

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

स्थितिप्रकरणम् तृतीयम्

STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER FOUR

[BHARGAVOPANISHAT (2)]

{KAALA SPEAKS TO BHRGU MAHARSHI}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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 FOUR

[BHARGAVOPANISHAT (2)]

KAALA SPEAKS TO BHRGU MAHARSHI

वसिष्ठोवाच

Vasishta spoke

अथ वर्षसहस्रेण दिव्येन परमेश्वरः भृगुः परमसंबोधाद्विरराम समाधितः। (10.01)

नापश्यदग्रे तनयं विनयावनताननं सामन्तं गुणसीमायाः पुण्यं मूर्तमिव स्थितम्। (10.02)

Then, after thousands of divine years, ‘Bhrgu, the great Lord’, woke up from his ‘enlightened state of trance’. He did not see ‘his son, the master of excellent virtues’, ‘standing in front of him, like merit itself personified, with his face bent in politeness’.

[The body that you pamper with excessive food, decoration, excessive grooming, comforts, and feel so conceited about, has to meet its end some day, whoever you are and whatever your glorified-state is.

How does the body appear after death, what happens if it rots away when left to itself in the rains and sun and winds?

Maharshi Vaalmiki describes the dead body in his own style for you to help contemplating on it, by presenting a mirror made of beautiful poetry. Enjoy your beauty as the body!]

अपश्यत्केवलं कायकङ्कालं पुरतो महत् देहयुक्तमिवाभाग्यं दारिद्र्यमिव मूर्तिमतः, (03)

Instead, he saw a skeleton in front of him,

like misfortune personified as a body, like poverty itself taking a form;

तापशुष्कवपुः कृत्तिरन्धस्फुरितत्तिरिं संशुष्कान्त्रोदरगुहच्छायाविश्रान्तदर्दुरं, (04)

the body had dried up in the hot sun; the partridges were pecking holes in the skin;

frogs were resting in the shadow of the hole inside the dried-up stomach region;

नेत्रगर्तकसंसक्तप्रसूतनवकीटकं पर्शुकापञ्जरप्रोतकोशकारक्रिमिव्रजं, (05)

some worm was living inside the hollow eye-holes with hosts of its newborns;

spiders had made webs, all over the ribs;

प्राक्तनीमुपभोगेहामिष्टानिष्टफलप्रदां धाराधौतान्त्रया तद्वत्भृशं शुष्कास्थिमालया, (06)

the exposed bones of the body with the intestine washed off by the pouring rains, appeared like a ‘dry bone-garland’, as if imitating the ‘worthless Vaasanaa-garland’ which a Jeeva wears fulfilling its latent desires, and suffers the consequent pleasures and pains;

शिरोघटेन शुभ्रेण मसृणेनेन्दुवर्चसा विडम्बयच्च कर्पूराप्लुतलिङ्गशिरःश्रियं, (07)

the skull was smooth and hairless and shone like a moon, and imitated the camphor-smeared top-portion of a Shiva-Linga;

ऋज्व्या संशुष्कशिरया स्वास्थिमात्रावशेषया ग्रीवयात्मानुसृतया दीर्घीकुर्वदिवाकृतिं, (08)

the ‘smooth hairless dried-up skull with its exposed bony structure’ extended out of the neck as if following the ‘path of the Vaasanaa’, and had made the body appear stretched;

मृणालिकापाण्डुरया धारावभृतमांसया नासाग्रास्थिकया वक्त्रे कृतसीमाकृतिं दधत्, (09)

the flesh in the face had loosened up and rotted by getting soaked in the rains; the face was pale and white like the lotus-root; the nose was just an extended piece of bone as if bordering the area of the face;

दीर्घकन्दरया नूनमुन्नतीकृतवक्त्रया प्रेक्षमाणमिव प्राणानुत्क्रान्तानम्बरोदरे, (10)

the neck looked thin and elongated; the face was tilted upwards as if looking at the Praanas which had floated off into the hollow of the sky;

जङ्गोरुजानुदोर्दण्डैर्द्विगुणां दीर्घतां गतैः प्रतिष्ठानमिवाशान्तं दीर्घाध्वश्रमभीतितः, (11)

the four pairs of ‘Janga (part of the leg from ankle to the knee)’, ‘ooru (thighs)’ ‘knees’ and ‘shoulders’ had doubled in size and looked like eight wooden logs stretched out in eight directions as if ready to run away, afraid of the long journey to the other world;

उदरेणातिरिक्तेन चर्मशेषेण शोषिणा प्रदर्शयदिवाज्ञस्य हृदयस्यातिशून्यतां, (12)

the stomach-region was completely empty and was covered by the dried-up loose skin, thus resembling

the empty heart of the ignorant.

प्रेक्ष्य तच्छुष्ककङ्कालमालानं दुःखदन्तिनः पूर्वापरपरामर्शमकुर्वन् भृगुरुत्थितः। (10.13)

Seeing that ‘dried-up skeleton which was now a stake for tying the elephant of pains’, Bhrgu stood up immediately (in shock), without even analyzing the pros and cons of the his son’s death-state.

आलोकसमकाले हि प्रतिभानं ततो भृगोः चिरमुत्क्रान्तजीवः किं मत्पुत्रोऽयमिति क्षणात्
अचिन्तयत एवास्य भविष्यं तनयं ततः कालं प्रति बभूवाशु कोपः परमदारुणः। (10.15)

The moment he saw the body, instantly a thought flashed in Bhrgu’s mind; “*Has this son of mine been dead for a long time?*” Without even bothering to know the future events that his son had gone through, he got terribly enraged at ‘Kaala, the consumer of all’.

अकाल एव मत्पुत्रो नीतः किमिति कोपितः कालाय शापमुत्स्रष्टुं भगवानुपचक्रमे। (10.16)

‘*How dare my son be taken way at an improper time!*’

With such an angry thought, Bhagavaan Bhrgu got ready to curse Kaala.

अथाकलितरूपोऽसौ कालः कवलितप्रजः आधिभौतिकमास्थाय वपुर्मुनिमुपाययौ। (10.17)

Then ‘Kaala the consumer of all beings’, who was actually without any form, took on a visible physical body and appeared in front of the Muni.

KAALA’S FORM

खड्गपाशधरः श्रीमान्कुण्डली कवचान्वितः षड्भुजः षण्मुखो बह्व्या वृतः किङ्करसेनया

यच्छरीरसमुत्थेन ज्वालाज्वालेन वल्गता फुल्लकिंशुकवृक्षस्य बभाराद्रेः श्रियं नभः

यत्करस्थतत्रिशूलाग्रनिःसृतैरग्निमण्डलैः विरेजुरुदितैराशाः कानकैरिव कुण्डलैः

यत्परश्वसनापास्तशिखरा मेदिनीभृतः दोलामिव समारूढाश्वेलुः पेतुश्च घूर्णिताः

यत्खड्गमण्डलोद्योतैः श्यामं बिम्बं विवस्वतः कल्पदग्धजगद्भ्रमपर्याकुलमिवाबभौ। (10.18 to 22)

He had a sword and rope in his hands; was richly attired in ornaments like armour and ear-rings; had six arms; had six faces; was accompanied by his huge army of servants; with his body emanating ‘red flames’, he shone with the beauty of the mountain covered by the blossomed Kimshuka trees;

by the ‘spheres of flames’ spreading forth from the Trident (Trishula) held in his hand, the directions appeared as if they were newly decorated with ear-rings;

the peaks of the mountains all around lost their balance by his breath, shook violently and fell down crumpled to pieces;

the lustre of his sword darkened the Sun’s form and the Sun shone ‘*as if the smoke rising from the Earth that was burnt by the dissolution-fires had covered his face*’ and made it look dark and terrifying.

स उपेत्य महाबाहो कुपितं तं महामुनिं कल्पक्षुब्धाब्धिगम्भीरं सान्त्वपूर्वमुवाच ह। (10.23)

Hey Rama of mighty shoulders, he approached the angry MahaaMuni, who was like the ‘disturbed deep waters of the dissolution-ocean’, and spoke these calming words.

काल उवाच

Kaala spoke

विज्ञातलोकस्थितयो मुने दृष्टपरावराः हेतुनापि न मुह्यन्ति किं नु हेतुं विनोत्तमाः। (10.24)

Hey Muni! The realized ones have a ‘thorough understanding about the existence of the world’; they do not get angry even if there is a reason to do so. How can they for no reason, get angry then?!

त्वमनन्ततपा विप्रो वयं नियतिपालकाः तेन संपूज्यसे पूज्यः साधो नेतरयेच्छया। (10.25)

Hey Brahmin, you are a ‘person of endless penance’. We are just the ‘Keepers of rules’.

Hey noble one, that is the reason you are worshipped (by people like us also), and you are indeed worthy of worship; but not for any other consideration.

मा तपःक्षपयाऽबुद्धे कल्पकालमहानलैः यो न दग्धोऽस्मि मे तस्य किं त्वं शापेन धक्ष्यसि। (10.26)

Do not waste away the merit of your penance, and lose your wisdom-state. I have not been burnt by even the ‘great fires of dissolution’! (*Time has to stay as the support of the ‘Creation and dissolution phases’ also!*)

Do you think you can injure me with your curse?

संसारावलयो ग्रस्ता निगीर्णा रुद्रकोटयः भुक्तानि विष्णुवृन्दानि क्व न शक्ता वयं मुने। (10.27)

Rows and rows of Brahmaandas have been eaten; millions of Rudras have been swallowed; hosts of Vishnus have been consumed; hey Muni, what are we not capable of!?

भोक्तारो हि वयं ब्रह्मन्भोजनं युष्मदादयः स्वयं नियतिरेषा हि नावयोरेतदीहितम्। (10.28)

We are the 'eaters,' hey Brahmin! People like you are our food!

This is just the rule that is to be followed; this is not something we do, because we desire so.

स्वयमूर्ध्वं प्रयात्यग्निः स्वयं यान्ति पयांस्यधः भोक्तारं भोजनं याति सृष्टिं चाप्यन्तकः स्वयम्। (29)

The fire burns upwards; the waters flow downwards; the food goes towards the eater; the Creation moves towards destruction! (*Who can transgress the rules ordained by the Creator?*)

इदमित्थं मुने रूपं ममेह परमात्मनः स्वात्मनि स्वयमेवात्मा स्वत एव विजृम्भते। (10.30)

Hey Muni, this form of mine is an expression of the Supreme Self. It shines in itself by itself from itself.

(*I am just a 'personified rule' rising from the Reality-state without any ego or self-conceit.*

You on the other hand have a faulty-vision, though renowned for your penance.

You still have attachment to your son; have not controlled anger and arrogance; have decided that staying in the Samadhi-state is the culmination of your existence; have neglected the duty of being a proper guide to your son.)

नेह कर्ता न भोक्तास्ति दृष्ट्या नष्टकलङ्कया बहवः चेह कर्तारो दृष्ट्याऽनष्टकलङ्कया। (10.31)

There is no 'doer' here, nor an 'experiencer' for the one who has been cured of his faulty vision.

Countless 'doers' exist here who are not cured of the faulty vision.

कर्तृताकर्तृते ब्रह्मन्केवलं परिकल्पिते असंयग्दर्शनेनैव न संयग्दर्शनस्य ते। (10.32)

The 'doer-ship' and 'non-doer-ship' are both concepts imagined by the ignorant who do not have the right vision; but you (as a 'Great Muni') are supposed to have the right-vision.

(*"You have abstained from all the works, and are absorbed in penance; but have still the 'doership idea' in you; you have not understood the principle of non-doership at all. Actually doership and non-doership also belong to the world of the ignorant only; for they think that not doing any work physically is the non-doership.*

That is what Bhaargava also believed in; and was doing mentally all the desire-filled works, though physically he was not doing anything for the outside. Like father, like son!

You were a father who stayed in a blank state; your son stayed in a world-filled state. Both of you were wrong".)

पुष्पाणि तरुखण्डेषु भूतानि भुवनेषु च स्वयमायान्ति यान्तीह कल्पते हेतुनामभिः। (10.33)

The 'flowers on the trees' and the 'beings in the world' come and go (in course of time, bound by their own situations or actions as per the rules set by the Creator); but the good and bad results are attributed to 'Kaala' as the cause of it all (wrongly).

अब्बिम्बितस्य चन्द्रस्य चलने कर्तृकर्तृते न सत्ये नानृते यद्वत्तद्वत्कालस्य सृष्टिषु। (10.34)

When the Moon that is reflected on the water-surface moves, if you suggest a 'doer-ship' for that action, it is neither true nor false. (*It is just a natural action as per the ordained rules of the Creator; but is not done by anybody with the idea of the doer-ship.*) 'Kaala' also acts likewise in the Creations (as per the ordained rules of the Creator).

मनो मिथ्याभ्रमाभोगे कर्तृताकर्तृतामयीं करोति कलनां रज्ज्वां भ्रान्तेक्षण इवाहिताम्। (10.35)

The 'mind which is in a state of complete delusion' conceives the ideas of 'doer-ship and non-doer-ship' in everything, like seeing a snake in the rope.

(*For an ignorant man, movement of the physical body alone is an action. For the Knower; nothing moves but the mind.*)

तेन मागा मुने कोपमापदामीदृशः क्रमः यद्यथा तत्तथैवाशु सत्यमालोकयाकुलः। (10.36)

Therefore, hey Muni, do not get into the state of anger in this manner, feeling apprehensive.

See for yourself, whatever has happened as it is.

न वयं प्रतिभार्थेहा नाभिमानवशीकृताः स्वतो हि तात वशगाः केवलं नियतौ स्थिताः। (10.37)

We (Kaala and other controllers of the Creation) are not after fame; nor are we tainted by arrogance.

We are in full control of ourselves, and only follow the rules set by the Creator.

प्रकृतव्यवहारेहानियतीर्नियतेर्वशात्प्राज्ञाः समभिवर्तन्ते नाभिमानमहातमः। (10.38)

Wise men always behave befitting their station in life, and strictly observe the ordained rules ordained by Brahmaa. Never do they give in to the 'great darkness of arrogance'.

कर्तव्यमेव नियतं केवलं कार्यकोविदैः सुषुप्तिवृत्तिमाश्रित्य कदाचित्त्वं न नाशय। (10.39)

Those adept in the rules of 'action' have ordained that one should perform his prescribed duties properly (without the idea of doer-ship). Do not perish by taking recourse to the 'deep dark sleep of ignorance'.

क्व सा ज्ञानमयी दृष्टिः क्व महत्त्वं क्व धीरता मार्गं सर्वप्रसिद्धेऽपि किमन्ध इव मुह्यसि। (10.40)

Where is your vision filled with knowledge! Whither the greatness! Whither the courage! Though well-acclaimed by all the wise ones in the path chosen by you, why do you act deluded like a blind man?

स्वकर्मफलपाकोत्थामविचार्य दशां मुने किं मूर्ख इव सर्वज्ञ मुधा मां शसुमिच्छसि। (10.41)

Hey Muni! Not analyzing well, the states arising out of consequences of one's own actions, hey 'All-knower', why like an ignorant fool, you want to curse me?

देहिनामिह सर्वेषां शरीरं द्विविधं मुने किं न जानासि तं देहमेकमन्यन्मनोभिधम्। (10.42)

Hey Muni! Don't you know that all the embodied beings here have two types of bodies? One is the physical; and the other is termed as the 'mind'.

तत्र देहो जडोऽत्यर्थमाविनाशपरायणः मनस्तुच्छं च नियतं कदर्थीक्रियते तव। (10.43)

The 'physical body' is inert and prone to destruction for the least of reasons (Aavinaasha) (as in the case of your son). 'Mind' is of a deluded nature (lowly) and is corrupted by all sorts of agitations (like anger, arrogance etc) and stays like this till the attainment of 'Moksha', for you.

चतुरेण यथा साधो रथः सारथिनोह्यते कुर्वता किञ्चन स्नेहाद्देहोऽयं मनसा तथा। (10.44)

Like the talented charioteer driving the chariot diligently without actually doing anything (except being seated in the chariot) with just being in contact of the vehicle (as the owner), the mind also directs the body likewise.

असत्संकल्पः क्रियते सच्छरीरं विनाशयते क्षणेन मनसा पङ्कपुरुषः शिशुना यथा। (10.45)

A child makes a clay-man and immediately destroys it, and runs after some other thing.

Likewise, the mind goes after what is not there, by destroying what is there.

(A mind is not satisfied with what is there; its only function is to move from object to object.

When the body perishes it can make another one too, to only break it again.

That is what your son's mind was doing; playing around with the bodies of various types.)

चित्तमेवेह पुरुषस्तत्कृतं कृतमुच्यते तद्वद्धं कलनाहेतोः कलनास्तं विमुच्यते। (10.46)

Mind alone is 'embodied person' here. The 'action of the mind' alone is considered as the 'action'.

Mind alone conceives the unreal world, and gets bound; it alone is freed from the bondage (through the knowledge of the unreal nature of the world).

(The actions of the body are not actions at all. Physical abstinence is of no use, when the mind still maintains the belief in the reality of objects and their pleasure-giving qualities.

When the vehicle mows someone on its path, the driver alone is punished; not the vehicle.)

अयं देह इवात्रस्थमिदमङ्गमिदं शिरः इदं स्फारविकारं तन्मन एवाभिधीयते। (10.47)

'This is what the body is like; these are the limbs; this is the head'.

In this manner, mind alone invents terminologies for all the shapes of the body.

('Body' is just a perceived shape to which the mind has provided the name and identity.)

मनो हि जीवाज्जीवाख्यं निश्चयैकतया नु धीः अहंकारोऽभिमन्तृत्वान्नानाता स्वयमेव हि। (10.48)

Mind alone is the 'Jeeva', because it experiences the life.

Mind alone is the 'intellect' because of the decisive nature.

Mind alone is 'Ahamkaara' (ego) because of the thoughts of possessiveness.

Mind alone attains different levels and is termed in various ways.

(Life is just a chain of experiences; or rather a chain of the three states of Jaagrat, Svapna and Sushupti.)

देहवासनया चेतस्त्वन्यानि स्वानि चेच्छया पार्थिवानि शरीराणि ह्यसन्ति परिपश्यति। (10.49)

Due to the Vaasanaa (latent desire) for a physical body, the mind perceives physical bodies (one after the other after the death-faints) as per its whim and fancy; and identifies with them, though they are not real.

(The 'main Vaasanaa of any Jeeva' is the need for a form with limbs that can act as a connection to the other objects of the world. A body made of elements is needed to connect with other objects made of elements.

The closest shape is owned by the mind, as its constant-fixed idea, and is labelled as the 'I'. This shape called the 'I' as the physical body, is stuck to the mind like a second skin, and helps the mind to go through various experiences.)

आलोकयति चेत्सत्यं तदा सत्यमयी मनः शरीरभावं त्यक्त्वा परामायति निर्वृतिम्। (10.50)

If the mind understands the Truth, then it renounces the identity with the body and attains the 'Final beatitude'. (You also never understood the 'Truth'; and did not guide your son also in the correct path of Knowledge.)

तन्मनस्तव पुत्रस्य समाधौ त्वयि संस्थिते स्वमनोरथमार्गेण दूराद्दूरतरं गतम्। (10.51)

Since you were absorbed in the 'Trance of Nirvikalpa Samadhi (a blank state of no use)', the 'mind of your son' rode the 'chariot of imagination', and went further and further away.

इममौशनसं त्यक्त्वा देहं मन्दरकन्दरे प्रयातो वैबुधं सद्म नीडोड्डीनः खगो यथा। (10.52)

It (the mind) left the 'body of this Ushanas' in the 'Valley of Mandara', and went to the 'palace in the Heaven', like a bird flying away from its nest.

तत्र मञ्जरगुञ्जेषु पारिजाततलेषु च नन्दनोद्यानखण्डेषु लोकपालपुरेषु च (53)

तत्र चतुर्युगान्यष्टौ विश्वार्ची देवसुन्दरीं असेवत महातेजाः षट्पदः पद्मिनीमिव। (10.54)

The 'young man of great asceticism' enjoyed the company of the 'divine damsel named 'Vishvaachee' for eight units of four-Yugas like a bee enjoying a lotus, inside the bowers of flower-creepers filled with clusters of blossoms humming with bees, under the bowers of the fragrant Paarijaata trees, in the various enchanting grounds of Nandana garden, inside the cities of Lokapaalas and in various other places of the Heaven.

तीव्रसंवेगसंपन्नस्वसंकल्पोपकल्पिते अथ पुण्यक्षये जाते नीहार इव शाम्बरे (55)

प्रम्लानकुसुमोत्तंसः खिन्नाङ्गावयवोल्लसः स पपात तया सार्धं कालपक्वं फलं यथा। (10.56)

When the 'merits which led to the speedy fulfilment of his desires' diminished like the 'mist of illusion in a magical feat', he fell on the Earth along with her, like a ripe fruit from the tree, with the wreath worn on the crown of the head fading off, and the limbs of the body suddenly losing their brightness (which are the marks of a Deva-body dissolving off).

वैबुधं तत्परित्यज्य नभस्येव शरीरकं भूताकाशमथासाद्य स वसुधायां व्यजायत। (10.57)

He left the divine body of the Heaven in the sky itself; took shelter in the body made of elements; and took birth in the Earth (and went through many life-existences).

आसीद्विप्रो दशार्णेषु कोसलेषु महीपतिः धीवरोऽथ महाटव्यां हंसस्त्रिपथगातटे सूर्यवंशे नृपः पौण्ड्रः

सौरशाल्वेषु देशिकः कल्पं विद्याधरः श्रीमान्धीमानथ मुनेः सुतः मद्रेष्वथ महीपालस्ततस्तापसबालकः
वासुदेव इति ख्यातः समङ्गायास्तटे स्थितः। (10.58 to 60)

He became a Brahmin in Dashaarna, and later a king in Kosala; then a fisherman in a huge forest; then a swan on the banks of River Ganges; then a king in the dynasty of the Sun; then a valorous king in Pundra; then a preceptor in Shaalva; then a prosperous Vidyaadhara for a Kalpa; and then he was a wise son of a Muni; then a king in Madra; then again the son of a Muni who was practising penance. Now he is residing on the banks of River Samangaa and is named Vaasudeva.

अन्यास्वपि विचित्रासु वासनावशतः स्वयं विषमास्वेव पुत्रस्ते चचारान्तरयोनिषु। (10.61)

Your son wandered being pulled by his Vaasanaas, in various types of painful births of other types also.

अभूद्विन्ध्यनगे भूयः किरातः कैकटेषु च सौवीरेष्वथ सामन्तस्त्रिगर्तेषु च गर्दभः (62)

वंशगुल्मः किरातेषु हरिणश्चीनजङ्गले सरीसृपस्तालवृक्षे तमाले वनकुक्कुटः। (10.63)

(I mention only a few of his births.)

In the mountains of Vindhya, he was a hunter in Kaikata; then he became a subordinate king in Souveera; a donkey in Trigarta; a cluster of bamboo in the hunter's colony; a beautiful deer in the wild camphor-forest; a serpent on the Taala tree; a wood-cock in the Tamaala tree.

अयं स पुत्रो भवतो भूत्वा मन्त्रविदां वरः प्रजजाप पुरा विद्यां विद्याधरपुरप्रदाम्। (10.64)

तेनासावभवद्ब्रह्मन्व्योम्नि विद्याधरो महान् हारकुण्डलकेयूरलीलानिचयलालकः (65)

नायिकानलिनीभानुः पुष्पचाप इवापरः विद्याधरस्त्रीणां दयितो गन्धर्वपुरभूषणः। (66)

स कल्पावधिमासाद्य द्वादशादित्यधामनि जगाम भस्मशेषत्वं शलभः पावके यथा। (10.67)

When he was with you, your son, a ‘master of sacred chants’ had recited the chants which bestow the life of Vidyaadhara; so he became a ‘great Vidyaadhara in the Heaven for one Kalpa’ and entertained the beautiful girls there with various love-sports and became their favoured hero by offering amazing gifts of garlands, ear-ornaments, arm-lets etc; he was the ‘Sun’ for the ‘blossoming lotuses namely the Vidyaadhara ladies’, was like another Manmatha with flower-bow, was the ‘beloved master of many Vidyaadhara girls’, and was an ‘adornment of the city of Gandharvas’; yet, at the end of the Kalpa, the twelve Suns appeared together, and he turned to ashes like a moth burnt by the fire (at the dissolution-time of that Kalpa).

जगन्निर्माणरहिते स्फारे नभसि सा ततः वासना तस्य बभ्राम निर्नीडा विहगी यथा। (10.68)

His Vaasanaa (for penance was still alive and) was afloat in that ‘Creation-less phase’ like a bird without a nest. अथ कालेन संजाते विचित्रारंभकारिणि संचाररचनारंभे ब्राह्मे रात्रिविपर्यये (69)

सा मुने वासना तस्य वातव्याचलिता सती, कृते ब्राह्मणतामेत्य जातोऽद्य वसुधातले। (10.70)

When again randomly the process of Creation started, in the mental-space of Brahmaa after the ‘night of dissolution’, the ‘Vaasanaa of your son that moved by the force of Praana’, has attained the state of a Brahmin and has taken birth on this Earth.

वासुदेवाभिधानोऽसौ मुने विप्रकुमारकः जातो मतिमतां मध्ये समधीताखिलश्रुतिः। (10.71)

O Muni! Now this son of yours is a Brahmin’s son of the name Vaasudeva.

He has conquered all the deluding senses.

He is born among wise ones and has mastered all the ‘Vedic Scriptures’.

कल्पं विद्याधरो भूत्वा नद्यास्त्वथ महामुने तपश्चरति ते पुत्रः समङ्गायास्तटे स्थितः। (10.72)

Having lived as a Vidyaadhara for one Kalpa (to fulfil his passion-Vaasanaa) , he is performing penance at present, residing on the bank of River Samangaa.

विविधविषयवासनानुवृत्त्या खदिरकरञ्जकरालकोटरासु

जगति जठरयोनिषु प्रयातो गहनतरासु च काननस्थलीषु। (10.73)

Forced by various Vaasanaas, he in a Jagat lived inside the ‘(stinking) wombs in the bellies (of various types) which were like the ‘hollows of dense thorny wasteful bushes in the forest-lands’.

अद्योद्दामतरङ्गौघभाङ्काररणितानिले तीर एव तरङ्गिण्यास्तपस्तपति ते सुतः। (11.01)

Now at present, your son is performing penance on the bank of the ‘river which resounds with the loud noise of the waves that rise very high moved by the wind’.

जटावानक्षवलयी जितसर्वेन्द्रियभ्रमः तत्र वर्षशतान्यष्टौ संस्थितस्तपसि स्थिरे। (11.02)

He now has matted locks; wears a rosary garland; has conquered the deluding senses.

He has been performing penance unperturbed, for the last eight hundred years.

(Since each birth carries its own clock and calendar, the time-spans mentioned by Kaala are to be taken as long or short spans only; and not literally.)

यदीच्छसि मुने द्रष्टुं तं स्वप्नाभं मनोभ्रमं तन्समुन्मील्य विज्ञाननेत्रमाशु विलोकय। (11.03)

Hey Muni, if you want to see him deluded and dreaming like this, open your ‘eyes of understanding’ and observe him.