

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER EIGHTY NINE
(STORY OF VIPASHCIT-15)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -3]
[THE DISSOLUTION SCENE OF THE SVAPNA]

Sanskrit text, Translation and Explanation

by

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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 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.

INTRODUCTION

The dialogue between the Vyaadha (hunter) and the Taapasa (ascetic/Yogi) continues:

Story so far:

The ascetic, who is adept in Yogic methods, enters the body of a disciple seated in front of him by co-joining his Praana with the other one's Praana-force.

His purpose is to answer the question placed by the Vyaadha as to how there is a world perceived outside as Jaagrata, and another perceived inside as Svapna.

In order to find out what is inside the so-called inside, the Yogi enters another body through the power of Yoga and observes the inside of a body to see if there is any world in there.

He observes then the various functions of the body going on within the body.

There is no world of any sort found there, but only the presence of various forms of liquids, flesh growths, nerves, heat and stink.

Then the Yogi enters the Ojas part of the body where the Jeeva-consciousness is centered. In this lustrous centre (Hridaya) he becomes one with the Jeeva of the student and experiences what that person is experiencing as his Svapna and Jaagrata.

This becomes possible because the Jeeva, Praana are all made of the same stuff and do not differ from person to person. It is like two flames mixing with each other, or two Sesame seeds which are part of the oil. Jeeva is the Chit-essence in everyone which perceives a world through some Vaasanaa colouring. Since Vaasanaas differ, the apparent difference in Jeevas is also observed.

Remove the Vaasanaas; there is only one Chit shining as all.

Worlds differ for Jeevas because of Vaasanaas only; otherwise, essence-wise every Jeeva is the same, the 'seer of the seen' (Drashtaa fettered to Drshyam).

The Yogi's Jeeva is now one with the Jeeva of the student. He keeps aside the memory of his own identity and knowledge and sees what his student is seeing.

At that moment, the student who had consumed a heavy meal falls asleep.

The Yogi mind also, conjoined to the student's mind falls asleep.

This is the gist of the previous section of the story.

It is somewhat similar to Chit-state observing a world through a Vaasanaa.

Chit forgets as it were its original state and perceives a Vaasanaa-field as it were, as if it has swerved from its state of Knowledge.

Instantly, through the colouring of a Vaasanaa it sees a world; or rather 'becomes' a world with the divisions of Drashtaa, Drshyam and Darshanam (Seer, seen and seeing).

The ascetic has not turned into the ignorant Jeeva of the student; but sees a world through his mind, by keeping his true identity aside.

He behaves as if endowed with Avidyaa; like Chit appears as the Jeeva endowed with Avidyaa.

Actually Avidyaa is non-existent.

The ascetic has not lost his knowledge.

He just has to remember his true essence (his ascetic-identity); instantly he will know that he is experiencing a Svapna of unreal nature; and will not be affected by the world in the Svapna.

Any Jeeva frees itself from the fetters of perception when it remembers its true essence of Chit.

During this narration that is related by Bhaasa, Rama questions Vasishtha about the nature of Praana and mind; and Vasishtha explains how Praana is also just a conception of the mind only; and that the mind is bound to a 'Praana-dependent body' by its own conception; and that the mind can exist without the physical body also as just an Aatvaahika form.

Now again in this section, the Yogi's narration of his experience of 'ParaKaayaPravesha' (entering another body) continues:

The disciple has eaten a heavy meal; and feeling drowsy, he falls asleep. (Sushupti)

When the food gets digested a little, then the Sushupti state changes into a Svapna state, where the mind alone is functioning with the Praana in rest.

Yogi at that time sees a newly formed world instantly.
 He has forgotten his original identity, as it happens in a dream to any of us.
 He does not remember his being in another body.
 He is instantly in the experience of a Pralaya time.
 It is just not an illusion as far as he is considered; it is very very real as a Jaagrat experience only.
 He describes his experience in detail to the Vyaadha, recollecting all that happened during that strange Svapna-state of another Jeeva.

He knows his identity now in that Svapna-world, as some Brahmin with a family living in a house. He is trapped in the time-mode where dissolution of that world of that Svapna is taking place.
 That means, he in that Svapna (for him it is Jaagrat) has the memories of those life events, the birth there, the family there, the properties he owned there, the deities he worshipped there and so on.

They were all very real; as much real as the Jaagrat, similar to all of us living here and seeing a world with family, house, etc.

He was living a life there for long; so he believes, and now was dying too in those dissolution waters.

These were just instant thoughts and conceptions appearing in the mind only of that Jeeva, produced instantaneously at the moment of Svapna (like it is for us here).

The ascetic had entered another Jeeva's mind; slept along with it; and now was suddenly a Brahmin caught in dissolution floods, with all his family members and house getting carried away by waters. He had obtained a new identity along with the built-in memories of that world (like it is for us here, where Chit is seeing a world through some Vaasanaas.)

The Yogi describes in detail the floods of dissolution and the havoc brought about by it.

In the midst of all these experiences, he suddenly remembers that he is in another person's dream only, and that he is not that Jeeva caught in ignorance. He discards his identity of that Jeeva; and is instantly out of the reality of perceptions experienced by his mind.

At that time of realization, a Saadhak caught in the world-perception discards his ego-identity, frees himself of his Vaasanaas; understands that the world is an unreal presentation of the Vaasanaa-filled mind; and realizes his true essence as Chit.

What happens when you wake up in the dream and are still watching the dream?
 You are amused and experience the beauty of your own essence shining as all.
 You just are happy in the state of Knowledge. This is the Turyaa state.

The ascetic remembers his true identity; and is out of the suffering in an instant.
 He watches the dissolution-scene like an audience amused by a wondrous scene of destruction.
 Destruction also is beautiful! Chit shines as the beauty part of destruction also!

And this destruction is just a mind-made live-picture!
 Pure emptiness shining as dissolution!
 Just a Svapna of Chit!
 A person who sees all perceptions as Chit only, is blissful in any perception.

तापस उवाच
Ascetic spoke

[The ascetic is experiencing the mental state of another person, his own disciple who is sitting in front of him. When the mind of the other Jeeva fell asleep, the ascetic conjoins with his mind and experiences the same sleep-state as his. The disciple had eaten some heavy meals in some function; and so falls into a deep sleep-state soon. The ascetic's mind also falls asleep accordingly.]

अथ यस्य प्रविष्टोऽहं हृदये सोऽभवन्निशि सुषुप्तघननिद्रालुराहारपरितृप्तिमान्।
तेन सार्धमहं तत्र तच्चित्तेनैकतां गतः सुषुप्तनिद्रां सुघनां गुणीभूतोऽनुभूतवान्।

That person into whom I had entered, fell into deep sleep at night, having satiated his hunger with enough food. Along with him, I who was united with his mind experienced a deep dense sleep, having been fettered to his state.

ततोऽन्धस्यस्य जीर्णोऽन्तर्नाडीमार्गं स्फुट स्थिते प्राकृते स्पन्दिते प्राणे सुषुप्तं तनुतां ययौ।

In this blind state of his, (where the outer world-perceptions had ceased), the food got digested, Praana vibrated along his subtle nerves naturally, and sleep became lighter.

[The function of the body belonging to the other Jeeva did not cease; and the food got digested slowly. When the belly became light, that Jeeva entered a Svapna state where mind alone was functioning without the Praana-based solid body. The ascetic also experienced the Svapna-state of the other person.

Instantly he saw another world, with its past and future already fixed as it were.

He found himself as some Brahmin in some world. He had forgotten his own ascetic identity. He was united with the Jeeva-experience of his student; and the Svapna of that Jeeva was getting experienced by him as that Jeeva. After all, all the Jeevas are just sparks of Chit only; there is no differentiation in the least. Only the mind processes vary.

The ascetic was experiencing the student's mental processes as his own.

He was now experiencing a Pralaya-state in some world. He felt himself getting carried away by the Pralaya waters. It was not an imagination; but a vivid experience; as real as what you will experience, if suddenly your house and your family were carried away in a tsunami flood.]

(It is also a possibility that, in that Brahmaanda of Vasishtha and others, the Svapna was not just an REM dream-state experienced by the mammals here; but were more vivid and coherent.)

सुषुप्ते तनुतां याते हृदयादिव निर्गतं अपश्यमहमत्रैव भुवनं भास्करादिमत्।

When the sleep became lighter, I saw there itself a world with its sun etc, as if projected out of the heart. It was covered by the turbulent waters of the ocean as it were.

तच्च क्षुब्धार्णवोत्थेन पूर्यमाणं महाम्भसा विमुक्तेनेव कल्पाभ्रभ्रंक्षतरङ्गिणा

The entire space was covered by the huge floods of turbulent waters as at dissolution, and waves rose high up touching the huge clouds of dissolution which were pouring down pestle-like showers.

प्रोह्यत्पर्वतपूरेण महावर्तविराविणा वहद्वनालीतृण्याद्वैर्व्यासेनोन्मूलितागया।

Whirling waters rose high like the mountains, making great roaring noise.

Forests and grass lands were carried away by the winds filled with uprooted trees.

पूर्वमेवावदग्धायास्त्रिलोक्याः खण्डखण्डकैः पूर्णेन परितः प्रौढैः स्वपुराद्रिमहीमयैः।

Pieces of heavenly cities mountains and earths filled all over, with the tri-world already burnt off.

अहं तत्रैव पश्यामि यावत्कस्मिंश्चिदास्पदे कस्यांचित्पुरि कस्मिंश्चिद्गृहे वध्वा पुरे स्थितः।

When I kept seeing all this, then I saw myself at some country, at some city, at some house standing in front of my wife.

सदारः सह भृत्योऽहं सपुत्रः सहबान्धवः सहभाण्डोपस्करणः सगृहोऽपहतोऽम्भसा।

I was carried away by the waters. along with the wife, servants, sons, relatives, objects and things, and the house. (*I knew myself as some Brahmin with wife and children. I knew the past events as real events of my life. I had parents, servants, relatives, objects, everything as a part of the life I had lived there for all these years. Now suddenly the floods had arrived from nowhere and destroying the entire world. I was stuck in the Pralaya time as a Brahmin of that world.*)

उद्यमानं क्षयाम्भोभिस्त गृहं तच्च पत्तनं

That city and that house were flowing off in the dissolution waters;

लङ्ग्यमानं द्रुमाकारैः पूर्यमाणं च वारिभिः

thrown across by waves rising high like trees, which covered everything;

बृहत्कलकलारावं जेतुमब्धिमिवोद्यतं

accompanied by loud noise, and as if trying to destroy the ocean itself;

अतिक्षुभितवास्तव्यमनपेक्षितपुत्रकं

all the houses were broken up and the sons who were taken away were beyond my care;

आवर्ततरलाद्याभिवृत्तिभिव्यूढमाकुलं

whirlpools sucked away everything even as every one kept screaming;

साक्रन्दोरस्ताडनोत्कजनजम्बालभीषणं

it was terrifying with the pathetic scenes of people who were sinking inside huge mires, and were crying aloud and beating their chests;

स्फुटत्कुड्यत्रुटत्काष्टरटच्छङ्कुकृतोद्रटं

there arose everywhere the horrifying sounds of shattering, breaking, crushing of bodies like wooden sticks; (*The Sanskrit letters used in this line present the sound effect of the objects getting crumbled to pieces.*)

प्रपतच्छादनच्छत्रगवाक्षस्थाङ्गनामुखम्।

the faces of the women in the windows were falling along with the roof and walls.

इति यावत्क्षणं पश्यन्नहं तद्भावमागतः परिरोदिमि दीनात्मा तावत्सकलं गृहं

चतुर्था भित्तिभेदेन वृद्धबालान्घ्नितं जगाम शतधा वीच्यां शिलायामिव निर्झरः।

In a second, I was seeing all this and experiencing it too; and I cried aloud in that wretched state.

The entire house which was occupied by old people, children and women, broke on all the four sides and shattered into hundreds of pieces in the waves, like a waterfall shattering on a rock.

[Here, the ascetic is explaining all this to the Vyaadha (hunter) sitting in front of him.

Though at the time of Svapna, he did not remember his original identity, now when he is talking to the Vyaadha, he is recollecting and relating his thoughts to him.

The main purport of the story is to convey to the student the fact that - whether called by the name of Svapna or by the name of Jaagrat - the experience is true in character to the mind which experiences it.

Both experiences of Svapna and Jaagrat are real when experiencing; but unreal in the state of true knowledge.

In the Svapna, the ascetic was in the ignorant Jeeva state.

The moment the Svapna started, he was a Brahmin belonging to a world where dissolution was happening; and he was caught in those flood waters. He felt himself drowning in the turbulent waters; he was gasping for breath and struggling to escape the dashing waves.]

उद्यमानोऽहमभवं ततः प्रलयवारिणि त्यक्तसर्वकलत्रादिचित्तः प्राणपरायणः।

I was getting carried away in the dissolution waters.

I had removed the thoughts of the family from my mind, and was intent on saving my own life.

(*Any man or woman will only struggle to save one's own life; it is the natural quality of all the Jeevas.*)

क्षिसस्तरङ्गजालेन योजनाघोजनव्रजे उद्यमानद्रुमशिखाज्वालान्तरितजर्जरः
काष्ठकुड्यतटीपीठकट्टुसंघट्टघट्टितः आर्वर्तनृत्यपातालतले गत्वोत्थितश्चिरात्
चलाचलागमापायवलद्रुलुगुलारवे जले बहुकल्लोले मग्नोन्मग्नः पुनः पुनः।

I was getting thrown by the high rising waves from 'Yojana' to 'Yojana-span' of distance.

I was getting scorched by the flames of burning trees carried away in the floods.

I was smashed hard by the wooden logs which were rolling along the banks and hitting each other.

I was caught in the dancing whirlpools; hit the nether world (carried by them) and came up again after a long time. I drowned again and again in the tremulous turbulent roaring waters that surrounded me.

संघट्टभग्नशैलेन्द्रपङ्किकले सलिले क्षणं पल्वले वारण इव मग्नः सत्पयसोद्धृतः।

यावदाश्वसिमि क्षिप्रं डिण्डीरे चाद्रिखण्डके तावदेत्य हतो वेगाद्वैरिणेवातिवारिणा।

I, like an elephant in the mire, sunk in the soil which had become slushy by the powdered mountains, but was lifted away by the good waters that flowed there. When I breathed a little holding on to the piece of a mountain caught in the foams, then the water rushed over like an enemy and hit at me.

(Waters are neither good or bad. It is the mind which colours these inert elements as good or bad; and superimposes qualities on them.)

नानावलनकल्लोलजलजालयुषा तदा न तदस्ति न यद्दृष्टं दुःखं दुःखात्मना मया।

Caught in the varied currents of waters flowing all around, there was nothing left to be seen; nothing left to suffer for the wretched me.

(I underwent extreme suffering caught in those waters. I had no idea that it was a Svapna. It was a real life-experience. The mountains, waters, family, house, my life as a Brahmin, everything was extremely real and I was struggling for breath in those waters at that moment. That is all I knew.

Suddenly, I remembered my original identity, and understood that I was seeing a Svapna of another Jeeva.)

एतस्मिन्नन्तरे तत्र तदा तत्तामसेक्षण यावज्जीवचिराभ्यासाद्विषादित्वात्सचेतसः

प्राक्तनं संस्मृतं रूपं स्वं समाधिमयं मया।

Meanwhile, Hey Dark eyed Vyaadha, because of the long practised habit of the Jeeva (of seeing a solid world), as I kept on suffering like this in the mind, then I (suddenly) remembered my previous state of the ascetic, where I was seated in the Samaadhi.

आ अहो नु जगत्यन्यरूपेऽहं तापसः स्थितः।

अहं कस्यचिदन्यस्य स्वप्नदृष्टिदिदृक्षया प्रविष्टोऽहमयं स्वप्ने पश्यामीमं भ्रमं त्विति।

"Ah! Aha! I am staying as a person of penance in another world. I am seeing this delusory state by entering a Svapna state of another person, desiring to understand his Svapna state."

[What was the Yogi's experience now like, after remembering the original identity?

It was like a JeevanMukta's experience of the world – 'real as experience, but unreal through knowledge'; like seeing waters of the mirage, yet knowing the waters as unreal.

The ascetic, who was struggling for breath in the flood waters, suddenly remembered that he was an ascetic sitting in penance in another world. Of course the Yogi's world also is a life-Svapna for that Jeeva; but that was more real for him; and this was less real.

The realized ascetic knew that both worlds, his as a Yogi, and this as a Brahmin Jeeva caught in floods; both were unreal.

The only difference was that the Yogi's world was seen outside the Yogi's body as it were; and Brahmin's world was inside the body of the disciple as it were. Even this difference of 'inside' and 'outside' was only in the mind.

Once you know the unreality of the perceptions, the perceptions affect you no more!

The ascetic suddenly was out of floods, though still getting carried away by floods.]

THE MAGIC OF KNOWLEDGE

वर्तमानदृढाभ्यासमिथ्याज्ञानमयात्मनि कल्लोलैरुह्यमानोऽपि ततोऽहं सुखितः स्थितः

इदं वारितयापश्यं प्रलयाब्धिविवर्तनाः उह्यमानाद्रिनगरग्रामोर्वीखण्डपादपाः

उह्यमानामराहीन्द्रनारीनरनभश्चराः उह्यमानमहारम्भलोकपालपुरालयाः।

After I remembered like this, I remained happy only; though getting carried away by the waters, as perceived by the Jeeva (of the disciple) filled with delusion, and firmly established in the current state of the dream (experiencing it as real).

(The disciple was experiencing the floods as real only; because of ignorance.)

That is why I saw - the 'dissolution waters' turbulently flooding everywhere, carrying off mountains cities, villages, earth pieces and trees, carrying off the Amaras, Naagas, women, men, and sky-dwellers, carrying off the mansions of the cities of Lokapaalas of great enterprises, - like the 'waters of the mirage' only!

अथाहमद्रिमिश्राम्बुक्ल्लोलाद्रिविघट्टनाः मुहुः पश्यञ्जगन्नाशमनन्तरमचिन्तयम्।

Then I again observed the broken mountains and the waters mixed with mountains as a single stretch of slushy mess, where the 'Jagat' (of that Svapna) was getting destroyed; and thought like this.

[Now standing on the stable ground of his ascetic identity, the Sage is describing the Pralaya and commenting about the scenes.

Fear no more tormented him. He was in no danger of getting killed by the dissolution.

With a calm unattached mind, he perceives a dissolution scene of another world and is philosophizing about the transitory nature of all things, including the Devas of that world!

Even Trinities of any world may perish, in the dissolution waters of any world created by any Brahmaa, in any Svapna disguised as Jaagrat, or any Jaagrat disguised as Svapna; but a realized person is just 'Chit watching its own glory'; and is not affected by any perception good or bad.]

DISSOLUTION SCENES THAT APPEAR BEAUTIFUL TO THE EYE OF A YOGI

[A realized person is outside of the 'world-scene' of the space/time box.

He is no more a suffering character inside a story created by the mind.

He watches the dream called life, fully awake to his own real identity.

He sees only the Reality of Brahman-state.

That is what happened to the ascetic also.

When he was getting carried away by the floods and screaming painfully, suddenly he woke up to his true identity of the realized Yogi.

He was now Chit observing a dream.

He was neither the Jeeva of the student; nor the Jeeva of the Yogi.

He just watched the dissolution scene with amusement.

He saw the Devas and men and mountains perishing like ants caught in floods.

It was a pure perception of a pure mind without any Vaasanaa.

Why describe a 'Svapna world-scene'?

The Yogi is narrating this incident to the Vyaadha.

Agni is narrated this conversation of Yogi and Vyaadha to Bhaasa.

This story is narrated by Bhaasa in the courtroom.

Vasishta himself starts explaining the story to Rama for a better understanding of truths.

This again is narrated in the form of poetry by Vaalmiki the great poet.

And here is beautiful description of dissolution given by the author.

Why waste time reading it when it is not about Brahman?

'Why waste time hearing all that happened in a Svapna?' Even Vyaadha asks the same question!

Is it not your life also a Svapna which you call by the name of Jaagrat?

Are you not awake to moment to moment experience of this world around you?

Are you not having a family, children, and property like the Brahmin in the Svapna?

Your entire life is also a meaningless Svapna which you go through laboriously jumping from moment to moment; or rather think that you are going through moment to moment! And you have the audacity to state that the elaborate descriptions of stories in a great text like Vaasishtam is a waste!

To give you the knowledge of your own wasteful life only, a detailed description of the Jeeva's Svapna state is described here!

Already your life is getting wasted away in a meaningless experience called 'life'; why not 'waste' it a little more in reading about this Svapna-life, to understand the meaning of 'meaninglessness'?

What is 'life'?

Life is not divided into three states of Svapna, Sushupti and Jaagrat; but as 'experience-state' and 'no-experience state' only.

You are awake in some experience; call it Jaagrat or call it Svapna; you again fall asleep; again wake up to some other experience; again fall asleep. This alone is 'Jeevatva'.

This sleep may sometimes be a death-sleep also!

The Ascetic recollects the scene of flood he witnessed; and describes it to Vyaadha from his realized-level of Knowledge.]

EVEN SHIVA IS NOTHING BUT A GRASS PIECE

चित्रमेष त्रिनेत्रोऽपि जीर्णं तृणमिवारणवे उह्यते हा हतविधेर्नाऽकार्यं नाम विद्यते।

It is indeed strange that even Shiva with his three eyes is getting carried away in the waters like a broken piece of grass, in the ocean. Alas! There is nothing that is impossible for the cruel Creator.

BROKEN HOUSES LOOK LIKE LOTUSES

चतुर्धा भित्तिभेदेन प्रकटाशयतामहं पद्मानीव गृहाण्यप्सु दर्शयन्ति रवेः प्रभाः ।

The rays of the sun are shining over the houses broken into four parts which look beautiful like bloomed lotuses in waters.

ARE THEY GIRLS, OR LOTUS LAKES WITH BEES?

चित्रं तरङ्गवलनासु समुल्लसन्ति गन्धर्वकिन्नरनरामरनागनार्यः

भूरिभ्रमैर्भ्रमरहारमिव हृदिन्यः पद्मिन्य एव सकलामलजङ्गमाख्याः।

It is strange that the women belonging to the class of Gandharvas, Kinnaras, Naras, Amaras and Naagas, happily are sporting in the enveloping waters. These women are said to be the beings with taintless limbs. They are having beautiful lotus like limbs (as eyes, face, hands, feet etc) and are caught in the whirlpools rotating around them, and their bee-like eyes are moving fast in fear; they are like the non-moving beautiful lakes filled with lotuses that are wearing the garland of rotating bees.

BROKEN MANSIONS OF DEVA-CLANS

विद्याधरीभुजलतावलितेन्दुकान्तकक्ष्याविभागमणिजालगवाक्षलक्ष्म्यः

देवासुरोरगमहागृहभित्तिभागाः सौवर्णनौगणवदम्बुभरे भ्रमन्ति।

The huge golden mansions of Devas, Asuras and Naagas are broken into many pieces.

They are floating in the floods like groups of golden ships.

(The Vidyaadharee women are still looking out at the floods from the windows, when the floods carried away the broken houses. Shoulders of the pretty girls shine white like the moon-stone bars decorating the windows.) The shoulder-creepers of the Vidyaadharee women are seen in the windows; and the windows shine forth beautifully as if divided by the bars of lustrous moon-stones.

INDRA IS CRADLES BY THE WAVES

(Indra was resting in the swing after the union-act with his wife Shachi. His huge mansion is getting carried away by the floods and swinging like a cradle in the high waves; Indra is enjoying that also; as he is unaware of the floods!)

मत्तेभकुम्भपरिणाहिनि कुंकुमाङ्के शच्याः पयोधरभरे रतिखेदखिन्नः

लग्नः सुखादिव करोति तरङ्गदोलाः संशीर्यमाणमणिगेहगतोऽत्र शक्रः।

Indra is exhausted after the union with his wife Shachi, who is endowed with heaving breasts that are huge like the head of the intoxicated elephant; and which are covered by vermilion designs. Though stuck in the waves when inside the broken jewelled mansion, Indra is enjoying the swinging of the waves (with his joy of union unbroken).

THE SMALLNESS OF THE WORLD IN FRONT OF NATURE'S FURY

हा वान्ति वारिवलनावलितान्तरिक्षमृक्षावधूतकुसुमप्रकरान्किरन्तः

वाताः पतद्विबुधमन्दिररत्नसानावुद्यानकोटरगता इव साक्षतेन।

Alas! The winds are lifting and throwing off the ascetics in the waters like flowers.

The waters cover the entire sky and look filled with stars as it were (because of these scattered ascetics shining with the luster of penance.)

The golden air-vehicles of the Devas are thrown at the jewelled summit of Meru, as if the people in the garden are scattering yellow rice for auspiciousness.

HUGE GOLDEN BALL OF WATER

यन्त्रोत्थहेमदृषदा सदृशाम्बुरूपं क्षुब्धाद्रिभीमजलवीचिशिखेरितं खे

व्यावर्तते दिवि दलावृतकर्णिकास्थध्यानैकनिष्ठपरमेष्ठिसरोजमेतत्।

This water-ball, which is at the edge of the giant wave of the turbulent ocean shines golden in colour.

It is like a huge golden stone thrown by the stone-throwing machine. (Why is it golden in colour?)

It has travelled in the sky towards BrahmaLoka, where Lord Brahmaa is seated on the 'soft pollen that is enveloped by the golden petals in the thousand petal lotus absorbed in contemplation'; hit that lotus and has come back (tainted by the golden colour of the pollen.)

CLOUDS, LIGHTNING AND THUNDER

मेघा इवातिघनघुंघुमघोषभीमा वीचीचयाः कनकपत्तनविद्युतोऽमी

व्योम्नि भ्रमन्ति गजवाजिमृगेन्द्रनागवृक्षादिकाननमहीतलतुल्यदेहाः।

These huge high-rising waves are roaring aloud and are like the huge clouds with terrifying thunder sounds. The golden cities carried by them, are flashing like the lightning-streaks. These wave-clouds wander in the sky with forms like elephants, horses, lions, serpents, trees, forests, and earths (that are carried by them).

FLOODS ACT LIKE YAMA FOR YAMA ALSO

उह्यमानोदभ्रवीच्यामतसीकुसुमश्रियां यमोऽप्ययं यमेनेव वारिपूरेण नीयते।

The water-streams of the dissolution floods (like Yama), wear the dark beauty of Atasi flowers and are taking away the dark Yama also like another Yama.

THE TERRIFYING ROAR OF THE FLOODS

एते बुडन्ति सलिलेऽखिललोकपाला नागा नगैश्च नगरैः सह लक्षसंख्याः

लक्ष्म्याकरोदरगुहागतवारिपूरव्यावर्तनागुडगुडैरभिलक्ष्यपूराः।

All the Lokapaalas, Naagas, all the mountains, and cities numbering lakhs, are sinking inside these waters. The terrifying nature of the floods are understood by the roaring noise (GudaGuda) they make (in self-conceit as it were), when they come back after entering (and destroying) the treasure grounds in the caves in the mountains (which are sunk underground).

FLOODS COVER ALL THE SKIES AND EARTHS

दुर्वारवारिवलनापरिपूरितेषु पातालभूतलनभस्थलदिकटेषु

मत्स्या इवेन्द्रयमयक्षसुरासुरौघाः सग्रामपत्तनविमाननगा भ्रमन्ति।

Flood-waters fill each and everything. Nothing is there that can block their movement.

(Even Devas are helplessly carried away by the floods.)

In the ends of all directions of Paataala, Bhootala and sky-region, hosts of gods like Indra, Yama and Yakshas are floating like tiny fishes along with the villages, cities, air-vehicles and mountains.

FLOODS CARRY AWAY VISHNU ALSO

उह्यमानस्य कृष्णस्य तनुरेवाम्बुरूपिणी मातृजङ्घेव वत्सस्य कष्टं बन्धनतां गता।

Vishnu (Krishna) is getting carried away by the waters which has become dark in colour (because of his dark hue). *(Is he carrying away the waters or the water carrying him off?)*
The water Goddess (Dissolution Flood) is suffering like a mother cow, to whose thigh a calf (Vishnu) has been tied (as while milking).

TRI-WORLD DENIZENS SCREAM IN TERROR

अन्योन्यमावलयातामहो बुडबुडारवः श्रूयते देवदैत्यानां स्वस्त्रीहलहलाकुलः।

The cries and screams (budabuda sound) of the women of Devas and Daityas are heard, alas, as they hold on to each other with excited shouts.

कोलाहलाकुलपुरोत्तमवेगपातविक्षुब्धवारिपटलीवलिताम्बरासु

दिक्षु भ्रमज्जलदजालघनास्विवैष संलक्ष्यते जलमयः स्फुटकड्यबन्धः।

Devas and Daityas are screaming aloud, by getting trapped inside the violently falling excellent cities. The skies covered by waters echo these screams, and are getting disturbed all over. It looks as if there is a dam built across the waters with the array of rapidly moving huge dense clouds (of floating cities).

SUN GETS KICKED OFF LIKE A BALL

हा कष्टमेष तरसा पयसापनीत आवर्तवृत्तिपरिवर्तनया स्वधस्तात्।

Alas! This sun has been snatched away by the waters swiftly, from the bottom itself by rolling him off.

DEVAS ARE DISCARDING THEIR LIVES

एते कुबेरयमनारदवासवाद्याः प्राणान्पयोभ्रपटलैर्विधुरास्त्यजन्ति।

These Devas like Kubera, Yama, Naarada, Indra and others are discarding their lives unable to withstand the pain of getting dashed by the line of clouds (floating cities).

NOTHING AFFECTS THE REALIZED YOGIS

प्राज्ञाः प्रशान्तजडदेहिमिहोद्यमानं मानोञ्जिताः शवतयैव च तद्वहन्ति।

Those 'Knowers of the Truth' entertain no identity with the bodies.

(Their bodies died already when they discarded their identities.)

They hold on to the inert bodies carried by the waters as if they are already the dead bodies.

(A person who sees the entire world as a bundle of information only (Bodha) does not identify with the information called the body and is not affected by its death-information also. He shines forth as the Sun (Witness state) above, unaffected by the world-scenes.)

THE WORLDS OF TRINITIES DASH AND PERISH}

ब्रह्मेन्द्रविष्णुपुरखण्डकसंकटाम्बुसंघट्टनेन कटुकुट्टनदक्षु तेन।

The scene all around is filled with harsh sight of destruction because of the cities of Brahmaa, Indra and Vishnu dashing against each other.

NO ONE IS THERE TO HELP THE DISTRESSED DAMSELS!

स्त्रीणां गणोऽर्धपरिपिष्ट इहैति कष्टं कस्त्रातुमेनमपरः कुजडं समर्थः।

न ह्यन्तकस्य दर्शनैरभिचर्च्यमाणा त्रातुं परस्परमियं जनता समर्था।

The crowds of women are undergoing great difficulties, getting crushed partly.

Who is capable of saving these helpless weak beings of the world?

These people who are getting chewed by the teeth of Death, have no capacity to save each other also!

FLOODS ARE IN A DESTRUCTION SPREE AND ARE TERRIFYING

पर्वत प्रतिघसर्पसर्पणाः संसरन्ति विपुला जलोच्चयाः

तेषु नाव इव देवपत्तनान्युन्नमय्य वपुराशु यान्त्यधः।

Hosts of high rising huge waves powder the mountains and slither like huge serpents. They lift up the cities of Devas like ships; and then carry them to the bottom fully (thus sinking them deep inside.)

WORLD NOW LOOKS LIKE A HUGE LAKE WITH LOTUSES

द्वीपाद्रीन्द्रसुरासुरोरगनरैर्नागाप्सरश्चारणैर्व्यासं वारिविलोलितैः सरसिजैरालूनमूलैरिव

एकाम्भोधिसरः स्थितं त्रिभुवनं कालेन निर्मूलितं कष्टं ते क्व गता महद्भिर्विभवा देवा जगन्नायकाः।

The Tri-world destroyed by 'Kaala' looks like one 'huge ocean-lake'.

Floating pieces of islands and mountains along with the Suras, Asuras, Urugas, Naras, Naagas, Apsaraas, and Charanas, fill it like uprooted lotuses cradled in waters.

Alas! Where have all the Devas, the rulers of the Jagat with such powers vanished off into?!

[Each mind-world has its own imagined forms of Trinities and other world denizens; which belong to that mind only. Real Devas are beyond any human contact, and are not approachable for the dream-world beings with mind-made identities and life-stories.

The Devas who were destroyed here are the mind-construed images only (like the 'second Leelaa' of King Padma's next life), and are not the real Devas who exist in another dimension.

If you do not have the ideas related to Puraanas and Deva-stories, then you will experience something else as the scene of destruction. Where is the limit for the stories concocted by the foolish mind?

Now the question that rises to the student's mind who laboriously went through the dissolution scenes (which according to the student has no place in a Brahman-text) is -

'Why did not the Yogi get out of this Svapna, if he knew that it was all unreal?'

Then Why does not any one on this earth existence try to get out of this unreal Svapna also?]