

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER FORTY SEVEN

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (06)]

[KUMBHA'S BIRTH-STORY]

{VISHVAROOPA OF BRAHMAN}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

CHAPTER FORTY SEVEN

KUMBHA'S BIRTH-STORY

(ShikhiDhvaja was quietly sitting and weaving a garland. He had got used to his solitude and silent life. He was almost like a mechanical being, going through the routine life non-stop, and was never given to any Vichaara-practice. He was of the firm belief that his religious adherence will bring him Moksha after death at least, for sure. But, now his solitary existence was disturbed by the sudden appearance of a handsome young boy in his front. When all of a sudden a divine being shining with lustre stood in front of him, he was amazed and felt extremely happy, as if his penance had finally borne fruit.)

वसिष्ठोवाच

Vasishta spoke

ददर्श द्विजपुत्रं तं पुरो यातं शिखिध्वजः, (85.58)

ShikhiDhvaja saw the Brahmin boy standing in front of him,
वनान्तरादुपायातं, तपो मूर्तिमिवास्थितं द्रवत्कनकगौराङ्गं मुक्ताहारविभूषितं,
शुक्लयज्ञोपवीताङ्गं शुक्लाम्बरयुगावृतम्। (85.58 to 60)

who seemed to have arrived from another part of the forest,
who appeared like the personification of penance;
whose form was shining like the molten gold; whose neck was adorned by a beautiful pearl garland;
who wore a white 'Yajnopaveeta' (sacred thread of Brahmins);
whose body was covered by a pair of white cloth.

कमण्डलुधरं कान्तं पुरो यातं शिखिध्वजः, (60)

ShikhiDhvaja saw in front of him, a young lad who held a Kamandalu in his hand,
and who looked very attractive.

व्यासप्रकोष्ठद्विगुणेनाक्षसूत्रेण चारुणा भूमावलग्नगात्रेण किष्कुमात्रेण च स्थितं, (61)

who seemed to fill the double space of the courtyard, yet whose body did not contact the ground,
and who seemed to occupy very little space, (as much as a hand-measure - 'Kishku');
who held a beautiful Rudraaksha garland in his hand;

कुन्तलव्यासमूर्धानं सालिमालमिवाम्बुजं,

whose fore-head was covered by curved locks of hair like the array of bees on the lotus;

भासयन्तं प्रदेशं तं शारीरैर्दीप्तिमण्डलैः, (62)

the shine coming out of whose body, filled the entire space there;

कुण्डलाभूषितमुखं नवमर्कमिवोदितं,

who wore shining 'Kundalas' (ear ornaments) in his ears,
and looked like the 'freshly risen Sun with his golden rays'.

शिखासंप्रोतमन्दारं शृङ्गस्थेन्दुमिवाचलं, (63)

whose hair on top was adorned by a Mandaara flower, like a moon adorning the peak of the mountain;

कान्तोपशान्तवपुषमूर्जितं विजितेन्द्रियं,

who looked very pleasing and calm; whose senses were in complete control;

हिमाभस्मतिलकं, भूषितालोकसुन्दरं, (64)

who wore a 'Tilak' mark of ashes on the fore-head which appeared cool like the snow;

who was an ornament for the eyes of all;

मेरुहेमतटीलीनपूर्णन्दुमिव चञ्चलम्। (65)

whose youthful form appeared restless, like the reflection of the moon in the heavenly River Gangaa
flowing in the Meru Mountain.

(How can you cheat a lover's heart?)

ShikhiDhvaja's heart sensed his dear wife inside that form of the Brahmin boy. His heart overflowed with affection. But his physical eyes were telling a different story. The person standing in front of him was a young lad. Unable to control his emotions, ShikhiDhvaja offers the flowers that were in his hand, to cover the delicate limbs of the Brahmin boy who reminded him of his wife.)

तमालोक्य द्विजसुतं समुत्तस्थौ शिखिध्वजः (65)

ShikhiDhvaja got up the very next second he saw the Brahmin youth.

देवपुत्रागमधिया संपरित्यक्तपादुकः,

He guessed that the shining being must be the son of some divinity;
in order to welcome him, he removed off his foot-wear;

देवपुत्र नमस्कार इदमासनमास्यतां इत्यस्य दर्शयामास पाणिना पत्रविष्टरं (66,67)

and saying, 'Son of a divine being! Salutations!'

he pointed out with his hand, a seat made of leaves and said, 'Please be seated here!'

ददौ च द्विजपुत्रस्य पुष्पमुष्टिं करोत्करे (करतले), चन्द्रः कुमुदखण्डस्य प्रालेयमिव पल्लवे। (85.67,68)

and, he offered a handful of flowers that were in his open hands,
like the moon shedding dew drops on the tender leaves extended by the night lotus.

हे राजर्षे नमस्तुभ्यमिति द्विजसुतोऽवदत् गृहीत्वा कुसुमान्यस्माद्विवेश पत्रविष्टरे। (85.68,69)

The Brahmin's son said, 'Hey Raajarshi! Salutations!' He accepted the flowers, and sat on the leafy-seat.

शिखिध्वज उवाच

ShikhiDhvaja spoke

देवपुत्र महाभाग कुत आगमनं कृतं, दिवसः सफलो मन्ये यत्त्वामद्यास्मि दृष्टवान्। (85.69)

Hey 'DevaPutra'! Noble one! How did you happen to be here?

I think today is a fortunate day for me, because you have graced me by your visit.

इदमर्घ्यमिदं पाद्यं पुष्पाणीमानि मानद इमा ग्रथिता माला गृह्यन्तां भद्रमस्तु ते। (85.70)

Hey 'Maanada'! Accept this 'Arghya', this 'Paadya' and these flowers.

Accept this woven garland. May good things be there for you!

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा पाद्यमर्घ्यं च मालां पुष्पाणि चानघ शिखिध्वजस्तदिष्टायै ददौ देव्यै यथाखिलम्। (85.71)

So saying, ShikhiDhvaja offered 'Paadya', 'Arghya', and the flower-garland as prescribed in the Scriptures, to his dear wife in the form of the Brahmin youth.

चूडालोवाच

Chudaalaa (in the form of Kumbha) spoke

सुबहूनि परिभ्रान्तो भूतलायतनान्यहं त्वत्तः पूजा यथा प्राप्ता मयेयं न तथान्यतः,

पेशलेनानुरूपेण प्रश्रयेणामुनानघ मन्येऽहं नूनमत्यन्तचिरंजीवी भविष्यसि। (85.72,73)

Hey Anagha! I have visited many places on this earth; but I have not received such a polite and tender worship as from you, anywhere else. I believe that you will indeed, live for a long time.

शान्तेन मनसोदारमारादुन्मुक्तकल्पनं निर्वाणार्थं तपः साधो कच्चित्संभृतवानसि। (85.74)

Hey Good one! Are you engaged in performing penance, with the subdued mind, for attaining liberation, by casting away all the desires?

असिधारासमं सौम्य शान्तव्रतमिदं तव स्फीतं यद्राज्यमुत्सृज्य महावननिषेवणम्। (85.75)

Hey Soumya (calm person)! Your peaceful asceticism is like walking on a sharp sword; for you have left the kingdom and are living in a forest here!

(It is not easy to live all alone like this, bearing all the discomforts of the forest life.

Your penance indeed is praiseworthy.)

शिखिध्वज उवाच

ShikhiDhvaja spoke

जानासि भगवन्सर्वं देवस्त्वं कोऽत्र विस्मयः, श्रियैव लोकोत्तरया ज्ञायसे चिह्नरूपया। (85.76)

Bhagavan! You know everything already! What is to be surprised about that, for you are a Deva!
You have the divine power to know everything. It is your very nature!

एतान्यङ्गानि ते चन्द्राद्दृष्टितानीति मे मतिः अथवा किं समालोकादमृतेनेव सिञ्चसि। (85.77)

Your limbs appear as if made of moonlight, I believe;
for nectar oozes out of your eyes, even when you look at me!

अस्ति मे दयिता कान्ता पाति मद्राज्यमद्य तत्, तवेव तस्या दृष्टानि तान्यङ्गानीह सुन्दर। (85.78)

I have a beautiful wife who is very dear to me. She takes care of the kingdom now.
Hey handsome one! Your appearance and limbs remind me of her only.

उपशान्तं च कान्तं च वपुरापादमस्तकं, शृङ्गं शुभ्राम्बुदेनेव पुष्पेणाच्छादयामुना। (85.79)

Your body, from top to toe looks attractive and delicate.
Like the cloud covering the peak, cover yourself with these flowers.

निष्कलङ्केन्दुसंकाशमङ्गमादित्यतेजसा मन्ये ते ग्लानिमायाति सुमनःपत्रपेलवम्। (85.80)

You limbs look fragile like the petals of flowers;
they shine like the taintless moon and will fade, if even the sunlight touches them.

देवार्चनायोपचितमिदमित्थं सितं मया अङ्ग, त्वदङ्गसङ्गेन तत्प्रयातु कृतार्थताम्। (85.81)

I have collected all these flowers, and woven them (sitam) in various ways, for worshipping the deities.
Dear one! Let them get their fulfilment by the contact of your body.

जीवितं याति साफल्यं स्वमभ्यागतपूजया, देवादप्यधिकं पूज्यः सतामभ्यागतो जनः। (85.82)

My life will become fruitful, by worshipping the guest who has graced my hut.
A guest deserves worship more than the deity, by the ones following the noble path.

तत्कस्त्वं कस्य पुत्रस्त्वं किमायातोऽस्यानुग्रहात् एतन्मे संशयं छिन्धि विमलेन्दुसमानन। (85.83)

Now tell me, whose son are you? How you have come here to grace me?
Clear my doubt, hey you with the taintless face of the moon!

ब्राह्मण उवाच

The Brahmin spoke

राजन्मे शृणु वक्ष्यामि यथापृष्ठमखण्डितं को नाम परिपृच्छन्तं विनीतं वञ्चयेत्पुमान्। (85.84)

Raajan! Listen! I will answer all your questions in detail.
Which man can ignore a person who is so politely placing his inquiries!

अस्त्यस्मिञ्जगतीकोशे शुद्धात्मा नारदो मुनिः पुण्यलक्ष्म्या मुखे कान्ते कर्पूरतिलकोपमः। (85.85)

There is Sage Naarada in this hollow of the world,
fair-hued like a 'Tilak-mark made of fragrant camphor' painted on the face of the Merit-Goddess!

स कदाचिन्मुनिर्देवो गुहायां ध्यानमास्थितः।

The Great Sage, once was sitting inside a cave (on the bank of River Gangaa) and was absorbed in contemplation.

तत्र हेमतटे गङ्गा वहत्युरुतरङ्गिणी मेरुलक्ष्म्यां स्फुरद्रूपा भान्ति हारलता यथा। (85.86,87)

River Gangaa on the golden slopes, flows with huge waves, and her white waves on the Meru,
appear as if the mountain is adorned by a pearl garland.

THE CROWD OF APSARAAS

एकदा नारदमुनिर्ध्यानान्ते स सरित्तटे ध्वनद्वलयमश्रौषील्लीलाकलकलारवम्। (85.87,88)

Once at the completion of his contemplation on that river bank, he heard the some shouts of merriness,
and also the tingling noise of bangles and anklets.

किमेतदित्यसौ किञ्चिज्जातप्रायकुतूहलः हेलयालोकयन्

Wondering what as the source of all this noise, he felt slightly curious and passed his eyes in that direction,
नयामपश्यल्ललनागणं रम्भातिलोत्तमाप्रायं निर्यातं

and saw that a group of Apsaraas equalling Rambhaa and Tilottamaa (Apsaraas of excellent beauty who belonged to Indra's heaven) in beauty, and were seen above the water surface,

जललीलया क्रीडन्तं

sporting in the waters of the river,

त्यक्तवसनं देशे पुरुषवर्जिते

since they believed the area to be unpopulated by men, they were playing in the waters with much abandon, without even covering their youthful bodies;

काञ्चनाम्भोजमुकुलसंकाशैः स्तनमण्डलैः परिवेष्टितमन्योन्यं फलकान्तं द्रुमं यथा

like the fruitful trees entwined with each other, these girls with their 'heaving breasts that appeared as if they were the buds of golden lotuses' were embracing each other;

द्रुतहेमरसापूरनिर्भराभोगभासुरैः कुर्वन्तमुरुभिः काममन्दिरस्तम्भसंचयम्। (85.88 to 92)

with their beautiful thighs shining as if filled with the floods of molten gold,
they appeared like a crowd of pillars of Manmatha's temple.

निर्मलीकृतचन्द्रेण व्यासां व्योमविलासिनीं लावण्यरसपूरेण तर्जयन्तमिवापगां

The Ganges had bathed the moon in her waters and had purified him of his taints; and so was reflecting the taintless moon; she was indeed looking charming;

but this moon himself was shattered to pieces by the taintless forms of these charming girls as if humiliating his taintless shine,

(tarjayantam-nyagbhaava-humiliation) (because of their wild splashing of waters); (because -)

प्राकारैरमरोद्यानरथचक्रैर्मनोभुवः उत्पथार्पितगङ्गाम्बु नितंबतटसेतुभिः। (85.92 to 94)

these girls who were like the chariot-wheels rolling in Manmatha's garden,
were blocking the waters of Gangaa, and making her rise high in those places by dashing against her flow;
and were like the enclosing walls of the dams.

सर्वत्र दृष्टसर्वाङ्गं विश्वरूपमिव स्थितम्। (85.94)

It was the vision of the VishvaRoopa of the Brahman it were.

VISHVAROOPA- COSMIC FORM OF BRAHMAN

(A pure mind sees only the beauty of Brahman alone everywhere, and not the divisions of forms and names.)

[Why was Chudaalaa describing the sensuous beauty of the Apsaraas, instead of speaking out profound words of knowledge?

Chudaalaa wanted to test the purity level of the king's mind.

The passion-creating scene of Apsaraas is suddenly lifted to the level of VishvaRoopa (Cosmic form) by her profound words, and she succeeds in rising the mind of the king to the height of division-less state of Brahman, through this description.

This sort of VishvaRoopa is mentioned in the Geetaa also, where Lord Vishnu appears as the entire world of beings at once; and appears as the Brahman existing as all the names and forms.

The term 'VishvaRoopa' refers to the Brahman-state which exists as the perceived.

If Brahman was a deity, it would be called the Cosmic form, the 'VishvaRoopin'.

It is not some form that your eyes can grasp as some vision; but can only experience it, as the vision of Knowledge. It needs the 'knowledge-eyes' to see this great form.

Such a form will be made of all the senses and limbs of all the beings, through which Aatman unfolds as the entire perceived.

You will see all the events of all the time modes at once as the form of the deity.
You will see yourself seeing the Cosmic form also, inside that form, as a part of it.

If everything of everyone can be seen at once, if all the varied divisions of Kaala (time or change or separation) can be seen as one single form, then it is the Cosmic form.
If all the information-sets of all time-modes are experienced at once, including the seer, then the grandeur of such a vision, is the 'vision of VishvaRoopa'.

The scene described here is of a crowd of Apsaraas sporting in waters.
Those girls were not evil by any standard.
They did not know of Naarada sitting there in contemplation.

Just because the forms are seen as females, should the description be considered sinful, obscene, and evil?
Why see the division of female and male at all?
See it as the Cosmic form itself of the Lord Supreme.

Here is how the ordinary bathing scene of Apsaraas turns into the vision of the Cosmic form.
Hundreds of Apsaraas of golden hue were bathing in the pearly waters of the Ganges.
The pure waters of Ganges were reflecting all their limbs and faces, like the pure minds reflecting the entire perceived.

It was a guileless scene of the nature; 'Brahman as beauty'.

'Minds reflecting the perceived', and the 'perceived reflecting the minds'; is 'Brahman in essence'.

The scene was as if the Cosmic form was present there,
as a 'Kalpa tree of golden lustre' shining forth as 'all the limbs of all the forms at once'.

Do not see the qualities, and suffer agitation; but see the Reality that shines as the divided.

Get rid of the male-female obscenity from the heart; and imagine the scene as a Brahman-vision only.
Nothing is impure in the world except the mind tainted with ignorance.

A BrahmaJnaani will see only the Brahman in all the forms; there is nothing auspicious or inauspicious in the shapes; there is nothing evil or good in the shapes.

Shapes are just the symbol of delusion. Shapes are just mind-made.
One who sees the shapeless Reality in all the shapes, is alone fit for Brahman Knowledge.

Chudaalaa was purifying the mind of ShikhiDhvaja and rising him beyond the level of shapes and names.

For Vaalmiki, the entire world is a beautiful poem of Brahman.
That alone rises a the descriptions of beauty at each and every verse of his.
He is in the 'VishvaRoopa vision' only, at all times.]

{Salutation to the noble Sage of noble vision}

सर्वत्र दृष्टसर्वाङ्गं विश्वरूपमिव स्थितम् प्रतिबिम्बितसर्वाङ्गमन्योन्यादर्शतां गतम्। (85.94,95)

All their limbs were visible everywhere,
and the taintless bodies and the taintless reflections in the waters mirrored each other,
and it was as if like the VishvaRoopa of the Lord,
since everywhere the limbs alone were seen above and below.

{यतः 'स्वच्छतमत्वादन्योन्य आदर्शतां गतम्, अतः सर्वतः प्रतिबिम्बितसर्वाङ्गं सर्वत्र दृष्टसर्वाङ्गं सत्',
Because- the taintless bodies and the taintless reflections in the waters mirrored each other,
and therefore, all their limbs were visible everywhere,
and everywhere the limbs alone were seen above and below;
and it was like the VishvaRoopa of the Lord, as if!

KAALA-KALPATARU

{'सर्वतः पाणिपादं तत्सर्वतोक्षिशिरोमुखं' इति प्रसिद्धकालात्मनः कल्पतरोर्भगवतः सकाशादुत्थितं
विश्वरूपमिव स्थितं इत्यर्थः।

'Everywhere the hands and feet, everywhere the eyes, heads and faces'
'Kaalaatman' the Cosmic essence is the KalpaTaru, the Brahman from whom everything rises as all
the Jeevas and their forms with limbs, and is the Cosmic Form, VishvaRoopa, the Purushottama-form
of Vishnu himself.}

{को भवान् उग्ररूपः?

Arjuna questions -Who are you with the terrifying form?

कालोऽस्मि, लोकक्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः।

Lord Krishna answers -

'I am Kaala, engaged in destroying the worlds, am here to consume all the worlds'.}

[Here, the Cosmic form of Brahman was not as Vishnu, Shiva or Brahmaa (what are they but shapes only?),
but the shapes divided as female bodies.

The golden shine of their bodies covered by the ornaments appeared like the golden form of Kalpa tree
with its clusters of blossoms of precious stones. The Kalpa tree had spread out as various branches
covered by leaves and flowers as it were, in the form of those girls.

See not the shapes of the females; but see it as Brahman in its Cosmic form.

Imagine the scene like this.]

KAALA-KALPATARU

(It was like the VishvaRoopa of the Lord,

where he says that he at once is 'Kaala' the essence of the division-concept raising as the perceived.)

कालकल्पतरोर्वर्षविटपात्

It (the entire bathing scene of these taintless shapes) was the huge 'Kaala Kalpa tree',
the years (varsha) (with its months) are its branches (arms and feet, and other limbs);

पक्षपल्लवात् (95)

the fortnights are its leaves (of hair that covered the moon-faces sometime, and opened them at some
other time);

विविधर्तुलताजालात्

the 'various seasons' are its gap-less entwining creepers of bodies

(with flowers sometimes like spring, dark cloud-like hair sometimes as in monsoon, dry sometimes as in
summer, bereft of all garlands sometimes like the autumn, trembling by the cold sometimes as in winter);

दिनश्रीकलिकाकुलात्

the brightness of the limbs are its buds (sparkling in the moon-light);

आलोकपुष्परजसो

the looks rising from the eyes are the pollen of the flowers (cool and guileless);

[PURUSHOTTAMA, THE COSMIC LORD

The vision of the crowd of girls with their beautiful limbs filling all over the river, was like the vision of the Lord, who alone fills the entire world, as the limbs of all.

He sees as all the eyes, he walks as all the feet, he works as all the hands; he thinks as all the minds.

He alone is all the shapes, from a worm to a Brahmaa.

Males or females are all shapes only, and are Brahman in essence.

The entire world is Brahman shining as his Cosmic form; and the 'Apsaraa bathing scene' where just the hosts of limbs alone were visible as the golden shine, was indeed the Cosmic form of Brahman.

From where does this form of the Lord rise from? The emptiness forest of the sky!]

(Kaala gets produced in the emptiness-forest of the sky made of quiescence, and this beauty was produced in the Nandana garden, where the girls were sporting, for the ordinary vision.)

जाताद्गनकानने (96)

(गगनं - अच्यक्त आकाशं)

this (Cosmic KalpaTaru) rose from the forest of the Jagat (the empty expanse with its limitless possibilities of perception);

(The taint is in the mind, not in the shape of the female. ShikhiDhvaja had to come out of his male-conceit through the vision of Cosmic form even in the Apsaraa-bodies.

What was the scene like?

The sky and water had become one; and each reflected the other, like the mind and its perceived; like all the forms of these females reflected each other from above and below the water-surface.

The entire Earth-pedestal with its Seven oceans is seen in the Cosmic form of the Lord.

Here, the Seven oceans formed the water-basin at a single place at Gangaa, and encompassed the entire world in it as it were.)

स्फुरज्जलखगप्रोतात्ससाब्ध्येकालवाडकात्। (97)

(एकालवालकात् लडलयोरभेदात्)

It was as if, the water-birds shining like the 'discs of moon with wings (or Devas with wings)', and all the Seven oceans, had joined as if, to make one single water-basin (with the gap-less turbulence of waves rising like tides);

(Now imagine the same scene as Brahman's Cosmic form; and be in the bliss of the Brahman only, in any state of the perceived.

Just see the colourful panorama of the combined effect of the golden forms of Apsaraas, their shining colours of jewellery, the white foam of Ganges, the water drops rising as pearl garlands, the lotus flowers, the tender buds and the green leaves, the white swans, the joyful shouts, the guileless minds; and merge into the beauty that is present as Brahman; and do not run away from any shape by branding it as evil. Where the Brahman is not! The impurity is not inside the shapes, but in the corrupt minds only.)

LOTUS FLOWERS AND THE LEAVES WERE RANSACKED

स्तनस्तबकवृन्देषु स्पर्धयातिरसान्वितं उद्धृत्योद्धृत्य संपूर्णदलिताम्भोजपल्लवं (97,98)

Because of the competition of beauty between the lotus buds and the breasts, the lotus flowers and the buds (filling the River) were plucked from the stalks again and again and their tender leaves were crushed oozing their juice everywhere;

आलोलालककेशाक्षितारकादिमधुव्रतं (98)

the curls of hair were falling over the moon-like faces; and the eyes were hovering like bees sucking the honey of joy;

THE NECTAR-COLLECTION

अमृतसपद्विघाताय कोशसंचयकारिभिः

the beauty that shone there was as if,
the 'nectar of the Milk Ocean' was collected and stored there,
at a single place of Ganges,
to protect it from those who wanted to steal it;

दुष्प्रापे भूतसङ्गानां विकसत्कनकाम्बुजे पद्मिनीपल्लवाच्छन्ने गुप्ते मेरुर्गुहान्तरे (99,100)

which was accessible to no one and kept hidden inside the cave of Meru,
covered by the leaves (hairs),
and inside the blooming lotuses (beautiful youthful bodies);

शीतले स्वर्धुनीतीरे तोयोन्मृष्टमले सुरैः (100)

which was safely deposited by the Devas (after the churning of the Mandara Mountain),
in the bank of the Heavenly River, where it was removed of all the dirt by the splashing waves,

चन्द्रबिम्बकलापूरमेकत्रैवोपसंहृतं (101)

as if all the beauty of the moon digits was collected at a single point.

('Naarada' means one who explains the duties to be followed by Naras (humans).

He was a BrahmaJnaani. He saw Brahman alone in all.

He was a Great Sage, the very 'knowledge essence of Lord Brahmaa', and was in the form of his son, like Vasishtha was also the son of Brahmaa, produced by his will.

He was always in the division-less vision of Brahman.

And, for just an instant-span of time, the division-vision flashed in his mind; and instead of Brahman, he saw the divided shapes as females; and the mind was agitated.

This agitation alone became the cause of Kumbha's birth.)

स्रैणमालोक्य तत्कान्तं सहसैव मनो मुनेः अनाश्रितविवेकांशं बभूवानन्दितं स्फुरत्। (85.101,102)

Looking at such attractive girls, Naarada who was still not established fully in the Brahman-state,
wavered slightly by the sight of these Apsaraas.

Losing his Viveka slightly, he felt some 'joy' rising in his mind (the illusion of Dvaita).

(Seeing the division of female shapes in that Cosmic form of beauty, the Sage's mind wavered, lost its discrimination and descended down to the level of seeing the beauty of the flesh only.)

आनन्दवलिते चित्ते

When the mind was enveloped by the lowly joy superimposed on forms with names;

क्षुब्धे प्राणानिले स्थिते (102)

when the Praana functions were disrupted;

बभूव तस्य हृष्टस्य मदनस्खलितं

when he felt happy, and the mind was stuck by passion;

तदा फलं रसपूर्णमिव ग्रीष्मान्त इव तोयदः प्रत्यग्रपादपशिञ्जन्नलतावृन्त इवोत्तम

अवश्यायकणस्पन्दी शशाङ्क इव वा मुनिः बिसं द्विधापातमिव गलत्साररसोऽभवत्। (85.103 to 105)

then, like a fruit that was ripe, like the cloud at the end of the summer,

like the creeper falling by cutting it off from the young tree, hey Excellent one,

like the moon shedding dew drops, or like a lotus stalk cut into half,

the Sage gave way to the flow of his 'shukra' (seed-content).

REPRODUCING-SYSTEM IN THE DEVAS

‘Perceived’ is seen through a mind only, be it the pure Sattva-mind or the delusion-bound mind. Mind is the name given to the connection that is imagined in the broken state of seer/seen processes. And, a form also is necessary to become accessible to others, so as to have communication.

Humans are stuck with a single image as a physical body and are identified by the body-shapes only. Devas and Siddhas have the power to project any image as theirs, male, female, animal or stone even. ‘Forms’ are not used as identities in their world.

Humans made of flesh-bodies have the ability to reproduce their kind and have the body-systems that fulfil their requirement. In the human world a child is produced by the physical union only.

Not all worlds have the same type of bodies and the same type of systems.

Deva-worlds are the pleasure-worlds.

In the Deva world, the bodies are not made for reproduction.

The images of Devas are ‘shining shapes’ only, that is solid for the touch.

For the higher level of Devas, the child is not a necessary product that they need to produce as a progeny. If by chance, an agitation rises in their silent minds, then that agitation itself turns into shining lustre (shukra) and becomes a new life carrying their knowledge-essence.

They do not need any physical union with any other body to produce any child; and do not have the same reproduction process as prescribed for the humans.

Since the existence of the mind means a story only, they retire to solitude and stay alone without allowing any story to disturb their quiescent state; and do not bother about producing any other being as their essence.

If a story occurs as a connection to the perceived, by some disturbance in the mind, then that itself is enough for them to produce another Jeeva as their essence.

They throw off that agitation itself as a Jeeva, and walk away from that child also sometimes, since they do not have any attachment to the story-connected bindings.

Naarada also slipped slightly by the disturbance in his contemplation, and for a moment saw the shapes of females as real, and was agitated for an instant.

This agitation alone was thrown into a ‘pot made of lustre’ (kumbha) and turned into a lustrous child named Kumbha (pot), carrying the knowledge-essence of Naarada.

What is ‘Veerya’?

Veerya means the power to produce another being as one’s essence.

Veerya is the power in any being to create another being; is not any physical object; it gets expressed differently in different worlds.

In the DevaLoka the bodies are just made of ‘shine’ only; there is no reproduction system as in the human world.

The beings get created there, as programmed entities, as per one’s wishes.

This Veerya exists as knowledge-lustre in the higher beings; and when any agitation or want is there, the knowledge-essence itself rises as another Jeeva standing in front of them.

Vasishta was created as the knowledge-essence of Brahmaa.

Kumaara was created as the knowledge-essence of Shiva.

Ganesha was created as the love-essence of Umaa, as someone to adore her.

The flesh beings can never grasp the world of lustre-beings, like a cow cannot understand the world of Indra.

‘Veerya’ means the prowess of a person, and exists as ‘lustre of knowledge-essence’ in the Deva-clan; and should not be confused with human reproduction process, where inert flesh beings alone abound. Devas do not have the flesh-bodies with nine stinking holes.

The Deva-women also do not have the reproduction organs.

There is no hunger, no need for food, no excretion, no digestion, no child-birth pangs, no union with female to produce a child; no progeny; no family also.

The bodies are just ‘shine-made’, and the knowledge-level alone is the identity for any one.

Apsaraas are just beauties that please the senses; and are not flesh-made, like the earth-beings.

If the reader can remember, this entire Vaasishtam is getting related to an Apsaraa by a DevaDoota.

Rare that an Apsaraa can think out of her beauty-state; and this Text itself is narrated to ‘such one rare being’ who purified herself through Vichaara.

Naarada did not have any physical union with any Apsaraa; nor did they know of his presence there. It was Naarada’s agitation of seeing divisions that resulted in the agitation of his power of Veerya, and it rose up as another Jeeva with his essence.

The same agitation occurred in Shiva also as anger, where his lustre rises as Kumaara.

Here also, no physical union was required to produce a being.]

(See only the division-less Reality in all the scenes made of the divided shapes.

Live always in the vision of the Cosmic form, ‘as the Cosmic form’.

Do not swerve ever.

Any agitation in the ignorant level is not a lustre being produced from oneself, but another life-existence itself as the Vaasanaa-fulfilment.

Be careful; be very very careful!

Hold on to the VishvaRoopam alone, as your steady vision.

Do not swerve from the ‘Vision of the Aatman’ even for an instant!)

शिखिध्वज उवाच

ShikhiDhvaja spoke

तादृशोऽपि बहुज्ञोऽपि जीवन्मुक्तोऽप्यसौ मुनिः निरिच्छोऽपि निरागोपि न किञ्चिदुपमोप्यलं

सबाह्याभ्यन्तरं नित्यमाकाशविशदोपि च, नारदोपि कथं ब्रह्मन् मदनस्खलितोऽभवत्। (85.105 to 107)

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

(All the 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 द्वयात्मैव स्वभावतः। (85.107,108)

Raajarshi! For all the beings in all the three worlds, bodies by nature are of two kinds, even if they belong to the Deva clan.

अज्ञमस्त्वथ तज्ज्ञं वा यावत्स्वान्तं शरीरकं सर्वमेव जगत्यङ्ग सुखदुःखमयं स्मृतम्। (85.108,109)
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 fulfilment of wants, is the happiness for any living being.

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

तृस्यादिना पदार्थेन केनचिद्वर्धते सुखं, आलोक इव दीपेन महाम्बुधिरिवेन्दुना। (85.109,110)

By getting an object which satisfies, happiness rises forth,
like the light by the lamp or the ocean by the moon.

(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.)

क्षुधादिना पदार्थेन दुःखं केनचिदेव हि तमो मेघपटेनेव, स्वभावो ह्यत्र कारणम्। (85.110,111)

Misery is also experienced by hunger etc, like darkness rising by the collection of clouds.
It is the nature of the body.

(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.)

स्वरूपे निर्मले सत्ये निमेषमपि विस्मृते दृश्यमुल्लासमाप्नोति प्रावृषीव पयोधरः। (85.111,112)

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.

(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 for 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.)

अनारतानुसन्धानादप्युन्मेषमविस्मृते स्वरूपे नोल्लसत्येष चित्ते दृश्यपिशाचकः। (85.112,113)

When contemplating without a break, if one does not forget the Aatman even just for the winking time of the eye, then this 'devil called the perceived phenomenon' does not jump about madly.

(Even a Knower of Brahman has to have some identity as the ego; so that, the others around him can communicate with him. He can have any form as his, as a plant, animal, male, female or 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.)

यथा तमःप्रकाशाभ्यामहोरात्रौ स्थितिं गतौ तथैव सुखदुःखाभ्यां शरीरं स्थितिमागतम्। (85.113,114)
Like the darkness and light are connected to the day and night, joy and misery are also connected to the body only.

(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, and jump about in joy when their wants are fulfilled, and feel frustrated when the events occur which displeases them. Illusion itself is their bliss.)

एवं हि सुखदुःखे द्वे जन्मकारणदर्शनात् अज्ञस्य गाढतां याते पटे कुङ्कुमवद्दृढम्। (85.114,115)
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.

तज्ज्ञस्य त्वङ्ग लगतो मनागपि न तद्वशात् यथा शुभाशुभौ रागादिनाक्रान्ततरौ मणेः। (85.115,116)
Whereas, a Knower does not absorb the good or bad of events, hey dear one, like the gem does not absorb the colours.

(A Knower is not attached to his body-form, and has no 'I' as identified with the body. 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 exist as the inert bodies only.)

पुरस्थवस्तुभावेन रञ्जनां स्फटिको यथा तज्ज्ञस्तथा नैति बोधाज्जीवन्मुक्तमतिर्मुनिः। (85.116,117)
May be, the crystal naturally reflects the colour 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.

वस्तुनः श्लेषमात्रेण घनरञ्जितमेति धीः गतेऽपि वस्तुनि दृढं बुद्धिर्या परितापिता। (85.117,118)
Only because of the attachment to objects, does the mind get deeply coloured 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 that they meet with, like remembering each and every meal also, as the most important part of the life.)

गतेऽपि कुङ्कुमे वस्त्रं तदीयमनुरञ्जनं न जहाति यथा मूढस्तथा विषयरञ्जनम्। (85.118,119)
The cloth which is dyed red, does not discard its colour even if the dye is removed; so also, a fool does not discard the colour (attachment) of the objects absorbed by his mind, even if the objects are absent.

अनेनैव क्रमेणैतौ बन्धमोक्षौ व्यवस्थितौ, भावनातानवं मोक्षो, बन्धो हि दृढभावना। (85.119,120)
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 the 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; division-less vision is liberation.)

शिखिध्वज उवाच

ShikhiDhvaja spoke

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

स्वोत्पत्तिकारणप्राप्तौ कथं दुःखं सुखं च वा अभ्युदेतीति वद मे दूरस्थानामपि प्रभो। (85.120,121)

(स्वोत्पत्तिकारणप्राप्तौ दुःखं सुखं च - their own appearance causing the pain and pleasure for the beings)

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

Tell me 'Prabhu', how does one feel pain or pleasure within oneself, from objects which are distant also?

अत्युदारमतीवाच्छं बह्वर्थं वचनं तव श्रोतुं तृप्तिं न गच्छामि मयूरोऽभ्रवेण्विव। (85.121,122)

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

(This is how the two states, joy and sorrow, come to be about.)

स्वोत्पत्तिकारणं ह्यं लब्ध्वा कायाक्षिपाणिभिः सुखसंविदियं बाला नूनमुल्लसति स्वतः

हृद्रता क्षोभमायाता जीवं कुण्डलिनीगतम्। (85.122,123)

[इयं बाला (अपरिच्छिन्नस्वतत्त्वानभिज्ञत्वाद्बाला) ह्यं (हृद्रता - बुद्धिस्था) (आत्मसुखसंविदुद्धेः क्षोभात्) क्षोभमायाता (सती), कुण्डलिनीमुखप्रभवप्राणविधारकत्वात् कुण्डलिनीगतं जीवं (भोक्तारं प्रति) स्वतः प्रत्यगात्मतत्त्वात् एव, विस्फुलिङ्गवत् उल्लसति (आविर्भवति।)

सुखोत्पत्तिप्रकारं - संनिहितविषये कायाक्षिपाणिभिः दूरस्थविषये शब्दानुमानादिना च लब्ध्वा (उपलभ्य)]

This young immature girl (Baalaa) (Chiti who is not aware of her own self) -

being established in the Buddhi-state (of producing and absorbing information as a collection of conceptions),

attaining wretchedness by the agitation state of the Buddhi (which has lost its knowledge of the self), becoming identified with the 'Jeeva-state (the experiencer of joys and sorrows) as a limited being' which rises from the mouth of the Kundalini (coiled up Praana power)',

- manifests and dances about, like spark of the fire (aimlessly);

and is aware of the immediate sensations in front of the body, and other sensations that are far, through the process of inferring and the sense of hearing etc.

(The 'perceived' rises as real, because of the power of Buddhi 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, then 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 raises 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.

If Praana-quivering could be measured to the utmost non-quivering measure, that alone rises as the agitation-states of Jeevas everywhere.

The subtle hiss of the snake-coiled within, is the power to rise as any Jeeva-experience.

As per the Guna-dominance, as per the Vaasanaa-dominance, a Jeeva-state rises as an imagined experiencer and conceives the joys and sorrows based on the presence or absence of objects.)

(Jeeva is not an entity withy some shape; it is just the Aatman-state which is deluded; like you yourself are the entire dream-world, because you have not woken up.

The experiencer of joys and sorrows is established in the heart-space where the Buddhi arises as the world-scenario. From there, the subtle Naadis rise forth separately for each sense, and have different path-ways that reach out to the sensed object that gets experienced.)

जीवस्य नियता नादयः पृथग्देहे स्थितिं गताः। (85.123,124)

(हृस्थस्य भोक्तुः नयनरसनश्रोत्रादिप्रतिनियतभोगस्थानागमने मार्गभेदम्)

The 'delusion state of Jeeva rising from the Kundalini'

has the subtle nerve-paths of the senses (each getting differently experienced), 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 Praana-power rises through these subtle nerve-tubes and the Jeevas experiences an object made 'only of sense-inputs'.)

प्राणावपूरिता नाडीर्जीव आक्रामति स्फुरन् संस्पर्शकप्रवाहात्मा रसो द्रुमलता इव। (85.124,125)

The 'nerves filled by the power of Praana',

are occupied by the 'Jeeva-state which rises as the contact with the sensed objects'.

सुखबोधसंचारे दुःखबोधागमे तथा जीवस्य नियता नादयः पृथग्देहस्थितिं गताः। (85.125,126)

(पृथङ्निनयता न एकरूपा) (are functionally different, and are not the same)

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.)

सुखिनः प्रस्फुरत्येषा धीरताशु न दुःखिनः ये हि मार्गाः सुवेषस्य कुवेषस्य न ते शुभाः। (85.126,127)

(सुखिनः - सुखानुभवे जीवस्य, धीरता - स्वस्थता, प्रस्फुरत्येषा - प्रस्फुरति) (सुखानुभवे स्वस्थता प्रस्फुरति)

The pathways (Maarga) allow the Jeeva which is happy in good things (suvesha) to remain well in the body also (svasthataa),

but not so for the grieving ones who are into wrong type of enjoyments (kuvesha)

(like over-indulgence in pleasures, rudeness towards all, aversion to learning, wickedness, selfishness, being stuck to stupid beliefs and superstitions, and so on);

they suffer body-ailments also, because of their agitated minds.

(The man who experiences sorrow burns as if in pain, and because of that, the constituent elements like Kapha, Vaata, Pitta become imbalanced, and disrupt the functioning of the subtle nerves.)

(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, only when the restless agitation is absent in the Jeeva.

A Jeeva, which is established fully in the Aatman-oneness, is the happiest ever.)

(As long as the Praana agitates as the Jeeva-ness (as the Baalaa, the immature Chit-girl), and rises through the subtle nerve-tubes to contact the objects that appear in its Vaasanaa-field, till then the liberation is not attained.)

(How can a Jeeva ever get liberated, when it is produced by the Vaasanaa itself, as an experiencer of its field, and is just a Praana-agitation rising as the mind-agitation without any control?)

यावत्प्रमाणं जीवोऽयं संशाम्यत्यपरिस्फुरन् तावत्प्रमाणमेवैनं मुक्तं मुक्तमवेहि वै। (85.127,128)

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

यावत्प्रमाणमधिकं स्फुरति क्षुब्धमारुतं तावत्प्रमाणमेवैनं बद्धं बद्धमवेहि मे। (85.128,129)

As long as the stormy Praana-winds move excessively, till then one remains bound; and know that Jeeva as bound, as I explained before.

सुखदुःखकलास्पन्दो बन्धो जीवस्य नेतरः, तदभावे हि मोक्षः स्यादिति द्वेषा व्यवस्थितिः। (85.129,130)

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.

(The effort for attaining the pleasure and avoiding the pain, is made of hundreds of agitations, and even when the pleasure is attained after so much hardship, it lasts only for a few seconds.

The Jeeva is always in a rest-less state only. This alone is known as bondage. For a man who knows that the objects do not contain the pleasure or pain as their innate qualities, and who is always in a fulfilled state as the Aatman-oneness, there is no agitation at all; and the Praana rests in itself.)

सुखदुःखदशे यावदानीते नेन्द्रियैः शठैः तावत्सुखसमः सौम्यो जीवस्तिष्ठति शान्तवत्। (85.130,131)

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। (85.131,132)

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 (as the Aatman) is beyond the reach of the senses in essence.

जीवः क्षुभ्यति दृष्टेन संविदाङ्ग सुखादिना आमिषेणेव मार्जारो मौर्ख्यमेवात्र कारणम्। (85.132,133)

The Jeeva agitates by seeing joy etc in the objects hey dear one, like a cat at the sight of the meat-piece. The cause here is just its sheer ignorance-state.

THE RESTFUL STATE OF A LIBERATED JEEVA

शुद्धेन बोध्यबोधेन स्वात्मज्ञानमयात्मना सुखदुःखादि नास्तीति तेनासौ याति सौम्यताम्। (85.133,134)

When the 'realization of the truth' raises as a 'state of purity in the established state of the Aatman-awareness', the true understanding raises that there is no joy or grief at all actually, except as imagined; then it remains in the quiescent state.

न तत्सुखादि नो तन्मे मुधा चायमहं स्थितः, इति जीवः प्रबुद्धो हि निर्वाणं याति शाम्यति। (85.134,135)

'There is nothing called joy or sadness in the objects; and such joy and sorrow do not belong to 'me, 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.

सुखाद्यवस्त्वतद्रूपमित्यन्तर्बोधसंविदा न तदुन्मुखतां याति जीवः, शाम्यति केवलम्। (85.135,136)

(सुखादि अवस्तु अतद्रूपम् इति अन्तर्बोधसंविदा)

'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, then the Jeeva stops moving towards them, and remains quiet naturally.

सर्वमेव चिदाकाशं ब्रह्मेति घननिश्चये स्थितिं याते, शमं याति जीवो निःस्नेहदीपवत्। (85.136,137)

'Whatever shapes and names are seen as the perceived, they are all the lines drawn by the mind on the division-less 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.

दीपवच्छममायाति सुखादिस्नेहसंक्षये सर्वमेवमिति ज्ञानाज्जीवोऽद्वित्वविभावनात्। (85.137,138)

Like the lamp that is extinguished,

the Jeeva also dissolves off when the oil of joy and sorrow are gone, and the sense of duality also goes off by the knowledge that everything is the undivided Reality-state alone.

सर्वमाकाशमेवेति बुद्ध्वा क्षोभं न गच्छति,

When everything is seen as only the empty expanse (just the potential state which can rise as any experience), then it does not get disturbed or agitated.

जीवस्यानेन शून्यस्य कः किल क्षोभविभ्रमः। (85.138,139)

Jeeva itself is the imagination superimposed on the empty expanse, then who is there to get deluded as the agitation of joy or sorrow?

(A Mukta does not allow the potential-state to rise as uncontrolled desire-based experiences, but has full control over his thoughts and actions. He, as the potential-state itself, can rise as any experience he fancies, like an emperor who owns everything, can enjoy anything that he fancies.)

जीवनेदृग्विधेनैव यथा प्रथमसर्गतः स्वयं संविदितो मार्गस्तेनैवाद्यापि गच्छति। (85.139,140)

This Jeeva-state is like this, from the beginning of the Creation itself, as the 'Totality state of Brahmaa', itself realizing the truth somewhere as some Jeeva-state, and remaining somewhere bound as some other Jeeva state. It is the same now also. state. It is the same now also.

*(Jeeva itself exists as 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.

*The dream is either of dreaming of Moksha and attaining it,
or to be lost in the dream itself with no idea of Moksha at all.)*

शिखिध्वज उवाच

ShikhiDhvaja spoke

सुखसंचारयोग्यासु जीवे सरति नाडिषु देवपुत्र भवत्येव तद्वीर्यच्यवनं कथम्। (85.140,141)

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 संविदाऽऽज्ञांशमात्रेण सेनामिव महीपतिः। (85.141,142)

Jeeva when agitated, disturbs all the Praana-functions by its very awareness-factor, like a king can move the entire army by a slightest command of his.

वातस्पन्देन मेदोऽन्तर्मज्जासारश्च संस्थितः त्यजत्याशु प्रसौगन्ध्यं रजः पत्रफलादिकम्। (85.142,143)

When the creeper with its leaves and flowers is cut, it throws out its fragrant moisture-essence by the touch of the wind;

so also, by that disturbance in the power of Praana (the Vyaana-wind which moves through all the bones and the flesh), the essence within the bones and the flesh is thrown out (when a man is moved by passion at the sight of a woman).

चलितं तत्त्वधो याति गर्जादिव घनादि खे देहनाडीप्रणालेन याति शुक्रं बहिः स्वतः। (85.143,144)

When it is produced like this, it moves downward, like the water falling down from the thundering clouds in the sky; and the 'shukra' also flows out through the physical nerve-tubes.

शिखिध्वज उवाच

ShikhiDhvaja spoke

[सर्वस्या एव राजर्षे भूतजातेर्जगत्त्रये देवादेरपि देहोयं द्वायात्मैव स्वभावतः। (85.107,108)

Raajarshi! For all the beings in all the three worlds, bodies by nature are of two kinds, even if they belong to the Deva clan. (The king's question is based on this statement uttered by Kumbha.)]

देवपुत्र महाज्ञोऽसि वेत्सि पूर्वा च तत्स्थितिं ज्ञायसे वचनादेव, स्वभावो हि किमुच्यते। (85.144,145)

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

चूडालोवाच

Chudaalaa spoke

आद्यसर्गं यथा सद्यः स्फुरितं ब्रह्म ब्रह्मणि घटा वटपटाद्यात्म तथैवाद्यव्यवयितम्। (85.145,146)

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.

काकतालीयवत् वारिबुद्बुदोत्पत्तिनाशवत्घुणाक्षरवच्छूनं तं स्वभावं विदुर्बुधाः। (85.146)

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, only as some particular concepts rising from the mind.

Like seeing some meaningfulness in the letters formed by the crawling timber-insect biting through the 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-group 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; and, any conception is possible through the 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 the 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-made world. 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 snow, heat as fire etc), the world exists as the ground for various experiences brought forth by the 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.

(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.)

प्रक्षीणवासनतया न भवन्ति केचिद्भूयो भवन्ति च पुनत्वितरे घनास्थाः। (85.147)

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.

Those who are densely attached to the names and forms (and the pleasures thereof), exist as bound to the objects, and exist forever as the limitless dream-experiences only.

(‘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 truth is realized through reason, the dance vanishes off by itself; and there is neither the Creator nor the Creation.)

(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.

The Knower transcends the idea of division of names and forms, and always is aware of the division-less Reality; objects for him are 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.)

आत्मस्वभाववशतो जातं जगदिदं महत् स्थितिं वासनयाभ्येत्य धर्माधर्मवशे स्थितम्। (86.01)

The entire Jagat is produced by the very nature of the Aatman. Through the Vaasanaas only, it has attained stability, and stays bound by the Dharma and Adharma concepts.

वासनाह्वासमानीय धर्माधर्मैर्न गृह्यते ततो न जायते जन्तुरिति नो दर्शनं मुने। (86.02)

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। (86.03)

Hey, Best of the eloquent! You speak excellent and meaningful words, which are profound, and which describe the Supreme Reality, as it is the knowledge obtained from direct experience.

त्वद्वाक्यविभवेनाद्य श्रुतेनानेन सुन्दर पीतेनेवामृतेनाहमन्तर्यातोऽस्मि शीतताम्। (86.04)

Hey Sundara! After listening to your eloquent speech, I feel so cool within as if I have drunk nectar.

तत्समासेन तां तावदात्मोत्पत्तिं वदाशु मे ततः श्रोष्यामि यत्नेन ज्ञानगर्भा गिरं तव। (86.05)

Now, tell me briefly how you were born.

Later, I will listen to your words of knowledge and try to comprehend their meanings.

तेन पद्मजपुत्रेण मुनिना नारदेन तत् क्व कृतं वीर्यमार्येण कथयाद्य यथास्थितम्। (86.06)

What did Brahmaa’s son Naarada do with the ‘Veerya ‘? Tell me exactly what happened.

चूडालोवाच

Chudaalaa (in the form of Kumbha) spoke

KUMBHA'S STORY

(Naarada understood his momentary lapse of concentration, and immediately rectified his mistake.)

ततो निबध्नता तेन मनोमत्तमतङ्गजं विवेकविपुलालाने शुद्धया धीवरत्रया

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;

तद्वीर्यं कल्पकालाग्निगलितेन्दुद्रवोपमं रसानां पारदादीनां दिव्यानामनुरञ्जनं

however, the lustre 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 lustre of the Great Devas as if made of gold, quicksilver etc (and was not some ordinary matter-stuff like that of the ordinary beings).

(It was a potential life that had to be cared for.)

मुनिना पार्श्वगे कुम्भे स्फाटिके विलसद्गुचौ अद्भुते विद्रुताकारं चन्द्रे चन्द्र इवार्पितम्। (86.07 to 09)

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 lustre into pure milk and poured it into that huge pot, like putting one moon inside another moon.

(In the higher level of existence, the bodies are not physical; they exist as knowledge-forms only, and have particularized Aatavaahika bodies as their identities. They are mind-beings only.

Their Knowledge-essence alone appears as their son or daughter, just by a mere agitation of the mind, without even the physical contact. Their level of existence and their stories are beyond the comprehension of the humans, who exist only as just matter-identities.)

तत्र शैले बृहत्कान्ते स्थूलः पार्श्वेषु चाभितः गंभीरकुक्षिः सुदृढश्वोपलाहननक्षमः

संकल्पितेन क्षीरेण स कुम्भस्तेन पूरितः अमृतापूरभिन्नेन विधिनेवामृतार्णवः। (86.10,11)

In that Meru Mountain which was shining like huge golden heap of lustre, that 'huge pot which was huge and deep and which was so thick that it was capable of hitting the hard rock also', was filled by the lustre that he had changed into milk, like Brahmaa adding a separate flood of nectar into the Nectar-ocean.

तत्र मासाद्गतो वृद्धिं मुनिमन्दाहुतिक्रमः अमृताब्धौ शुभो गर्भ इन्दोरिन्दुरिवानुजः। (86.12)

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

इन्दुं मास इवापूर्णं कालेन सुषुवे घटः गर्भं कमलपत्राक्षं प्रसूनमिव माधवः। (86.13)

Once it was endowed with all knowledge, the lustre-pot released the Jeeva, 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.

परिपूर्णसमस्ताङ्गः कुम्भाद्गर्भो विनिर्ययौ इन्दुः सूक्ष्मादिवाम्भोधेरपरः क्षयवर्जितः। (86.14)

The Jeeva that came out of the subtle container-pot (Kumbha), 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.

दिनैः कतिपयैरेव वृद्धिमभ्याजगाम सः अप्रमेयाङ्गसौन्दर्यः शुक्लपक्षे शशी यथा। (86.15)

Within a few days itself, he shone fully with excellent knowledge and beauty, like the moon in the bright fortnight.

सर्वसंस्कारसंपन्ने स तस्मिन्नारदो मुनिः भाण्डाद्भाण्ड इवाशेषं विद्याधनमयोजयत्। (86.16)

After all the ceremonies of naming etc, Sage Naarada transferred all his learning, like pouring milk from one pot to the other.

दिनैः कतिपयैरेव विज्ञाताशेषवाङ्मयं चकारैनं मुनिवरः प्रतिबिम्बमिवात्मनः। (86.17)

Within a few days itself, the Sage instructed all the Vedas and other Scriptures to him, and made him like his own reflection.

तेनाराजत पुत्रेण मुनिना मुनिनायकः रत्नाद्रौ प्रतिबिम्बेन संध्योदित इवोडुराट्। (86.18)

The 'Best of Sages' now shone with the younger Sage, like the moon (Lord of the stars) rising at the evening shine of Sandhya, with his reflection falling on the Golden Mountain.

अथैनं पुत्रमादाय ब्रह्मलोकं स नारदः जगामाथ स्वपितरं ब्रह्माणं चाभ्यवादयत्। (86.19)

Naarada then went to BrahmaLoka along with his son, and approached his father Brahma and offered his salutations.

कृताभिवन्दनं ब्रह्मा पौत्रमादाय तं तदा अभिवादितवेदादिं स्वयमङ्के न्यवेशयत्। (86.20)

Brahmaa affectionately embraced his grandson who saluted him; and tested him in all ways to measure his knowledge-level of the Vedas, and then seated him on his lap.

अथाशीर्वादमात्रेण सर्वज्ञं ज्ञानपारगं पौत्रं तं कुम्भनामानं चकार कमलोद्भवः। (86.21)

Just by his blessing-act, Brahma made his grandson Kumbha, the master of all learning; and made him also, a Knower par excellence.

साधो सोऽहमयं कुम्भः पौत्रोऽहं पद्मजन्मनः पुत्रोऽहं नारदमुनेः कुम्भनामास्मि कुम्भजः। (86.22)

Hey Saadhu! This is Kumbha standing in front of you, the grandson of the Lotus-born, and the son of NaaradaMuni, named as Kumbha since I was born out of a Kumbha.

निवसाम्यब्जपुरे पित्रा सह यथासुखं चत्वारः सुहृदो वेदा मम लीलाविलासिनः

मातृष्वसा मे गायत्री मम माता सरस्वती ब्रह्मलोके मम गृहं पौत्रस्तत्रास्मि सुस्थितः। (86.23,24)

I reside in Brahma's city along with my father; the Four Vedas are my friends who sport with me; Gaayathri is my mother's sister; my mother is Sarasvati;

my abode is BrahmaLoka; and I stay happily there with my Grandfather.

यथाकाममशेषेण जगन्ति विहराम्यहं लीलया परिपूर्णत्वान्न तु कार्येण केनचित्। (86.25)

I wander anywhere in the world as I like, without fear, amusing myself.

Since I am already in a fulfilled state, I am not bound by any ordained duty as belonging to me.

धरां पतति मे पादौ पततो न महीतले रजः स्पृशन्ति नाङ्गानि ग्लानिं नायाति मे वपुः। (86.26)

My feet do not touch the ground when I walk on the ground.

The dust does not taint me; nor does my body ever feel tired or ill.

अद्याकाशपथा गच्छन्द्दृष्ट्वांस्त्वामहं पुरः इह तेनागतोऽस्म्यङ्ग सर्वं कथितवानिति। (86.27)

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.

एषोहमित्यखिलमेव यथानुभूतं ते वर्णितं ननु मया वनवासतज्ज्ञ।

सन्तो हि संकथनमार्यजनोत्तमेषु निर्मान्त्यलं सुभगसंव्यवहारदक्षाः। (86.28)

Hey ShikhiDhvaja! You have been living in this forest, for so many years, performing hard 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 one who is adept in asking proper questions.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरेण सहाजगाम॥ (86.29)

When the Sage was speaking these words, the day ended; the Sun (Ina) set; the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites; and as the night ended, they all returned along with the rays of the Sun.

॥अष्टादशो दिवसः॥

[EIGHTEENTH DAY]