

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER NINETY
(STORY OF VIPASHCIT-16)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -4]
[DISSOLUTION-SCENES]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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.

व्याध उवाच

Vyaadha spoke

भगवंस्तादृशस्तां तामवस्थां च कथं गतः कथं ध्यानप्रयोगेण तदा नोपशमं गतः।

Bhagavan! How did you (a person of Knowledge) get caught in such a situation?

Why did not you get rid of it through the 'Dhyaana' (Yogic) practice?

(You have the power to foresee all the events of all time-phases!)

मुनिरुवाच

Muni spoke

कल्पान्तेषु विनश्यन्ति नाशैर्नात्माभिः जगन्ति भ्रान्तिरूपाणि नभस्याभासरूपिभिः।

कदाचित्क्रमशो नाशः कल्पान्ते संप्रवर्तते अशङ्कितं कदाचिद्रागेकधादिविकारतः।

At the end of a Kalpa, all beings perish; for they are just illusory appearances and superimposition placed on emptiness. Sometimes the destruction happens in a methodical way; sometimes it happens suddenly turning all the seven oceans into one single stretch of water.

WHAT CANNOT HAPPEN IN A SVAPNA?

[Any world that is conceived as created has to end at some time.

The term 'beginning' cannot be separated from the term 'end'.

If you believe that the world was produced in the beginning, you have to see its end also.

If you believe that you are the body which took birth, then you have to die also as a body.

Every concept is a superimposed falsehood on the sheer emptiness of Bodha. Maybe the Jeeva whom the Yogi entered was thinking about dissolution; and the Svapna unfolded as a dissolution scene.

Sometimes the destruction of the world happens slowly as seen in the destruction dance of Kaali and Rudra. Vasishtha wanted to see it like that; and it happened like that for him.

Here, in this story, the Jeeva of the student had no such methodical knowledge and was forced to see only the sudden destruction of his world in the Svapna-state.

Even before the Devas could approach Brahmaa for help, everything was destroyed instantly.

Countless worlds! Countless Brahmaas! Countless Dissolution scenes!

Countless Svapna states of Vaasanaa-filled minds!

Creation presupposes destruction also, and Kaala is an unavoidable part of this Avidyaa-play! And Kaala the All-consumer swallows it off whichever world it is!

'What cannot happen in a Svapna?']

तदा द्रागित्येव यदा विकृतं वारि तत्तथा तेन यावत्सरन्त्याद्यं तावन्नीता जलैः सुराः।

अन्यच्च विपिनाधीश कालः सर्वकषोह्ययं यत्र काले ततस्तस्मिंस्त्ववश्यंभावि तत्तथा।

The waters started flooding suddenly; and even as the Devas were preparing to approach Brahmaa for help, they were carried away by the floods (in that Svapna). Moreover, hey Forest-ruler, 'Kaala' destroys all.

Whatever has to happen in a particular time, will happen in that manner only.

बलं बुद्धिश्च तेजश्च क्षयकाल उपस्थिते विपर्यस्यति सर्वत्र सर्वथा महतामपि।

When the destruction time arrives, then the strength, intelligence, power – all these become weakened, at all places, in all manners, even for the great ones.

अन्यच्च विपिनाधीश मयैतत्तव वर्णितं स्वप्नदृष्टं किल स्वप्ने किं न संभवतीह कम्।
Moreover, Hey Forest-ruler, what I related to you was perceived in a Svapna only.
What cannot occur in a dream for anyone?

व्याध उवाच
Vyaadha spoke

WHY DESCRIBE THE UNREAL WORLD OF SVAPNA IN SUCH DETAIL?

असदेतद्यदि विभो स्वप्नसंभ्रममात्रकं कथितेन तदैतेन कोऽर्थः कल्याणकोविद।

Hey Master of Auspiciousness! Lord! If all this is unreal and just a scene perceived in a Svapna, what purpose is there in relating all this?

मुनिरुवाच
Muni spoke

IS THE QUESTIONER'S WORLD REAL THEN?

(If what I describe in detail bores you or you think that it is all unreal and need not be described, then why are you still clinging on to your unreal world (another Svapna experienced by you), and worried about every tiny object there? Is not your mind watching your Svapna in detail?

Why then do you not wake up from it? Or stop thinking about it in detail?)

त्वद्बोधनात्मकं कार्यं महदस्त्यत्र बुद्धिमन् एतद्भ्रमात्मकं वेत्ति भवान्सत्यं तु मे शृणु।

This is for your better understanding only, leading to a greater welfare (Moksha).

Hey Intelligent one! So you think what I described to be an illusory scene!

(What about the world you are in?) Now listen to this truth which I explain!

[We are again back to the story where the Brahmin was carried away by the floods, in the Svapna state of the student Jeeva, as experienced by the ascetic also.

The ascetic is now again in the Svapna state as the ignorant Jeeva, willingly.]

अनन्तरमहं तस्मिन्मत्तैकार्णवरंहसि जन्तोरोजः स्थितः स्वप्ने भ्रान्तं भ्रान्तो व्यलोकयम्।

यावत्सकलं वारि क्वापि निर्गन्तुमुद्यतं विक्षुब्धवज्रवित्रस्तसपक्षाद्रीन्द्रवृन्दवत्।

Later, I was who was staying in the Ojas (luster element) of another person, saw the illusory scene of mad floods (in the above described manner.) I was deluded for long in that experience of the Svapna till that time, when all the waters started to sink off, like the hosts of mountains settling down when their wings were cut off by Indra's 'Vajra (thunderbolt) weapon'.

लब्धवानुह्यमानोऽहं कंचिद्वैवशात्तटं अवसं तमवष्टभ्य शिखरप्रान्तसन्निभम्।

अथ क्षणेन सलिलं तदशेषेण निर्ययौ ।

I who was carried away by the waters, found some stable shore by the divine grace (god fortune). I stayed there holding on to that rock portion which was in some summit region of the mountain. In a moment, all the waters moved away.

THE SCENE AFTER THE WATERS RECEDED AWAY

वीच्यग्रस्फुटिताकारैर्देवैस्तारकिताम्बरं तारागणैश्च पातालगतैर्मणिमयोदरं

The water surface was like the sky with the stars of Devas showing at the edge of the waves; its belly was filled with the precious stones as it were by the star-crowds that had fallen into the netherworld;

(The shining bodies of Devas were seen on the edges of receding waves. They shone like the lustrous stars in a huge sky made of waters. The original stars were now at the bottom of the ocean and shining there like precious stones.)

आवर्तेषु परावृत्तैः स्फारमद्रिजरत्तुणैः

whirlpools had retreated; mountains appeared as if they were the dried up grass-lands;

हेमद्वीपोपमैर्व्यासं गीर्वाणपुरमन्दिरैः

houses of the heaven were all over it, giving the look of the golden islands floating in water;

भ्रमत्सुराङ्गनालीननलिनीजालमालितं

floating Apsaraas were like crowds of lotuses woven as a garland adorning the waters;

मध्योह्यमानकल्पाभनीलशैवालजालकं

it was looking like a stretch of mossy land, because of the dark Kalpa clouds;

विद्युद्गोरोचनाम्भोदनीलनीरजनिर्भरं

it was filled with the lotuses of dark hue namely the clouds shining with the pollen of lightning;

स्फुरत्सीकरनीहारमेघाद्रिकृतदिकटं

directions were filled by the cloud-mountains with the misty sprays falling out of them (like waterfalls;)

उल्लोलद्वीचिसंदिग्धवहत्कल्पद्रुमव्रजम्।

hosts of Kalpa trees were caught amidst the dangling waves.

THE HUGE HOLLOW PIT DRAINED OF ALL THE WATERS

अथैकार्णवखातोऽसावभवच्छुष्ककोटरः

After the waters of the single ocean had drained away, there was a huge dried up ditch left back;

क्वचिद्रलितसह्याद्रि क्वचित्संशीकमन्दरः

somewhere the Sahyaadri had melted away;

somewhere Mandara was hardly the Mandara anymore (it was beyond recognition);

क्वचित्कङ्कनिमग्नेन्दुयमवासवतक्षकः

somewhere Indu, Yama, Indra and Takshaka were buried inside a heap of broken bones;

क्वचित्पङ्कनिमग्नाधःशाखकल्पद्रुमोत्करः

somewhere inside the slushy soil, the giant Kalpa trees had sunk down facing downwards with their branches filled with clusters of blossoms;

क्वचित्कमलवत्कीर्णलोकपालशिरःकरः

somewhere the heads of Lokapaalas were made to float like lotuses;

क्वचित्पङ्कजविश्रान्तरुधिरहृदपाटलः

somewhere it was like a lake with red waters made of blood, where the heads rested like lotuses;

क्वचिदाकण्ठनिर्मग्नक्वणद्विद्याधरीगणः

somewhere the Vidyaadharee women who were buried till their necks, were humming softly (n fear);

क्वचित्स्वप्नमृतेभाभयाम्योग्रमहिषावृतः

somewhere Yama's fierce buffaloes were roaming about like dead elephants (spirits), as if in a Svapna;

क्वचित्सन्नमहाकायगरुडामरपर्वतः

somewhere the huge mountain of Devas (Meru) which was huge like the body of Garuda had sunk down into the waters.

क्वचित्मत्तमहासेतुर्यमदण्डेन भ्रूजुषा

somewhere an unruly dam was created as it were by the Yama's huge staff which had fallen on the ground;

क्वचित्प्रमृतवैरिञ्चहंससस्मितपङ्कभूः

somewhere the moist soil was smiling white with the dead carcass of Brahmaa's white-hued swan;

क्वचित्पङ्कविनिर्मग्नदेहार्धामरवारणः।

somewhere Indra's elephant lay buried in the mire with its half body still protruding above the soil.

[Actually, in the 'Knowledge-vision of a Jnaani', the entire Creation looks like this only; as if each and everyone from the worm to a Brahmaa are carried away by the floods of experience only, as the waters. However, an ignorant person who is firmly identified with a form, and who believes in the forms alone as real and solid (even of his deities), sees the destruction of all forms as at the end of a Kalpa and suffers.]

WHAT WAS MY FATE WHEN CAUGHT IN SUCH FLOODS?

एतस्मिन्नन्तरे तत्र सानुं प्राप्याश्रमे श्रमात्विश्रान्तोऽस्मि तदा तेन भृशं निद्राजगाम माम्।

ततः सुषुप्तिनिद्रान्तस्तया वासनयान्वितः तं तादृगेव कल्पान्तमपश्यं स्वौजसि स्थितः।

Meanwhile, I somehow was able to hold on to the summit region of the mountain.

I slowly made my way to some hermitage there and rested awhile; with faint (sleep) overcoming me. When I was in such a deep slumber and was established in my own Ojas region (inside that other Jeeva- entity), I saw the same dissolution scene, because of the previous Vaasanaa still dominating the mind.

[The Yogi connected to his disciple's Svapna state suffered through a dissolution experience; found a summit; walked up to a hermitage there and slept off. Again in that sleep state inside a Svapna state, he had a dream; and again suffered the dissolution experience; found a summit; walked up to a hermitage and slept off.

If the Vaasanaa had not lightened, he would be witnessing the dissolution scene again and again as a dream inside a dream inside a dream, till the disciple would wake up in the original world of Yogi's Aashram. There is no guarantee also that the original world of Yogi's Aashram is not again a Svapna state of some one who is sleeping in another world. That another world might also be a Svapna of another person in another world! So it can go on backwards or forwards as various fields of Vaasanaa experience!

Who is real or not real? Which world is real? Which world is unreal? Who is who?

You as a Saadhak are in which dream-world inside a dream-world? Analyze!]

दृष्ट्वा तद्विद्वगुणं दुःखं चिरेणात्राहमाकुलः प्रबुद्धो दृष्टवान्सानुं तमेवास्य हृदि स्थितम्।

Experiencing doubled difficulties (as two Jeeva experiences) I suffered for long.

When I woke up, I saw the same summit which was in 'his heart-space'.

(Where was the flood of destruction? Inside the mind of that sleeping person!

A summit which he held on to was also produced by his mind only!

Like when you are suffering from an illness, a doctor also gets produced as a co-existing factor!)

A NEW LIFE IN A NEW WORLD STARTS AS IF REBORN

अथ तत्र द्वितीयेऽह्नि भास्करोदयसुन्दरं सलोकाकाशभूशैलं भुवनं दृष्टवानहम्।

द्यौः क्षमा वायुराकाशं पर्वताः सरितो दिशः इति मे चेतसो जातं पत्रादि विटपादिव।

On the second day (in the dream within the dream), I saw a beautiful earth lighted up with all its hills and skies, at the rise of the sun. The space above, ground below, Vaayu, Aakaasha, mountains, rivers, directions, all these appeared in my mind like the leaves on a branch (natural and real).

[Now the Yogi who was united with the mind-experience of his disciple, got up in a new world where it was a normal world with people and their affairs.

He had forgotten all the previous dreams; and also his original identity.

He was just sixteen years old in that dream instantly and went about his life as if he was there from his birth.

He had parents there; relatives there; a house where he lived and everything that made a world.

He lived there every day as a Brahmin with his routine life for hundred years.

Of course it was a dream he was having as a person who was caught in the dissolution and who was resting in the hermitage, a second time; and it was the dream of the disciple who was sleeping after a heavy meal in the Yogi's Aashram; and only a few minutes had passed there for him while he was asleep like this (dreaming the passage of hundred years) where he was living another life in emptiness.

The other people, his friends out there in the original Aashram were going on about their regular duties.

They never knew that their friend who was sleeping was living as a Brahmin somewhere in some world made of emptiness only!

Their Guru (Yogi) was sitting in the Samaadhi state, with his Praana joined to the disciple's sleeping mind; and was experiencing the same Brahmin-life like his disciple's; and hundred years passed for him in his dream within a dream.]

ततस्तस्मिंस्तथा दृष्टे भूतले तैः पदार्थकैः व्यवहारं प्रवृत्तोऽहं किञ्चिद्विस्मृतधीरितः।
जातस्य मेऽद्य वर्षाणि षोडशैष पिता मम इयं मातास्पदं चेदमिति मे प्रतिमोदभूत्।
अपश्यं ग्रामकं कञ्चित्कञ्चिच्च ब्राह्मणाश्रमं किञ्चिद्रेहं कश्चित्बन्धुः कस्मिन्धिदाश्रमे।

Having forgotten the previous occasions, I started to move along the objects in that world that was seen like that, (as if I belonged to that world only).

I thought that I was of sixteen years old, was born to a father and a mother, and lived in their house; and all these images appeared around me. (Everything was already there as ready-made.) I saw some village, some colony of Brahmins, some house, some relatives and friends in that colony of Brahmins.

अथ मे तिष्ठतः सार्धं बन्धुभिर्गाममन्दिरे अहोरात्रेषु गच्छत्सु जाग्रदादींस्तदेव सत्

ततः कालवशात्तत्र प्राक्तनी बोधधीर्मम विस्मृता तादृशाभ्यासादहो तस्येव मत्स्यता।

When I was staying in that hermitage along with my relatives in a house in the village, experiencing day and nights and the reality of the Jaagrat, then, in course of time, the memory of my previous existence was completely forgotten. Absorbed fully into the life experienced there, I had become a fish belonging (trapped) there.

इत्यहं ग्रामवास्तव्यः संपन्नो ब्राह्मणस्तदा

In this manner, I lived in that village, as a Brahmin born there!

देहमात्रकबद्धास्थो दूरीकृतविवेकभूः

I had attachment to the body only. My discriminating power had been pushed afar.

शरीरमात्रात्मवपुर्दारमात्रानुरञ्जितः

Body alone was the Self I adored. I felt happy with my wife and family only.

वासनामात्रसारात्मा धनमात्रैकतत्परः

Vaasanaas were my only essence. I was intent on acquiring wealth alone.

जीर्णगोमात्रकधनः संरोपितलतावृत्तिः

I had property in the form of some old cows. I had some creepers growing in my backyard.

संचिताग्न्यवनिप्राणिरुपार्जितकमण्डलुः

I had collected the habit of performing 'Fire rites'; was hoarding lands; was collecting animals (like bulls and cows and buffaloes). I owned a Kamandalu.

चलवृक्षकबद्धास्थो लोकाचाररतः सदा

I was attached to trees which had short life. I was completely one with the affairs of the world that was there.

गृहपार्श्वगतानीलशाद्वलस्थलिकास्थितिः

I was rooted in the green grass-lands next to my house.

शाकशाकायतारामरचनानीतवासरः

I spent my days building shelters by tying branches to one another.

सरिद्वनदीतीर्थसरसि स्नानतत्परः

I was absorbed in performing the bathing rite in rivers, forest streams, and the pools in the sacred places.

गोमयान्नजलाम्ब्वग्निकाष्टेष्टा कष्टसंचयी

I gathered through hard work, cow dung, food and water, the water for daily usage, the fire, wooden sticks and bricks.

इदं कार्यं इदं नेति पाशाभ्यां विवशीकृतः

I was always anxious being fettered to the ropes of 'this is to be done' and 'this is not to be done'.

इति मे जीवतस्तत्र सम्वत्सरशतं गतम्।

As I kept living in this manner, hundred years passed for me (as it passes for any ignorant man who lives a routine-life in any world of any sort).

CONTACT OF A KNOWER

एकदाभ्यागतो दूरात्तापसोऽतिथिरात्मवान्पूजितोऽसौ विशश्राम मद्रूहे स्नानपूर्वकम्।

भुक्तवाञ्छयने स्थित्वा रात्रौ वर्णितवान्कथां नानादिग्देशशैलोर्वीव्यवहारमनोहरे।

Once, an ascetic-guest visited me from a far off land. Worshipped by me, he rested at my house after bathing in the proper manner. After eating food, when lying on the bed at night, he told me amusing facts about various lands filled with hills, and which had varied types of customs and conduct.

कथाप्रसङ्गे कस्मिंश्चिन्नानाविधरसाश्रये सर्वं चिन्मात्रमेवेदमनन्तमविकारि च

जगत्तयेव कचति यथास्थितमपि स्थितम्।इत्यहं बोधितस्तेन बोधैकघनतां गतः

स्मृतवांस्तमशेषेण वृत्तान्तं धारणावशात्स्मृतवानात्मवृत्तान्तं यस्याहमुदरे स्थितः।

During those talks which were about various experiences he had, he instructed me that -

‘All these varied perceptions were ChinMaatram alone which was endless and changeless; and ‘That’ alone shines like this Jagat, even as it stays in its own nature.’

I immediately was densely filled with the true knowledge.

I remembered instantly the entire events of my life in a few minutes of meditation.

I remembered immediately my own original life, in which this experience (the life as a Brahmin) was happening midway.

[Since the Yogi’s mind was conjoint with the disciple’s mind, he got enlightenment even in the dream within the dream. His mind created a guest who enlightened him with his instructions. The Yogi remembered that he was the Yogi and not the Brahmin.

While his disciple was still dreaming as that Brahmin, the Yogi decided to come out of that world which was real and solid all around him.

He believed that the world would be the form of a Viraat; and decided to get out of that Viraat-form of the world by just crossing it over through contemplation.

It was a Svapna-world; and he had entered it through the Praana of another person; so he could not find the Viraat-form.

He had to use the same path which he had used to enter the Jeeva-ness of another person.

Therefore, instead of trying to get out of it bodily, he sat there in the house of the Brahmin, as a Brahmin and entered the Samaadhi state.

He withdrew himself to the original Ojas-state through the Praana; and found himself outside of all the dreams; and woke up as the Yogi in the Samaadhi-state in his own Aashram.]

तं विराडूपमाशङ्क्य तस्मान्निर्गन्तुमुद्यतः तदास्यं निर्गमद्वारमथ जानामि नो यदा

विस्तीर्णं भुवने यस्मिन्भूम्यब्ध्यद्रिसरिद्धृते।तदा तमत्यजन्नेव देशं बन्धुजनावृतं

तस्य प्राणं प्रविष्टोऽहं निर्गन्तुं पवनं बहिः।

Thinking that it may be the form of Viraat, I tried to get out of it. When I could not find the out-going door in that wide-spread world with its lands, seas, hills and rivers, then, without moving away from the place where my relatives (as a Brahmin) were there, I entered his Praana, in order to move out of there. *(Then the Brahmin sat in the lotus posture and practised the Praana-Dhaarana and entered the Praana of the disciple.)*

इहस्थस्य विराजोऽस्य बाह्यमाभ्यन्तरं तथा अन्यजं सर्वमीक्षेऽहममिति निर्णयं तादृशं

धारणां संविदा बद्ध्वा प्रदेशं स्वं तमत्यजं तत्प्राणैः सह निर्यात आमोदः कुसुमादिव।

I discarded the Viraat of this place, outside and inside. With a determined feeling that I will have to understand the truth of everything, I practised the Dhaarana suited for that, and left that place.

I came out of that world through the Praana winds, like the fragrance from the flower.

पवनस्कन्धमासाद्य प्राप्य तन्मुखकोटरं बहिर्वातरथेनाहं निर्गतो दृष्टवान्पुरः

यावत्तथैव मद्देहो बद्धपद्मासनः स्थितः क्वापि मुन्याश्रमः शिष्यैः पालितो गिरिकन्दरे।

I reached the Praana-branch (PavanaSkandha); reached the hollow of his mouth; and came out riding the chariot of his exhaled breath.

Then I saw in front of me my own body seated in the lotus posture; at some hermitage of a Sage inside a cave of a mountain, where many students lived and were taken care of.

Those disciples were in front of me engaged in the work of protecting my body.

पुरो मे तिष्ठतां तेषां मत्संरक्षणकर्मणां मुहूर्तमात्रं च गतः कालश्चान्ते निवासिनां
हृदयं संप्रविष्टोऽसौ यस्याहं स पुमानपि पृष्टेनोत्सवलब्धेन शेते तृप्तोऽन्धसा सुखम्।

Only a few minutes had passed (in that world). That man whose heart I had entered (disciple) had eaten a heavy meal in some festival (of the village), and was sleeping happily still.

[Awed by his amazing experiences of the Svapna states of another Jeeva, the Yogi decided to enter once again the Praana of that other person, in order to peep into that Svapna world where he had lived for hundred years a Brahmin.]

तदाश्चर्यं मया दृष्ट्वा नोक्तं किंच न कस्यचित्पुनस्तस्यैव हृदयं प्रविष्टः कौतुकादहम्।

After witnessing such an amazing event, I was not able to speak out any word at all. I entered his heart again, out of curiosity.

[After a life of hundred years as a Brahmin in another world, he found himself as the Yogi, a realized Knower in some other world.

What happened to all those relatives, properties, wife, and children of that world?

Where had they all vanished off?

The Yogi felt curious; and again entered the disciple's heart-centre through his Praana.]

प्राप्तोऽस्म्योजःप्रदेशं तं तस्य तस्मिन्हृदन्तरे अवेक्षितुं स्वबन्धूंस्तान्व्याप्तो वासनया तया
यावत्तत्र युगस्यान्तः संप्रवृत्तोऽतिदारुणः भुवनं तद्विपर्यासमागतं सह संस्थया।

I reached the Ojas-region in his heart, feeling desirous of seeing my relatives (of Brahmin's life) since I was moved by such a Vaasana (produced by such a prolonged life as a Brahmin.)

But that Yuga had ended in a disastrous way and everything had completely changed.

[Wanting to see his relatives of the Brahmin-life, he entered that world which was in the Svapna of his disciple. Only a few minutes had passed after he had woken from his Samaadhi-state. The life of the Brahmin should be still there as he had left before. He must wake up there as a Brahmin seated in Samaadhi; so he thought! To his surprise, that 'Time-phase' where the Brahmin had lived had vanished completely. Another world with different people and different objects was there instead.]

अन्य एवाचलास्तत्र वसुधान्या च संस्थिता अन्य एव ककुब्भेदस्तथान्या भुवनस्थितिः।

ते बन्धवः स च ग्रामः स भूभागः स दिक्तटः न जाने क्व गतं सर्वं व्यूह्य नीतमिवानिलैः।

Mountain was different; and the land also was completely different.

Directions were different; and the ways of the world were different.

I did not know where all those relatives, that very village, that land-region, that part of the direction; had all vanished off, like getting carried entirely away by the winds!

तदा पश्यामि भुवनं यावदन्यदवस्थितं अपूर्वसन्निवेशं तज्जगदन्यदिवोदितम्।

I saw that the world was completely different. It was never seen before like that.

It was as if another world had appeared there.

(The disciple must have had a strong Vaasana for seeing the dissolution of worlds.

Now the dissolution was occurring through fire.)

तपन्ति द्वाशादित्याः प्रज्वलन्ति दिशो दश शीताश्यानाम्बुवच्छैलाः प्रवृत्ता गलितुं बलात्।

अद्रावद्रौ दिशिदिशि ज्वलन्ति वनपङ्क्तयः दग्धाः स्मृतिपदं याताः समस्ताः रत्नभूतयः।

Twelve suns were burning. Ten directions were on fire. Mountains were forcibly melting off like frozen blocks of ice. Rows of forests were burning off in each and every mountain and in each and every direction.

सर्व एवाब्धयः शुष्का महावाताः पुरःस्थिताः अङ्गारराशितां यातं भूमण्डलमशेषतः।

All the wealth and riches were burnt off and were just memories only.

All the oceans had dried up. Storms were blowing high. The entire world was now a heap of embers.

पातालतो भूतलोऽथ दिग्भ्यो ज्वाला विनिर्गन्तुमनुप्रवृत्ताः।

सन्ध्याभ्रवच्चाशु बभूव विश्वं ज्वालामयं मण्डलमेकमेव।

Flames rose high from Paataala, Bhootala and directions. The world quickly became like an evening cloud, filled with red flames and was like one huge burning sphere.

ज्वालामये सन्ननि हेमपद्मकोशे भ्रमद्भृङ्ग इव प्रविष्टः।

ततोऽहमाराच्छलभक्रमेण न चासवान्दाहविकारदुःखम्।

Like a wandering bee entering the central hollow of the golden lotus, I entered that flaming house.

I did not feel any instant pain from the burning of my body though I had entered it like a moth (since I was looking at it from my Knowledge-state only).

ज्वालामये साधु महाम्बुवाहे भ्राम्यहं विद्युदिवानिलात्मा

ज्वालापरिस्पन्दविलोलवर्ष्मा स्थलाब्जखण्डभ्रमरोपमश्रीः।

O Good one! In that cloud made of flames, I of the form of wind only, moved like a lightning.

With my body quivering in the movement of the flames, I was like a bee hovering inside the land lotus.

तत्र दग्धमानोऽपि नाभवं दुःखभागहं स्वप्ने स्वप्नोऽयमित्येष जानन्नग्नावपि च्युतः

ज्वालाजालनवोड्डीतिमण्डलैरखिलैर्नभः अलातचक्रवच्चारु केवलं भ्रान्तवानहम्।

Though getting burnt in the flames, I did not feel any pain.

Knowing that it was a dream, while experiencing the dream, I was removed of the burning fire also.

The entire sky was filled with the circles of high-rising net-work of flames.

I moved there happily like a fire torch.

तं दवाग्निमहं यावत्तत्त्ववित्यादखिन्नधीः विचारयाम्यखिन्नात्मा मारुतस्तावदाययौ।

सीत्कारमतिगम्भीरं दधन्मेघरवोपमं जगत्पदार्यैरावृत्तैरुह्यमानैः परावृतः।

When, I without an anxious mind, started analyzing the truth of that conflagration through my knowledge, then a great wind blew. It was buzzing aloud, making a noise like thundering cloud; it was filled with all the burnt objects and ashes which it carried;

बृहद्भिर्घुमावेर्गर्वने द्विगुणिताम्बुदः सूर्यैरावृत्तिभिर्व्युदैर्विमिश्रालातचक्रकः

with its terrifying humming sound it had doubled the size of the cloud.

with the rolling suns getting carried away, it was like the floating flames mixed off in a haphazard manner;

ज्वालासन्ध्याभ्रनिवहैर्बृहदग्निनदीशतः शैलद्विगुणभूखण्डदानवामरपतनः

hundreds of huge fire-rivers flowed, along with the evening clouds of flames;

the cities of Amaras and Daanavas were like mud lumps double the size of mountains inside them;

भूतैर्द्विगुणपात्रौघो भ्रान्तैरम्बरकुक्षिषु

the hosts of beings who filled the hollows of the skies while getting carried away, made these rivers double in size;

दग्धादग्धाभिरप्यर्धदग्धाभिरितरेतरं पतन्तीभिः सुरस्त्रीभिर्द्विगुणाग्निशिखालवः

burnt and not burnt, and half burnt, the heavenly damsels were falling here and there, and because of that, the drops falling from the flame clouds became doubled.

पतदङ्गारधारौघकणसीकरदन्तुरः

embers were falling like rains and were spiky with their spray of sparks;

अलातविद्युतो धुन्वन्पूताङ्गारोग्रमण्डलीः धूमान्धकारैः स्थगयन्मलानमूर्ध्वदिशोमुखम्।

the faces of direction were clouded and covered by the darkness of smoke, with the flashing flame-heads and the ash covered embers falling like the fire balls, as if shaken violently.

भुमेर्व्योम्नो दिङ्मुखेभ्यः समन्ताज्ज्वालासंध्यावारिदा निर्गतास्ते

यैस्तैर्ज्वालाशैलसंपिण्डमात्रं सव्योमौकाः संस्थिता ससलोकी।

All the red clouds of flames moved away from the ground and the sky regions.

The seven worlds with their skies containing celestial beings were now just lumps left back by the flames.

'SHIVA-TAANDAVA' OF THE STORM-WINDS

[Dissolution-storms are described as having the form of Shiva dancing his violent dance of destruction.

Fire sparks filled the top portion of the world like the flying brown matted locks of Shiva.

Huge heaps of ashes rose up and filled the winds, as if Shiva's violent dance steps hit the ground making the ashes rise up to cover his body.

The middle portion of the world was filled with high rising flames; as if it was the yellow garment covering Shiva's middle.]

क्वापि प्रोत्फालकीर्णानलकणकपिलप्रोल्लसन्मूर्धजालिः

क्वापि प्रोङ्डीनकुड्यःकटुरटनपटुर्भस्मसंपिण्डपाण्डुः

क्वापि ज्वालापटालीं परिदधदभितः संपतन्तीं गृहीतां

रौद्रैः कर्तुं प्रवृत्तो हर इव स तदा मारुतो नृत्यलीलाः।

Then the Marut (Wind deity) started his dance performance like Hara who wanted to exhibit his fierceness; the top portions were like the yellow matted locks because of the scattered fire sparks rising up; the entire body of the wind was covered by a thick layer of ashes which rose up high, by Shiva's feet violently hitting the ground as it were; the screen of flames falling all around at the middle portion was held by the winds like a cloth as it were.

THE YOGI DECIDES TO RETURN TO HIS ORIGINAL WORLD

वर्तमाने तदा तस्मिन्कष्टे सम्भ्रान्तसम्भ्रमे उद्यमानोऽहमत्यन्तं खेदमभ्यागतोऽभवम्।

अचिन्तयं तत्स्वप्नोऽयं परस्य हृदये मम तदतः परिनिर्वामि दुःखं पश्यामि किं मुधा।

When experiencing that difficult situation, and trapped in there and wandering about, I became filled with distress. Then I thought that, my experience was a Svapna in another one's heart; and decided to get out of it rather than suffering meaninglessly like that.

[Why see this dream wastefully, thought the ascetic and decided to get out of there; similar to a man developing dispassion towards the world-perception and trying to get out of it.]