

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 SEVEN

[BHAARGAVOPANISHAT (5)]

{SHUKRA RETURNS TO HIS ORIGINAL BODY}

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 SEVEN

BHAARGAVOPANISHAT (5)
SHUKRA RETURNS TO HIS ORIGINAL BODY

वसिष्ठोवाच

Vasishta spoke

विचारयन्तस्तत्त्वज्ञा इति ते जागतीर्गतीः समङ्गायास्तटातस्मात्प्रचेलुश्चञ्चलासवः। (15.01)

Those ‘Three Knowers with the forms of Praana-streaks’ (invisible Brahman-points) left the ‘bank of River Samangaa’ and reached the Mandara-valley, still discussing the mysteries of the world-appearance.

क्रमादाकाशमाक्रम्य निर्गत्यांबुदकोटरैः संप्रापुः सिद्धमार्गेण क्षणान्मन्दरकन्दरम्। (15.02)

They first ascended the sky and crossed the cloud-sphere, and through the (subtle) path of Siddhas reached the previous cave of the Mandara Mountain, within a second.

(Though it was a journey from one mind-expanse to another mind-expanse, it had its own logical path in the space, as mentioned in the ‘Mandapaakhyaanam’.)

BHAARGAVA SEES HIS DEAD BODY OF THE PAST

[Imagine how it would be, if after taking hundreds of births in various wombs, some day you manage to time-travel backwards, and see your first body lying dead in a rotten condition.

What a horrid sight it would be to see the so-called ‘body-you’ as a heap of broken bones!

And imagine how you would have loved that body in your ignorant-state of that life-story!]

अधित्यकायां तस्याद्रेरार्द्रपर्णावगुण्ठितां ददर्श भार्गवः शुष्कां पूर्वजन्मोद्भवां तनुम्, उवाच चेदं च-

Bhaargava saw there on the mountain, his dried-up body of the previous birth, which was lying covered by the damp leaves, on the elevated section of the ground; and he said-

“हे तात तन्वी तनुरियं हि सा या त्वया सुखसम्भोगैः पुरा समभिलालिता। (15.03,04)

“Ah Father! Look at this fragile body!

This is the body you brought up with care in the past, providing all the pleasures and enjoyments.

इयं सा मत्तनुर्यस्याः कर्पूरागुरुचन्दनैः अङ्गमङ्गीकृतस्नेहा धात्री चिरमलेपयत्। (15.05)

This is the body of mine, to which the nurse-maid applied for long, the sandal-paste fragrant with camphor, feeling affection for me.

इयं सा मत्तनुर्यस्या मन्दारकुसुमोत्करैः रचिता शीतला शय्या मेरुपवनभूमिषु। (15.06)

This is the body of mine, which slept on the bed that was made cool by the petals of Mandaara flowers in the garden-lands of Meru.

इयं सा मत्तनुर्मतदेवस्त्रीगणलालिता सरीसृपमुखक्षुण्णा पश्य शेते धरातले। (15.07)

This was the body that was caressed by the infatuated divine damsels!

Look how it lies on the muddy-ground, getting chewed by the snakes and the scorpions.

चन्दनोद्यानखण्डेषु मम तन्वा ययानया चिरं विलसितं सेयं शुष्ककङ्कालतां गता। (15.08)

The body, which passionately sported in the sandalwood-gardens (of DevaLoka) has now become a dried-up skeleton.

सुराङ्गनासंसर्गादुत्तुङ्गानङ्गभङ्गया चेतोवृत्त्या रहितया तन्वाय मम शुष्यते। (15.09)

This is the body, which is drying up now, being rid of the passion (moisture/desire) produced by the contact of the divine damsels.

तेषु तेषु विलासेषु तासु तासु दशासु च तथा तद्भावनाबन्धः कथं स्वस्थोऽसि देहक। (15.10)

In so many lives, in so many states of existence, binding yourself to so many of those identities, how can you be ever doing well, you worthless body?

हा तनो शवनामासि तापसंशोषमागता कङ्कालतां प्रयातासि मां भीषयसि दुर्भगे। (15.11)

Ha my body! Now you are called a corpse! You are dried-up fully, and have attained the state of a skeleton. You indeed frighten me, hey you of ill-fortune!

देहेनालं विलासेषु येनैव मुदितोऽभवं कङ्कालतामुपगतातस्मादेव बिभेम्यहम्। (15.12)

The same body through which I enjoyed countless pleasures has become a skeleton now.

Now I am frightened by just looking at it.

(Your own dead body can frighten you, if you had the power to see the dead body of your previous existence, and if the same conscious entity had continued like Shukra!)

ताराजालसमाकारो यत्र हारोऽभवत्पुरा ममोरसि निलीयन्ते तत्र पश्य पिपीलिकाः। (15.13)

My chest, which once was adorned by pearl necklaces shining like the ‘garland of stars’, is now covered all over, by the ants.

द्रवत्काञ्चनकान्तेन लोभं नीता वराङ्गनाः येन मद्रूपुषा तेन पश्य कङ्कालतोह्यते। (15.14)

In some life-story, pretty girls were attracted by my body that was attractive like the shining molten gold. Observe my father, now it looks dark and disgusting.

पश्य मे विततास्येन तापसंशुष्ककृत्तिना मम कङ्कालकुवक्त्रेण वित्रास्यन्ते वने मृगाः। (15.15)

Look at my face which has flattened with its dried-up skin.

Even wild animals fear my ugly face with the exposed bones.

पश्यामि संशुष्कतया शवोदरदरी मम प्रकाशार्कांशुजालेन विवेकेनेव शोभते। (15.16)

I observe that the dried-up stomach-lining of my dead body shines brightly by the sunlight falling on it, as if shining with discrimination.

मत्तनुः परिशुष्केयं स्थितोतानाचलोपले वैराग्यं नयतीवात्मतुच्छत्वेनान्तरं सताम्। (15.17)

This ‘body of mine drying on this tall rock of the mountain’ makes the good men get dispassion, by revealing its wretchedness.

शब्दरूपरसस्पर्शगन्धलोभाद्विमुक्तया निर्विकल्पसमाध्येव तदेतच्छुष्यते गिरौ। (15.18)

‘Being freed of sound, form, taste, touch, smell, and greed’, this body lies dried-up on this mountain, as if it is in the Nirvikalpa Samadhi state.

मुक्ताचित्पिशाचेन नूनं सुखमिवास्थिता तनुर्देवतभङ्गेभ्यो न बिभेति मनागपि। (15.19)

Freed from the vampire called the mind, this body does not in the least fear the calamities now, and is happy as it were.

संशान्ते चित्तवेताले यामानन्दकलां तनुर्याति तामपि राज्येन जागतेन न गच्छति। (15.20)

The ‘minute amount of happiness’ got by the body by subduing the ‘vampire called the mind’ cannot be got by ‘attaining the kingdom of the entire Tri-world’ also.

पश्य विश्रान्तसंदेहं विगताशेषकौतुकं निरस्तकलनाजालं सुखं शेते कथं वने। (15.21)

Observe how it sleeps happily in the forest, for it has no more doubts to pester you with; it has no more curiosity about anything; it is no more caught in the net of imagination.

चित्तमर्कटसंरम्भसंक्षुब्धः कायपादपः तथा वेगेन चलति यथाऽऽमूलान्निकृन्तति। (15.22)

The ‘tree called the body’ that is completely messed about by the ‘mind-monkey’ is rocking wildly, as if it has been cut at the roots (leading towards more lowly births where Viveka is completely absent).

चितानर्थविमुक्तोऽद्रौ गजाभ्रहरिविग्रहं नाद्य पश्यति मे देहः परानन्द इव स्थितः। (15.23)

Freed of the harmful mind, my body no more differentiates between the elephant, cloud or monkey in this mountain, and remains in the ‘Supreme bliss’ as it were.

(A Mukta also sees no differentiation of objects in his knowledge-vision.)

सर्वाशाज्वरसंमोहमिहिकाशरदागमं अचित्तत्वं विना नान्यच्छ्रेयः पश्यामि जन्तुषु। (15.24)

I do not see any good for the ignorant creatures - except by getting rid of the mind, if the ‘autumn freed of the mist of delusion rising out of countless desires’, has to rise (with its pure sky).

त एव सुखसंभोगसीमान्तं समुपागताः महाधिया शान्तधियो ये याता विमनस्कताम्। (15.25)

Those men of great intellect alone, who have calmed the intellect by getting rid of the mind, have reached the extreme end of happiness.

सर्वदुःखदशामुक्तां संस्थितां विगतज्वरां दिष्ट्या पश्याम्यमननां वने तनुमिमामहम्। (15.26)

Through my good fortune, I see this body in this forest that is -

without the agitations of the mind, is freed of all states of pains, and is cured of the ‘fever of delusion’.”

रामोवाच

Rama spoke

भगवन्सर्वधर्मज्ञ भार्गवेण तदा किल सुबहून्युपभुक्तानि शरीराणि पुनः पुनः। (15.27)

भृगुणोत्पादिते काये तत्तस्मिंस्तस्य किं पुनः महानतिशयो जातः परिदेवनमेव वा। (15.28)

Bhagavan, you are the Master of all learning! Bhaargava experienced so many bodies again and again. Then why is he lamenting about only that particular body produced by Bhrgu?

Why is he calling that alone as his body, as if he is feeling attached to it?

(He can very well see the other dead bodies also of his!)

वसिष्ठोवाच

Vasishta spoke

शुक्रस्य कलना राम यासौ जीवदशां गता कर्मात्मिका समुत्पन्ना भृगोर्भार्गवरूपिणी (29)

सा हीदं प्रथमत्वेन समुपेत्य परात्पदात्भूताकाशपदं प्राप्य वातव्यावलिता सती (30)

प्राणापानप्रवाहेण प्रविश्य हृदयं भृगोः क्रमेण वीर्यतामेत्य संपन्नौशनसी तनुः (31)

विहितब्राह्मसंस्कारा तत्र सा पितुरग्रगा कालेन महता प्राप्ता शुष्ककङ्कालरूपताम्। (15.32)

Shukra was born to Bhrgu through his previous essence of action; that alone was his real 'Kaarmic body' which attained the state of a Jeeva. After rising like a wave from Brahman in the beginning, attaining the state of the space of the elements, enveloped by the wind, and through the flow of Praana and Apaana winds, he entered the heart of Bhrgu, slowly attained the state of his virility, and took the form of Ushanas at the end. Having missed the rites that needed to be performed at its death; and just being left unattended in front of the father, the body had attained the skeletal-form after a long time.

इदं प्रथममायाता यदासौ ब्रह्मणस्तनुः अतस्तं प्रति शुकेण तदा तत्परिदेवितम्। (15.33)

वीतरागोऽप्यनिच्छोऽपि समङ्गाविप्ररूपवान्स शुशोच तनुं शुक्रः स्वभावो ह्येष देहजः। (15.34)

This is the first body that came out of Brahman. That is why, he is lamenting about the body that was produced by Bhrgu. Though he had a body of a Brahmin living on the bank of River Samangaa, though he was without attachment, though he was without desires, he lamented about his original body only. It is the nature of every embodied person to think so.

ज्ञस्याज्ञस्य च देहस्य यावद्देहमयं क्रमः लोकवद्व्यवहारोऽयं सक्त्यासक्त्याथवा सदा। (15.35)

The Knower and the ignorant both have bodies; and as long as the body is there, the works that are connected to the body have to be performed in the world, with attachment or without attachment.

ये परिज्ञातगतयो ये चाज्ञाः पशुधर्मिणः लोकसंव्यवहारेषु ते स्थिता लोकजालवत्। (15.36)

Those who have attained enlightenment and those who are ignorant both act in the level of animals (have to attend to the bodily functions like eating etc); both have to go through the same type of life in the world, in a similar manner.

व्यवहारे यथैवाज्ञास्तथैवाखिलपण्डितः वासनामात्रभेदोऽत्र कारणं बन्धमोक्षदम्। (15.37)

In the day-to-day life, both the ignorant and the 'man of wisdom' act alike.

Only the difference in the Vaasanaas results either in liberation or bondage.

यावच्छरीरं तावद्धि दुःखे दुःखं सुखे सुखं असंसक्तधियो धीरा दर्शयन्त्यप्रबुद्धवत्। (15.38)

Only as long as the body remains, pain is in pain; joy is in joy.

Those 'men of wisdom' without attachment, look outwardly no different from the ignorant.

सुखेषु सुखिता नित्यं दुःखिता दुःखवृत्तिषु महात्मानो हि दृश्यन्ते दृश्य एवाप्रबुद्धवत्। (15.39)

The 'Great Knowers' who have realized the Self are happy at happy events, sad at sad events.

They appear no different from the ignorant on the surface level.

सूर्यस्य प्रतिबिम्बानि क्षुभ्यन्ति न पुनः स्थिरं चलाचलतया तज्ज्ञो लोकवृत्तिषु तिष्ठति। (15.40)

The reflections of the Sun in the water will move; but not the Sun in the sky.

The 'Knower of Brahman' goes through the world-affairs, moving (outwardly) yet unmoving (inside).

अवस्थित इव स्वस्थः प्रतिबिम्बेषु भास्करः संत्यक्तलोककर्मापि बुद्ध एवाप्रबुद्धधीः। (15.41)

The Sun, though stable, appears unstable as if, in the reflections. The 'enlightened man' also behaves similar to the ignorant (surface-wise), though he has renounced the attachment to the actions and their results.

मुक्तबुद्धीन्द्रियो मुक्तो बद्धकर्मन्द्रियोऽपि हि, बद्धबुद्धीन्द्रियो बद्धो मुक्तकर्मन्द्रियोऽपि हि। (15.42)

A person who has freed the 'organs of knowledge' is free though he is bound by the organs of action. *(A man who has no taste in the sense-objects is not affected even if he moves among the sense-objects, while remaining engaged in various actions.)* A person who is bound by the 'organs of knowledge' is bound though his 'organs of action' are free. *(A man who has taste in the sense-objects is affected even he keeps away the sense-objects, and wastes all his time in futile meditation-efforts.)*

सुखदुःखदृशो लोके बन्धमोक्षदृशस्तथा हेतुर्बुद्धीन्द्रियाण्येव तेजाम्सीव प्रकाशने। (15.43)

The 'organs of knowledge' alone cause the experiences of pleasure and pain and the experiences of bondage and liberation, like the light alone revealing the objects.

बहिर्लोकोचिताचारस्त्वन्तराचारवर्जितः समो ह्यतीव तिष्ठ त्वं संशान्तसकलैषणः। (15.44)

Behaving in a way suitable to the outside world, but completely bereft of any action inside (by remaining free of all agitations), you stay fully equal-minded with all the desires subdued.

सर्वेषणाविमुक्तेन स्वात्मनात्मनि तिष्ठता कुरु कर्माणि कार्याणि नूनं देहस्य संस्थितिः। (15.45)

Freeing yourself of all desires, remaining in your essence of the self through the self, perform all the actions. Actions are the natural-state of the body.

आधिव्याधिमहावर्तगर्तसंसारवर्त्मनि ममतोग्रान्धकूपेऽस्मिन्मा पतातापदायिनि। (15.46)

Do not fall into this 'blindingly dark well namely mine-ness' which scorches completely, which is the 'worldly existence' filled with 'whirlpools and pits of diseases and mental afflictions'.

न त्वं भावेषु नो भावास्त्वयि तामरसेक्षण शुद्धबुद्धस्वभावस्त्वमात्मान्तः सुस्थिरो भव। (15.47)

O Lotus-eyed Rama! You are not in the objects perceived. The objects are also not in you. You are the pure Self of the nature of knowledge. Remain stabilized within yourself.

त्वं ब्रह्म ह्यमलं शुद्धं त्वं सर्वात्मा च सर्वकृत्सर्वं शान्तमजं विश्वं भावयन्वै सुखी भव। (15.48)

You are Brahman, taintless and pure. You are the Self (essence) of all (as the Reality state). You are the doer of everything (where actions occur by your mere presence). You stay blissful by merely understanding the 'entire Vishvam' to be the state of Brahman- 'the pure, quiescent, and unborn'.

व्यपगतममतामहान्धकारः पदममलं विगतैषणं समेत्य

प्रभवसि यदि चेतसो महात्मस्तदतिथिये महते सते नमस्ते। (15.49)

Getting rid of the darkness of 'mine-ness' and having no trace of any desire, you reach the 'taintless state of Reality' by having the talent of killing the mind; then, we all will salute you, hey Mahaatman; for you are the Supreme, complete and of greatest intellect.

THE STORY OF SHUKRA CONTINUES

अथाक्षिप्य वचस्तस्य तनयस्य तथा भृगोः उवाच भगवान्कालो वचो गम्भीरनिःस्वनः। (16.01)

Stopping Bhrgu's son's words mid-way, Lord Kaala spoke in a deep sonorous voice.

कालोवाच

Kaala spoke

समङ्गातापसीमेतां तनुं संत्यज्य भार्गव प्रविश इमां तनुं साधो नगरीमिव पार्थिवः। (16.02)

Bhaargava! Discard that 'body of the ascetic living on the Samangaa bank' and enter 'this body', like a 'king entering his city'.

काले पूर्वजया तन्वा तपःकृत्वा तया पुनः गुरुत्वमसुरेन्द्राणां कर्तव्यं भवतानघ। (16.03)

Hey Anagha! In course of time, you have to perform penance once again in your previous body, and later you have to take on the duty of the 'Preceptor of the Asuras (Non-Devas)' in the future.

महाकल्पान्त आयाते भवता भार्गवी तनुः अपुनर्ग्रहणायैषा त्याज्या प्रम्लानपुष्पवत्। (16.04)

Later, when the 'MahaaKalpa (after thousands of Yugas, where Brahma's day ends)' arrives, this body born to

Bhrgu should be discarded, never to take it again, like a used-up flower.

जीवन्मुक्तपदं प्राप्तस्तन्वा प्राक्तनरूपया महासुरेन्द्रगुरुतां कुर्वन्तिष्ठ महामते। (16.05)

O Wise One! At present, having attained the 'State of JeevanMukti', with a form rising out of past actions (as Bhaargava), you should remain as the 'Preceptor of the great king of Asuras'.

कल्याणमस्तु वां यामो वयं त्वभिमतं दिशं न किञ्चिदपि यच्चित्तं यस्य नाभिमतं भवेत्"। (16.06)

May auspiciousness befall you both! We will now return back to our place, as desired by us. He, who has no mind at all, cannot want anything."

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा मुञ्चतोर्बाष्पं तयोः सोऽन्तरधीयत तप्ताङ्ग्योरिव रोदस्योः सममंशुभिरंशुमान्। (16.07)

Having spoken these words, and even as the father and son stood there shedding tears of joy, he vanished from sight, like the Sun leaving the Heaven and the Earth, along with his rays.

गते तस्मिन्भगवति कृतान्ते भवितव्यतां विचार्य भार्गवोऽभेद्यां नियतेर्नियतां गतिं

कालकारणसंशुष्कां भाविपुष्पफलोदयां विवेश तां तनुं बालां सुलतामिव माधवः। (16.09)

After Bhagavaan Kaala left, Bhaargava pondered about what Kaala had said; he understood what the future course of his life had to be, and knowing very well that the Niyati ordained by Brahmaa could not be transgressed, he entered the body that had dried-up by prolonged exposure to the winds and Sun, and which had to blossom forth and fructify as many auspicious events in the future, like the honey-filled spring-season entering a beautiful young creeper.

सा ब्राह्मणीतनुर्भूमौ विवर्णवदनाङ्गिका पपात कम्पिता तूर्णं छिन्नमूला लता यथा। (16.10)

That 'Brahmin body of his' immediately became pale in the face and shivered a little; and fell on the ground like a creeper cut at the roots.

तस्यां प्रविष्टजीवायां पुत्रतन्वां महामुनिः चकाराप्यायनं मन्त्रैः स कमण्डलुवारिभिः। (16.11)

When the Jeeva-state entered his son's body, the great Sage Bhrgu sprinkled some water from his 'Kamandalu' (water-pot) and uttered some sacred chants.

सर्वा नाड्यस्ततस्तन्वास्तस्याः पूर्णा विराजिरे सरितः प्रावृषीवाम्बुपूरपूरितकोटराः। (16.12)

All the nerves of the body appeared brimming with life completely, like the rain-stream entering and filling all the hollows with water.

नलिनी प्रावृषीवासौ मधाविव नवा लता यदा पूर्णा तदा तस्याः प्रान्ताः पल्लविता बभूवुः। (16.13)

Like the lotus in the rains, like a fresh creeper in the spring open up fully- when all the parts of his body became filled up, they sprouted with new life.

अथ शुकः समुत्तस्थौ वहत्प्राणसमीरणः रसमारुतसंयोगादापूर्ण इव वारिदः। (16.14)

Then, Shukra got up with his breathing intact, like the cloud that has both the water and wind, rises up.

पुरोऽभिवदयामास पितरं पावानाकृतिं प्रथमोल्लासितो मेघः स्तनितेनेव पर्वतम्। (16.15)

He saluted 'his father of sanctifying form' standing in front of him, (with suitable chants), like the fresh cloud salutes the mountain with its thunder.

पिताथ प्राक्तनीं तन्वा आलिलिङ्गाकृतिं ततः स्नेहार्द्रवृत्तिर्जलदधिरादद्रितटीमिव। (16.16)

The (aged) father embraced the original (youthful) form of his son with affection, like the 'cloud filled with waters' (affection) embraces the 'mountain slope' for a long time.

भृगुर्ददर्श सस्नेहं प्राक्तनीं तानवीं तनुं मतो जातेयमित्यास्थां हसन्नपि महामतिः। (16.17)

Bhrgu saw the original form of his son with affection feeling that 'this is the son produced by me', though he within himself laughed at his own attachment.

मत्पुत्रोऽयमिति स्नेहो भृगुमप्यहरत्तदा।

The attachment that 'this is my son' stole Bhrgu's mind also, at that time.

परमात्मीयता देहे यावदाकृतिभाविनी बभूवतुः पितापुत्रौ तावथान्योन्यशोभितौ (18,19)

निशावसानमुदितावर्कपद्माकराविव चिरसंगमसंबद्धाविव चक्राह्वदम्पती घनागमसस्नेहौ मयूरजलदाविव। (20)

As long as the forms were seen, the affection towards each other was unavoidable; and the son and the father shone forth with overflowing affection for each other, 'like the Sun and the lotus at the end of the night', 'like the Chakravaaka birds meeting after a long time', 'like the cloud and the peacock at the arrival of the monsoon'.

चिरकालदृढोत्कण्ठौ तुल्ययोग्यतया तया स्थित्वा तत्र मुहूर्तं

तावथोत्थाय महामती समङ्गाद्विजदेहं तं भस्मसात्तत्र चक्रतुः। (21,22)

Staying for some time, in tight embrace because of meeting after a long time with the same overwhelming affection for each other, they cremated the dead body of the 'Samangaa River Brahmin'.

को हि नाम जगज्जातमाचारं नानुतिष्ठति। (16.22)

Who can ever transgress the prescribed rules of the world!

एवं तौ कानने तस्मिन्पावने भृगुभार्गवौ संस्थितौ तापसौ दीप्तौ दिवीव शशिभास्करौ। (16.23)

Then, both Bhrgu and Bhaargava remained in that sacred-forest absorbed in severe penance, like the Sun and the Moon lighting up the sky together.

चेरतुर्जातविज्ञेयौ जीवन्मुक्तौ जगत्गुरु देशकालदशौघेषु सुसमौ सुस्थिरौ ततः। (16.24)

Those two 'teachers of the world' lived for long as JeevanMuktas, acting equal-minded at all the places and at all times.

अथासुरगुरुत्वं स शुक्रः कालेन लब्धवान्भृगुरप्यात्मनो योग्ये पदेऽतिष्ठदनामये। (16.25)

In course of time, Shukra became the 'Preceptor of Asuras'.

Bhrgu remained established in the 'unperturbed state (of Brahman)' befitting him.

शुक्रोऽसौ प्रथममिति क्रमेण जातस्तस्मात्परमपदादुदारकीर्तिः

स्वेनाशु स्मृतिपदविभ्रमेण पश्चादन्येषु प्रविलुलितो दशान्तरेषु। (16.26)

This is how Shukra the renowned Knower, who was born as the 'First one' from the 'Supreme state', by his own path of memories (wants) in the mind, wandered in various states of the life-experiences later.