

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्पुस्तकवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION

‘THE NIRVAANA STATE’

PART FORTY SEVEN

[STORY OF SHIKHIDHVAJA AND CHUDAALAA – 6]

[KUMBHA’S BIRTH]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who 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 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.

शिखिध्वज उवाच
ShikhiDhvaja spoke

तादृशोऽपि बहुज्ञोऽपि जीवन्मुक्तोऽप्यसौ मुनिः निरिच्छोऽपि निरागोपि न किञ्चिदुपमोप्यत्नं स बाह्याभ्यन्तरं
नित्यमाकाशविशदोपि च नारदोपि कथं ब्रह्मन् मदनस्खलितोऽभवत्।

Brahman! Naarada is not an ordinary person! He is an all-knower and a JeevanMukta. He has no desires. He has no attachments. He is incomparable. He is in the state of Brahman filling all the space outside and inside. He is eternal. He is 'Naarada' who guides the humans in the right path. How can he slip in passion?

चूडालोवाच
Chudaalaa (in the form of Kumbha) spoke

(Living beings experience an imagined joy in the perceived objects, which is actually is the agitation-less state of the Aatman only, that gets conceived as belonging to the objects.

This is the delusion state that rises from the Praana power of Kundalini, that rises as the joy and sorrow states. Why a person feels excited at the presence of some objects and feels sad at the absence of some? Let us analyze.)

सर्वस्या एव राजर्षे भूतजातेर्जगत्त्रये देवादेरपि देहोयं द्वायात्मैव स्वभावतः। अज्ञमस्त्वथ तज्ज्ञं वा यावत्स्वान्तं
शरीरकं सर्वमेव जगत्यङ्गं सुखदुःखमयं स्मृतम्। तृस्यादिना पदार्थेन केनचिद्वर्धते सुखं आलोक इव दीपेन
महाम्बुधिरिवेन्दुना। क्षुधादिना पदार्थेन दुःखं केनचिदेव हि तमो मेघपटेनेव स्वभावो ह्यत्र कारणम्।

Raajarshi! For all the beings in all the three worlds, bodies are of two kinds, even if they belong to the Deva clan. Whether one is ignorant or a Knower, as long one possesses a body, he has to experience happiness and sorrow from the outside world, as a part of his life-story existence.

What is happiness for the ordinary man? If he gets whatever he wants, he feels satisfied, and defines it as happiness. If the pain or discomfort like hunger, illness etc is gone, then also he defines it as happiness. Absence of misery and the fulfillment of wants is the happiness for any living being.

स्वरूपे निर्मले सत्ये निमेषमपि विस्मृते दृश्यमुल्लासमाप्नोति प्रावृषीव पयोधरः।

अनारतानुसन्धानादप्युन्मेषमविस्मृते स्वरूपे नोल्लसत्येष चित्ते दृश्यपिशाचकः।

यथा तमःप्रकाशाभ्यामहोरात्रौ स्थितिं गतौ तथैव सुखदुःखाभ्यां शरीरं स्थितिमागतम्।

Happiness and misery are part of any life-existence that has to be lived as a body-state.

By getting an object which satisfies, happiness rises forth like the light by the lamp or the ocean by the moon. Misery is also experienced by hunger etc, like darkness rising by the collection of clouds.

It is the nature of the body.

The Knower also has to face misery and joys in his journey of life; but he remains established in the truth of the Reality, and faces the events of his life with equanimity. However, if one forgets the true nature of the taintless Aatman even for a second, then the perceived world takes over like the cloud burst of the monsoon, and brings chaos. A Knower's life is like walking always with alertness on a sword's edge; and not to feel agitated by any perceived scene.

Brahman state is at different levels for different Knowers. Till the unswerving state is established, the slips are natural. Therefore, a Knower in the lower levels of realization has to contemplate on his self-state with effort and try to reach a higher level of Brahman-state. When contemplating without a break, if one forgets the Aatman even just for the winking time of the eye, this devil of the perceived phenomenon starts dancing wildly and looks real. If you see the lie as real, then you get buried under a heap of lies instantly.

The moment you see the shapes as real, your ego takes over as the identity; and you as the ego will become part of the scene, as a seer/seen process and the consequences have to be faced.

That is what happened to Naarada also; he for an instant saw reality in the shapes of the Apsaraas and looked at them as objects of pleasure and not as Brahman; instantly his mind was agitated, and became the cause of Kumbha's birth.

If you have to maintain some identity as some form, you have to be ready to face the varied events of the perceived also, good or bad; and have to maintain equanimity with effort. Like the darkness and light are connected to the day and night, joy and misery are also connected to the body only. Even a Knower of Brahman has to have some identity as the ego; so that others can communicate with him. He can have any form as his, plant, animal, male, female whatever. But he is always aware that the ego is not his identity. As long as you wear the costume of the ego as an outsider, there is no harm; but if even for an instant, you become identified with the costume, then the perceived world will swallow you up in no time, by leading you towards untold delusion-states.

एवं हि सुखदुःखे द्वे जन्मकारणदर्शनात् अज्ञस्य गाढतां याते पटे कुङ्कुमवद्दृढम्।
तज्ञस्य त्वङ्ग लगतो मनागपि न तद्वशात् यथा शुभाशुभौ रागादिनाक्रान्ततरौ मणेः।
पुरस्थवस्तुभावेन रञ्जनां स्फटिको यथा तज्जस्तथा नैति बोधाज्जीवन्मुक्तमतिर्मुनिः।

The ignorant live as only the shapes and are lost in the reality of the shapes always. They cannot exist without the concept of division. They cannot grasp the undivided nature of Reality also. For them, the life is to cry at miseries, jump in joy when their wants are fulfilled, and feel frustrated when the events occur which displeases them. Illusion is their bliss. In this manner, happiness and sorrow are deeply absorbed by the ignorant, like the red dye by a cloth; and they go through many life-existences of varied identities because of that. Whereas a Knower does not absorb the good or bad of events, hey dear one, like the gem does not absorb the colors. May be the crystal naturally reflects the color of the object which is in front of it; but the Knower does not even reflect the perceived objects, since he is a JeevanMukta and has the knowledge of the true self. He is not attached to his body-form, and has no 'I' as identified with the body.

वस्तुनः श्लेषमात्रेण घनरञ्जितमेति धीः गतेऽपि वस्तुनि दृढं बुद्धिर्या परितापिता।
गतेऽपि कुङ्कुमे वस्त्रं तदीयमनुरञ्जनं न जहाति यथा मूढस्तथा विषयरञ्जनम्।

For the ignorant, the downfall comes because of the attachment to the names and forms that are around them. They are attached to the body alone as the 'I'; and live as the inert bodies only. Only because of the attachment to objects, does the mind get deeply colored by that object. Even when the object is gone, the mind retains it as a memory, thinks about the object, and suffers. For the Knower, the people he meets are just the passing clouds of shapes when flying in the sky like a bird; he does not retain the shapes and names as inbuilt memories and suffer; but the ignorant walk through life, like the ants, and try to retain the memory of each and every sand particle they meet with (like remembering each and every meal also as the most important part of the life.) The cloth which is dyed red, does not discard its color even if the dye is removed; so also, a fool does not discard the color (attachment) of the objects absorbed by his mind, even if the objects are absent.

अनेनेव क्रमेणैतौ बन्धमोक्षौ व्यवस्थितौ भावनातानवं मोक्षो बन्धो हि दृढभावना।

That is how the concepts of bondage and liberation get explained. As much as the names and forms are reduced, the more one rises in his liberation state; and, the more one retains the closeness and memories of names and forms, he remains bound only. A Knower learns to see the truth of shapeless reality always; and is never bound by any name or form, not even that which he has to own as his body-form and name. Division-vision is bondage; divisionless vision is liberation.

शिखिध्वज उवाच

ShikhiDhvaja spoke

स्वोत्पत्तिकारणप्राप्तौ कथं दुःखं सुखं च वा अभ्युदेतीति वद मे दूरस्थानामपि प्रभो।

अत्युदारमतीवाच्छं बह्वर्थं वचनं तव श्रोतुं तृप्तिं न गच्छामि मयूरोऽभ्रवेष्टिव।

Pain or pleasure is a personal experience related to the objects connected to a person.

Why pain and pleasure are experienced inside a person by the presence or absence of objects?

Tell me hey Prabhu, how does one feel pain or pleasure within oneself, from objects which are distant also?
Your words are so profound, clear and meaningful.
I do not feel enough of them, like a peacock by the thundering of the clouds.

चूडालोवाच

Chudaalaa (in the form of Kumbha) spoke

स्वोत्पत्तिकारणं ह्यं लब्ध्वा कायाक्षिपाणिभिः सुखसंविदियं बाला नूनमुल्लसति स्वतः हृद्रता क्षोभमायाता जीवं कुण्डलिनीगतम्। जीवस्य नियता नादयः पृथग्देहे स्थितिं गताः। प्राणावपूरिता नाडीर्जीव आक्रामति स्फुरन् संस्पर्शकप्रवाहात्मा रसो द्रुमलता इव। सुखबोधसंचारे दुःखबोधागमे तथा जीवस्य नियता नाड्यः पृथग्देहस्थितिं गताः। सुखिनः प्रस्फुरत्येषा धीरताशु न दुःखिनः ये हि मार्गाः सुवेषस्य कुवेषस्य न ते शुभाः। यावत्प्रमाणं जीवोऽयं संशाम्यत्यपरिस्फुरन् तावत्प्रमाणमेवैतं मुक्तं मुक्तमवेहि वै। यावत्प्रमाणमधिकं स्फुरति क्षुब्धमारुतं तावत्प्रमाणमेवैतं बद्धं बद्धमवेहि मे। सुखदुःखकलास्पन्दो बन्धो जीवस्य नेतरः तदभावे हि मोक्षः स्यादिति द्वेषा व्यवस्थितिः। सुखदुःखदशे यावदानीते नेन्द्रियैः शठैः तावत्सुखसमः सौम्यो जीवस्तिष्ठति शान्तवत्।

The Jeeva rises as a perceived field by the power of Praana which is coiled inside everyone as the power of delusion, namely Kundalini. The perceived rises because of this power only in various manners, producing the manifold nature of the world. The presence or absence of objects are understood through the channels of the senses of action and knowledge which produce the idea of the object as closer to the body; and the mind makes up the presence of objects at distance through the retained memories, or the sounds that are heard from far. (Senses are not the physical organs, but the power of the mind to produce the mirage-objects.) Kundalini is the power of delusion that rises through the subtle nerves as the Jeeva-flow, conceives the objects through the senses, believes in their realness, likes or dislikes them and enjoys or suffers. It is like producing a rod by yourself, hitting yourself with the rod and crying in pain.

Object is a conception that is inside the mind only, and not at a distance; distance concept is also mind-made only. The entire object-phenomenon rises as the mind-expansion only and is within the mind only. There is no outside at all, except as conceived by the mind. Kundalini itself rises as the entire perceived field of Jeeva with an 'I' sense, as the power of Praana. Mind itself imagines the joy and sorrow because of attachment to these conceived objects and wants. The sense of division alone is the cause of all this suffering.

The idea of happiness rises by itself conceived as the presence of the liked object, because of lack of knowledge. Pleasure is superimposed on the objects that are pictured by the senses and also by the memories of the mind; and when the liked objects are in contact like wife, son, food etc, then there is a sense of joy, and the immature ignorant intellect imagines itself as experiencing happiness. This sense of joy rises inside the Jeeva as a disturbance in the Kundalini, as a part of delusion only. The Jeeva is stuck to this Kundalini and rises from it as the delusion state by the power of Praana. The delusion state of Jeeva rising from the Kundalini has the subtle nerve paths of the senses as particularized for particular sense inputs. (These are not the physical nerves that can be seen with physical eyes; and are part of the delusion state only; like explaining the ghost body that is made only of emptiness.) The nerves filled by the power of Praana are occupied by the Jeeva, like the moisture pervading through the tubes inside the tree and rises as the contact with the sensed objects.

Jeeva has two states of experience as joy or sorrow and these subtle nerves reach the object through the subtle senses and bring about the experience of joy or sorrow, because of delusion. Whether the joy is experienced or the grief, the fixed nerves bring in the fixed input for the Jeeva. Joy or sorrow is just the absence or presence of the agitation in the mind. Joy is sorrowlessness; and sorrow is joylessness.

The Jeeva which is happy in good things remains well in the body also, but not so the grieving ones; they suffer body-ailments also because of their agitated minds. Grief and excessive joy bring about the ill-health of the body also.

The happiness that brings forth the well-being is different as per the good or bad desires the Jeeva holds on to. Happiness is experienced when the restless agitation is absent in the Jeeva.

As long as the Jeeva does not rise up through the nerves to contact the objects for joy or sorrow, it remains freed; and know that Jeeva alone to be liberated.

As long as the Praana moves excessively, till then one remains bound, and is bound by the delusion.

The agitation of joy and sadness is known as the bondage for the Jeeva; and not anything else.

When this agitation is absent, then it is known as Moksha.

This is how the two states come to be about.

If the states of joy and sadness are not brought in by the sense-rascals, then the Jeeva remains quiet in the equal state of true happiness.

सुखमालोक्य वा दुःखमक्षातीतश्चलद्वपुः समुल्लसति जीवोऽन्तर्दृष्टेन्दुमिव तोयधिः। जीवः क्षुभ्यति दृष्टेन संविदाङ्ग सुखादिना आमिषेणेव मार्जारो मौर्ख्यमेवात्र कारणम्।

Like the ocean getting turbulent by the rise of the moon, the Jeeva feels excited by seeing joy or sadness by moving along with the senses and the conceiving mind, though it itself is beyond the reach of the senses in essence. The Jeeva agitates by seeing joy etc in the objects dear one, like a cat at the sight of the meat-piece. The cause here is just its sheer ignorance-state.

शुद्धेन बोध्यबोधेन स्वात्मज्ञानमयात्मना सुखदुःखादि नास्तीति तेनासौ याति सौम्यताम्। न तत्सुखादि नो तन्मे मुधा चायमहं स्थितः इति जीवः प्रबुद्धो हि निर्वाणं याति शाम्यति। सुखाद्यवस्त्वतद्रूपमित्यन्तर्बोधसंविदा न तदुन्मुखतां याति जीवः शाम्यति केवलम्।

When the realization of the truth rises as a state of purity in the established state of the Aatman-awareness, the realization occurs that there is no joy or grief at all actually, except as imagined; then it remains in the quiescent state. 'There is nothing called joy or sadness in the objects, and such joy and sorrow do not belong to me as the true self which is just the witness of this all, I am just imagining the joy and sorrow'; when this truth is realized as his natural state, then he is freed of all the sheaths and the superimposition states and remains quiescent. 'The joy etc are not existent actually; it does not belong to me, the pure awareness essence'; when this truth is realized as one's natural state, the Jeeva stops moving towards them, and remains quiet naturally.

सर्वमेव चिदाकाशं ब्रह्मेति घननिश्चये स्थितिं याते शमं याति जीवो निःस्नेहदीपवत्।

दीपवच्छममायाति सुखादिस्नेहसंक्षये सर्वमेवमिति ज्ञानाज्जीवोऽद्वित्वविभावनात्।

सर्वमाकाशमेवेति बुद्ध्वा क्षोभं न गच्छति जीवस्यानेन शून्यस्य कः किल क्षोभविभ्रमः।

Whatever shapes and names are seen as the perceived, they are all the lines drawn by the mind on the divisionless Reality state which manifests as the Chit-expanse; when this knowledge is ascertained and remains as one's natural state of existence, then the Jeeva-state of delusion dissolves off like a lamp without the oil. Like the lamp that is extinguished, the Jeeva also dissolves off when the oil of joy and sorrow are gone off, and the sense of duality also goes off by the knowledge that everything is the undivided Reality state. When everything is seen as only the empty expanse, then it does not get disturbed or agitated. Jeeva itself is the imagination super imposed on the empty expanse, then who is there to get deluded as the agitation of joy or sorrow?

जीवेनेदृग्विधेनैव यथा प्रथमसर्गतः स्वयं संविदितो मार्गतेनैवाद्यापि गच्छति।

This Jeeva state is like this from the beginning of the creation itself as the totality state of Brahmaa realizing somewhere as some Jeeva state and remaining somewhere bound as some other Jeeva state. It is the same now also. It is the main conception of the creation itself; to dream the creation and be lost in it, or to be awake in the creation-dream and stay as no part of any creation

Knowledge leads to freedom; ignorance leads to bondage. Any Jeeva can be any of these two.

शिखिध्वज उवाच
ShikhiDhvaja spoke

सुखसंचारयोग्यासु जीवे सरति नाडिषु देवपुत्र भवत्येव तद्वीर्यच्यवनं कथम्।

Hey DevaPutra! When the Jeeva is moving through the nerves that give joy and sorrow, then how does the power to produce another Jeeva as one's essence rises from the Jeeva?

चूडालोवाच
Chudaalaa spoke

जीवः क्षोभयति क्षुब्धः प्राणादिपवनावलिं संविदा ज्ञांशमात्रेण सेनामिव महीपतिः। वातस्पन्देन मेदोऽन्तर्मज्जासारश्च संस्थितः त्यजत्याशु प्रसौगन्ध्यं रजः पत्रफलादिकम्। चलितं तत्त्वधो याति गर्जादिव घनादि खे देहनाडीप्रणालेन याति शुक्रं बहिः स्वतः।

Jeeva when agitated disturbs the entire Praana functions by its very awareness factor, like a king can move the entire army by his command. That disturbance in the power of Praana produces the power to make another Jeeva-state as one's essence.

In the animal level, it is expressed as a physical process only; like a seed producing seed, like flesh producing flesh. In the Deva level, it rises as the tainted form of knowledge-luster that rises as another Jeeva with the same knowledge-essence; like the thundering cloud pouring out as rains.

शिखिध्वज उवाच
ShikhiDhvaja spoke

देवपुत्र महान्नोऽसि वेत्सि पूर्वा च तत्स्थितिं ज्ञायसे वचनादेव। स्वभावो हि किमुच्यते।

DevaPutra! You are a great Knower of Aatman; and understand the state of the ignorant also by pure logic. What is the natural state of anything?

चूडालोवाच
Chudaalaa spoke

आद्यसर्गे यथा सद्यः स्फुरितं ब्रह्म ब्रह्मणि घटा वटपटाद्यात्म तथैवाद्यव्यवथितम्।

काकतालीयवत् वारिबुद्बुदोत्पत्तिनाशवत्घुणाक्षरवच्छूनं तं स्वभावं विदुर्बुधाः।

Whatever the Creator has designated as the qualities of an object at the beginning of the Creation, as the pot, or the tree, or the cloth, as particular element groups with certain qualities, that alone is perceived by the beings of his creation as the nature of the objects.

Since the objects are also the conceived realities only, and do not exist apart from the superimposition of the qualities on them, the object and the qualities that belong to them as their essence are just coincidental factors, like the dry Taala leaf falling the instant the crow sits on it, with no apparent reason as such.

Like the bubbles rising and dissolving off instantly, the objects also rise and vanish off, and have existence as only some particular concepts rising from the mind.

Like seeing some meaningfulness in the letters formed by the crawling timber insect biting through wood, the objects and their qualities rise as the experienced reality of the world, as imagined only.

(For example, the cloth rises as an object when only the need for covering rises in the mind; a lion will not have the concept of the cloth. There are only the bodies of various shapes; some are classified as inert, some as conscious; some move about, some do not; some conceive, some do not.

As the element groups evolves, its conception power also grows.

Those that are moved by the power of Praana have the power to produce another Jeeva that they fancy.

Every Jeeva has the Kundalini power as the power of conception within; any conception is possible through proper discipline of Praana. Some conceive magical powers through Yoga Shaastra practices, and can produce any type of being they want; some use the intellectual power to produce other beings; some produce their own essence by a mere agitation.

But in lower levels of existence, it is a pure physical process and is natural like a seed producing a tree without any self-will.

As per the knowledge-level, and as per the physical binding, the Jeeva-power of conception also differs. For example, even if the power to produce the Indra-world is inherent in all, what can a man without imagination produce also, or want also?

Shiva conceives Kailaasa, Vishnu conceives the snake-bed in the middle of the milk ocean, and Brahmaa conceives a lotus-madeword. What can an earth mind think of, but some food, liquor and gender based pleasure as the highest level of existence?

Knowledge alone rises the Kundalini power also to the highest level in any Jeeva.

Jeevas that are bound by the concepts of the creator-mind are bound by those concepts only, and are stuck in the Creator's dream.)

The particular group of minds that belong to a single creator see the objects and their qualities in a similar way, like a group of people dreaming the same dream, and interacting with each other in that dream itself, Creator is a totality dream state, like the author is the totality mind of the fiction, and he alone lives as all those characters objects etc.

Objects and their qualities are the conceptions of a totality mind; and stay real as those mind-concepts.

अस्मिन्स्वभाववशतो जगति प्ररूढे देहा भ्रमन्ति परितो विविधा विकाराः।

Because of these qualities that get defined as objects (cold as sow, heat as fire etc) the world exists as the ground for various experiences brought forth by subtle Vaasanaas; and varied types of species roam about here as various life-forms with their own limited world of experiences as per their brain-capacity.

प्रक्षीणवासनतया न भवन्ति केचिद्भूयो भवन्ति च पुनत्वितरे घनास्थाः।

Objects exist as conceptions and minds exist as the conceiving processes, like the dream and the dreamer; and both exist supporting the existence of each other; and somehow the magic of the world rises as a reality. Vaasanaas alone rise as the objects and their experiences. When the Vaasanaas are destroyed, then these mind-fields do not rise any more as the dream and its dreamer.

‘No one is there actually but just the conceptions dancing as the objects on a stage which is not there at all anywhere at anytime.’ When this is known through reason, the dance vanishes off by itself; and there is neither the creator nor the creation. Those who are attached to the names and forms exist as bound to objects, and exist forever as the limitless dream-experiences only.

आत्मस्वभाववशतो जातं जगदिदं महत् स्थितिं वासनयाभ्येत्य धर्माधर्मवशे स्थितम्।

वासनाहासमानीय धर्माधर्मेर्न गृह्यते ततो न जायते जन्तुरिति नो दर्शनं मुने।

Reality exists as the perceived state like the gold existing as a bracelet.

The Knower sees only the gold and not the bracelet; the ignorant see only the bracelet and do not know of the gold. Knower transcends the idea of division of names and forms, and always is aware of the divisionless Reality; objects for him is just the waves of the Brahman Ocean; he remains safe and unaffected in the perceived. The ignorant are stuck to the wave-reality and get tossed by waves again and again by their attachment to the names and forms; and also get trapped into the rules of Dharma and Adharma.

If the Vaasanaas are brought under control and subdued, then one is not caught by the rules of Dharma and Adharma; and is not born again as any creature that takes birth and dies. Hey Muni! This is our conclusion.

शिखिध्वज उवाच

ShikhiDhvaja spoke

अत्युदारं महार्थं च वक्षि त्वं वदतां वर अनुभूतिमुपारूढं गूढं च परमार्थवत्। त्वद्वाक्यविभवेनाद्य श्रुतेनानेन सुन्दर पीतेनेवामृतेनाहमन्तर्यातोऽस्मि शीतताम्। तत्समासेन तां तावदात्मोत्पत्तिं वदाशु मे ततः श्रोष्यामि यत्नेन ज्ञानगर्भा गिरं तव। तेन पद्मजौत्रेण मुनिना नारदेन तत् क्व कृतं वीर्यमार्येण कथयाद्य यथास्थितम्।

Hey, Best of the eloquent!

You speak excellent and meaningful words. They are profound and describe the Supreme Reality, as it is the knowledge obtained from direct experience.

After listening to your eloquent speech, I feel so cool within as if I have drunk nectar.
Now tell me briefly how you were born.
Later I will listen to your words of knowledge and try to comprehend their meanings.
What did Brahmaa's son Naarada do with the 'Veerya'? Tell me exactly what happened.

चूडालोवाच

Chudaalaa (in the form of Kumbha) spoke

ततो निबध्नता तेन मनोमत्तमतङ्गजं विवेकविपुलालाने शुद्धया धीवरत्रया। तद्वीर्यं कल्पकालाग्निगलितेन्दुद्रवोपमं
रसानां पारदादीनां दिव्यानामनुरञ्जनं मुनिना पार्श्वगे कुम्भे स्फाटिके विलसद्रुचौ अद्भुते विद्रुताकारं चन्द्रे
चन्द्रैवार्पितम्। तत्र शैले बृहत्कान्ते स्थूलः पार्श्वेषु चाभितः गंभीरकुक्षिः सुदृढश्चोपलाहननक्षमः संकल्पितेन
क्षीरेण स कुम्भस्तेन पूरितः अमृतापूरभिन्नेन विधिनेवामृतार्णवः। तत्र मासाद्रतो वृद्धिं मुनिमन्दाहुतिक्रमः
अमृताब्धौ शुभो गर्भ इन्दोरिन्दुरिवानुजः। इन्दुं मास इवापूर्णं कालेन सुषुवे घटः गर्भं कमलपत्राक्षं प्रसूनमिव
माधवः। परिपूर्णसमस्ताङ्गः कुम्भाद्रर्भो विनिर्ययौ इन्दुः सूक्ष्मादिवाम्भोधेरपरः क्षयवर्जितः। दिनैः कतिपयैरेव
वृद्धिमभ्याजगाम सः अप्रमेयाङ्गसौन्दर्यः शुक्लपक्षे शशी यथा। सर्वसंस्कारसम्पन्ने स तस्मिन्नारदो मुनिः
भाण्डाद्भाण्ड इवाशेषं विद्याधनमयोजयत्। दिनैः कतिपयैरेव विज्ञाताशेषवाङ्मयं चकारैतं मुनिवरः
प्रतिबिम्बमिवात्मनः।

Naarada brought his swerving mind under control like controlling an intoxicated elephant; used the thick leather-made rope of the pure intellect of the self-state, and tied it to the stake of discrimination tightly.
Naarada understood his momentary lapse of concentration, and immediately rectified his mistake.
However the luster which had separated from him was like the drop of the moon which had melted in the Kalpa fires of dissolution, and was similar to the golden luster of the great Devas.
It was a potential life that had to be cared for.

Then there appeared next to him by his will, a huge unique pot that was made of crystal stone of brilliant shine like a moon that is close by. (Imagine a golden moon-disc just next to the earth which you can touch with your hand; the pot was so huge.) He through his Yogic power turned his luster into pure milk and poured it into that huge pot like putting a moon inside another moon.

In that Meru Mountain which was shining like huge golden heap of luster, that huge pot which was huge and deep, and which was so thick that it could not be broken by any hard object, was filled by the luster that he changed into milk like Brahmaa adding a separate flood of nectar into the nectar ocean.

The Sage was affectionately caring for it (by adding various learning into it) and lessened his regular ascetic disciplines. Within a month, the milk-luster of the auspicious life-form slowly developed into a Jeeva like a moon rising in the nectar-ocean like a brother of moon.

The luster-pot released the Jeeva, once it was endowed with all knowledge, like a full moon at the end of the month, complete with all the digits, like Brahmaa coming out of Lord Vishnu as a lustrous being.

The Jeeva that came out of the subtle container was fully developed with all the limbs and was like another moon that rose from the ocean but did not have the fault of losing the digits. Within a few days itself, he shone fully with excellent knowledge and beauty like the moon in the bright fortnight.

After all the ceremonies of naming etc, Sage Naarada transferred all his learning like pouring milk from one pot to the other. Within a few days the Sage made him learned in all the Vedas and other Scriptures and made him like his own reflection.

तेनाराजत पुत्रेण मुनिना मुनिनायकः रत्नाद्रौ प्रतिबिम्बेन संध्योदित इवोडुराट्। अथैनं पुत्रमादाय ब्रह्मलोकं स
नारदः जगामाथ स्वपितरं ब्रह्माणं चाभ्यवादयत्। कृताभिवादनं ब्रह्मा पौत्रमादाय तं तदा अभिवादितवेदादिं
स्वयम्ङ्के न्यवेशयत्। अथाशीर्वादमात्रेण सर्वज्ञं ज्ञानपारगं पौत्रं तं कुम्भनामानं चकार कमलोद्भवः।

The best of Sages now shone with the younger Sage like the moon rising at the evening shine of Sandhyaa with his reflection falling on the golden mountain.

Naarada then went to BrahmaLoka along with his son, and approached his father Brahmaa and offered his salutations. Brahmaa affectionately embraced his grandson who saluted him; and tested him in all ways to measure his knowledge level of Vedas, and then seated him on his lap. As a mark of blessing Brahmaa made his grandson Kumbha, the master of all learning and made him also a Knower par excellence.

साधो सोऽहमयं कुंभः पौत्रोऽहं पद्मजन्मनः पुत्रोऽहं नारदमुनेः कुम्भनामास्मि कुम्भजः। निवसाम्यब्जपुरे पित्रा सह यथासुखं चत्वारः सुहृदो वेदा मम लीलाविलासिनः मातृष्वसा मे गायत्री मम माता सरस्वती ब्रह्मलोके मम गृहं पौत्रस्तत्रास्मि सुस्थितः। यथाकाममशेषेण जगन्ति विहराम्यहं लीलया परिपूर्णत्वान्न तु कार्येण केनचित्। धरां पतति मे पादौ पततो न महीतले रजः स्पृशन्ति नाङ्गानि ग्लानिं नायाति मे वपुः। अद्याकाशपथा गच्छन्द्दृष्ट्वांस्त्वामहं पुरः इह तेनागतोऽस्म्यङ्ग सर्वं कथितवानिति। एषोहमित्यखिलमेव यथानुभूतं ते वर्णितं ननु मया वनवासतज्ज। सन्तो हि संकथनमार्यजनोत्तमेषु निर्मान्त्यलं सुभगसंव्यवहारदक्षाः।

Hey Saadhu! This is Kumbha standing in front of you, the grandson of Naarada, and son of Sage Naarada, named as Kumbha since I was born out of a Kumbha. I reside in Brahmaa's city along with my father; the four Vedas are my friends who sport with me; Gaayatri is my mother's sister; my mother is Sarasvati; my abode is BrahmaLoka; and I stay happily there with my grandfather.

I wander anywhere in the world as I like without fear guarded by the power of my father and grandfather. I have no duties to perform as such bound by the rules of Karma, and I just amuse myself in whatever way I like. My feet do not touch the ground when I walk on the earth. The dust does not taint me; nor does my body ever feel tired or ill. Today, as I was floating in the sky, I saw you here in this hut; so, I came to visit you to satisfy my curiosity. Dear Sage! I have told you everything that you wanted to know about me.

Hey ShikhiDhvaja! You have been living in this forest so many years doing penance.

I have told you in detail as to who I am and how my birth took place. Great men converse without hesitation on any topic with any good heart that is well-adept in asking proper questions.

श्री वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायन्तनाय विधयेऽस्तमिनो जगाम
स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम ।

As the Sage was speaking words profound with knowledge, the day ended; the people in the court saluted the Sage and left to attend to their evening duties of bath etc; they returned again with the Sun's rays.

।अष्टादशो दिवसः।

| EIGHTEENTH DAY |