

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER THREE

[BHAARGAVOPANISHAT (1)]

{‘DELUSION JOURNEY’ OF USHANAS}

Sanskrit text, Translation and Explanation

by

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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 THREE

BHAARGAVOPANISHAT (1)

‘DELUSION JOURNEY’ OF USHANAS

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ पूर्वापरविदां वर अयं मनसि संसारः स्फारः कथमिव स्थितः। (05.01)

Bhagavan! You are an expert in all learning. You know what was before and what will be later. Tell me how does the ‘Samsaara that is widely spread out outside’ exist inside the mind?

यथायं मनसि स्फारः संसारः स्फुरति स्फुरन् दृष्टान्तदृष्ट्या स्फुटया तथा कथय मेऽनघ। (05.02)

How this ‘entire perceived phenomenon’ bursts forth from the mind (with its various measures of distances and time factors) and keeps going on (by making us believe in the absolute existence of the world); explain with suitable examples, Hey Anagha!

वसिष्ठोवाच

Vasishta spoke

यथैन्दवानां विप्राणां जगन्त्यवपुषामपि स्थितानि जातदार्यानि मनसीदं तथा स्थितम्। (05.03)

Like the ‘Jagats’ created (within their minds only) by the ten Brahmin-sons of Indu who had no physical bodies ‘remained with solid nature’, ‘this’ (Samsaara) exists inside the mind the same way.

लवणस्य यथा राज्ञश्चेन्द्रजालाकुलाकृतेः चण्डालत्वमनुप्राप्तं तथेदं मनसि स्थितम्। (05.04)

Like the ‘tragic Chaandaala-life’ experienced by King Lavana (as real), through the magic of the sorcerer, ‘this’ exists inside the mind the same way.

भार्गवस्य चिरं कालं स्वर्गभोगबुभुक्षया यथा भोगाधिनाथत्वं संसारित्वं बभूव च भोगेश्वरत्वं च यथा तथेदं मनसि स्थितम्। (05.06)

Because of his long-cherished desire to enjoy the heavenly pleasures, Bhaargava had to go through the experiences of ‘pleasure in the company of an Apasaraa (Bhogaadhinaathatvam/cherishing a desire and fulfilling it), many ignorance-dominated life-existences (Samsaaritvam), and also the extremity of pleasures as the ‘Ruler of Vidyaadharas’ (Bhogeshvaratvam) in his mind only; ‘this’ also exists in the mind only, in the same manner.

रामोवाच

Rama spoke

भगवन्भृगुपुत्रस्य स्वर्गभोगबुभुक्षया कथं भोगाधिनाथत्वं संसारित्वं बभूव च। (06.07)

Bhagavan, how the ‘desire for heavenly pleasures’ led Bhaargava to experience many lives?

वसिष्ठोवाच

Vasishta spoke

STORY OF USHANAS

[Mind is a battleground for countless Vaasanaas.

What is a Vaasanaa? Vaasanaa is some agitation as unfulfilled-state that pushes one mechanically without any sense towards some action for some fulfilment. It is very difficult to hold it back, because the ‘mind infested with Vaasanaas’ is a ‘chained slave’ and has no capacity to act independently. A Jeeva from the time he starts to understand tastes, sounds etc as a child, is fed with continuous information of the world and its objects. Any smallest word or picture even if momentarily grasped, stays dormant as a seed in his mind; and at a suitable time bursts forth as a forced action towards its fulfilment. A Jeeva is not also aware of all of his Vaasanaas and has no way of knowing when which Vaasanaa will force its way out. Like a puppet caught in the hands of many Vaasanaas trying for the dominance over him, he can only go through the experiences directed by the ‘most dominant Vaasanaa’. A Jeeva is like a ball that is kicked by many Vaasanaas as players, and the player who is powerful and strong hits the ball towards the ‘goal of fulfilment’. The story of Ushanaa is an example of how a Vaasanaas can push a Jeeva towards varied experiences without control.]

[The main teaching is explained in this conversation only; and the story is built around it. The essence of the story is to make the student understand that ‘outward abstinence towards sense objects’ and ‘torturing the inert body in the name of asceticism’ is the way of the fools. ‘Mind-control’ is possible only through the ‘realization of the world as completely non-existent’; and not by running away from objects, or sitting with closed eyes in the ‘blank meditation states’.]

शृणु राम पुरा वृत्तं संवादं भृगुकालयोः सानौ मन्दरशैलस्य तमालविटपाकुले। (07,08)

Hey Rama, listen to the conversation that occurred between 'Deity Kaala (Time/Change)' and Sage Bhrgu, inside the grove of the Tamaala trees, in the MandaraShaila (Mandara Hill).

पुरा मन्दरशैलस्य सानौ कुसुमसंकुले अतप्यत तपो घोरं कस्मिंश्चिद्भगवान्भृगुः। (08,09)

Long ago, on the summit of Mandara Mountain, in some corner abounding in flowers, Sage Bhrgu performed severe penance.

तमुपास्ते स्म तेजस्वी बालः पुत्रो महामतिः शुक्रः सकलचन्द्राभः प्रकाश इव भासुरः। (09,10)

Shukra, his son was of tender age, was of great lustre, was highly intelligent, shone like the Full-moon (pleasing in conduct), was blazing like the Sun (was very wise), and served him well (with due reverence).

भृगुर्वनवरे तस्मिन्समाधावेव संस्थितः सर्वकालं समुत्कीर्णो वनोपलतलादिव। (10,11)

Sage Bhrgu remained in the forest, absorbed always in the state of Samaadhi (absorption-state with a motionless body) in the forest-ground, like a 'nature-carved rock-stone'.

[Sage Bhrgu with the power of penance, had shielded the area of their abode, so that no one could enter inside or go outside without his knowledge. Bhaargava the child, grew inside the forest of Mandara safely without any danger, though his father was absorbed in the Samaadhi-state always, and stayed like a carved statue only.

Shukra had been taught all the Mantras, all the disciplines of asceticism; but was not aware of the 'Knowledge of the Aatman'. Bhrgu was renowned for penance; but had not himself mastered the 'Knowledge of Brahman'. His son thus was not shielded from the 'Vaasanaas the most dangerous enemies'. Shukra had heard a lot about Devas and their heavenly life in the course of his learning as a part of his lessons. That information itself stayed as 'dormant Vaasanaa' hidden deep within his mind; and took him forcibly towards destruction.]

शुक्रः कुसुमशय्यासु कलधौताजिरेषु च मन्दरोद्धामदोलासु बालो रमणलीलया

विद्याविद्यादृशोर्मध्ये शुक्रोऽप्राप्तमहापदः त्रिशङ्कुरिव रोदोन्तरवर्तत तदाकुलः। (11,12,13)

Shukra, just a child growing amidst the beds of flowers, and moving about the glittering lights shining like silver, and swinging among the branches of the trees growing on the Mandara Mountain, was unable to attain the 'Supreme state of Realization'.

He was in the state 'in-between the Knowledge and ignorance', and was highly perturbed, like King Trishanku suspended midway between the Heaven and the Earth.

[Shukra followed a strict life of discipline as instructed by his father; but had not yet realized the unreal nature of the world. Since his father preferred to remain as a rock-like state only all the time, he had no one to instruct him the correct way of analysis. We already know how Shuka the son of Vyaasa was in a similar state, and yet had analyzed everything by himself; and through the Vichaara-process he had attained the same state as his father Vyaasa; whereas Shukra with his non-analytical mind, was in for an array of false-experiences produced by his mind that was infected by the Vaasanaas.]

निर्विकल्पसमाधिस्थे स कदाचित्पितर्यथ अव्यग्रोऽभवदेकान्ते जितारिव भूमिपः। (13,14)

His father remained absorbed in the 'Nirvikalpa Samaadhi' ('Trance of unperturbed state') as always; and at one such time, he became relaxed in the mind like a king who had conquered his enemies.

[Shukra believed that no objects of pleasures could attract him and that he was fully in control of his mind.

He was a perfect ascetic who never enjoyed any object of pleasure; and stayed away from all the comforts physically.

He believed that even if he did not sit in contemplation, nothing could agitate his disciplined mind, and he roamed about the mountain-forests freely. Like a king who believes in his sovereignty and is not alert to any attack from an unknown enemy, Shukra was also relaxed in his mind, and moved about the land enjoying the beauty of the forest.

An outwardly disciplined mind is always ready to fall; since it is not supported by the 'True knowledge'.]

ददर्शाप्सरसं तत्र गच्छन्तीं नभसःपथा क्षीरोदमध्यलुलितां लक्ष्मीमिव जनार्दनः, मन्दारमालावलितां

मन्दानिलचलाकलां हारझाङ्कारिगमनां सुगन्धितनभोनितां लावण्यपादपलतां मदघूर्णितलोचनां

अमृतीकृततद्देशां देहेन्दूदयदीप्तिभिः कान्तामालोक्य तस्याभूदुल्लासतरलं मनः। (5.14 to 17)

He saw a 'divine damsel' (Apsaraa) walking across the path of the sky, like Lord Vishnu looking at MahaaLakshmi who was produced by its churning at the centre of the Milk Ocean.

She was covered by 'garlands of Mandaara flowers'; the 'curly locks of hairs' falling on her forehead were gently moving in the wind; the anklets on her feet and her ornaments tinkled melodiously when she moved; her fragrance filled the surrounding air in the sky; her movements were like a 'creeper enveloping the tree of charm'; her 'intoxicated eyes' moved restlessly; her body emanated lustre like the moon and bathed the surroundings with nectar. Looking at that attractive girl, his mind trembled with joy.

दृष्टनिर्मलपूर्णन्दुवपुरंबुनिधेरिव साप्यालोक्य शुक्रमुखं तथा परवशा ह्यभूत्। (05.18)

She also saw the face of Shukra and became excited, like the ocean at the sight of the taintless Full-moon. मनसिजेषु पराहतमाशयं स परिबोध्य मनस्तदनुशना विगलितेतरवृत्तितयात्मना स च वधूमय एव बभूव ह। Immediately, 'Ushanaa' (Shukra) brought the mind stuck by Cupid's arrows, under control through Viveka. Though he had subdued all the other thoughts, he lost himself in her thoughts, and was completely one with her in his mind. (19)

[Ushanaa had practised abstinence from all objects of pleasure and led a strict ascetic life; yet, he had no understanding of the Supreme truth. He had not made the world non-existent through intense Vichaara.

His strict ascetic-life made him believe that he had conquered his senses and he felt certain that nothing could shake the 'stability of the mind'. Therefore, he did not mind looking at the Apsaraa who floated along the sky. Though her beauty sent pleasant waves of joy within him, he did not physically go after her; and remained in his contemplation-state only. However, the slight agitation in his mind at the sight of Apsaraa created a world for him within his mind only; and he experienced an array of life-stories with births and deaths, within his mind only.

His body was sitting in the contemplation-posture only; but his mind was lost in the experiences of various sorts.]

अथ तां मनसा ध्यायंस्तत्रैवामीलितेक्षणः आरब्धवान्मनोराज्यमिदमेव किलोशना। (06.01)

Then, thinking of her in his mind he remained with closed eyes.

Ushanaa, son of Bhrgu immediately started to build the 'kingdom of mind'.

[He did not imagine or conceive anything as a conscious-process; but the experiences rose up forcefully without his conscious knowledge as such. His thoughts, acting like bricks, built him a 'mansion of experiences' within the mind itself.

Bhrgu had blocked his son from moving out of the forest for his safety; but he had not blocked the mind with 'Aatman-knowledge'; and his son flew away from the 'Mandara mountain forest' in his mind only.

His body was still in a contemplation posture only; the eyes were fully closed; breathing was shallow.

Shukra the mind-entity...? He was gone far off, away from the reach of his father, within an instant.

Shukra wanted to have the Apsaraa's company and went to the Heaven; so he thought; met Indra; so he thought; saluted him; so he thought; and ...!]

(As he moved across the SvargaLoka in his own mind, the various scenes of that world unfolded before him, even as he made his way towards Indra, the king of Devas.)

‘एषा हि ललना व्योम्नि सहस्रनयनालये संप्राप्तोऽयमहं स्वर्गमालोलसुरसुन्दरं, (02)

‘This is the lady I saw in the sky who resides in the palace of Indra...

I have reached the Heaven that is beautiful with the sporting Devas...

इमे ते मृदुमन्दारकुसुमोत्तंससुन्दराः द्रवत्कनकनिस्यन्दविलासिवपुषः सुराः, (03)

these handsome Devas have decorated their heads with the soft flowers of Mandaara...

their bodies shine beautifully like the molten gold...

इमास्ता लोचनोल्लासदृष्टनीलाब्जदृष्टयः मुग्धहासविलासिन्यः कान्ता हरिणदृष्टयः, (04)

these are the heavenly damsels with innocent smiles, who are flashing their deer-like restless glances, and exciting everyone with their eyes that are bloomed like blue lotuses...

इमे ते कौसुमोद्योता अन्योन्यप्रतिबिम्बिताः विश्वरूपोपमाकारा,

all of them are shining beautifully, being covered by the beautiful flowers all over, and look like the reflections of each other... as if they are imitating the 'Cosmic form of the Lord' (VishvaRoopa) by filling the entire Heaven with their pretty forms...

मरुतो मत्तकाशिनः, (05)

here are the intoxicated Marut-Devas laughing joyously...

ऐरावणकटामोदविरक्तमधुपश्रुताः इमास्ताः काकलीगीता गीर्वाणगणगीतयः, (06)

here the honey-bees, not even interested in the ichor flowing out of Aeiraavata's neck region, are listening to the melodious songs of the 'heavenly beings' (Geervaana – those whose language is Sanskrit) ...

इयं सा कनकाम्भोजचलद्वैरिञ्चसारसा,

here is the swan belonging to Brahmaa floating among the golden lotuses...

मन्दाकिनीतटोद्यानविश्रान्तसुरनायका, (07)

here the 'Chiefs of Devas' are resting in the gardens on the banks of the Mandaakinee River...

एते ते यमचन्द्रेन्द्रसूर्यानलजलानिलाः लोकपालास्तनुद्योतकीर्णदीप्तानलार्चिषः, (08)

here are the ‘Caretakers of the world’ (Lokapaalas) -Yama, Chandra, Indra, Soorya, Agni, Varuna and Vaayu, with their lustrous bodies throwing sparks all over...

अयं स रणवृत्तान्तहेतिकण्डूयिताननः ऐरावणो रणे दन्तप्रोतदैत्येन्द्रमण्डलः, (09)

here is the ‘divine elephant Aeiraavata’, who has a scratch on his face (by getting hurt from some missile) from some battlefield where he moved about and tossed the Daityas violently here and there...

इमे ते भूतलस्थानादव्योम्नि तारकतां गताः, वैमानिकाश्चरच्चारुचामीकरमयातपाः, (10)

the air-vehicles of the Devas are shedding beautiful golden light all over, even as they rise up from the ground and fly in the distance, thus appearing like like the stars...

मेरुपलतलास्फालसीकराकीर्णदेवताः एतास्ताः कीर्णमन्दारा गङ्गासलिलवीचयः, (11)

these are the ‘waves of the Gangaa-waters’ that are spread-out with the floating Mandaara flowers, dashing against the ‘rocks of Meru Mountain’ with their spray falling on the Deva-couples resting there...

एताः प्रसृतमन्दारमञ्जरीपुञ्जपिञ्जराः दोलालोलाप्सरश्रेण्यः शक्रोपवनवीथयः, (12)

these are the ‘beautiful paths of Nandana garden of Indra’ which are heaped with the ‘clusters of Mandaara blossoms’ and look reddish yellow...

इमे ते कुन्दमन्दारमकरन्दसुगन्धयः चंद्रांशुनिकराकाराः पारिजातसमीरणाः, (13)

these are the ‘winds blowing from the Paarijaata groves’, which are cool like the moonlight and carry the fragrance of the Mandaara and jasmine flowers...

पुष्पकेसरनीहारपटवासरणोत्सुकैः लताङ्गनागणैर्व्यासमिदं तन्नन्दनं वनं, (14)

this is the ‘forest-garden of Nandana’, where roam the ‘pretty maidens whose movements are like the creepers and whose garments are covered by the pollen and honey-drops of the flowers’... and the garden is now a battlefield where the girls attack each other with flowers in great excitement...

कान्तगीतरवानन्दप्रनर्तितसुराङ्गनौ,

here, the divine damsels are dancing in rhythm in the joy of listening to the love-filled songs sung by their lovers;

इमौ तौ वल्लकीस्निग्धस्वरौ नारदतुम्बुरु, (15)

over here, Naarada and Tumburu (and other Rishis of the Gandharva clan) are playing their lutes and singing with their melting voices...

इमे ते पुण्यकर्तारो भूरिभूषणभूषिताः व्योमन्युड्डीयमानेषु विमानेषु च संस्थिताः, (16)

here, the ‘meritorious beings adorned with divine ornaments’ are flying in their heavenly vehicles...

मदमन्मथमत्ताङ्ग्य इमास्ताः सुरयोषितः देवेश्वरं निषेवन्ते वनं वनलता इव, (17)

these are ‘those divine damsels with intoxicating limbs rising passion in all’, who are serving the ‘King of Devas’ (Indra) like the forest-creepers serving the forest...

इन्द्राश्मजालकुसुमाश्विन्तामणिगुलुच्छकाः कल्पवृक्षा इमे पक्वफलस्तबकदन्तुराः, (18)

these are the ‘Kalpa trees filled with Sapphire flowers and ChintaaMani clusters’ and spiky with the ripened fruits (of gems)...

इह तावदिमं शक्रमहमासनसंस्थितं द्वितीयमिव त्रैलोक्यस्रष्टारमभिवादये। (06.19)

here I am saluting Indra, who is seated in the court like the second Brahmaa, the Creator of the Three-worlds...!

इति संचिन्त्य शुक्रेण मनसैव शचीपतिः तेनाभिवादितस्तत्र द्वितीय इव खे भृगुः। (06.20)

Having thought like this, Lord Indra was saluted by Shukra in the mind itself, like a second Bhrgu in that Heaven.

[Actually Shukra did not move out of his forest-seat at all. All these scenes he saw within his mind only, very clearly as a minute to minute occurrence and in perfect detail. This Heaven of Indra was created in his mind only. The real Indra had nothing to do with this; and was in his own Heaven of his mental kingdom; so was the Apsaraa who went off to her abode in the Heaven. She had her own mind-kingdom of a different sort, where Shukra was not there at all; or if she also desired Shukra’s company, she might have created her own mental kingdom and enjoyed Shukra’s company within her mind-stage; or dismissed such a thought also thinking that she is not worthy of such a Sage. Who can understand the plays of the mind, and the stories that it can unfold?]

अथ सादरमुत्थाय शुक्रः शक्रेण पूजितः गृहीतहस्त आनीय समीपमुपवेशितः। (06.21)

Having been saluted by Shukra, Shakra (Indra) lifted him up and worshipped him (since he was a Sage), held his hand affectionately and made him sit next to him.

“धन्यस्त्वदागमे नाथ स्वर्गोऽयं शुक्र शोभते उष्यतां चिरमेवेह” शक्र इत्थमुवाच तम्। (06.22)

Shakra said, “O Lord Shukra! We are blessed by your arrival. The entire Heaven is shining anew by your presence. Stay here as long as you like.”

अथ तत्रोपविश्यासौ भार्गवः शोभिताननः श्रियं जहार शशिनः सकलस्यामलस्य च। (06.23)

Then, Bhaargava, the son of Bhrgu sat there with a smiling face and shone with the beauty of the ‘taintless Full-moon’.

सकलसुरगणाभिवन्दितोऽसौ भृगुतनयः शतमन्युपार्श्वसंस्थः

चिरतरमतुलामवाप तुष्टिं नरपतिसत्तमलालनं बभूव। (06.24)

He was saluted by all the Suras there, as he sat next to Indra (Shatamanyu/one who has performed hundred Yajnas) on his throne; and he felt extremely happy and was treated by all like the favoured son of the king.

(These are all ideas that Shukra had about his own greatness as Bhrgu’s son.)

इति शुक्रः पुरं प्राप्य वैबुधं स्वेन तेजसा विसस्मार निजं भावं प्राक्तनं व्यसनं विना। (07.01)

In this manner, Shukra attained the Heaven because of his own merits, and completely forgot his identity of the past, without even going through the death-pain.

[Such an experience was possible because Shukra had lived a disciplined life from his childhood and had lots of merits to his credit. It was as if he had attained the Heaven because of his meritorious acts. He forgot his forest abode, his father and the goal of liberation also. His mind desired only the company of that Apsaraa and had no other thought. He had reached the Heaven without the experience of death also.

Actually no one can experience death, since death is just an idea that is believed in, and is not real.

Death of any person is seen by others as the sight of a motionless rotting body; but the so-called dead person is fully alive in the mind, and experiences another ‘Vaasanaa fulfilment-life’ as explained in ‘Mandapaakhyaanam’. Death is an appearance only. Shukra died in the body and had continued his journey of Heaven, but he never experienced any death as such.

‘The body’ stayed back in the forest in the contemplation-posture only.

Shukra was in his own Heaven now, within the mind itself, which was still stuck to the body of Shukra in the forest.

This is how a Vaasanaa can produce a ‘field of experience’, along with all the people, objects and places as real, within the mind itself, with an imagined body-tool.

Story-wise, Shukra’s physical body was still in the forest-seat, absorbed in contemplation.

‘That body’ and ‘that Shukra’ belonged to the ‘Vaasanaa-field of Sage Bhrgu’ and so continued in that manner only.

Sage Bhrgu was unaware of his son’s mind-adventures and stayed fully absorbed in the Samaadhi-state.]

मुहूर्तमिव विश्रम्य तस्य पार्श्वे शचीपतेः, स्वर्गं विहर्तुमुत्तस्थौ स्वर्गाभिपरिमोदितः। (02)

Having spent some time in the company of Indra (Lord of Shachi), he got up ready to happily roam all over the Heaven, encouraged (guided) by the Devas there.

स्वःश्रियं स समालोक्य लोललोचनवाञ्छितां स्त्रैणं द्रष्टुं जगामासु नलिनीमिव सारसः। (03)

He observed that he himself was looking very handsome with a (Deva-) body fitting the Heaven; and like a Saarasa bird searching for the lotus, he went in search of his beloved.

तत्र तां मृगशावाक्षीं कान्तामध्यगतामसौ ददर्श विपिनान्तस्थां भृगुश्रूतलतामिव। (04)

Bhaargava found that doe-eyed girl in the company of many girls, like a tender mango creeper hidden inside a forest full of trees.

सापि तं भार्गवं राम दृष्ट्वा परवशाभवत्।

She also saw Bhaargava and lost her mind to him.

तामालोक्य लसल्लोलविलासवलिताकृतिं आसीद्विलीयमानाङ्गो ज्योत्स्नामिन्दुमणिर्यथा। (05,06)

Looking at her enticing charming beauty, his limbs started to melt off, like the moon-stone in the moonlight.

विलीयमानसर्वाङ्गस्तामवैक्षत कामिनीं चन्द्रकान्त इव ज्योत्स्नां शीतलां खे विलासिनीम्। (06,07)

All his limbs melting off in the presence of such beauty, he looked at that attractive maiden sporting in the Heaven, like the (melting) moon-stone looks at the moonlight.

तेनावलोकिता सापि तत्परायणतां गता निशान्ते चक्रवाकेन कान्तेव परिकृजिता। (07,08)

Noticing that ‘he was looking at her intently like a male Chakravaaka bird looking at the female bird, after the prolonged night of separation spent in crying’, she also was lost in looking at him, attracted by his looks.

रसाद्विकसिता नूनमन्योन्यमनुरक्तयोः प्रातरर्कनलिन्योर्या शोभा सैव तयोरभूत्। (08,09)

They both blossomed forth in passion and were equally attracted towards each other, like the morning-sun and the lotus.

संकल्पितार्थदायित्वाद्देशस्याभूच्च तेन सा सर्वाङ्गं विवशीकृत्य कामायैव समर्पिता। (09,10)

In the ‘magical garden of Nandana’ she completely lost control of her limbs and offered herself to the ‘fulfilment of passion’.

पेतुः स्मरशरास्तस्या मृदुष्वङ्गेषु भूरिशः पलाशेष्विव पद्मिन्या धारा इव पयोमुचः। (10,11)

‘Hosts of arrows of Manmatha’ fell on her delicate limbs, like a heavy shower suddenly falling all over the ‘petals of a lotus’ from a cloud.

सा बभूव स्मरोद्धूता लोलालिवलयाकुला मन्दवाताभिनुन्नाया मञ्जर्याः सहधर्मिणी। (11,12)

Attacked by Manmatha, she was like a ‘cluster of blossoms that was pestered by the honey-bees, and hit by the soft winds’.

नीलनीरजनेत्रान्तां हंससारसगामिनीं मदनः क्षोभयामास गजः कमलिनीमिव। (12,13)

Her elongated eyes were like the half-closed blue lotuses; she walked slowly with the gait of a swan; and Manmatha harassed her like an elephant crushing the lotus.

अथ तां तादृशीं दृष्ट्वा शुक्रः संकल्पितार्थभाक् तमः संकल्पयामास संहार इव भूतभुक्। (13,14)

Observing her in that condition, Shukra who could bring forth any change in the surroundings by his mere will, desired that darkness should fill everywhere (little knowing that this darkness of ignorance was indeed a door opening towards his destruction), like Rudra who consumes all the living beings desires the destruction-phase.

त्रिविष्टपस्य देशोऽसौ बभूव तिमिराकुलः भूलोकस्यान्धतमसा लोकालोकतटो यथा। (14,15)

The entire heaven became enveloped in darkness, like the ‘darkness of blinding Tamas in the BhooLoka darkening the slopes of the Lokaaloka Mountain which contains all the Creations’.

[This is the self-conceit that Shukra had about his own power of penance, that made him will darkness to cover the entire heaven, just for a desire-fulfilment of his. This is how a ‘Vaasanaa’ creates the worlds of experience helped by your own stupid beliefs and self-glorification that you maintain.]

लज्जान्धकारतीक्ष्णांशौ तस्मिंस्तिमिरमण्डले प्रतिष्ठामागते तस्य मिथुनस्येव मण्डले,

तेषु सर्वेषु भूतेषु गतेष्वभिमतं दिशं तस्मात्प्रदेशाद्भूलोके दिनान्ते विहगेष्विव,

सा दीर्घचञ्चलापाङ्गी प्रवृद्धमदनव्यथा आजगाम भृगोः पुत्रं मयूरी वारिदं यथा। (15 to 18)

In that ‘sphere of Manmatha which became completely dark’, the ‘darkness of shyness’ and the ‘fire-flames of passion’ became established together; all the other people who were there, ran off to their desired places like the birds at the end of the day; that pretty lady with restless elongated eyes, with passion on the increase, approached Bhrgu’s son like a female peacock approaching the cloud.

धवलागारमध्यस्थे पर्यङ्के परिकल्पिते विवेश भार्गवस्तत्र क्षीरोद इव माधवः। (18,19)

Bhaargava entered a soft bed inside a hall of Spahtikaa (crystal quartz) that was produced by will, like Maadhava entering the Milk-Ocean.

सा करावलम्ब्यास्य विवेशावनतानना रराज च सुरेभ्यस्य हृदि लग्नेव पद्मिनी। (19,20)

She supported herself by holding his hand; and with her face bent in shyness, entered (the Sphatika-hall) along with him, and shone forth like a lotus stuck to the bosom of the ‘Heaven-elephant’.

उवाच चेदं मधुरं रसस्नेहाक्तया गिरा वचो, मधुरमानन्दविलासवलिताक्षरं, (20,21)

She spoke to him words filled with love and passion that were sweet, and where each letter oozed out joy,

“पश्यामलेन्दुवदनमण्डलीकृतकार्मुकः अबलामनुबध्नाति मामेष किल नाङ्गकः, (21,22)

“Observe, how ‘with his bow directed towards the taintless moon-face’, that ‘body-less Manmatha’

is binding me the helpless one, with his arrows.

पाहि मामबलां नाथ दीनां त्वच्छरणामिह, कृपणाश्वासनं साधो विद्धि सच्चरित्रव्रतम्, (22,23)

Lord of my heart! Save this helpless one who is in such a wretched condition and has taken shelter in you. The conduct of the good even if very small, gives much consolation.

स्नेहदृष्टिमजानद्भिर्मूढैरेव महामते प्रणया अवगण्यन्ते न रसजैः कदाचन, (23,24)

Only those fools who do not understand the ways of true affection disregard the love-feeling, hey wise one, not those who know the joy of love ever.

अशङ्कितोपसंपन्नः प्रणयोऽन्योन्यरक्तयोः अधःकरोति निष्यन्दं चन्द्रमाह्लादनं प्रिय, (24,25)

Dear one! The love that rises between those who are attracted to each other, has happened without any obstacle for us, and it surpasses even the nectar oozing down from the Moon.

न तथा सुखयत्येषा चेतस्त्रिभुवनेशिता यथा परस्परानन्दः स्नेहः प्रथमरक्तयोः, (25,26)

Even the riches of the three worlds do not bestow happiness like 'this first joy of love between the two lovers'.

त्वत्पादस्पर्शनेनेयं समाश्वस्तास्मि मानद चन्द्रपादपरामृष्टा यथा निशि कुमुद्वती, (26,27)

Hey Maanada (you honour me by your presence), I am consoled and freed of anxieties by touching your feet, like the Kumuda flower by the touch of Moon's foot (ray) at night.

संस्पर्शामृतपानेन तव जीवामि सुन्दर चन्द्रांशुरसपानेन चकोरी चपला यथा, (27,28)

I am kept alive by drinking the nectar of your touch hey handsome one, like the thirsty (female) Chakora bird lives by drinking the juice of the moonlight.

मामिमां चरणालीनां भ्रमरीं करपल्लवैः आलिङ्ग्यामृतसंपूर्णं स्वपद्महृदये कुरु"। (28,29)

I am like a bee hovering around your foot-lotus; embrace me with your tender hands and place me in your lotus-heart."

[It was actually his own mind in the form of an Apsaraa convincing him of the greatness of love and passion, and forcing him towards the Vaasanaa-fulfilment.]

इत्युक्त्वा पुष्पमृद्वङ्गी सा तस्य पतितोरसि व्याघूर्णितालिनयना सुतरोरिव मञ्जरी। (07.29)

Having spoken such love-filled words, with her bee like eyes rolling in intoxication, she fell on his chest, like a flower-cluster falling on the Kalpa tree.

तौ दम्पती तत्र विलासकान्ती विवेशतुस्तासु वनस्थलीषु

किञ्जल्कगौरानिलघूर्णितासु रक्तौ द्विरेफाविव पद्मिनीषु। (07.30)

Those two lovers, with extreme attachment to each other, entered the 'forest-ground that was shivering with the wind that had swallowed the pollen of the flowers', like two bees in love entering the lotus petals.

इति चित्तविलासेन चिरमुत्प्रेक्षितैः प्रियैः प्रणयैर्भागवस्यासीत्तुष्टये सुसमागमः। (08.01)

In this manner, by the play of the Chitta, the union with his beloved gave complete satisfaction to Bhaargava because of the pleasant love-acts imagined by the mind.

मन्दारमालाकलया विबुधासवमत्तया तदा तेन सार्धं द्वितीयेनामलेन्दुना

विहृतं मत्तहंसासु हेमपङ्कजिनीषु च तटीष्वमरवाहिन्याः सह चारणकिन्नरैः, (02,03)

Along with 'her, who shone like a second moon, who more garlands made of Mandaara flowers, who was intoxicated by consuming the liquor that belonged to the heavenly beings', Bhaargava sported on the banks of the 'Heavenly-Ganges that was filled with golden-lotuses and intoxicated swans', along with the celestial singers and Kinnaras (mystical beings with the human figure and head of a horse);

पीतमिन्दुदलस्यन्दैर्देवैः सह रसायनम्,

drank the nectar with the other Devas who had bodies made of the luster of moon-digits;

पारिजातलताजालनिलयेषु विलासिना चारुचैत्ररथोद्यानलतालोलासुदोलया

चिरं विलसितं व्यग्रैः सह विद्याधरीगणैः, (05)

in the bowers of Paarijaata creepers he sported joyously with the Vidyaadhara people, in the swings

made of creepers in the beautiful gardens of ChitraRatha (the king of Vidyaadharas);

नन्दनोपवनाभोगो मन्दरेणेव वारिधिः भृशमालोड्यतां नीतः प्रथमैः सह शाम्भवैः, (06)

along with the Ganas of Shambhu, he wandered all over the Nandana garden like the Mandara churning the ocean;

बालहेमलताजालजटालासु नदीषु च भ्रान्तमुन्मत्तनागेन मैरवीष्वब्जिनीष्विव, (07)

in the rivers entangled by the weeds of golden creepers, he moved about like the intoxicated elephant in the Meru lotus-lakes;

कैलासवनकुञ्जेषु तया सह विलासिना हरेन्दुधवला रात्र्यः क्षिपिता गणगीतिभिः, (08)

along with his beloved, he spent the nights that were brightened by Shiva's crest-moon, in the bowers of the 'Kailaasa Mountain' listening to the songs of the Shiva-Ganas;

गन्धमादनशैलस्य विश्रम्योपरि सानुषु सा तेन कनकाम्भोजैरापादमभिमण्डिता, (09)

when he rested in the peaks of Gandhamaadana Hill, he decorated her with golden lotuses from head to foot (by making various garlands, head-gears, bracelets etc);

लोकालोकतटान्तेषु विचित्राश्चर्यहारिषु क्रीडितं कृतहासेन राम तेन तया सह, (10)

laughing aloud, he sported along with her hey Rama, in the amazing slopes of the 'Lokaaloka Mountain' containing strange scenes;

मन्दारान्तरकच्छेषु सार्धं हरिणशावकैः अवसत्स समाः षष्टिं कल्पितामरमन्दिरे, (11)

in the moist slopes of the Mandara Hill, he played with the deer-cubs and lived sixty years in the heaven conceived by his mind;

क्षीरार्णवतटीष्वस्य वनितासहचारिणः क्षीणं कृतयुगादर्थं श्वेतद्वीपजनैः सह,

in the ShvetaDveepa, he spent half a Yuga-span in her company on the banks of the Milk Ocean;

गन्धर्वनगरोद्यानलीलाविरचनैरसौ स्रष्टानन्तजगत्सृष्टेः कालस्यानुकृतिं गतः। (08.13)

sporting by creating varieties of gardens in the illusory cities, this 'creator of endless creation of the world', resembled 'Kaala, the Time'.

[All these mountains and gardens were enjoyed within his mind only, even as his body stayed in the posture of contemplation at his father's place. Like Kaala the deity keeps on creating new new visions at every moment, his mind also produced new new visions again and again and gave him the sense of Yugas and years also.]

अथावसदसौ शुक्रः पुरन्दरपुरे पुनः सुखं चतुर्युगान्यष्टौ हरिणक्षणया सह। (08.14)

Then, Shukra lived happily in the company of that doe-eyed beauty, in the 'City of Indra' for eight units of four-fold Yugas.

[Nothing lasts long; and his mind ended that story with the logic that the merits were over and done with and he had no place in the Heaven any more. Actually another Vaasanaa which wanted the fulfilment of knowledge and liberation was trying to make its way, and it pushed off the 'passion-Vaasanaa aside'; and the story changed.]

पुण्यक्षयानुसन्धानात्तत्त्वावनिमण्डले तथैव सह मानिन्या पपातोपहताकृतिः। (08.15)

Through the deliberation of his decreased merits, he lost his divine-form and fell into the region of Earth, along with his beloved. *(As soon as his merits came to an end, all his ornaments and possessions were taken away and he was pushed down immediately.)*

परालूनसमस्ताङ्गो हतस्यन्दननन्दनः चिन्तापरवशो ध्वस्तः समितीव हतो भटः। (08.16)

His limbs (of the Deva-body) melted off; his air-vehicle and gardens were taken away; he was highly distressed; he fell down like a soldier dying in the battlefield (Samiti).

पतितस्यावनौ तस्य चिन्तया सह दीर्घया शरीरं शतधा जातं शिलापातीव निर्झरः। (08.17)

As he fell on the Earth, his worries (fear and pain) extended, and his body shattered into hundreds of pieces like waters of the fall hitting the rock on the ground.

[One original body was in Mandara Mountain at his father's abode. This imagined body fell downwards and was destroyed into hundreds of pieces, even as the Knowledge-Vaasanaa tried to dominate the passion-Vaasanaa.

His love for the girl had not yet vanished; and so his lover also accompanied him in his fall.]

संशीर्णयोर्देहकयोश्चित्तके व्यसनाविले विचेरतुस्तयोर्व्योम्नि निर्नीडौ विहगौ यथा। (08.18)

When the two bodies shattered to pieces, those two bodies that were impure with desires, floated all

over the sky, like two birds which had lost their nests.

(Both the lovers were lost in their own Vaasanaa-paths as separate bundles of desires and wants. The passionate love did not carry them through, after their heavenly lives were over with.)

तत्राविविशतुश्चान्द्रं ते चित्ते रश्मिजालकं प्रालेयतामुपेत्याशु शालितामथ जग्मतुः, (19)

The two bodies entered the moon-light; attained the moist-form of the dew; and entered the paddy-state.

शालींस्तान्भुक्तवान्पक्वान्दशार्णेषु द्विजोत्तमः,

One excellent Brahmin living in the city of Dashaarna cooked that paddy and ate it.

स शुक्रः शुक्रतामेत्य तद्भार्यातनयोऽभवत्, (20)

That Shukra became the virile semen (Shukrataa) and by the union of the Brahmin with his wife, was born as his son. *(Now the Knowledge-Vaasanaa was in dominance. No one knew what happened to the Apsaraa-mind; since she was his own mind-creation, she had vanished off when she fell from the Heaven.)*

ततो मुनीनां संसर्गात्तपस्युग्रे व्यवस्थितः,

Then by the contact of the Munis, he became engaged in severe penance.

अवसन्मेरुगहने मन्वन्तरमनिन्दितः, (21)

In the dense forests of Meru Mountain, he lived a blameless life for one Manvantara (one Manu's time-span). *(The passion-Vaasanaa became alive again.)*

तत्र तस्य समुत्पन्नो मृग्याः पुत्रो नराकृतिः,

There he got a son of human form through a deer (the Apsaraa who had attained such a state by the curse of Indra for neglecting her duties of Heaven).

(A new Vaasanaa took over now in the form of family attachment.)

तत्स्नेहेन परं मोहं पुनरप्याययौ क्षणात्, (22)

Being attached to his son, he instantly was covered by delusion again.

पुत्रस्यास्य धनं मेऽस्तु गुणाश्चायुश्च शाश्वतं इत्यनारतचिन्ताभिर्जहौ सत्यामवस्थितिं, (23)

'Let my son have wealth, character and long life always'; thus worrying incessantly, he slipped from the true state of the Self.

धर्मचिन्तापरिभ्रंशात्पुत्रार्थं भोगचिन्तया क्षीणायुषं तमहरन्मृत्युः सर्प इवानिलं, (24)

He swerved from the 'path of the right goal' as prescribed by the Scriptures; was engaged only in the worldly thoughts due to attachment to his son; his life-span decreased because of his anxious state of mind. 'Death' stole him away like the serpent sucking the air.

(Now the Vaasanaa for enjoyments and riches took over, and his merits got by penance pushed him to another life.)

भोगैकचिन्तया सार्धं सममुत्क्रान्तचेतनः प्राप्य मद्रेशपुत्रत्वमासीन्मद्रमहीपतिः, (25)

His mind, being filled with the thought of worldly pleasures, was in a highly disturbed state; he became the 'son of the king of Madra' and lived later as the 'king of Madra'.

मद्रदेशे चिरं कृत्वा राज्यमुत्सन्नशात्रवं जरामभ्यगामात्र हिमाशनिरिवाम्बुजम्, (26)

Having ruled the 'Madra-country' for long with all enemies subdued, he was overcome by old age, like a lotus by the snow-fall. *(Now the Vaasanaa for penance took over his mind once again.)*

मद्रराजतनुं चारुं तपोवासनया सह तत्याज तेन जातोऽसौ तपस्वी तापसात्मजः, (27)

In the final years of his life, he was dominated by the Vaasanaa for penance (as a Vaanaprastha) and discarded the body of king through death; and was born as a Sage performing penance by getting born to a Sage who performed severe penance.

समङ्गाया महानद्यास्तटमासाद्य तापसः तपस्तेपे महाबुद्धिः स राम विगतज्वरः। (08.28)

Now, he was residing on the banks of the great River Samangaa as an ascetic and was engaged in penance hey Rama, and he was now extremely wise and was cured of the fever of desires.

विविधजन्मदशां विविधाशयः समनुभूय शरीरपरम्पराः

सुखमतिष्ठदसौ भृगुनन्दनो वरनदीसुतटे दृढवृक्षवत्। (08.29)

Moved by various types of Vaasanaas and going through many types of births, and having experienced

various types of bodies, the ‘son of Bhrgu’ lived happily now on the bank of the ‘sacred river’ like a deep-rooted tree (within his own mind-created world).

(His original body still stayed in the Mandara mountain forest. He was not at all aware of his original identity and did not return to the original state of the mind.)

WHAT HAPPENED TO HIS ORIGINAL BODY?

इति चिन्तयतस्तस्य शुक्रस्य पितुरग्रतः जगामातितरां कालो बहुसंवत्सरात्मकः। (09.01)

Even as Shukra was lost in the mind-created worlds in this manner, still seated in front of his father (who was in Samaadhi-state), time moved fast consuming many long years.

अथ कालेन महता पवनातपजर्जरः कायस्तस्य पपातोर्व्या छिन्नमूल इव द्रुमः। (09.02)

In the course of time, being shattered by the winds and the heat of the Sun, his body fell on the ground, like a tree cut at its roots.

मनस्तु चञ्चलाभोगं तासु तासु दशासु च बभ्रामातिविचित्रासु वनराजिष्विवैणकः। (09.03)

His mind restlessly moving from body to body (within itself), went through various experiences, like a deer running from one forest to the other.

(Outward abstinence will in no way, block the Vaasanaas from fructifying.

Mind can get what it wants even if the body is kept under control.

After somewhat when all the desires were finished off through many life journeys, his mind now reverted back into the penance-state, but in another body that was produced by the mind.

He had no memory of his original father, and did not wake up from his contemplation-state at all, in front of his father.)

भ्रान्तमुद्भ्रान्तमभितश्चक्रार्पितमिवाकुलं मनस्तस्य विशश्राम समङ्गासरितस्तटे। (09.04)

His ‘mind’ that was caught in the ‘perpetual rotating wheel of imagined experiences of births and deaths and pleasures and pains’, at last became peaceful on the ‘bank of the River Samangaa’.

THE REMAINS OF THE DEAD BODY OF BHAARGAVA

अनन्तवृत्तान्तघनां पेलवां सुदृढामपि तां संसृतिदशां शुक्रो विदेहोऽनुभवन्स्थितः। (09.05)

Shukra as if bodiless, was experiencing that illusory-state of life that was filled densely with countless events, meaningless because they were just imaginations of his mind, and deep-rooted because of his having forgotten completely his original identity as Bhrgu’s son.

मन्दराचलसानुस्था सा तनुस्तस्य धीमतः तापप्रसरसंशुष्का चर्मशेषा बभूव ह। (09.06)

The ‘original body of the learned Bhaargava which was sitting on the summit of the Mandara Mountain’, withered away, being left open under the hot sun; the skin dried away revealing the skeletal structure inside.

शरीररन्ध्रप्रवहद्वातसीत्काररूपया चेष्टा दुःखक्षयानन्दात्काकल्येव प्रगायति। (09.07)

The body was making melodious subtle noises like a flute, when the wind flowed through its pores, as if celebrating the joy of getting freed of the pains once and for all.

(The body had reached the death-state and no more would it suffer the pains of getting identified with some Jeeva.)

मनोवराकमवटे लुठितं भवभूमिषु हसतीवेति शुभ्राभसितया दन्तमालया। (09.08)

The ‘poor wretched mind’ which so far was wallowing in the dirty mires of worldly existence, now appeared to smile as it were, exposing the ‘row of teeth beaming like the white cloud’.

दर्शयन्ती जगच्छून्यं वपुरक्ष्णोरकृत्रिमं मुखारण्यजरत्कूपरूपया गर्तशोभया। (09.09)

The body (of Bhaargava) gave a direct demonstration about the void nature of the world, through the old rotting holes of wells (the eye-holes, the nose-holes) in its face-forest.

तापोपतप्ता संसिक्ता वर्षाजलभरेण सा प्रागनुस्मरणोल्लासमिव बाष्पं विमुञ्चति। (09.10)

Having been burnt by the ‘fire of penance’ in the past and getting drenched in rain again now, the body was shedding (joyous) tears as it were, remembering the past.

चन्द्रानिलविलासेन लुलिता वनभूमिषु धारानिकरपातेन विनुन्ना जलदागमे। (09.11)

Having been caressed by the soft winds in the moonlight in the past, the body now was shattered by the heavy downpour of the clouds.

प्रावृष्णिर्झररूपेण प्लुता गिरिनदीतटे पांशुना पवनोत्थेन दुष्कृतेनेव रूषिता। (09.12)

The body appeared reddish, getting coloured by the ‘sand particles’ that were flying in the mountain-

storms and pouring like mountain-torrents; and appeared as if it was angered by the wicked acts.

शुष्ककाष्ठवदालोला वातेषु कृतखाकृतिः तारमारुतसीत्कारे वने तप इवास्थिता। (09.13)

It rolled about like a dry log of wood, making thudding noises when the winds blew.

It stayed like the 'heat of the penance' in a forest, echoing the shrieking noises of the winds.

वक्रा शुष्कान्त्रतन्त्री च भूतभाङ्कारकारिणी अरण्यलक्ष्मीर्बाल्येव शून्या चर्ममयोदरी। (09.14)

It had become crooked; the nerves and intestines had all dried up; it was empty inside, and only the dried-up skin hung from the stomach-region.

रागद्वेषविहीनत्वात्तस्य पुण्याश्रमस्य तु महातपस्त्वाच्च भृगोर्न भुक्ता मृगपक्षिभिः। (09.15)

As Sage Bhrgu was free of hatred and desires, and as he was a highly meritorious soul, and as he was a person of great penance, his son's body was not consumed by any animal or bird.

यमनियमकृशीकृताङ्गयष्टिश्चरति तपः स्म भृगूद्वहस्य चेतः

तनुरथ पवनापनीतरक्ता चिरमलुठन्महतीषु सा शिलासु। (09.16)

The mind of Bhaargava (within itself in another body) was performing penance, following strictly the disciplines of 'Yama, Niyama etc', with an emaciated body.

The body of Bhaargava (here) was rolling about in the rocks from quite a long time, with all its blood dried-up in the winds.