain and pleasure that they encounter, never feel sad or angry; and are invincible.

यस्यान्तर्वासना रज्जुवा ग्रन्थिबन्धः शरीरिणः महानपि बहुज्ञोऽपि स बालेनापि जीयते। (27.20)

If the ‘embodied one’ is knotted by the ‘rope of Vaasanaa’ inside, then even if he be learned or a person of great talents, he can be defeated even by a child.

अयं सोऽहं ममेदं तदित्याकल्पितकल्पनः आपदां पात्रतामेति पयसामिव सागरः। (27.21)

‘I am such and such a person’, ‘this is mine’; one who conceives falsely like this, becomes a receptacle for sufferings, like the ocean is a receptacle for the waters.

इयन्मात्रपरिच्छिन्नो येनात्मा भव्यभावितः स सर्वज्ञोऽपि सर्वत्र परां कृपणतां गतः। (27.22)

Even if one thinks of himself as even slightly different from the Self (the pure state of awareness that is free of agitations), then he attains the wretched-states even if he has mastered all the learning.

अनन्तस्याप्रमेयस्य येनेयता प्रकल्पिता आत्मनस्तस्य तेनात्मा स्वात्मनैवावशीकृतः। (26.23)

One who even slightly imagines himself as different from the endless unparalleled Self-essence, then his own self gets bound by itself (and becomes a receptacle of harms). (अवशीकृत- विवशीकृत)

आत्मनो व्यतिरिक्तं यत्किंचिदस्ति जगत्त्रये यत्रोपादेयभावेन बद्धा भवतु वासना। (27.24)

If anything exists other than the ‘Aatman’ (as a second thing outside of it), then one can have the idea of obtaining something, and be bound by that Vaasanaa (which cannot happen, since Aatman is second-less).

आस्थामात्रमनन्तानां दुःखानामाकरं विदुः अनास्थामात्रमभितः सुखानामाकरं विदुः। (27.25)

‘Attachment’ is said to be the ‘store-house of endless pains’.

‘Detachment’ is said to be the ‘storehouse for happiness’ all around.

दामव्यालकटा यावदनास्था भवसंस्थितौ तावन्न नाम जेयावो मशकानामिवानलाः। (27.26)

As long as Daama, Vyaala and Kata stay without any attachment while staying in this world-state, they cannot be conquered at all, like the fire-flames by the mosquitoes.

अन्तर्वासनया जन्तुर्दीनतामनुयातया जितो भवत्यन्यथा तु मशकोऽप्यमराचलः। (27.27)

When the creature (the one stuck in this Samsaara) becomes wretched by allowing the Vaasanaas to enter within, he becomes vulnerable; otherwise, he is strong like a Meru Mountain even if he be just a mosquito.

विद्यते वासना यत्र तत्र सा याति पीनतां, गुणो गुणिनि हि, द्वित्वं सतो दृष्टं हि नासतः। (27.28)

Wherever the Vaasanaa is present, it swells up gradually (adding more Vaasanaas as connected to the main Vaasanaa); whereas, virtues become doubled in a man of good characters, since what is there alone increases, not that which is not there.

अयं सोऽहं ममेदं चेत्येवमन्तः सवासनं यथा दामादयः शक्र भावयन्ति तथा कुरु। (27.29)

Hey Indra, do something by which these Daama and others get to thinking, ‘this is me’, ‘this is mine’. (Let them get the idea that the body is their identity and that it should be preserved at any cost. Let them feel glorified of their own invincibility and power, by seeing all of you Devas running away in fear, again and again.)

या या जनस्य विपदो भावाभावदशाश्च याः तृष्णाकरञ्जवल्ल्यास्ता मञ्जर्यः कटुकोमलाः। (27.30)

The emotions of defeat or victory a man feels when facing various situations of life are just the ‘thorny creepers of wants’ only; and the ‘flowers of such creepers’ look pleasing but are actually bitter and harmful.

वासनातन्तुबद्धो यो लोको विपरिवर्तते सा प्रवृद्धातिदुःखाय सुखायोच्छेदमागता। (27.31)

This world keeps rotating, tied to the rope of Vaasanaa.

If it (rope) increases, it leads to suffering; if it is cut, it leads to happiness.

धीरोऽप्यतिबहुजोऽपि कुलजोऽपि महानपि तृष्णया बध्यते जन्तुः सिंहः शूङ्खलया यथा। (27.32)

Even if one is courageous, even if one is highly learned, even if one is born in a great family, even if one is a great saint, the creature gets bound by the ‘Trshnaa’, like the lion bound by the chains.

देहपादपसंस्थस्य हृदयालयगामिनः तृष्णा चित्तखगस्येयं वागुरा परिकल्पिता। (27.33)

‘Trshnaa, the thirst for pleasures’ (‘self-love’ defined as the body and its glorification) is the trap that is laid out for catching the ‘mind-bird’ which has a ‘nest’ in the ‘heart (central-essence of Reality)’ that is securely placed inside the ‘body-tree’.

दीनो वासनया लोकः कृतान्तेनापकृष्यते रज्ज्वेव बालेन खगो विवशो भृशमुच्छ्वसन्। (27.34)

A ‘person who has become wretched by being bound to the Vaasanaa’ is dragged by the ‘Deity of Death’, like the bird which moves panting and bleeding, gets dragged by a child quite easily, with a rope.

अलमायुधभारेण संगरभ्रमणेन च, वासनाया विपर्यासं युक्त्या यत्राद्रिपोः कुरु। (27.35)

Enough of carrying the weight of the weapons and wandering in the battlefields!

Get the enemy bound by Vaasanaa somehow; that is enough!

अन्तरा क्षुभिते धैर्ये रिपोरमरनायक न शस्त्राणि न चास्त्राणि न शास्त्राणि जयन्ति च। (27.36)

Hey ‘King of Amaras’! If the enemy loses courage within, then, no weapons, no magically empowered missiles, no Scriptures can help him.

(A single Vaasanaa is enough; if somehow even the slightest dust of Vaasanaa taints the mind, then in no time, the mind will become a breeding ground for more Vaasanaas.)

दामव्यालकटास्त्वैते युद्धाभ्यासवशेन च अहंकारमयीं मत्तास्ते ग्रहीष्यन्ति वासनाम्। (27.37)

If Daama and others get arrogant and egoistic through repeated victories, then they will become deluded and become a receptacle for the Vaasanaa.

यदा तेऽज्ञपुरुषाः शम्बरेण विनिर्मिताः वासनामाश्रयिष्यन्ति तदा यास्यन्ति जेयताम्। (27.38)

When these ignorant Asuras (who have not mastered the self-knowledge) made by Shambara, take shelter in the Vaasanaa, then they will be easily conquered.

तत्तावद्युक्तियुद्धेन तान्प्रबोधयतामराः यावदभ्यासवशतो भविष्यन्ति सवासनाः। (27.39)

ततो वश्या भविष्यन्ति भवतां बद्धवासनाः। तृष्णाऽप्रोताशया लोके न च केचन पेलवाः। (27.40)

Therefore, plan some tricky strategy (by pretending defeat at their hands) and attack them hey Devas, till they develop Vaasanaas by repeated victories. By this, they will get bound by the Vaasanaas and will easily come under your control. Those, whose minds are not entwined by the least of ‘Trshnaa’, never are weak.

समविषममिदं जगत्समग्रं समुपनतं स्थिरतां स्ववासनान्तः

चलचललहरीभरो यथाब्धावत इह सैव चिकित्स्यतां प्रयाता। (27.41)

The entire world is equally spread-out with harmful waves that are stabilized in the ‘Vaasanaa-essence’ only; like the continuously moving waves of the ocean are stabilized in the water only. That alone needs to be controlled in this world.”

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा भगवान्देवांस्तत्रैवान्तर्धिमाययौ वेलावनितटे शब्दं कृत्वेवाम्बुतरङ्गकः। (28.01)

Having said this, Lord Brahmaa vanished there itself, like the ocean-wave vanishing at the shore, after making the murmuring noise.

सुरास्त्वाकर्ण्य तद्वाक्यं जग्मुश्चाभिमतं दिशं कमलामोदमादाय वनमालामिवानिलाः। (28.02)

Having listened to his advice, the Devas went away to their respective destinations, like the winds moving off to the line of forests, carrying the sweet-scent of the lotuses.

दिनानि कतिचित्स्वेषु कान्तेषु स्थिरकान्तिषु द्विरेफा इव पद्मेषु मन्दिरेषु विशश्रमुः। (28.03)

The Devas rested for some days in their ‘ever-shining attractive mansions’ like the bees hidden inside the lotuses.

कंचित्कालं समासाद्य स्वात्मोदयकरं शुभं चक्रुर्दुन्दुभिनिर्घोषं प्रलयाभ्रवोपमम्। (28.04)

After a few days, they sounded the war-drums equal to the tumultuous sound made by the clouds of dissolution, which would bring them the needed auspicious victory.

अथ दैत्यैर्महाव्योम्नि तैः पातालतले स्थितैः कालक्षेपकरं घोरं पुनर्युद्धमवर्तत। (28.05)

The Daityas came out of the Paataala-level.

A terrible battle again occurred in the huge sky that went on for a long time.

[Verses from (28.06) to (28.28) where the ‘war between the Asuras and Suras are described in detail’ - are omitted.]

Last two verses (29,30) of the War-description:]

घनघुंघुमपूरितान्तरिक्षा क्षतजक्षालितभूधरा धरा च रुधिरहृदवृत्तिवर्तिनी वा भुवनाभोगगुहा तदाकुलाऽभूत्।(29)

The ‘entire space between the Earth and the Heaven, the hollow cave of the entire Brahmaanda’ was filled with ‘dense unified sound of painful screams and victory shouts’;

‘the ground below (the Earth)’ and ‘the ground below that (Paataala)’ was washed by the pus and blood oozing out from the bodies; ‘the entire Brahmaanda turned into a blood-filled cavity, greedily sucking in the blood, similar to the the blood-sucking Pishaachas and Raakshasas.

अनन्तदृक्प्रसृतविकारकारिणी क्षयोदयोन्मुखसुखदुःखशंसिनी

रणक्रियासुरसुरघट्टसंकटा तदाभवत्खलु सदृशीह संसृतेः। (28.30)

Because of the varied emotions and apprehensions spread out all over (similar to where Indra and the other Devas were filled with apprehension and fear); the battle-field looked like the ‘Samsaara (worldly-existence)’ here, for, it was filled with - the joys and sorrows rising as gains and losses of varied types (where there was joy for the Asuras, and pain for the Suras); and the clash of the Suras (who were acting as per the Dharma prescribed in the Shaastras) and the Asuras (who were in the path of Adharma) - (or, the clash of the good and the bad).

एवंप्रायाकुलारम्भैरसुरैरसुहारिभिः सहसा हतसंरब्धैरारब्धः सुमहान्नणः। (29.01)

In this manner, a terrifying battle was started by the Asuras who took away the lives (of Suras), in great excitement of winning over their enemies.

माययाथ विवादेन सन्धिना विग्रहेण च पलायनेन धैर्येण च्छन्नगोपायनेन च कार्पण्येनास्त्रयुद्धेन

स्वान्तर्धानैश्च भूरिशः धृतः स संगरो देवैस्त्रिंशद्वर्षाणि, पञ्चकं वर्षाणि दिवसान्मासान्दशाष्टौ,

सप्त पञ्च च वर्षाणि, पेतुर्वृक्षाग्निहेत्येकाशनिभूभृताम्। (29.02) to (29.04)

Through the ‘*various methods of deceit, worthless arguments, conciliation, fights, escape, courage, hiding, sudden attacks, surrender, use of magical missiles, and vanishing acts*’, the Devas kept on extending the time-span of the war. The first battle lasted for thirty years; the second one for five years and eight months and ten days; the third one for twelve years.

(The year-span, day-span etc, of the Devas are longer in duration than that of the humans.)

एतावता तु कालेन दृढाभ्यासादहंकृतेः दामादयोऽहमित्यास्थां जगृह्यस्तचेतसः। (29.05)

As time passed in this manner, due to constant repetition of egoistic thoughts (of winning over the Devas), Daama and others developed an ascertained ‘Ahamkaara’ (conceit about their power), and their minds got infected (by the Vaasanaas) (manifesting as the desire to fight and win over the enemies).

नैकट्यातिशयाद्यद्दर्पणं बिम्बवद्भवेत् अभ्यासातिशयात्तद्वत्ते साहंकारतां गताः। (29.06)

When an object is held very close to the mirror, the mirror will look verily like the object; likewise, by constant thoughts about themselves, they became very egoistic (with conceit about their invincible power).

यद्दूरगं वस्तु नादर्शं प्रतिबिम्बति पदार्थवासना तद्वदनभ्यासान्न जायते। (29.07)

An ‘object at a distance’ does not get reflected in the mirror; likewise, (by the Vichaara-practice of) not thinking about any object will keep away the Vaasanaas.

यदा दामादयो जाता अहंकारात्मवासनाः तदा मे जीवितं मेऽर्थ इति दैन्यमुपागताः। (29.08)

Since Daama and others were infected by the ‘Vaasanaa of egotism (self-made assumption about oneself expressing outwardly as conceit and arrogance, the ‘Hm-Kaara’), they attained the wretched states with ideas like ‘my life’, ‘my object’, and so on. *(The false-assumption based on the form-identity gives rise to the fear of death, fear of defeat, anxiety about victory, suspicion about one’s own well-wishers and so on.)*

भववासनया ग्रस्ता मोहवासनया ततः आशापाशनिबद्धास्ते ततः कृपणतां गताः। (29.09)

Gripped by the Vaasanaa for the worldly-life, and stuck to the Vaasanaa of delusion, they got bound by desires and attachments and attained a miserable state.

मुग्धेव ह्यनहंकारैर्ममत्वमुपकल्पितं रज्ज्वां भुजङ्गत्वमिव दामव्यालकटैस्ततः

आपादमस्तको देहः कथं मे भवतु स्थिरः ममेति तृष्णाकृपणा दीनतां ते समाययुः। (29.10,11)

The (originally) guileless ego-less minds of Daama, Vyaala and Kata were now gripped by the ‘mine-ness’, (through ignorance) like a snake appearing in a rope (in darkness); and so, ‘How can this body of mine from the tip of the head to the toe (as the body-identity itself), become eternal?’ with such thoughts, they became more and more miserable.

स्थिरो भवतु मे देहः सुखायास्तु धनं मम इति बद्धधियां तेषां धैर्यमन्तर्द्धिमाययौ। (29.12)

‘Let my body become permanent’; ‘let this wealth give me abundant pleasures’; such thoughts were on the increase, and they gradually lost their courage.

सवासनत्वाद्दुष्णामल्पसत्त्वात्सुरद्विषां या तु प्रहारपरता मार्जितेवाशु साभवत्। (29.13)

‘Because of the increase of the Vaasanaas, and diminishing powers, their ‘intensity for fighting the Deva-enemies’ soon faded away as it were, (because of the apprehension about the safety of the body, and the fear of the death of the body, and envy about the superior position enjoyed by the Devas).

कथं सुरा जगत्यस्मिन्भवाम इति चिन्तया विवशा दीनतां जग्मुः पद्मा इव निरम्भसः। (29.14)

‘How to be eternal like the Devas?’ - was their constant worry, and they withered away, like the ‘lotuses without water’.

तेषां योषान्नपानेन स्वाहंकृतिमतां रतिः बभूव भावभावस्था भीषणा भवभाजिनी। (29.15)

Their minds were stuck to the identity of their own bodies, and forced them to seek pleasures in women and food; and they were deeply lost in the terrifying mire of worldly-existence, where one is always thinking about the enjoyment of pleasures only.

अथ तस्मिन्नणे भीत्या सापेक्षत्वमुपाययुः मत्तेभघनसंरब्धे वने हरिणका इव। (29.16)

They were gripped by fear in the battle-fields, and felt apprehensive, like the deer in the forest when amidst the crowd of intoxicated elephants.

मरिष्यामो मरिष्याम इति चिन्ताहताशयाः मन्दं मन्दं किल भ्रेमुः कुपितैरावणे रणे। (29.17)

They became anxious and worried thinking ‘we will die’ ‘we will die’, and moved very slowly in the battlefield (hiding here and there) where the ‘Aeiraavata elephant’ thundered in anger.

शरीरैकार्थिनां तेषां भीतानां मरणादपि अल्पसत्त्वतया मूर्ध्नि कृतमेव परैः पदम्। (29.18)

Since their thoughts were centered on protecting their own bodies and avoiding death, they became inefficient in wielding weapons, and were trampled by the enemies.

अथ प्रम्लानसत्त्वास्ते हन्तुमग्रगतं भटं न शेकुरिन्धने क्षीणे हविर्दग्धुमिवाग्नयः। (29.19)

When the fuel is less, the fire cannot ignite the oblation; with their enthusiasm on the decrease, they were not able to fight even an ordinary soldier who stood in front of them.

विबुधानां प्रहरतां मशकत्वमुपागताः क्षतविक्षतसंघातास्तस्थुः सामान्यसद्भटाः। (29.20)

They were now like the tiny mosquitoes facing the wrath of the Devas.

They were beaten and wounded like ordinary soldiers.

बहुनात्र किमुक्तेन मरणाद्भीतचेतसः दैत्या देवेषु वल्गत्सु दुद्रुवुः समराजिरात्। (29.21)

What more to say! The three Daityas, who feared death, now ran away from the battlefield, when attacked by the Devas.

(29.22) to (29.34) is a single sentence

DESTRUCTION OF THE ASURA-CLAN

तेषु द्रवत्सु भीतेषु सर्वतो दानवादिषु दामव्यालकटाख्येषु विख्यातेषु सुरालये (22)

तद्वैत्यसैन्यं न्यपतद्विद्रुतं खादितस्ततः - कल्पान्तपवनोद्धृतं ताराजालमिवाभितः (23)

अमराचलकुञ्जेषु शिखराणां शिखासु च, तटेषु वारिराशीनां पयोदपटलेषु च, (24)

सागरावर्तगर्तेषु श्वभ्रेषूद्यत्सरित्सु च, जङ्गलेषु दिगन्तेषु ज्वलत्सु विपिनेषु च, (25)

तद्वाणोच्छिन्नदेशेषु ग्रामेषु नगरेषु च, अटवीषूग्रपक्षासु मरुभूमिदवाग्निषु (26)

लोकालोकाचलान्तेषु पर्वतेषु हृदेषु च, आन्ध्रद्रविडकाश्मीरपारसीकपुरेषु च (27)

नानाम्भोधितरङ्गासु गङ्गाजलघटासु च, द्वीपान्तरेषु जालेषु जम्बूखण्डलतासु च, (28)

When the ‘Daanavas Daama, Vyaala and Kata who were famed for their courage and valour in fighting the Devas’ ran away,

then, the ‘demon-army fell down from the sky here and there’,

like the ‘star-pieces blown by the dissolution storms’ -

into the bowers of the Meru Mountain, and on the edge of the peaks and the ridges,

on the banks of lakes and rivers and the barricade of clouds;

inside the hollows of ocean-whirlpools, inside deep holes and overflowing rivers,

in the wild jungles in all the directions, and inside the blazing forests,

in the places shattered by the arrows of the Devas, and into villages and cities;

inside the wild forests crowded by the wild animals; inside the burning desert-lands;

in-between the chasms of Lokaaloka mountain; inside the central-hollow of the hills and the lakes;

all over all the cities of Andhra, Draavida, Kaashmira, and Paaraseeka;

in the midst of turbulent waves of all the oceans, and on all the banks of the River Ganges;

inside the islands and inside the nets thrown by the fishermen;

and inside the dense creepers of ‘Jamboo Khanda’;

(It was as if they fell into the holes or made holes when they fell because of their rock-like heavy bodies.

They shattered the places where they fell, and also got shattered into pieces.

Anyway, all were buried and destroyed in no time, after the cowardly retreat of the three Daityas ‘Daama, Vyaala and Kata’.)

सर्वतः पर्वताकारो पतितास्ते सुरारयः विस्फोटिताङ्गचरणा विभिन्नकरबाहवः (29)

शाखालग्नान्त्रतन्त्रीका मुक्तरक्तभरच्छटाः व्यस्तशेखरमूर्धानो निष्क्रान्ताः कुपितेक्षणाः। (30)

the ‘mountain-like huge bodies of the Deva-enemies’ fell all over the Earth,

got shattered and broke into pieces; their limbs and feet exploded; their hands and shoulders were broken;

their sinews and nerves got entangled in the tree-branches; the blood pouring densely from their bodies

covered the Earth all over; the head-gears worn on their heads scattered all over;

their eyes burning red in anger, they were thrown off far;

सायुधा बलमायेषुच्छिन्नकङ्कटहेतयः दूरापातविपर्यस्तपतन्नानायुधांशुकाः, (31)

कण्ठलम्बिशिरस्त्राणचटत्कारोग्रभीतयः शिखाशतशिलाप्रोता देहभागविलम्बिनः, (32)

शाल्मल्युग्रदृढापातकटत्कण्टकसंकटाः सुशिलाफलकास्फालशतधाशीर्णमस्तकाः, (33)

सर्व एव सकलायुधशस्त्रपातमात्रसमनन्तरमेव दिक्षु नाशमगमन्नसुरेन्द्राः पांसवोऽम्बुनिधौ पयसीव। (29.34)
the 'army which was wielding weapons' was soon left with broken armours pierced by missiles;
all the weapons were broken into pieces and scattered in all the distant regions;
they were terrified and let out terrifying screams, even as they fell with all the sinews and nerves hanging
from their necks; they fell into the hundreds of sharp peaks of the mountains (because they were so huge);
their limbs hung all over the mountains, getting caught here and there; they were painfully pierced all
over by the thorns as they fell into the 'groves of Shaalmali trees'; their heads dashed against the surface
of the rocks and splattered into thousands of pieces; and, like the sand-particles disappearing into the
ocean and vanishing without a trace, all the 'Asura chiefs' perished completely, the moment the missiles
hit them at the start of the battle.

इति तुष्टेषु देवेषु दानवेषु हतेषु च दामव्यालकटा दीना बभूवुर्भयविह्वलाः। (30.01)

Devas were happy, and the Daanavas were dead; and Daama Vyaala and Kata were now terrified (of
Shambara's anger and hid from his sight).

जज्वाल कुपितः क्वेति कल्पान्ताग्निरिव ज्वलन्शम्बरः शमितानीको दामव्यालकटान्प्रति। (30.02)

Shambara, who had lost his army, was blazing in anger like the dissolution-fire towards Daama, Vyaala
and Kata, and was searching for them.

शम्बरस्य भयाद्रत्वा पातालमथ सप्तमं दामव्यालकटास्तस्थुस्त्यक्त्वाथ निजमण्डलं, (03)

यमस्य किङ्करा यत्र ये कालत्रासनक्षमाः कुतूहलेन तिष्ठन्ति नरकार्णवपालकाः। (30.04)

Afraid of Shambara's anger, Daama, Vyaala and Kata left their own abodes and reached the 'Seventh
Paataala', where 'Yama's servants who were capable of tormenting everyone like death himself', happily
lived guarding the hell-ocean.

ते तेषामथ यातानां दत्त्वाऽभयमभीरवः चिन्ता इव घनाकाराः कुमारीश्च ददुः क्रमात्। (30.05)

Those Yama's servants offered sanctuary to those three Daityas who sought shelter with them,
offered also their 'daughters who looked like dark clouds as if worries personified', in marriage.

तैः सार्धं नीतवन्तस्ते तत्र दामादयोऽवधिं दशवर्षसहस्रान्तमातानन्तकुवासनाः, (06)

इयं मे कामिनी कन्या ममेयं प्रभुतेति च दुरूढस्नेहबन्धानां कालस्तेषां न्यवर्तत। (30.07)

Daama, Vyaala and Kata lived there happily for ten thousand years in their company, maintaining endless
wicked Vaasanaas; the 'time' passed for them with such ascertained ideas of '*this is my beloved wife*',
'*I am the lord of all this*' and so on; and they were lost in the deep-rooted bondage of attachment towards
the family and children. (*This is how a single Vaasanaa turns into 'enormous heaps of mountains of Vaasanaas' instantly.*)

धर्मराजोऽथ तं देशं कदाचित्समुपाययौ महानरककार्याणां विचारार्थं यदृच्छया। (30.08)

अपरिज्ञातमेनं ते धर्मराजं त्रयोऽसुराः न प्रणेमुर्विनाशाय सामान्यमिव किङ्करम्। (30.09)

अथ वैवस्वतेनैते ज्वलितासूग्रभूमिषु विहितभूपरिस्पन्दमात्रेणैव निवेशिताः। (30.10)

तत्र ते करुणाक्रन्दाः ससुहृद्दारबन्धवः प्रदग्धाः पर्णविटपा वृक्षा इव वनानिलैः। (30.11)

Once, Lord Yama (DharmaRaaja) visited that world by chance (without his royal insignia) to just inspect on
the works that were going on in the MahaaNarakas (huge hell-enlosures).

The three Asuras did not recognize him and so did not show him any respect, treating him like an ordinary
servant, thus inviting their own destruction. Then by 'Vaivasvata Yama' they were thrown into 'burning
Raurava hells (where burning embers piled up to the length of the knees are spread-out for hundreds of Yojanas)', just by
the slight movement of his eye-brow. There, they, screaming pitifully, were burnt off along with their
wives, friends and relatives, like the tender trees caught in the forest storms.

स्वया वासनया जातास्तथैव क्रूरया पुनः बन्धकर्मकराकाराः किराता राजकिङ्कराः। (30.12)

They again, taking on the ‘nature of Yama’s servants who were adept in killing people’, got birth as ‘Kiraatas’ (hunter clan) through the ‘cruel Vaasanaa of killing’.

तज्जन्माथ परित्यज्य जाताः श्वभेषु वायसाः तदन्ते गृध्रतां यातास्ततोऽपि शुक्रतां गताः। (30.13)

After discarding that birth, (pushed by the dominant Vaasanaas of fear or greed) they were born as crows living inside holes, then they became vultures, then they ended up as parrots.

सूकरत्वं त्रिगर्तेषु मेषत्वं पर्वतेषु च मगधेष्वथ कीटत्वं बभ्रुस्ते वक्रबुद्धयः। (30.14)

Later, those crooked-minded Asuras lived as pigs in ‘Trigarta’, as goats in the mountains, and as worms in ‘Magadha cities’.

अनुभूयेतरामन्यां चित्रां योनिपरम्परां अद्य मत्स्याः स्थिता राम काश्मीरारण्यपल्वले। (30.15)

Experiencing these and many other births of various types, they now stay as fishes Rama, inside the pool in the forest of Kaashmira.

दावाग्निक्वथिताल्पाल्पपङ्ककल्पाम्बुपायिनः न म्रियन्ते न जीवन्ति जरज्जम्बालजर्जराः। (30.16)

They somehow manage to suck very little moisture from the dried-up soil of the pool.

They are not living, nor dying, but are slowly withering away in the drying-up pool.

विचित्रयोनिं संरम्भमनुभूय पुनःपुनः भूत्वा भूत्वा पुनर्नष्टास्तरङ्गा जलधाविव। (30.17)

Having experienced the torture of various wombs again and again, they get born again and again and die also, like the waves of the ocean.

भवजलधिगतास्ते वासनातन्तुनुन्नास्तृणमिव चिरमूढा देहरूपैस्तरङ्गैः

उपशममुपयाता राम नाद्याप्यनन्तं परिकलय महत्त्वं दारुणं वासनायाः। (30.18)

Those three Daityas who were always acting foolish (without Vichaara), were caught in the ‘Ocean of the Bhava’, were thrown afar by the Vaasanaa-string, and were floating like grass pieces (getting tossed about here and there) in the waves of many bodies, and even now have not attained any end, Rama.

Understand the terrible power of the Vaasanaa to be endless.

अतः प्रबोधाय तव वच्मि राम महामते दामव्यालकटन्यायो मा तेऽस्त्विति तु लीलया। (31.01)

Rama, you are highly intelligent. Know that I related this tale to you for your enlightenment, and also mentioned that your conduct should not become like that of Daama, Vyaala Kaṭa, just to amuse you.

अविवेकानुसंधानाच्चित्तमापदमीदृशी अनन्तभवदुःखाय परिगृह्णाति हेलया। (31.02)

Maintaining thoughts without proper discrimination, the mind gets into dangerous situations in this manner, and attains endless pains thus experiencing extremely wretched-states.

क्व किलामरविध्वंसिशंबरानीकनाथता क्व तापतप्तजंबालजालजर्जरमीनता। (31.03)

Wherefore the leadership of the entire army of Shambara which was capable of destroying the Devas, wherefore the state of fish withering in the scorching muddy hole of the pond!

क्व धैर्यममरानीकविद्रावणकरं महत् क्व किरातमहीपालक्षुद्रकिङ्कररूपता। (31.04)

Wherefore the courage that could drive away the Devas to hidings, wherefore the wretched lives as the servants of the hunters and kings!

क्व नाम निरहङ्कारचित्सत्त्वोदारधीरता क्व मिथ्यावासनावेशादहङ्कारकुकल्पना। (31.05)

Wherefore the fearless state arising due to the absence of Ahamkaara, wherefore the imagination of the ‘false Ahamkaara’ forced by the unreal Vaasanaas!

(Wherefore the changeless Ahamkaara-less Brahman-state, wherefore the wretched Jeeva-state stuck in Ahamkaara!)

शाखाप्रतानागहना संसारविषमञ्जरी अहङ्काराङ्कुरा देव समुदेतीयमातता। (31.06)

The ‘poisonous creeper of worldly-existence’ spreading out countless branches densely, emerges from the ‘sprout of Ahamkaara’ hey prince, and grows into such huge proportions.

अहङ्कारमतो राम मार्जयान्तः प्रयत्नतः अहं न किञ्चिदेवेति भावयित्वा सुखी भव। (31.07)

Rama, therefore destroy the Ahamkaara, somehow with great effort.

Think that you are nothing of this and become happy.

अहङ्काराम्बुदच्छन्नं परमार्थेन्दुमण्डलं रसायनमयं शीतमदृश्यत्वमुपागतम्। (31.08)

The 'Supreme State' is filled with only bliss, is cooling like the Moon; but it has become invisible because, the Ahamkaara covers it like a cloud.

अहङ्कारपिशाचार्ता दामव्यालकटास्त्रयः गताः सत्तामसन्तोऽपि मायामाहात्म्यदानवाः। (31.09)

The three Daityas Daama, Vyaala and Kata got possessed by the vampire named Ahamkaara. Though they were created through magic and were illusory, they became real (as the experiencers of the world-phenomena).

काष्मीरेषु महारण्यसरसीवनपल्वले अद्य मत्स्याः स्थिता राम शैवाललवलालसाः। (31.10)

At present, they live as fish in a pond in the forest-land of Kashmir, longing for the tiny drops of moisture inside a dried-up puddle.

रामोवाच

Rama spoke

नासतो विद्यते भावो नाभावो विद्यते सतः, ते ह्यसन्तः कथं सतां संपन्ना इति मे वद। (31.11)

'Unreal' has no existence. 'Real' cannot cease to exist. How the unreal Daityas became real, tell me.

(These three Daityas were not real, since machines do not have real existence like us the humans.

Therefore, if they had been burnt in hells, they should have ceased to exist like any machine that is destroyed.

How can they be reborn as fishes, as if pushed by Karmas? How can machines have Karmas?)

वसिष्ठोवाच

Vasishta spoke

एवमेतन्महाबाहो नासत्संभवति क्वचित्कदाचित्किंचिदप्येव बृहत्संपद्यते तनु। (31.12)

True! Of course the 'unreal' cannot exist!

However, if anything exists even as something very tiny, still it can expand!

[The Vaasanaa that had developed in their machine-like states produced more experience-fields.

After having burnt for long in the Raurava hells, the Vaasanaa for water developed and they ended up as fishes.

But since the ignorance was still present, the water also dried-up as if by the hell-fire.

They had no way of getting out of the fire of the hell and the water of the pool, as if caught between the 'punishment of arrogance and the Vaasanaa to escape that punishment'.

This is what happens to a Jeeva bound by the three Gunas. The ignorant Jeevas bound by the three Gunas, keep floating like fishes in the world-pool, sucking the minuscule moisture of pleasures. They do not know how to get out of such a horrible situation, and therefore, dumbly keep experiencing the terrible heat of the sorrows, and suck the little moisture of pleasures.]

किमसत्संस्थितं ब्रूहि किं तत्सद्वाथ संस्थितं सम्यङ्निदर्शनेनैव करिष्ये तव बोधनम्। (31.13)

But, tell me first, what is real here and what is not? I will explain everything to you through examples.

रामोवाच

Rama spoke

सन्त एव स्थिताः सन्तो ब्रह्मन्वयमिमि किल, दामादयस्त्वसन्तोऽपि वक्षि सन्तः स्थिता इति। (31.14)

We and all these others (we who are sitting inside the court and the people who are outside) all are real (as the humans with thinking capacity); so we exist. Daama and others were not real (since they were just machines).

How can you say that they exist as real entities, like us?

वसिष्ठोवाच

Vasishta spoke

यथा दामादयो राम स्थिता मायामया इति असत्या एव सत्याभा मृगतृष्णाम्बुपूरवत्, (15)

तथैवेमे वयमपि ससुरासुरदानवाः असत्या एव वल्गामो याम आयाम एव च। (31.16)

Just as Daama and others are the illusory creations and are said to be unreal, and appear to be real like the 'floods of the mirage river'; similarly, we also with the Devas, Asuras and Daanavas are unreal only, and just move about, go and come.

अलीकमेव त्वद्भावो मद्भावोऽलीकमेव च अनुभूतोऽप्यसद्रूपः स्वप्ने स्वमरणं यथा। (31.17)

Your existence as Rama also is unreal. (You do not realize it yet.) My existence as Vasishta also is unreal. (I know it because of my Knowledge-level.) Though experienced as real, it (the experience of life) is not real, like experiencing one's own death in the dream.

मृतो बन्धुर्यथा स्वप्नेऽप्यनुभूतोऽप्यसन्मयः मृतोऽयमिति चेज्जसिर्भवेदेवमिदं जगत्। (31.18)

When a relative dies in the dream, it is not real, though experienced as real. Just some information (Jnapti) was there that ‘this one is dead’. The world that is experienced here also, is like that only.

(It is very difficult to negate the very life and your identity as unreal.

Once the ego is established firmly, it cannot be removed so easily.

All the Jeevas exist like the robots only that do not have the thinking capacity.

They can never grasp this fact, like a machine cannot understand whatever is explained.)

एषातिमूढविषय उक्तिरेव न राजते अभ्यासेन विनोदेति नानुभूतेरपह्वः। (31.19)

This statement (that no one is real) is beyond the understanding of the ignorant (who are ascertained about the reality of the world). Unless one becomes adept in the understanding through the practice (of Vichaara), the world-experience cannot be proved as unreal.

निश्चयोऽन्तःप्ररूढो यः सम्पन्नोऽभ्यसनं विना नाशमायाति लोकेऽस्मिन्न कदाचन कस्यचित्। (31.20)

The deep-rooted ascertainment about the reality of the world cannot be removed without the proper understanding, for anyone at anytime.

इदं जगदसद्ब्रह्म सत्यमित्येव वक्ति यः तमुन्मत्तमिवोन्मतो विमूढोऽपि हसत्यलम्। (31.21)

If any one states that ‘this world is unreal; only Brahman is real’, then he will be ridiculed by the ignorant fools as an insane person, and his words will be treated as some mad prattle.

अक्षीबक्षीबयोरैक्यं क्व किलेहाजतज्जयोः अन्धप्रकाशयोर्बोधे स्याच्छायातपयोरिव। (31.22)

A drunkard and a non-drinking person cannot think alike; similarly the ignorant and the Knower cannot think alike. Darkness cannot know the light; shadow cannot know the Sun.

यत्रेनाप्यनुभूतोऽर्थः सत्ये कर्तुमपह्वं अज्ञोऽन्तश्च न शक्नोति शवमाक्रमणं यथा। (31.23)

Even if he makes an effort, the ‘ignorant one’ cannot understand what he experiences as true to be unreal. A corpse cannot move its limbs (because of the inability to be alive); the ignorant can never grasp the truth (because of the inability to think rationally).

ब्रह्म सर्वं जगदिति वक्तुं नाज्ञस्य युज्यते तपोविद्याननुभवे स तदेवानुभूतवान्। (31.24)

‘The entire Jagat is Brahman alone’, the ignorant cannot say this ever.

Due to lack of knowledge and bereft of contemplative practices, he experiences the world as real only.

अबुद्धविषये ह्येषा राम वाक्प्रविराजते बुद्ध्यास्मीति रूपेण किल नास्त्येव किञ्चन। (31.25)

Such words about ‘Brahman’ are meaningful to the ignorant alone, Rama (when they believe in the ‘liberation-concept, as opposed to the bondage-concept), for the Knower has nothing at all as the ‘I exist’ idea (as a limited Jeeva-identity).

(There is only the Reality-state which is without any such words as ‘I’, Brahman, real, unreal etc.

These words were invented for teaching the ignorant only. The Knower has no use for such terms.)

ब्रह्मेवैदं परं शान्तमित्येवानुभवन्सुधीः अपह्वः स्वानुभूतेः कर्तुं तस्य क्व युज्यते। (31.26)

The ‘man of stabilized intellect’ experiences the Brahman-state alone as existing (and needs no profound statements to prove his experience). How can one’s own experience or realization (attained through proper analytical thinking), need the proof of some outside statement? *(He is in no need of Scriptures also, as he is self-proved like Shuka, son of Vyaasa. That is how, I Vasishta also feel about all this.)*

परस्माद्व्यतिरेकेण नाहमात्मनि किञ्चन हेमनीवोर्मिकादित्वं न मय्यस्ति विशिष्टता। (31.27)

There is nothing in my own self as some ‘I’ (as the Vasishta-I) that is different from the Supreme.

Like the ring-ness is not in the gold, there is no separateness in me as the ‘I’.

भूतता व्यतिरेकेण मूढे नात्मनि किञ्चन ऊर्म्यादिबुद्धौ हेमेवऽज्ञे नास्ति परमार्थता। (31.28)

In the ignorant fool, there is no separateness from the ‘body made of the elements’ at all.

When one is in the ring-identity, there cannot rise the truth of the gold ever.

So also, in the non-Knower, there does not rise the true knowledge.

मिथ्याहन्तामयो मूढः सत्यैकात्ममयः सुधीः, युज्यते न क्वचिन्नाम स्वभावापह्वोऽनयोः। (31.29)

The fool exists in the state of ‘false Ahamkaara’. The knower exists in the state of the ‘true Self’.

Both cannot deny their experiences.

यो यन्मयस्तस्य तस्मिन्युज्यतेऽपह्वः कथं, पुरुषस्य घटोऽस्मीति वाक्यमुन्मत्तमेव हि। (31.30)

Whatever one is, how can he deny his own experience? Therefore, if a man thinks that he is the pot, well, he has to be considered as mad only (though it is a true experience for him).

(Your identity and 'made up ego' is true for you; but is not real since it is mind-conceived.

'Knower' is not a person, but is a state where all unreal is discarded through courage and effort. He has no ego-sense.)

तस्मान्नेमे वयं सत्या न च दामादयः क्वचित्, असत्यास्ते वयं चेमे, नास्ति नः खलु संभवः। (31.31)

Therefore Rama, we are also not real; Daama and others are also not real.

They, we, and all the others are all unreal only (as stated by the Scriptures).

We as appearances (Vaasishta and the other Rishis here) are not at all real (since we are established in the undivided state of Brahman, yet with different minds and personalities).

It is not possible at all that we exist (as these identities) (even if argued through logic).

(We are in such a state that transcends any logic or reason that belongs to the worldly-minds).

सत्यं संवेदनं शुद्धं बोधाकाशं निरञ्जनं सत्यं सर्वगतं शान्तमस्त्यनस्तमयोदयम्। (31.32)

There is only the 'Reality-state' that is just awareness (understanding nature) that is extremely pure (without a second), is the expanse of Knowledge (information), that is taintless, true, staying in all, quiet and equal, without rising or setting.

(How can information have any solidity or reality?

Everything is just 'Bodha' only, 'some something' that you understand as something.)

सर्वं शान्तं च निःशून्यं न किञ्चिदिव संस्थितं तत्र व्योम्नि विभान्तीमा निजा भासोऽङ्ग सृष्टयः। (31.33)

Dear Rama! Everything is completely quiet (without the sense-perceptions that are understood as the objects and the people), completely empty (as not being full or empty), staying not as anything also.

The Creations shine forth in 'that expanse' as one's own mind-shine.

यथा तैमिरिकाक्षस्य सहजा एव दृष्टयः केशोण्ड्रकवद्भ्रान्ति तथेमास्तत्र दृष्टयः। (31.34)

For a man infected by the 'Taimirika illness', some illusory scenes are natural.

The scenes of the world also shine forth like the illusory visions of the hair-balls seen in the sky.

स आत्मानं यथा वेत्ति तथानुभवति क्षणात् चिदाकाशस्ततोऽसत्यमपि सत्यं तदीक्षणात्। (31.35)

In whatever manner one knows the experience as, he experiences that alone instantly.

Since the 'Reality' renders reality to his experience, the unreal appears real because of seeing the 'Reality' only that appears as the unreal.

न सत्यमस्ति नासत्यमिति तस्माज्जगत्त्रये यद्यथा वेत्ति चिद्रूपं ततथोदेत्यसंशयम्। (31.36)

There is nothing real, nothing unreal; therefore, in the 'Three Jagats', whatever the 'Chit-state within' understands in whatever manner (as per the mind-content), it itself rises as that (perception-experience), without doubt.

यथा दामादयस्तद्वदेवमभ्युदिता वयं सत्यासत्याः किमत्राङ्ग तान्प्रत्यपि विकल्पना। (31.37)

We (all of us and you also) have also arisen like Daama and others (as appearances only).

We are all real (as Brahman), and unreal (as appearances).

Rama! What need at all is there to discuss about their reality also (as to whether Daama Vyaala and Kata are real or not)? *(Whatever name and form exists other than the Reality is unreal only, be it a machine that acts like a human, or a human who acts like a machine!)*

अस्यानन्तस्य चिद्व्योम्नः सर्वगस्य निराकृतेः चिदुदेति यथा याऽन्तस्तथा सा तत्र भात्यलम्। (31.38)

'She' (Chit/Existence-Awareness) who belongs to the 'empty awareness-expanse of the Reality-state, which is endless, everywhere, and formless', shines there (in any space/time boundary) exactly as how it is inside (as the mind-content) (like the sunlight passing through many glass-screens of varied colours).

यत्र दामादिरूपेण संविद्यप्रकचिता स्वयं तथा सा तत्र संपन्ना तथाकारानुभूतितः। (31.39)

The 'awareness principle' alone shines as Daama and others, and appears as those forms with those experiences.

अस्मदादिस्वरूपेण संविद्यत्रोदिता स्वयं तथासौ तत्र संपन्ना तथाकारानुभूतितः। (31.40)

The same 'awareness principle' shines as us also, and appears as these forms with these experiences.

स्वस्वप्नप्रतिभासस्य जगदित्यभिधा कृता चिद्व्योम्नो व्योमवपुषस्तापस्येव मृगाम्बुता। (31.41)

‘One’s own dream of this Chit-expanse’ is alone called the ‘Jagat’, like the ‘heat of emptiness’ alone shines as the ‘mirage-water’.

यत्र प्रबुद्धं चिद्व्योम तत्र दृश्याभिधा कृता, यत्र सुप्तं तेनैव तत्र मोक्षाभिधा कृता। (31.42)

Where the Chit-expanse is awake, it is called the perceived; where it is asleep it is called the liberation.

नच तत्क्वचिदासुप्तं न प्रबुद्धं कदाचन चिद्व्योम केवलं दृश्यं जगदित्यवगम्यताम्। (31.43)

Actually it is not asleep or awake. Understand that ‘Chit expanse’ alone is the ‘perceived Jagat’.

निर्वाणमेव सर्गश्रीः सर्गश्रीरेव निर्वृतिः, नानयोः शब्दयोरर्थभेदः पर्याययोरिव। (31.44)

‘Nirvaana’ is the grandeur of the world. The grandeur of the world alone is ‘Nirvaana’.

They are not different words; but are like synonymous words.

परमार्थो जगदिति रूपं वेत्ति स्वयं स्वकं यथा तैमिरिकं चक्षुः केशोण्ड्रकमिवेक्षते। (31.45)

न तत्केशोण्ड्रकं किञ्चित्सा हि दृष्टिस्तथा स्थिता, नेदं दृश्यमिदं किञ्चिदित्थं चिद्व्योम संस्थितम्। (46)

The ‘Reality’ is seen as the ‘Jagat’ by itself, like the person with infected eyes sees the spiral-balls.

There is no spiral-ball in reality; it is just seen as if it is there.

The ‘Seen’ does not exist in reality. Chit-expanse alone exists as something like this.

सर्वत्र सर्वमिदमस्ति यथानुभूतं नो किञ्चन क्वचिदिहास्ति न चानुभूतम्।

शान्तं सदेकमिदमाततमित्थमास्ते संत्यक्तशोकभयभेदमतस्त्वमास्व। (31.47)

Everywhere this ‘Reality’ alone exists as any experience of the world.

Nothing else in the least of any sort is here, and no experience except that.

The ‘quiescent state of the Reality’ alone, exists like this as the ‘world-experience’.

Therefore, you stay (in whatever your experience is as the undivided Brahman-state), discarding all the sadness, fear and division of any sort.

शिलोदराकारघनं प्रशान्तं महाचिते रूपमिदं स्वमच्छं

नैवास्ति नास्तीति दृशौ क्वचित्तु यच्चास्ति तत्साधु तदेव भाति। (31.48)

In that ‘Great Reality state’ (which alone is),

which is something like the ‘dense inside’ of a crystal rock’

(so silent and unshaken, yet reflecting from within, all these world-scenes filled with objects and people),

which is very quiet (without any type of agitation),

which is the ‘state of silent self-awareness’ and is very pure - (in that Reality-state) -

this ‘state of the world’ is not there at all (as any reality).

(The shine of the crystal alone gets seen as so many pictures of mountains and lands etc).

With the ‘true vision of nothing is there’, whatever is experienced (as the silence within, even when the information-river of the world keeps flowing in, as the sense-perceptions), that is the state of Reality! That alone shines!

रामोवाच

Rama spoke

सतामप्यसतामेव बालयक्षपिशाचवत् दामव्यालकटादीनां दुःखस्यान्तः कथं भवेत्। (32.01)

The three Daityas Daama, Vyaala and Kata are unreal though real, like the ghost seen by a child.

But how will their suffering end?

(All the Jeevas are unreal like Daama Vyaala and Kata. Everyone is a living-machine, acting out as per the command of the Vaasanaas. So, where is the end for such Vaasanaa-powered machines?

Can they ever come out of their machine-like existence ever?

Can they get out of the tying rope of Sattva, wicked delusions of the mind, and the blocked brain-state of ignorance?)

वसिष्ठोवाच

Vasishta spoke

दामव्यालकुटुम्बैस्तैस्तदैव यमकिङ्करैः प्रार्थितेन यमेनोक्तमिदं शृणु रघूद्वह। (32.02)

यदा वियोगमैष्यन्ति श्रोष्यन्ति च निजां कथां दामादयस्तदा मुक्ता भविष्यन्तीत्यसंशयम्। (32.03)

When the families of these Daityas, and other servants of Yama pleaded with Lord Yama (when he had cursed them to be burnt in hells), then this is what Yama had told them; listen hey Raghoodvaha!

‘When they get separated and listen to their own stories, then Daama, Vyaala and Kata will become liberated for sure.’

(Jeeva is made of three Gunas only. When he, through Vichaara understands his actions as Guna-provoked only, and surpasses them, he will become liberated.)

रामोवाच

Rama spoke

स्ववृत्तान्तमिमं कुत्र कदा कथयते कथं श्रोष्यन्ति भगवंस्ते वा वर्णयेदं यथाक्रमम्। (32.04)

Bhagavan! When will their stories get narrated, where and how? Tell me all that in detail.

वसिष्ठोवाच

Vasishta spoke

काश्मीरेषु महापद्मसरसीतीरपल्वले भूयोभूयोऽनुभूयैव मत्स्ययोनिपरम्परां (5)

आलोलि(डि)ताशया लोलाः कालेन लयमागताः तत्रैव पद्मसरसि ते भविष्यन्ति सारसाः। (32.06)

In the Kaashmira lands, (*Vaasanaa-fields*) (*Kashmira means saffron, the fragrant material that lingers*) inside the dried-up lotus-lake, the three Daityas ‘Daama, Vyaala and Kata’ will pass through many lives repeatedly as ‘fish’ only. The ‘moist dry lake’ will be trampled by many wild animals and they will perish in course of time. Then they will get born as the Saarasa birds in the very same lotus-lake which is now filled with water. *(Any Jeeva which is dumbly going through life after life as an inert Vaasanaa-process only, will sometimes through the cultivation of good Vaasanaas, will get into good births too, and have good and bad experiences as belonging to such lives.)*

तत्र कद्धारमालासु सरोजपटलीषु च शैवालवरवल्लीषु तरङ्गवलनासु च

चलत्कुसुमदोलासु नीलोत्पललतासु च सीकरौघाभलेखासु शीतलावर्तवर्तिषु

सारसाः सरसंभोगान्भुक्त्वा भुवनभूषणाः विहृत्य सुचिरं कालमलमागतशुद्धयः

ते वियुक्ता भविष्यन्ति मुक्तये लब्धबुद्धयः रजःसत्त्वतमांसीव भेदं प्राप्य यदृच्छया। (32.07 to10)

In the ‘form of Saarasa birds (tall cranes that wait for food only)’ (*as Jeevas wanting desire-fulfilment only*), they will enjoy many pleasures in that ‘lake that is garlanded by the white lotuses (*Sattva*) and covered by the screen of red lotuses (*Rajas*)’,

amidst the cradling waves (*experiences of life*),

moving among the swings of flowers (*pleasures*),

amidst the creepers of blue lotuses (*Tamas*),

among the sprays of cold mist (*helpless states*),

along the cold whirlpools (*tragedies of life*),

and, will stay adorning the Earth;

and after roaming about for a long time (*through many high and low births*),

purified at last in the minds (*by developing the desire for Moksha*),

perchance separated from each other like the three Gunas of Rajas, Sattva and Tamas (*where Gunas are analyzed and scrutinized separately through Vichaara that is based on Viveka*),

they will be ready to receive the ‘Knowledge of liberation’.

काश्मीरमण्डलस्यान्तर्नगरं नगशोभितं नाम्नाधिष्ठानमित्येव श्रीमत्तस्य भविष्यति। (32.11)

Inside the Kaashmira kingdom (*Saffron - fragrance - Vaasanaa kingdom*), there will be a prosperous city that is adorned by hills, named as ‘Adhistaana’ (*the field of experiences - the perceived*).

प्रद्युम्नशिखरं नाम तस्य मध्ये भविष्यति शृङ्गं लघु सरोजस्य कोशचक्रमिवोदरे। (32.12)

Like the ‘central hollow of the lotus’, among those hills there will be a summit named ‘Pradyumna-Shikhara’ (*peak of desire*) that is easy enough to climb.

(Pradyumna is the son of Sri Krishna.

He kills Shambara Asura.

Here, in this story, it is to be taken as ‘Mumukshutva process endowed with Vichaara that stands high among all the practices that lead towards liberation, and is the knowledge imparted by ‘Naaraayana, the abode of waters, the Supreme ruler-state of all, the totality-person of all experiences’.)

[The story of Pradyumna is somewhat like this.

Pradyumna is Krishna's son; is abducted by Shambara, thrown into the ocean; is swallowed by a fish; is brought back again to Shambara; is brought up by the maid Maayaavati (Rati) there; and Maayaavati falls in love with Pradyumna. Pradyumna, with her help, kills Shambara.

Inner meaning of the story:

Pradyumna (desire/Manmatha's Avatar) is the son of Naaraayana, the 'abode of all waters of experiences'. He is thrown into the waters of worldly-existence (and is polluted and becomes the Vaasanaa), is swallowed by the fish of Jeeva-ness; is brought up by Shambara (delusion power) and Maayaavati (the power of Vishnu – the Brahman) who is now corrupted by the delusion-power. Maayaavati who is under the control of Shambara (delusion power) loves Pradyumna (Mumukshutva, the desire for Moksha) (as Mumukshutva is also a part of Maayaa only); and enraged by Shambara's challenge, Pradyumna (Mumukshutva with his sword of Vichaara) kills Shambara (the deluding power).]

तस्य मूर्ध्नि गिरेर्गहं कश्चिद्राजा भविष्यति अभ्रंक्षमहाशालं शृङ्गे शृङ्गमिवापरम्। (32.13)

On top of that hill inside a palace, a king will reside, with the roof of the palace piercing the clouds, and built like a peak on top of a peak.

गृहस्येशानकोणोऽस्ति शिरोभित्तिव्रणोदरे तस्यानिशमविश्रान्तवाताधूततृणान्तिके

आलये दानवो व्यालः कलविङ्को भविष्यति प्रथमाल्पश्रुतशास्त्र इवार्थरहितारवः। (32.14,15)

In the eastern corner of that palace, inside a dilapidated hole in the corner of the roof, inside the dusty grass-pieces thrown by the winds, 'Daanava Vyaala' will be born as a cock, screeching meaninglessly like a person who has studied very few Scriptures (but has no experience of true knowledge) and keeps talking profound words meaninglessly.

(Some Jeevas study all the philosophies and Scriptures; will entertain the audience with their wonderful oratory skills; but since their knowledge is on the surface-level only, it is to be considered as the meaningless but pleasant cries of the birds.)

तस्मिन्नेव तदा काले तत्र राजा भविष्यति श्रीयशस्करदेवाख्यः शक्रः स्वर्ग इवापरः। (32.16)

There at that time, a king will be born in the future named Yashaskara Deva (who will do actions that will bring fame), like Indra of another Heaven.

(Some Jeevas like Rama are in want of knowledge and are already in the Vichaara-process through the analysis of the world and the self.)

दानवो दामनामात्र मशकस्तस्य सद्गनि भविष्यति बृहस्तम्भपृष्ठच्छिद्रे मृदुध्वनिः। (32.17)

'Daanava Daama' will be born as a mosquito there, living inside the dark crack of a huge pillar in that palace, and humming with low noise.

(Some Jeevas have nothing to talk about but are stuck to rituals and religions, with their monotonous recitation-humming of hymns and Mantras. They are good, but are brainless like the mosquitoes.)

अधिष्ठानाभिधे तस्मिन्नेवान्तर्नगरे तदा रत्नावलीविहाराख्यो विहारोऽपि भविष्यति।

तस्मिंस्तद्भूमिपामात्यो नरसिंह इति श्रुतः करामलकवद्दृष्टबन्धमोक्षो निवत्स्यति। (32.18,19)

In that city of Adhistaana, there will also be a monastery named 'RatnaavaleeVihaara'.

A minister of the king named NaraSimha, who would have realized the Self like the gooseberry seen in one's own palm, will live there.

(Knowledge remains 'only with few who live in solitary places in complete silence', the 'Nrsimha-characters' who have completely torn the insides of the demon of ignorance, like Vasishtha and Vaalmiki.)

भविष्यति गृहे तस्य क्रीडनः क्रकरः खगः कटो मायासुरो नाम कृतराजतपञ्जरः। (32.20)

'Asura Kata', who is adept in magical powers, will be born as a partridge and will be kept inside a silver cage inside that monastery.

(Some Jeevas who are dominated by Tamas will live in their own cages made of wealth and riches.)

स नृसिंहो नृपामात्यक्षोकैर्विरचितामिमां दामव्यालकटादीनां कथयिष्यति सत्कथाम्। (32.21)

That minister Nrsimha, will relate to the king the very same story of Daama, Vyaala and Kata, made as a dialogue between the king and the minister.

(When Vichaara done by oneself, is guided by the statements of realized Sages, it bears fruit, as it happened to Rama when he was taught by Vasishtha.) (Other Jeevas in various stages of Tamas, Rajas, and Sattva as Kata, Vyaala, and Daama, will listen to this dialogue of Vasishtha and Rama, and will also get liberated.)

स कटः क्रकरः श्रुत्वा तत्कथासंस्मृतात्मभूः शान्तमित्थं महाशान्तं परं निर्वाणमेष्यति। (32.22)

प्रद्युम्नशिखरप्रान्तवास्तव्यः कलविड्कः तत्रत्यैव कथां श्रुत्वा परं निर्वाणमेष्यति। (32.23)

राजमन्दिरदार्वन्तर्घणवास्तव्यतां गतः मशकोऽपि प्रसङ्गेन श्रुत्वा शान्तिमुपैष्यति। (32.24)

Kata as a partridge will listen to this story; will remember his true identity (Reality-state) and will attain the 'Supreme state of Nirvaana' where the world remains subsided fully. The bird living inside the roof of the palace will also listen to this story and attain the 'Supreme Nirvaana state'. The mosquito also which is living inside the dark crack of the pillar in the palace, will listen to this story, being present there, and will attain the 'quiet state of Nirvaana'.

प्रद्युम्नशृङ्गाचटको मशको राजमन्दिरात्विहारात्क्रकरश्चेति मोक्षमेष्यन्ति राघव। (32.25)

एष ते कथितः सर्वो दामाव्यालकथाक्रमः।

The sparrow, the partridge and the mosquito, all three (*Jeevas dominated by the three Gunas*) who will reside in the 'Pradyumna hill peak' (*Mumukshutva accompanied by the Vichaara process*) inside the palace and the monastery (*Scripture of Vaasishtam*) will attain Moksha, hey Raaghava.

Now I have completely narrated the story of Daama Vyaala and Kata to the end.

मायैवमेव संसारशून्यैवात्यन्तभासुरा भ्रमयत्यपरिज्ञानान्मृगतृष्णाम्बुधीरिव।

महतोऽपि पदादेवं नानाज्ञानवशादधः पतन्ति मोहिता मूढा दामव्यालकटा इव। (26,27,28)

'Maayaa the deluding power of Reality-state', though empty of the world, shines densely and deludes those who are ignorant of the 'True Knowledge', and they behave like the fools who are after the waters of the mirage. Even the men holding great positions in other fields, fall down from their states, get stuck by various forms of ignorance, stay deluded, and act foolish like Daama, Vyaala and Kata.

क्व भूक्षेपविनिष्पिष्टमेरुमन्दरसद्गता क्व राजगृहदार्वन्तर्घणे मशकरूपता। (28,29)

Wherefore the power of powdering the lands covered by Meru and Mandara Mountains by the slightest movement of the side of the eye-brow, wherefore the state of a mosquito inside the peeled wood in the palace?

क्व चपेटभुजामात्रपातितार्केन्दुबिन्बता क्व प्रद्युम्नगिरौ गेहे भित्तिघणविहङ्गता। (29,30)

Wherefore the falling of the 'Sun and Moon discs' by just a push of the hand with the slightest movement of the shoulder, wherefore the state of a bird residing inside the crack in the wall inside a house on top of the Pradyumna hill?

क्व पुष्पलीलया लोलकरतोलितमेरुता क्व वा शृङ्गे नृसिंहस्य गृहे क्रकरपोतता। (30,31)

Wherefore the strength of playing with the Meru Mountain in the hand as if it is a flower, wherefore the fledgling-state of a crane inside the house of Nrsimha on the peak of the hill?

चिदाकाशोऽहमित्येव रजसा रञ्जितप्रभः स्वरूपमत्यजन्नेव विरूपमपि बुध्यते। (31,32)

The Chit-expanse gets its shine coloured by the dust namely- 'I', and identifies with the inert body and the mind, without discarding its true nature (like seeing oneself differently in a tainted mirror).

स्वयैव वासनाभ्रान्त्या सत्ययेवाप्यसत्यया मृगतृष्णाम्बुबुद्ध्येव याति जन्तुरिवान्तरम्। (32.32,33)

Though real (as the Chit-state), yet identifying with the unreal (perceived form), it attains the different state of an 'embodied bound creature', like chasing the waters of the mirage, because of the delusion arising out of one's own Vaasanaa.