

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER FOURTEEN

[SHAMBAROPANISHAT (3)]

{STORY OF BHEEMA, BHAASA, AND DHRDHA}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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 FOURTEEN

SHAMBAROPANISHAT (3)

STORY OF BHEEMA, BHAASA, AND DHRDHA

वसिष्ठोवाच

Vasishta spoke

सर्वातिशयसाफल्यात्सर्वं सर्वत्र सर्वदा संभवत्येव तस्मात्त्वं शुभोद्योगं न संत्यज। (33.01)

All efforts surely end in bestowing results, at all times and at all places.

Therefore, never give up striving for the 'goal of auspiciousness' (realization of the Truth).

मित्रस्वजनबन्धूनां नन्दिनानन्ददायिना सरसीशानमासाद्य मृत्युरप्युपनिर्जितः। (33.02)

'Nandi, who pleased all his relatives and friends', conquered 'death' by taking shelter in 'Shiva' and performing penance inside a lake.

[Nandi: There was a Sage named Shilaada. He once saw that his ancestors were being tortured in hell.

When he tried to find out why this was so, he was told that this was because Shilaada did not yet have a son.

To obtain a son, Shilaada began to pray to Shiva. He prayed for a thousand years.

At the end of the Tapasya, Shiva appeared and offered to grant Shilaada a boon.

Shilaada wanted the boon that he might have a virtuous son. A few days later, when Shilaada was ploughing the land, he discovered a male infant on the blade of the plough.

The boy was as bright as the Sun and the fire. Shilaada was frightened

and started to run away. But the boy called after him, "Father, stop, Father, stop."

A voice was then heard from the sky. This voice told Shilaada that this was the son he had wanted.

Since this son would make everyone happy, he was to be named Nandi.

Shilaada brought Nandi home to his hermitage. He taught his son the Vedas, the arts of the medicine and fighting, dancing and singing and several other sacred texts. All this Nandi mastered within fifteen days.

When Nandi was seven years old, two sages arrived in Shilaada's hermitage.

Their names were Mitra and Varuna. Shilaada worshipped them and presented Nandi before them.

The Sages blessed Nandi with the words, "Be learned, and be faithful to your teacher".

Shilaada said, "Sages, why didn't you bless my son with a long life?" "We couldn't", replied the sages.

"Your son is going to die when he is eight years old. That is written in his stars."

Shilaada was crestfallen to hear this, but Nandi consoled his father.

He promised his father that he would do something so that his fate would have to be rewritten.

He would pray to Shiva. And when he met Shiva, he would ask of him a boon.

"Meeting Shiva?" exclaimed Shilaada. "I had to meditate for a thousand years before I could get to meet Shiva. How do you expect to meet Shiva in the one year that is left to you?"

"Wait and see, father", replied Nandi. "Shiva is difficult to meet if you only perform Tapasya, or thirst for knowledge.

The secret lies in faith and devotion. I will manage."

There was a river named Bhuvana. Nandi entered this river and began to pray to Shiva remaining under the river waters. His efforts pleased Shiva so much that Shiva appeared before him.

"What boon do you want?" asked Shiva.

"Please grant me the boon that I may be devoted to you", replied Nandi. "I don't want to be born, become old and die."

Shiva granted Nandi the boon that he and his father would get to live in Shiva's residence in ShivaLoka.

Shiva's companions are known as Ganas. Shiva made Nandi a 'Ganapati', the 'chief of the Ganas' and retained him as a perpetual companion. Shiva also gave Nandi a wonderful garland to wear.

As soon as he put this garland on, Nandi became resplendent with three eyes and ten hands.]

सर्वोत्कर्षेण सम्पन्ना देवा अपि विमर्दिताः दानवैर्दानवार्थाद्दयैर्गजैः पद्माकरा इव। (33.03)

Even 'Daanavas, who are accompanied by their soldiers, chariots etc', defeat the 'Devas of extraordinary powers', like the elephants destroying the lotus-lakes.

[Bali: Bali, an Asura, was the son of Viktare and Virochana. He grew up under the tutelage of his grandfather, Prahlaada, who instilled in him a strong sense of righteousness and devotion. Bali would eventually succeed his grandfather as the king of the Asuras and his reign over the realm was characterized by peace and prosperity.

He would later expand his realm, bringing the entire world under his benevolent rule, and was even able to conquer the Netherworld and the Heaven, which he wrested from Indra and the Devas.]

मरुत्तनृपतेर्यज्ञे संवर्तेन महर्षिणा ब्रह्मणेवापरः सर्गो भावितः ससुरासुरः। (33.04)

Even Samvarta, like another Lord Brahmaa, created a new Heaven with Indra and other Devas, and completed the Yajna of King Marutta.

[Samvarta: King Marutta was the grandson of this legendary Khaaninetra and son of the celebrated king Avikshit. Such was his glory that even Indra, that spiteful lord of the Devas, became jealous of him. So he called Brhaspati, who was Marutta's traditional Guru and told him not to conduct any more Sacrifices for Marutta. Marutta approached his Guru Brhaspati and requested him to be the priest. Brhaspati refused and told him that he would no more officiate as a priest in a Sacrifice conducted by a mortal. Marutta returned, disappointed. He decided to give up his life. While he was returning home, he met Sage Naarada on the way and told him the cause of his distress. Naarada asked him not to worry, there is another priest, he said, no less than Brhaspati in greatness, who would do his Sacrifice for him and he was none else than Brhaspati's younger brother Samvarta. There was no love lost between the two brothers, Naarada told Marutta. Brhaspati has always been abusive of Samvarta, perhaps intolerant of his brightness, for whatever Samvarta attempted to do, Brhaspati always tried to throw obstacles in his path. Eventually, unable to endure it any more, Samvarta left home and became a wanderer. He wandered about, homeless, hiding himself from the world in the guise of a naked wanderer. "If Brhaspati does not want to be your priest, go to him and if he asks, tell him I told you about him," said Naarada, "and he would agree to be your priest". Naarada asked Marutta to go to Varanasi and place a dead body at the city-gate and wait there; and when Marutta saw a naked ascetic who saw the dead body and hurried away, he should follow him; Marutta should not allow him to turn him away on any account and he would be successful. Seeing the strange naked ascetic turning back and walking away from the dead body and the city, Marutta followed him, his palms joined in supplication. At first Samvarta tried his best to get rid of Marutta, abusing and insulting him. But when all that failed, he asked the king who he was, how he had recognized him and what he wanted. When he learned that Marutta wanted him to officiate at his Sacrifice, Samvarta told him he should in that case approach his elder brother Brhaspati; Brhaspati was still his elder brother and without his permission he would not do the Sacrifice. Marutta explained to Samvarta about the new developments, about how Brhaspati would no more conduct Sacrifices for mortals now that he was the priest of the Immortal Devas. "In that case I am willing to do your Sacrifice," said Samvarta when he heard this. "But there is a problem. The moment Brhaspati and Indra come to know of the Sacrifice, they are going to be furious. In their fury, they are going to unleash every terror known to them. Times are going to be difficult then. Will you stand by me in those times, or will you desert me, terrified?" A Sacrifice left unfinished would be a sacrilege. Marutta had no hesitation in promising what Samvarta wanted. Advised by Indra, Marutta went to the Himalayas and obtained immense wealth from there with the blessings of Shiva. The arrangements for the Sacrifice began. Indra sent Agni, the deity of fire, to Marutta and asked him not to go ahead with the Sacrifice with Samvarta as his priest. Marutta received Agni and in great humility made ritual offerings to him as befitting the great guest he was. Samvarta threatened Agni that he would burn him down to ashes. Agni returned. Among the offers Indra made that failed to tempt Marutta was a promise of immortality. Indra asked Agni to go back to Marutta once again and request him to accept Brhaspati as his priest. This time there was an addition to the request – a threat. If Marutta did not comply this time too, he would be struck down by Indra's thunderbolt. Agni begged to be excused. He was terrified that Samvarta would burn him to ashes. Samvarta created another Indra with heaven and completed the Sacrifice.]

महातिशययुक्तेन विश्वामित्रेण विप्रता भूयोभूयः प्रयुक्तेन दुष्प्रापा तपसार्जिता। (33.05)

Vishvaamitra who belonged to the warrior-class, performed penance again and again unmoved by the obstacles and failures, and attained the Brahmin hood.

[Vishvaamitra/ Kaushika: Kaushika seeks to attain the same spiritual power as Vasishta, to become his equal, a Brahmarshi. He undertakes a fierce penance for one thousand years, after which Brahmaa names him a Raajarshi, or royal Sage. After another long penance of ten thousand years, Brahmaa names him a Rishi, thus leaving his royal lineage permanently. At this point, Indra, the king of the heaven attempts to test the Sage by sending Menakaa, an Apsaraa to seduce him. Kaushika then lives with Menakaa for ten years. Shakuntalaa is born by their union. Kaushika becomes angry since Menakaa had destroyed his years of Tapas, and thus he cursed her that she won't possess her beauty, of which she was proud, in her next birth. And hence in the next birth she became a monkey and mother of Hanuman, Anjani. Kaushika now goes to the banks of the river Kaushiki, which is the spirit of his own sister. After many thousands of years of penance, Brahmaa names him Maharshi, but also tells him that he hasn't become a true Sage yet, lacking control over his passions. This is brought to light to Kaushika when he angrily curses Rambhaa, an Apsaraa sent by Indra to seduce Kaushika again, to become a stone for a thousand years. After cursing Rambhaa, Kaushika goes to the highest mountain of the Himalayas to perform an even more severe Tapas for over a thousand years. He ceases to eat, and reduces his breathing to a bare minimum. He is tested again by Indra, who comes as a poor Brahmin begging for food just as Kaushika is ready to break a fast of many years by eating some rice. Kaushika instantly gives his food away to Indra and resumes his Tapas. Kaushika also finally masters his passions, refusing to be provoked by any of Indra's testing and seductive interferences. At the penultimate culmination of a multi-thousand year journey, Kaushika's yogic power is at a peak. At this point, Lord Brahmaa, at the head of the Devas led by Indra, names Kaushika a Brahmarshi, and names him Vishvaamitra, or 'Friend of All' for his unlimited compassion. He is also embraced by Vasishta, and their enmity is instantly ended.]

पिष्टसेकाम्बु दुष्प्रापं रसायनवदश्रुता दुर्भगेनेदृशेनासः क्षीरोद उपमन्युना। (33.06)

‘Upamanyu who had the misfortune to drink even the rarely available ‘white coloured powdered flour-water as milk’- obtained the Milk Ocean itself by his effort.

[Upamanyu: Upamanyu is the son of Ugradanta who used to live in forests and was poor.

They could not feed their child with milk and his mother used to give flour-powder mixed in water to the child.

Once, Upamanyu was taken to his uncle's house who was his mother's brother.

There as his uncle was rich enough Upamanyu was given cow's milk which was so tasty that Upamanyu disagreed to take the flour-powder milk after returning home. His mother said that they were not blessed by Lord Shiva and this was the cause of their poverty. Upamanyu's desire for milk provoked him to ask his mother that who could give him milk.

His mother in turn replied that it was a boon to be blessed with holy things in this world and one can get them only by Sacrifice and penance. She also said that Lord Shiva was the cause of everything and also for the very existence of this world. The words of his mother touched his heart and the child promised his mother to do penance for the blessings of Lord Shiva who was the only person who could give him milk.

He went to Himalayas and built a small temple with eight bricks and worshipped Lord Shiva in the form of PaarthivaLinga (Shiva Linga made of mud). As the child was doing penance without food he became weak and demons who were cursed by Marichi tried to disturb the child. But the child did not waver from his penance and the demons left him.

The child was so devoted to Lord Shiva that his penance heated up the entire world and the Devas requested Lord Vishnu to make the child stop his penance as they could not bear the heat of the child's penance.

Lord Vishnu accepted their prayer and went to Lord Shiva to ask about the child.

Lord Shiva heard the prayer of Lord Vishnu and ensured them that he would bless the child and asked them to return to their home. Lord Shiva wanted to test the devotion of his child Upamanyu.

Lord Shiva and Paarvati took the disguise of Lord Indra and Shachi and all the ShivaGanas as deities and Nandi as Aeiraavata (Indra's elephant). They appeared before the child and admired him for his penance and spoke disgraceful words about Lord Shiva. They also said that Lord Shiva was Nirguna (formless) and he was not one of them. They also said that worshipping Lord Shiva cannot fulfil his desires and asked him to be with them and worship them.

Upamanyu who was in deep devotion to his Lord Shiva was hurt by their disgraceful words about Lord Shiva and forgot all his desires. He said that it was his previous sins that made him hear Shivaninda (disgraceful words about Lord Shiva).

Then he chanted Aghora mantra and threw some ashes on the face of Lord Indra and decided to light himself in Yogagni (fire generated by the power of penance). At that moment Lord Shiva appeared and showed the child Ksheerasamudra (Ocean of milk), Ghrutasamudra (Ocean of ghee), Amrtasaagara (Sea of immortality), and various varieties of delicacies.

Upamanyu was overwhelmed by happiness seeing Lord Shiva and Paarvati on NandiVaahana and worshipped them with devotion. Upamanya was delighted and knelt before Lord and prayed. Lord Shiva lifted the child with love and affection and kissed him. He told Paarvati that the child would be their son from that moment and assigned the boy with the leadership to all Ganas (Ganadhipathi). Paarvati blessed him with a boon of being young throughout his life and offered the child the Ksheerasamudra in the form of a ball. Lord Shiva blessed Upamanyu with immortality. Upamanyu prayed Shiva to bless him with permanent devotion towards the Lord and asked Shiva to stay with him and protect him throughout his life. Lord Shiva was happy and fulfilled the request of his child. Upamanya lived for a long time. He became the Guru to Lord Krishna.]

त्रैलोक्यमल्लांस्तृणवदश्रुन्विष्णवब्जजादिकान्, भक्त्यातिशयदार्येण कालः श्वेतेन कालितः। (33.07)

Kaala who swallows even the mighty powers of tri-world, namely Vishnu, Brahmaa and others (at the end of the Creation) like tiny pieces of grass, was conquered by Shvetaa through his devotion to Shiva.

[Shvetaa: There was a Sage named Shvetaa who was devoted to Shiva. He prayed to Shiva throughout his life.

Eventually it was time for Shvetaa to die and Yama, the god of death, came to claim Shvetaa.

Shvetaa was not at all disturbed at the sight of Yama. He thought that death would not be able to do him any harm if he prayed to Shiva. He went about making preparations for these prayers. "Come, come," said Yama.

"Is this the time to pray to Shiva? Your time on earth is over and you are under my powers now. What is the point of praying to Shiva now?" Yama then tied up Shvetaa and prepared to take the Sage to his abode. But Shiva, accompanied by Nandi, Paarvati and several of his companions, arrived. At the mere sight of Shiva, Yama fell down unconscious.

The Devas marvelled at this and showered down flowers from the sky. Shvetaa was saved in this manner.]

प्रणयेन यमं जित्वा कृत्वा वचनसंगमं परलोकादुपानीतः सावित्र्या सत्यवान्पतिः। (33.08)

Saavithri brought back her husband Satyavaan, by defeating Yama in word-play, by amusing him.

[Saavithri: The childless king of Madra, Ashwapati, lives ascetically for many years and offers oblations to Sun-deity Savitr.

His consort is Maalavi. He wishes to have a son for his lineage. Finally, pleased by the prayers, God Savitr appears to him and grants him a boon: he will soon have a daughter. The king is joyful at the prospect of a child. She is born and named Saavithri in honour of the god. Saavithri is born out of devotion and asceticism, traits she will herself practice.

Saavithri is so beautiful and pure; she intimidates all the men in the vicinity. When she reaches the age of marriage, no man asks for her hand, so her father tells her to find a husband on her own.

She sets out on a pilgrimage for this purpose and finds Satyavaan, the son of a blind king named Dyumatsena, who after he had lost everything including his sight, lives in exile as a forest-dweller.

Saavithri returns to find her father speaking with Sage Naarada who announces that Saavithri has made a bad choice: although perfect in every way, Satyavaan is destined to die one year from that day.

In response to her father's pleas to choose a more suitable husband, Saavithri insists that she will choose her husband but once. After Naarada announces his agreement with Saavithri, Ashwapati acquiesces. Saavithri and Satyavaan are married and she goes to live in the forest. Immediately after the marriage, Saavithri wears the clothing of a hermit and lives in perfect obedience and respect to her new parents-in-law and husband. Three days before the foreseen death of Satyavaan, Saavithri takes a vow of fasting and vigil.

Her father-in-law tells her she has taken on too harsh of a regimen, but Saavithri replies that she has taken an oath to perform these austerities, at which Dyumatsena offers his support. The morning of Satyavaan's predicted death, Saavithri asks for her father-in-law's permission to accompany her husband into the forest. Since she has never asked for anything during the entire year she has spent at the hermitage, Dyumatsena grants her wish. They go and while Satyavaan is splitting wood, he suddenly becomes weak and lays his head in Saavithri's lap. Yama himself, the Death, comes to claim the soul of Satyavaan. Saavithri follows Yama as he carries the soul away. When he tries to convince her to turn back she offers successive formulas of wisdom. First she praises obedience to Dharma, then friendship with the strict, then Yama himself for his just rule, then Yama as the King of Dharma, and finally his noble conduct with no expectation of return. Impressed at each speech, Yama praises both the content and style of her words and offers any boon, except the life of Satyavaan. She first asks for eyesight and restoration of the kingdom for her father-in-law, then a hundred sons for her father, and then a hundred sons for herself and Satyavaan. The last wish creates a dilemma for Yama, as it would indirectly grant the life of Satyavaan. However, impressed by Saavithri's dedication and purity, he offers one more time for her to choose any boon, but this time omitting "except for the life of Satyavaan". Saavithri instantly asks for Satyavaan to return to life. Yama grants life to Satyavaan and blesses Saavithri's life with eternal happiness.]

SINCERE EFFORT IS A 'MUST' TO REACH ANY GOAL

न सोऽस्त्यतिशयो लोके यस्यास्ति न फलं स्फुटं, भवितव्यं विचार्यान्तः सर्वातिशयशालिना। (33.09)

Therefore, there is nothing impossible to attain if one makes the proper effort; but the 'man of excellence (who wants the highest goal of all)' should deliberate well and strive for the best of fruits.

आत्मज्ञानमशेषाणां सुखदुःखदशादृशां मूलकाषकरं तस्माद्भाव्यं तत्रातिशयिना (10)

नाशायापद्गतार्थिन्या दृष्ट्या दृश्यादिदृष्टयः, दुःखादते निराबाधं सुखं किं चिदवाप्यते। (33.11)

'Realizing one's true essence (by removing the false ego-sense)' is the 'axe' that can slice off all the states of sorrows and joys; therefore, the 'man of excellence' should seek the '*knowledge that opposes the idea of the belief in the perceived objects which produce suffering only and lead towards destruction*'. Without the pain that is felt at first in the 'practice of dispassion (towards possessions and family members),' how can one attain the bliss of Chit (as the Knowledge-state)?

IMPORTANCE OF SHAMA (NOT AS JUST CALMNESS BUT AS THE SUPREME QUIESCENCE-STATE)

[Ordinary practice of 'Shama' is just a part of the purification process, for the Knowledge to make its appearance.

Brahman-state sees no second; so there is nothing to feel dispassion about, in the higher state of a JeevanMukta.

Shama - the silencing of the mind and the 'Supreme Quiescence' are equal only, yet the first one is a practice that belongs to the perceived-world, and the other is the 'Supreme quietness' where the world ceases to be as a reality.

'Shama' - from a practice turns into 'Prashamata' - extreme silence as 'Sham' - the auspicious state, and is therefore 'Shamkara' that which bestows the highest good.]

अशमः परमं ब्रह्म, शमश्च परमं पदं, यदप्येवं तथाप्येनं प्रथमं विद्धि शंकरम्। (33.12)

The 'Supreme Brahman' is not the state of complete 'Shama' (calmness and mind control achieved through the practice of discipline). 'Shama' is indeed is a supreme state (since without it, there is no possibility of Vichaara endowed with Viveka). Even so, when it is so, understand that Shama (Silencing of the mind) is the quality that bestows the 'Highest good'.

अभिमानं परित्यज्य शममाश्रित्य शाश्वतं विचार्य प्रज्ञयार्थत्वं कुर्यात्सज्जनसेवनम्। (33.13)

Renouncing the self-imagined ego-conceit (I am so and so etc), taking shelter in the Shama-practice, always analyzing through the intellect, one should seek the 'Realized ones' and clear his doubts in their company.

न तपांसि न तीर्थानि न शास्त्राणि जयन्ति च संसारसागरोत्तारे सज्जनासेवनं विना। (33.14)

Not any sort of hard penance, not the journeys to holy places, not the mastery in Scriptures (intellectually understood, but not realized), are as excellent as the company of the Realized, when wanting to cross over the 'Samsaara-Ocean'.

REALIZING THE COMPLETE NON-EXISTENCE OF THE PERCEIVED

लोभमोहरुषां यस्य तनुतानुदिनं भवेत् यथाशास्त्रं विहरति स्वस्वकर्मसु सज्जनः। (15)

अथात्मविदुषां सङ्गात्तस्य साधोः प्रवर्तते अत्यन्ताभाव एवास्य यथा दृश्यस्य दृश्यते। (16)

दृश्यात्यन्ताभावतस्तु परमेवावशिष्यते अत्यन्ताभाववशादाशु जीवस्तत्रैव लीयते। (33.17)

He alone is a truly a 'person well-established on the path of Moksha' - whose habits of greed, delusion, and irritation thin out day by day, and who attends to his regular duties as ordained by the ethical texts of the yore. Then, by the company of those who have realized the Aatman, that seeker sees the 'complete absence of the perceived in the perceived (even amidst various perceptions)' gradually.

When the 'complete non-existence of the perceived' is understood as an experience, then the 'Reality state' alone is experienced (even in the midst of perceptions). In that obvious state of the 'complete non-existence of the perceived', the Jeeva-state melts off (and no more the ego-sense prevails).

(It is not an insane-state; but one is able to understand the Reality that is concealed by the sense-perceptions.

It is like being aware of the canvas always, though it is always filled with various shapes and colours.)

THERE IS NO TRUTH OR UNTRUTH AS THE 'BRAHMAN AND THE MAAYAA-AFFECTED STATE OF JAGAT'

न चोत्पन्नं न चैवासीद्दृश्यं न च भविष्यति वर्तमानेऽपि नैवास्ति परमेवास्त्यवेधितम्। (33.18)

The 'perceived phenomenon' was never produced as a real absolute world, never was there except as a 'totality of mind-perceptions', will not be produced also, and is not there in the present also.

There is only the 'Supreme Reality-state' which is uninjured (by any agitation).

एवं युक्तिसहस्रेण दर्शितं दृश्यतेऽपि च सर्वैरेवानुभूतं च दर्शयिष्यामि चाधुना (19)

तथेदममलं शान्तं त्रिजगत्संविदम्बरं इदं तत्त्वमतत्त्वादि कुतोऽत्र स्यात्कथं च वा। (33.20)

This (non-existence of the perceived phenomenon) has been explained in thousand ways (previously by me); it is getting explained at present also, and is experienced also (as non-existent) by all the noble ones here (like the renowned Devarshis and Rishis and Siddhas). I will bring also the same vision to you all now, as to how this 'perceived' is actually the 'taintless quiet expanse of the Tri-world awareness' (as Brahman).

Where and how can there be divisions of the 'Truth and the Untruth'?

(That alone is there, but seen as This because of the absence of Vichaara.

Therefore, there is no question of any Truth or Untruth, as Brahman and the Jagat.)

IMAGINE THE 'JAGAT-APPEARANCE' AS THE CLOSING AND OPENING OF THE CHIT-EYE

चिच्चमत्कुरुते चारु चञ्चलाऽचञ्चलात्मनि यतयैव तदेवेदं जगदित्यवबुध्यते। (33.21)

The 'Reality-state' (Chit) alone makes this 'wondrous factor of agitation in its agitation-less state'.

That alone is understood by itself, as the Jagat.

त्रैलोक्यभूयानुभवश्चिदादित्यांशुमण्डलं को वा स्वांशुमतोर्भदो निर्विकल्पः स कथ्यताम्। (33.22)

The 'experience which happens in the Tri-world' is like the 'Sphere of the rays of the Chit-Sun'.

Tell me how can be there a difference between the Sun and its rays (Chit-Sun and the Jagat-experience)?

It (Jagat that is experienced) is the 'Nirvikalpa-state alone without divisions'.

स्वभावतोऽस्याश्चिद्वृत्तेर्ये उन्मेषनिमेषणे जगद्रूपानुभूतेस्तावेतावस्तमयोदयौ। (33.23)

(You can state that) The 'opening and closing of the eyes of the Chit-state by its very nature' is alone the rising and setting of the experience in the form of Jagat (as the beginning and end of Brahmaa's Creation/ or, as the moment to moment appearance and disappearance of the world-scenes).

WHERE IS THE 'I' WHEN ANALYZED THROUGH REASON?

अहमर्थोऽपरिज्ञातः परमार्थाबरे मलं, परिज्ञातोऽहमर्थस्तु परमात्माम्बरं भवेत्। (33.24)

He, who does not know the meaning of the term 'I' (as the division-less Reality) is a 'taint' in the 'Supreme Chit-expanse'. He, who does know the meaning of the term 'I' (as the pure self-awareness state of Reality) will be the 'Supreme Chit-expanse itself' (losing the idea of limitation).

अहंभावः परिज्ञातो नाहंभावो भवत्यलं, एकतामम्बुनेवाम्बु याति चिन्नभसात्मना। (33.25)

If the 'I'ness idea is understood correctly (as the self-essence), the 'I' ness (as a limited form) never rises again.

(Yet nothing happened actually as a process of becoming one with the Chit.) The 'Chit-expanse' stays as it is, like the water knows its oneness with the water (like the ocean does not know the wave as separate from it).

अहमादिजगद्दृश्यं किल नास्त्येव वस्तुतः, अवश्यमेव तत्तस्माच्छिष्यतेऽहंविचारतः। (33.26)

The 'perceived in the form of 'I' and the world' (as the world-scenario that unfolds in front of a body-I) is not at all there actually (since the body-I is a false conception only).

Therefore, when the analysis of the 'I' is pursued, then the 'Reality' alone is left back for sure (since the 'I' is not there at all as the truth).

बाध्यते चामलधियामपिशाचे पिशाचधीः शिशूनां तावदाध्वान्तःकरणानां विचारणा। (33.27)

For the mature ones (who have the courage and are open to reason), the incorrect belief in the existence of the ghost gets changed into the truth of the non-existence of the ghost, when explained rationally; but not so for the immature children who cannot get rid of the ghost-reality even when told many times with reason. So also, for those with taintless intellects (endowed with Viveka and Vairaagya already, like Rama), the belief in the existence of the Jagat-phenomenon changes into the realness of its non-existence, when explained through reason; but for the immature ones (who have not developed Vairaagya and Viveka to the full extent) whose intellects are still darkened by the attachment to the form-based world, the doubt still lingers on (about the non-existence of the Jagat).

AHAMKAARA – IMAGINED IDEAS ABOUT ONESELF

चिज्ज्योत्स्ना यावदेवान्तरहंकारघनावृता, विकासयति नो तावत्परमार्थकुमुद्वतीम्। (33.28)

As long as the ‘Moonlight of Chit’ is covered by the ‘dense ego-cloud in the mind’ (as attachment to the ‘I’ and the ‘mine’), the ‘night-lotus’ of ‘Supreme state’ cannot be made to bloom forth.

प्रमार्जितेऽहमित्यस्मिन्पदे स्वार्थे स्वयं विना नरकस्वर्गमोक्षादितृष्णायाः कल्पनैव का। (33.29)

When the (false-)‘I’ is erased off fully, in that state of one’s true essence (without the ‘I’ agitation), where there is no ‘oneself’ at all (as the ‘I’ and the ‘mine’), where can rise the imaginations of hell, heaven, or even the longing for the Moksha at all?

हृदि यावदहंभावो वारिदः प्रविजृम्भते तावद्विकासमायति तृष्णाकुटजमञ्जरी। (33.30)

As long as the dark cloud of ‘I’-ness as a name and form persists’, the ‘Kutaja tree of Trshnaa (all the desires including the Moksha-desire)’ keeps blossoming.

आक्रम्य चेतनां नित्यमहंकाराम्बुदे स्थिते, जाड्यमेव स्थितिं याति न प्रकाशः कदाचन। (33.31)

When the ‘dark cloud of Ahamkaara’ keeps blocking completely the ‘inner awareness state of Reality’, there remains the ‘state of inertness (cold) only (as the body)’ (with the stagnant intellect that is averse to Vichaara), and no light ever shines forth (as conducive to the realization of the Aatman).

असन्नयमहंकारः स्वयं मिथ्या प्रकल्पितः दुःखायैव न हर्षाय बालसंभ्रमयक्षवत्। (33.32)

This ‘Ahamkaara’ is not existent; is falsely conceived (as one’s own idea about oneself as a body-I); for the sake of suffering only, and not for any joy, like the ghost conceived by a child (to live in the constant fear of the ghost which is not there at all).

मुधैव कल्पितो मोहमहंभावः प्रयच्छति अनन्तसंसारकरं दामादिष्विव दुर्मतौ। (33.33)

The ‘I’ idea that is falsely conceived, gives a delusion that produces endless experiences of Samsaara, like it happened with the wicked Daama and others.

अयं सोऽहमिति स्फारान्मोहादन्यतरत्तमः अनर्थभूतं संसारे न भूतं न भविष्यति। (33.34)

In this world-phenomenon, there never was or will be, any other ‘worse widespread delusion’ than the idea of ‘I’ and the imaginations connected with it (as the ‘mine’).

यत्किंचिदिदमायाति सुखदुःखमलं भवे तदहंकारचक्रस्य प्रविकारो विजृम्भते। (33.35)

Whatever gets observed as the joy/sorrow state in this world; that is wrought by the ‘rotating wheel of Ahamkaara’ only.

अहंकाराङ्कुरः कृष्टो हृदयेनावरोपितः सहस्रशाखं दुश्छेदं तस्य संसृतिनाशनम्। (33.36)

अहंभावोऽङ्कुरो जन्मवृक्षाणामक्षयात्मनां ममेदमिति विस्तीर्णास्तेषां शाखाः सहस्रशः। (33.37)

When the ‘Ahamkaara-sprout’ gets uprooted by the ‘mind-plough’ that is sharpened by Vichaara, then the ‘Knowledge-tree’ grows with its thousands of branches that are capable of destroying the Samsaara. The ‘sprout of Ahamkaara’, (if allowed to grow without cutting it off with the axe of Vichaara), produces the ‘birth-trees’ which never stop growing and which spread-out with thousands of branches of ‘mine-ness’.

करटापातविस्फोटा भान्त्यर्था वासनादयः विचार्यचारुववत्तरङ्गवरपङ्क्तिवत्। (33.38)

These ‘fields of Vaasanaas’ (experiences of the world) which shine as real, are like the flimsy objects that break into pieces by even the crow pouncing on them; and so they vanish off by the ‘pleasant sound of Vichaara’ that rises as the ideas, like the array of waves which flow with a melodious sound.

अहंभावनया भाति त्वहंभाववर्जितः संसारचक्रवहनमात्मनः परिरोधया। (33.39)

The 'Reality-essence of Aatman' though without any 'I', shines as the 'I' ness in all, and carries on the 'wheel of Samsara' by blocking the 'Truth of oneself'.

अहंभावमतो यावज्जन्मारण्ये विजृम्भते तावदेता विवल्गन्ति चिन्तामत्ताः पिशाचिकाः। (33.40)

As long as the 'darkness of Ahamkaara' remains in the 'forest of birth', the intoxicated devils, namely the worries, will dance in the mind madly.

अहंकारपिशाचेन गृहीतो यो नराधमः न शास्त्राणि न मन्त्राश्च तस्याभावस्य सिद्धये। (33.41)

When a wretched person (stuck to the reality of the world) is possessed by the vampire called 'ego', neither the Scriptures nor the magical chants can get rid of it.

रामोवाच

Rama spoke

केनोपायेन भगवन्नहंकारो न वर्धते, तं त्वं कथय मे ब्रह्मसंसारभयशान्तये। (33.42)

By what means does the 'Ahamkaara' is prevented from rising, hey Bhagavan?
Brahman! Explain it to me to alleviate my fear of this worldly-existence.

वसिष्ठोवाच

Vasishta spoke

चिन्मात्रादर्पणाकारे निर्मले स्वात्मनि स्थिते, इति भावानुसन्धानादहंकारो न वर्धते। (33.43)

One should remain in the 'state of the inner silence which is taintless and which is like the mirror that has pure awareness alone as its essence'.

By such contemplation without a break, the 'Ahamkaara' does not grow.

मिथ्येयमिन्द्रजालश्रीः किं मे स्नेहविरागयोः इत्यनुसन्धानादहंकारो न जायते। (33.44)

'This magical picture seen as the world is unreal. Why should I bother about attachment or dispassion?'
By such contemplation without a break, 'Ahamkaara' does not rise up.

नाहमात्मनि नो यस्य दृश्यश्रिय इति स्वयं शान्तेन व्यवहारेण नाहंकारः प्रवर्धते। (33.45)

In him, where there is no 'I' (as a limited form) and where the rich panorama of the objects stays as unreal, and thus when the outside activities (of desire-fulfilment) get subdued, the Ahamkaara does not grow big.

अहं हि जगदित्यन्तर्हयादेयदृशोः क्षये समतायां प्रपन्नायां नाहंभावः प्रवर्धते। (33.46)

When the '*mind-state of dislikes and likes based on the ascertained belief of the Jagat outside of oneself*' is gone, and when equanimity alone presides, the Ahamkaara does not grow.

अहं चिज्जगदित्यन्तर्हयादेयदृशोः क्षये समतायां प्रपन्नायां नाहंभावः प्रवर्धते। (33.47)

When the '*mind-state of dislikes and likes that is based on the ascertained belief of the the three divided states of perception as the 'I, the seer', 'Jagat, the seen', and 'Chit, the understanding process'*' is gone, and when equanimity alone presides, the Ahamkaara does not grow.

रामोवाच

Rama spoke

किमाकृतिरहंकारः कथं संत्यज्यते प्रभो सशरीरोऽशरीरश्च त्यक्ते तस्मिंश्च किं भवेत्। (33.48)

Of what nature is this 'I'ness, Hey Prabhu? How does it get completely removed? When it is removed, what happens to the states of 'with the body' (living), and 'without the body' (after death)?

वसिष्ठोवाच

Vasishta spoke

त्रिविधो राघवास्तीह त्वहंकारो जगत्त्रये द्वौ श्रेष्ठावितरस्त्याज्यः शृणु त्वं कथयामि ते। (33.49)

In the three worlds, Rama, the Ahamkaara can be classified into three types. Two of them are worth having. The other one has to be renounced completely. Listen, I will explain.

EXPANSIVE STATE AS THE ESSENCE OF ALL

अहं सर्वमिदं विश्वं परमात्माहमच्युतः नान्यदस्तीति परमा विज्ञेया सा ह्यहंकृतिः। (33.50)

मोक्षायैषा न बन्धाय जीवन्मुक्तस्य विद्यते। (51)

'I am this entire Vishvam; I am the Supreme Aatman (filling all); I am changeless; nothing else exists'
 'This type of awareness of oneself' is said to be the 'Supreme type of Ahamkaara'.

(It is the Reality-state that thinks about itself through the media of a pure mind.) When this state is practised by a JeevanMukta (who is ascending the ladder of realization), it leads to Moksha and not to bondage.

(If not the first one, then practise this second one at least.)

WITHDRAWN STATE AS NOTHINGNESS THAT LEADS TOWARDS LIBERATION

सर्वस्माद्द्व्यतिरिक्तोऽहं वालाग्रशतकल्पितः इति या संविदेषासौ द्वितीयाहंकृतिः शुभा (51,52)

मोक्षायैषा न बन्धाय जीवन्मुक्तस्य विद्यते। (33.52)

'I am different from everything. I am subtle like the hundredth part of a hair tip.'

(The perceived is non-existent except as a mind-construe.)

This 'type of awareness of oneself' is the second type of Ahamkaara and is auspicious.

When this is practised by a JeevanMukta (who is ascending the ladder of realization), it leads to Moksha and not to bondage.

THE AHAMKAARA OF A BODY-BASED PERSON

अहंकाराभिधा या सा कल्प्यते ननु वास्तवी पाणिपादादिमात्रोऽयमहमित्येष निश्चयः (53)

अहंकारस्त्रितीयोऽसौ लौकिकस्तुच्छ एव सः, वर्ज्य एव दुरात्मासौ कन्दः संसारसंततेः। (33.54)

That which is commonly known as the Ahamkaara (the I-ness of an ordinary person, who labels himself as the I' and separates himself from others), is not real but a mind-construe about oneself (as the body-identity); and this exists as the ascertained state that *'I am just a person with hands and legs'*, (body-identity like any animal), and is the third type of ego.

This is the worldly type, and is worst type of Ahamkaara. This should be discarded as worthless, since it is of a deceiving nature and is to be considered as the root for the succession of worldly-existences (as various identities for endless time).

अनेनाभिहतो जन्तुर्न भूयः परिरोहति। (55)

A person who has taken birth as a body - a Jantu - when subdued by this enemy (body-based Ahamkaara), can never rise up again.

रिपुणानेन बलिना विविधाधिप्रदायिना कष्टीकृतमतिर्लोकः संकटेष्वेव मज्जति

अनया दुरहंकृत्या भावात्संसक्तया चिरम्। (33.56)

A man of the world, who is tortured by this *'strong enemy (body-based Ahamkaara), who is intent on giving variety of afflictions of the body and mind'*, drowns in difficulties only, by being addicted to this 'identity with the form', being identified and attached to this false type of Ahamkaara for long (from a long line of world-existences of the past).

BRAHMAN-IDENTITY AS ONE'S NATURAL STATE OF EXISTENCE (FULLY RID OF THE BODY-BASED AHAMKAARA)

शिष्टाहंकारवाञ्छन्तुर्भगवान्याति मुक्तताम् लोकाहंकारवद्वेषवपुरस्मिन्निरूपणः। (33.57)

When the Jantu (stuck in birth and life events) practises the first two Ahamkaara-states (shishtau), he renounces all that is referred to as 'mine' which are desire-oriented as the wrong-state of 'I' (Doshavapu), and when is firmly established (niroopana) as the 'I' of oneness of all, like the ignorant acting as one with the physical body, he then is endowed with all auspicious qualities (is a Bhagavaan, being endowed with Bhaga, all the glorious virtues as the Brahman-state) and is freed of the 'body-based I'.

न देहोऽस्मीति निर्णय वर्जनं महतां मतं प्रथमं द्वावहंकारावङ्गीकृत्यान्त्यलौकिकौ। (33.58)

(अन्त्यो देहात्मभावाहंकार इव लौकिकौ निरुद्धतमौ द्वावहंकारौ प्रथमं अङ्गीकृत्य)

A person striving towards the 'Supreme state of Knowledge', completely gets rid of the false idea of the Ahamkaara through the Vichaara process, and decides firmly that *'I am not the body'* (sees it as another object of perception only); and then ascends to the 'first two types of auspicious Ahamkaara-states', and remains established there - *similar to a man of the world who is naturally in the state of his body-identity as his natural state*. This is what is suggested by the noble Rishis of the yore also.

प्रथमं द्वावहंकारावङ्गीकृत्यान्त्यलौकिकौ तृतीयाहंकृतिस्त्याज्या लौकिकी दुःखदायिनी। (33.59)

Ascending to the first two types of auspicious Ahamkaara states, ‘*similar to a man of the world who is naturally in the state of his body-identity as his natural state*’, and through the Vichaara process, the ‘*third type of false Ahamkaara which belongs to the ignorant and brings suffering only*’, should be discarded completely.

अनया दुरहंकृत्या दामव्यालकटाः किल तां दशां समनुप्राप्ता या कथास्वपि खेददा। (33.60)

Because of developing a false type of ego, the three Daityas -Daama, Vyaala and Kata, attained such wretched states in their lives, which are painful even when heard.

रामोवाच

Rama spoke

तृतीयं लौकिकामेतां त्यक्त्वा चित्तादहंकृतिं, किंभावः पुरुषो ब्रह्मन्प्राप्नुयादात्मनो हितम्। (33.61)

Removing from the mind, the third type of false Ahamkaara which belongs to the ordinary people of the world, what sort of mentality will a person develop which will be conducive to his welfare, hey Brahman?

वसिष्ठोवाच

Vasishta spoke

[An ignorant man stays content in the ‘illusory-state of the false ego’ and keeps oscillating between the imagined joys and sorrows connected to the body-identity. He will just exist like another animal that talks and moves. If he evolves to understand the falsity of the body-based ego, then he is in the next higher state of understanding which definitely is better than the animal-state of the ignorant. It is as much difference as getting bitten by the snake in the rope and screaming aloud; or wearing it like a harmless garland around the neck like Shiva. Knowledge-bliss is not graspable by the ignorant, however one may try.]

एषा तावत्परित्याज्या त्यक्त्वैनां दुःखदायिनीं यथा यथा पुमांस्तिष्ठेत्परमेति तथा तथा। (33.62)

This ego-sense which gives pain only (since it is false), has to be discarded for sure.

As much as one gets rid of this pain-giving ego; that much will he be nearer to the Reality-state.

(Truth will slowly reveal itself through sincere effort at Vichaara.)

अहंकारदशावेते पूर्वोक्ते भावयन्त्यदि तिष्ठेदुपैति परमं तत्पदं पुरुषोऽनघ। (33.63)

अथ ते अपि संत्यज्य सर्वाहंकृतिवर्जितः संतिष्ठेत् तथात्युच्चैः पदमेवाधिरोहति। (33.64)

O Taintless one! If the embodied-one (Purusha) remains contemplating on the ‘first two types of Ahamkaaras’ mentioned earlier, he will surely attain the Supreme-state (realize the Reality-state itself as his natural state). Later, he must renounce them both too, and remain without any type of ego (as an ‘I’). Thus, he will ascend the highest state.

(There is no thought of ‘I’ as anything at all for him, as a thought or a word with meaning.

When nothing but Reality-state alone is there, who is there to have an Ahamkaara also?)

सर्वदा सर्वयत्नेन लौकिकी दुरहंकृतिः परमानन्दबोधाय वर्जनीयाऽनया धिया। (33.65)

At all times, with all effort at understanding the ‘Truth’, the ‘worldly type of false Ahamkaara’ should be renounced completely by a man practising Vichaara, to attain the ‘Highest state of bliss (that is not any joy or happiness, but the silence of both)’.

शरीरास्थामयापुण्यदुरहंकारवर्जनं अत्यन्तपरमं श्रेय एतदेव परं पदम्। (33.66)

The ‘discarding’ of the ‘wicked Ahamkaara which is in the form of body-attachment and demerit’ is indeed the ‘Highest Good’. This alone is the ‘Supreme state’.

भावादहंकृतिं त्यक्त्वा स्थूलामेतां हि लौकिकीं तिष्ठन्व्यवहरन्वापि न नरः प्रपतत्यधः। (33.67)

After renouncing the ‘false Ahamkaara’ which is connected to the gross body and belongs to the common lot of the world, a man never falls into lower states (of suffering), whether he stays away from the world-affairs (in solitude) or keeps attending to the world-affairs like an ordinary man.

संशान्ताहंकृतेर्जन्तोर्भोगा रोगा महामते न स्वदन्ते सुतृप्तस्य यथा प्रतिविषा रसाः। (33.68)

When the ‘false ego’ is discarded and the ‘Natural state of the Truth’ alone shines forth, then hey Rama of great wisdom, the pleasures look like diseases and do not attract him anymore (since he knows that they actually have no joy inherent in them), ‘like a fully-satiated man is averse to delicacies (tasty foods) of any sort’, and avoids them like poison. (Realized-state is a calm, quiet, no-want state.)

भोगेष्वस्वदमानेषु पुंसः श्रेयः पुरो गतं, क्षीणेऽन्धकारे किं नाम मनसोऽन्यत्प्रवर्तते। (33.69)

When there is no pleasure seen in ‘any perceived object that is living or inert’, the ‘Liberated state of greatest welfare’ stands in the front as if, ‘freed of all the obstacles’.

When the ‘darkness of false Ahamkaara’ is gone, how can the mind have another thing to seek for?

अहंकारानुसंधानवर्जनादेव राघव पौरुषेण प्रयत्नाच्च तीर्थते भवसागरः। (33.70)

Hey Raaghava, the ‘Bhava-Ocean (world-illusion)’ is crossed over by sincere effort and the constant practice at Vichaara, by ridding one of the ‘habituated false Ahamkaara’ which is just a mind-construe.

नाहं न तेन मम किंचिदपीति मत्वा सर्वं च मे सकलमप्यहमेव चेति

लब्धास्पदं मनसि संविदमेवमीड्यां नीत्वा स्थितिं परमुपैति पदं महात्मा। (33.71)

Understanding as a natural experience that - ‘I am not this physical perceived object (body)’ and ‘I am not connected to it in any manner except as a seer’ (witness-state of Chit);

and also understanding as a ‘natural state’ that - ‘everything is mine’ and ‘everything is me alone’ (as the Brahman-state); stabilized in the ‘mind that is freed of all impurities’;

attaining the ‘most worthy state (eedyaa/Poojyaam) of the ‘Quiescent Self’;

the ‘noble one’ attains the ‘Supreme state of Knowledge (VidehaKaivalya) (as his very nature)’

by gradually ascending through the Seven levels of realization.

SHAMBARA’S STORY CONTINUES

[Daama, Vyaala, and Kata type of people, even if pure in the mind, are prone to developing self-conceit, and get destroyed completely. SattvaGuna also is a rope that ties one to the Samsaara firmly.

Therefore, a seeker must practise Vichaara always, and be firmly established in ‘Knowledge’, and realize the unreal nature of the perceived. This gets explained in the next part of the story.]

अथ ते शृणु वक्ष्यामि दामादिषु गतेष्वथ यद्वृत्तं शम्बरस्यैव नगरे नगसन्निभे

तथा गगनविभ्रष्टे समस्ते ध्वस्तसंस्थितौ विनष्टे शम्बरानीके शरदीवाभ्रमण्डले। (34.01,02)

Now listen, I will tell you now what happened in Shambara’s city that was like a huge Mountain, after Daama and others were gone, and after the ‘entire army of Shambara’ had been defeated and destroyed ‘like the cloud-array by the oncoming of autumn’ and had fallen from the sky with broken limbs.

देवनिर्जितसैन्योऽसौ नीत्वा कतिपयाः समाः पुनर्देववधोद्युक्तश्चिन्तयामास दानवः, (03)

‘दामादयस्तु रचिता ये मया माययाऽसुराः मौख्यातैर्भाविता युद्धे मिथ्यैव दुरहंकृतिः। (04)

इदानीं संसृजाम्यन्यान्दानवान्माययोदितान् तानप्यध्यात्मशास्त्रज्ञान्सविवेकान्करोम्यहम्। (05)

ततस्तत्त्वपरिज्ञानान्मिथ्याभावनयोञ्जिताः नाहंकारं प्रयास्यन्ति विजेष्यन्ति च तान्सुरान्’ (06)

इति संचित्य दैत्येन्द्रस्तादृशान्दानवान्धिया माययोत्पादयामास बुद्बुदानिव वारिधिः। (34.07)

After his army was defeated by the army of Devas, some years passed.

Then Shambara wanted to kill the Devas and pondered like this,

‘Those Daama and others were created by me in the past through magic. They foolishly got stuck with the ego-state falsely, when battling the Devas. Now, I will again create other Daanavas through my sorcery-power; but this time, I will make them adept in the ‘AdhyaatmaVidyaa’ (Self-Knowledge), and add the ‘discriminative power’ to their intellects. Since they will be in the ‘enlightened state’ and be free of any false identities, they will not develop any type of Ahamkaara. They will surely defeat the Suras.’ So thinking, the ‘King of Daityas’ produced ‘Daanavas of excellent qualities’ using his intellectual power and through sorcery, like the ocean producing the bubbles.

सर्वज्ञा वेद्यवेत्तारो वीतरागा गतैनसः यथाप्राप्तैककर्तारो भावितात्मान उत्तमाः (08)

भीमो भासो दृढ इति नामभिः परिलाञ्छिताः, जगत्पृणमिवाशेषं पश्यन्तः पावनाशयाः। (34.09)

These ‘Daanavas’ were ‘All-Knowers’ (established in the knowledge of the Reality-state).

They ‘knew that ‘Knowledge’ which had to be known’.

They had no attachment or attraction towards objects or people.

They had no faults at all of impure qualities.

They attended to only those actions that fell to their lot (accepting the commands of their creator only).

They were in the ‘state of the Aatman’ always (endowed with Vichaara and Viveka).

They were the excellent ones.

They were known by the name of Bheema (strong), Bhaasa (lustrous), and Drdha (firm).
They of pure minds, observed the entire world like a worthless piece of grass.

ते दैत्या भुवनं प्राप्य च्छादयामासुरम्बरं गर्जन्तो हेतितडितः प्रावृषीव पयोधराः। (34.10)

In obedience to Shambara's commands, these Daityas went to the 'BhooLoka that was situated above their world'. Well-prepared for the fight, they covered the entire sky, like the thundering monsoon-clouds flashing the lightning of missiles.

अयुध्यन्त समं देवैरपि वर्षगणान्बहून्विवेकवशतो जग्मुर्नाहंकारं कदाचन। (34.11)

Even as they kept fighting the Devas in the battle, they passed hosts of years; and being endowed with Viveka, they did not develop any Ahamkaara (and did not fall for the deceitful tricks of the Devas).

तेषां यावदुदेत्यन्तर्ममेदमिति वासना तावत्कोऽयमहं चेति विचाराद्यात्यसत्यताम्। (34.12)

Whenever there arose in them the Vaasanaa - 'This is mine', then they enquired within themselves - 'Who am I?', and understood the unreal nature of the Ahamkaara.

असच्छरीरं विबुधाः कोऽसावहमिति स्थितिः विचारादित्थमेतेषां प्रोदगुर्न भयादयः। (34.13)

As they considered the heavenly beings also as unreal forms through the enquiry of - 'Who am I?' 'Who is this?' - they did not feel any fear or anxiety (about self-preservation).

असच्छरीरं नास्तीदं चिच्छुद्धैवात्मनि स्थिता अहंनाम न चान्योऽस्ति निश्चित्यैवासुरा ययुः। (34.14)

Remaining in the 'pure state of the Reality-essence of unperturbed state' by the understanding that the body was unreal (since it is just the perceived sensation only), these Asuras had the ascertainment that there was nothing called the 'I', and then entered the battle-field.

DEVAS WERE DEFEATED BY THESE THREE EXCELLENT DAITYAS

ततस्तैर्निरहंकारैर्जरामरणनिर्भयैः

They were not affected by (Ahamkaara) conceit (of victory) (when anyone got killed being unable to hit back); had no fear of old age and death (as connected to the body);

प्राप्तार्थकारिभिर्धीरैर्वर्तमानानुसारिभिः (15)

performed whatever work that befell them in their station of duty; were courageous and were ready to face any situation (like facing a ghost that is non-existent); just attended to that situation perfectly, whichever was in their 'present' as an experience;

असक्तबुद्धिभिर्नित्यं

had no attachment to anything at all at any time;

हतान्यैरप्यहन्तृभिः

though killing the enemies, they remained as non-killers only;

वासनाजालनिर्मुक्तैः

were free of the network of Vaasanaas (which would have increased abundantly if they had had the Ahamkaara-Vaasanaa);

कृतकार्यैरकर्तृभिः (16)

they entertained no doer-ship for any action they did;

प्रभोः कार्यमिदं कार्यमिति संगरतत्परैः

were only intent on battling the enemies in whatever way, as ordered by their master;

वीतरागैर्गतद्वेषैः

had no attachment towards their own people, and entertained no hatred towards the enemies;

सर्वदा समदृष्टिभिः (17)

they always looked upon everything equally;

सा दैवी दानवैः सेना भीमभासदृढादिभिः हता भुक्ता हता प्लुष्टा स्वान्नश्रीरिव भोक्तृभिः। (34.18)

by such Daanavas named Bheema, Bhaasa and Drdha, the 'army of Devas' was destroyed, brought under control, looted, and burnt, like the food-consumers cook their rice to eat well.

भीमभासदृढक्षुण्णा जाता गीर्वाणवाहिनी परिदुद्राव वेगेन गङ्गेव हिमवच्च्युता। (34.19)

The 'army of Devas that was defeated by Bheema, Bhaasa, and Drdha', ran away swiftly like the 'River Ganges' flowing down the 'Snow mountain'.

सा सुरानीकिनी देवं क्षीरोदार्णवशायिनं जगाम शरणं शैलं वातार्तवाब्दमालिका। (34.20)

The 'army of Devas' took shelter in 'Lord Vishnu sleeping in the Milk Ocean', like the garland of clouds holding on to the hill when tossed by the winds.

हरिराश्रासयामास तां भीतां देववाहिनीं भुजङ्गाभिवृतामेकां रमणीमिव नायकः। (34.21)

Lord Vishnu consoled them and promised to kill the demons, like a lover consoles his beloved who is trapped inside the coils of a serpent.

अथ क्षीरोदकुहरे तावत्सा सुरवाहिनी उवास यावद्भगवांस्तन्निरासार्थमुद्ययौ। (34.22)

The 'army of Devas' hid themselves inside ShvetaDveepa inside the Milk Ocean, till the killing-act of Shambara would be completed by the Lord.

बभूव दारुणं युद्धं सौरिशम्बरयोस्ततः अकाल इव कल्पान्ते समुड्डीनकुलाचलम्। (34.23)

A fierce battle was fought between Vishnu and Shambara, like the Kula Mountains rising high in the sky at the time of dissolution, before time.

शशाम समरे तस्मिन्दैत्यः सबलवाहनः नारायणहतो यातः शम्बरो वैष्णवीं पुरीम्। (34.24)

That Daitya, along with his army and vehicle was destroyed in the end.

Killed by Naaraayana, Shambara reached the 'World of Vishnu'.

(The detailed story of Shambara getting killed as described in the Puraana is not given in this text.)

भीमभासदृढास्ते तु तस्मिन्विषमसंगरे विष्णुनैव शमं नीताः पवनेनेव दीपिकाः। (34.25)

The three demons Bheema, Bhaasa and Drdha were killed by Vishnu himself in that battle, like the lights extinguished by the blowing wind.

ते हि निर्वासना एव यदा शान्तिमुपागताः, न तदैषां गतिर्ज्ञाता दीपानामिव शाम्यताम्। (34.26)

They had no Vaasanaas at all and no identities also. When they were killed and vanished off, where they went, no one knows, like one knows not what happens to the light when it is blown off (and they were in the same 'awareness of Reality state' with the bodies also; and were in the 'same state of awareness' when the bodies were killed also).

REMAIN BEING FREED OF ALL THE VAASANAAS

तस्माद्वासनया बद्धं मुक्तं निर्वासनं मनः, राम निर्वासनी भावमाहराशु विवेकतः। (34.27)

Therefore, the 'mind with the Vaasanaa' is bound, and the 'mind free of the Vaasanaa' is liberated.

Hey Rama! Through the 'practice of discrimination', attain the Vaasanaa-less state.

संयगालोकनात्सत्याद्वासना प्रविलीयते वासनाविलये चेतः शममायाति दीपवत्। (34.28)

Through the proper understanding of the Truth, the Vaasanaa dissolves away. When the Vaasanaa melts away, the mind becomes quiet like the 'light of the lamp when there is no oil'.

न सत्यं किंचिदेवेह सद्भावो भावयत्यलं नास्त्येव भावना तस्मादित्येतत्सम्यगीक्षणम्। (34.29)

आत्मैवेदं जगत्सर्वं कः किं भावयतु क्व वा भावना नाम नास्त्येव तदेतत्सम्यगीक्षणम्। (34.30)

'Nothing here is real at all; Reality-state alone conceives all this; and these do not exist at all as anything'; this is the correct knowledge.

The entire world is the essence of Reality (Aatman) alone. Who should think of what as a second thing? What is there at all to conceive as real?;

this is the correct knowledge.

वासनाचित्तनामानौ शब्दावर्थसमन्वितौ सत्यावलोकनाद्यत्र विलीनौ तत्परं पदम्। (34.31)

Even the terms 'Vaasanaa' and the 'mind' are just 'words with meanings' and not real (like the barren woman's sons). By the 'Vision of the Truth', they dissolve off; and that is the 'Supreme state'.

वासनावलितं चित्तमिह स्थितिमुपागतं तदेव तद्विनिर्मुक्तं विमुक्तमिति कथ्यते। (34.32)

The mind enveloped by the Vaasanaa has become established as real here.

When one is freed of it, he is known as 'Fully liberated while living' (Vimukta).

नानापटघटाकारैश्चेतःस्थितिमुपागतं तदेवाशु शमं नेयं मिथ्यायक्ष इवोत्थितः। (34.33)

The mind with its various shapes of cloth and pot (all shapes of objects and people) has become established as the world-scene. That has to be brought under control (through Vichaara endowed with Viveka), like ridding of the ghost which has falsely appeared in front (through reason).

दामव्यालकटाकारैश्चेतः परिणतं यथा भीमभासदृढन्यायो राघवास्त्वचलस्तव। (34.34)

दामव्यालकटन्यायो मा ते भवतु राघव। (35)

The mind rose up as the shapes of Daama, Vyaala and Kata and was well-established as the Vaasanaa-identities. Let the states of 'Bheema Bhaasa Drdha freed of Ahamkaara and Vaasanaas' be firm in you, Raaghava, let not be the 'states of Daama, Vyaala and Kata' be yours ever.

एतद्राम पुरा प्रोक्तं पित्रा कमलजेन मे, भवते यन्मया प्रोक्तं शिष्यायात्यन्तधीमते। (35,36)

Hey Rama 'this story' was related to me by my father 'Lotus-born' in the past.

I have related it to you because you are my disciple endowed with excellent intellect.

दामव्यालकटन्यायस्तस्मान्मा तेऽस्तु राघव भीमभासदृढन्यायो नित्यमस्तु तवानघ। (34.36)

Raaghava! Let not the states of Daama, Vyaala and Kata be yours ever.

Let you always have the states of Bheema, Bhaasa and Drdha.

GO THROUGH THE DUTIES OF YOUR LIFE, BEING ESTABLISHED IN THE VAASANAA-LESS STATE OF BRAHMAN

अविरलसुखदुःखसंकटेयं भवपदवी भवतापनोपयाता

व्यवहरणवतो विभूतियातौ सततमसक्तयैव नश्यतीति। (34.37)

'This state of worldly-existence' (BhavaPadavi) is a place of suffering only, with its 'never-ending thorny bushes of joys and sorrows' (joy is synonymous to pain only); and is brought about (through ignorance) only for undergoing the 'three kinds of suffering as connected to the body, mind and the unpredictable situations' in the world. It stays destroyed only through maintaining extreme detachment even while attending to your prescribed duties of the world, with your intellect firmly stabilized in the Truth alone, by obtaining the best of riches (of Supreme Knowledge).