

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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स्थितिप्रकरणम् तृतीयम्

## STHITI PRAKARANAM

FOURTH SECTION

[THE STABILITY-STATE OF THE JAGAT-PHENOMENON]

CHAPTER TWENTY SIX

[DAASHOORAAKHYAAYIKA (1)]

{KADAMBA-TREE DESCRIPTION}

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 TWENTY SIX

DAASHOORAAKHYAAYIKA (1)  
KADAMBA-TREE DESCRIPTION

## वसिष्ठोवाच

Vasishta spoke

क्रियाविशेषबहुला भोगैश्वर्यहताशयाः नापेक्षन्ते यदा सत्यं न पश्यन्ति शठास्तदा। (48.01)

Always engaged in countless actions, with the minds hankering after wealth and pleasures, these blockheads do not 'see' the 'Truth' since they have no interest in the 'Enquiry of the Truth'.

ये तु पारं गता बुद्धेरिन्द्रियैर्न वशीकृताः त एनां जागतीं मायां पश्यन्ति करबिल्ववत्। (48.02)

Those who have transcended the intellectual level, those who are not controlled by the senses, they see the illusion behind the world like the Bilva leaf in the hand.

तुच्छं तां जागतीं मायां दृष्ट्वा जीवो विचारवान् अहंकारमयीं मायां त्यजत्यहिरिव त्वचम्। (48.03)

'The Jeeva who is given to the Vichaara-process' sees the 'delusion state of the world' as 'lowly and idiotic'; and discards off the delusion, like a snake discarding its skin.

असक्ततां ततोऽभ्येत्य पुना राम न जायते क्षेत्रेष्वपि चिरं तिष्ठन्बीजं दग्धमिवाग्निना। (48.04)

आधिव्याधिपरीताय प्रातर्वाद्य विनाशिने प्रयतन्ते शरीराय हितमज्ञास्तु नात्मने। (48.05)

Then he gets disinterest in the world-state (and stops believing in its realness).

Rama, later he never gets reborn as another person (and stays with the same conscious-state continuing as a single entity, even if the non-existent body dies), like a burnt seed does not sprout again even if left in the field that is fertile with the Vaasanaas; whereas the ignorant try to pamper the 'body' alone which suffers from the physical and mental afflictions, and can die at any moment, today or the next morning; but do not strive for the welfare of oneself (Self-Knowledge).

त्वमप्यज्ञवदज्ञस्य शरीरस्य समीहितं मा संपादय दुःखाय भवात्मैकपरायणः। (48.06)

You too, do not go after the bodily requirements alone and suffer like the ignorant, Rama!  
Be only established in the awareness of your essence.

## रामोवाच

Rama spoke

दाशूराख्यायिकेवेयं सुखसंसारचक्रिका कल्पनारचिताकारा वस्तुशून्येति किं प्रभो। (48.07)

Hey Prabhu, you mentioned that this 'happy wheel of the Samsaara' is like the 'Tale related by Daashoora'; and is just made up in imagination and empty of everything. What does it mean?

## वसिष्ठोवाच

Vasishta spoke

जगन्मायास्वरूपस्य वर्णनाव्यपदेशतः दाशूराख्यायिकां राम वर्ण्यमानां मया शृणु। (48.08)

Hey Rama! Listen attentively to the 'Story told by Daashoora' which when described in detail, will reveal the delusory nature of the world.

[Read the story as a story also as just a story of a Sage, and absorb the subtle truths also at the same time that are concealed within the sentences.]  
MAAGADHA COUNTRY

अस्त्यस्मिन्वसुधापीठे विचित्रकुसुमद्रुमः मागधो नाम विख्यातः श्रीमाञ्जनपदो महान्, (09)

There is on this 'Pedestal of the Earth', a great country of Magadhas (Maagadha) filled with varieties of flowering trees.

[When explained the Upanishad way, this description of the city of Magadha refers to the 'perceived phenomenon' namely the world. 'Pedestal of Earth' is the stage where Vaasanaas get fulfilled.

'Maga' means magic, sorcery; in other words Maayaa the illusory power of Brahman.

'Magadha' means the 'land which is covered by Maayaa'. 'Flowering trees' are the 'Jeeva-states'.]

कदम्बवनविस्तारलीलावलितजङ्गलः,

it was situated inside a wild forest-region filled all over with the Kadamba trees, and surrounded at the borders by the Taala trees;

[Kadamba trees are the Devas; Taala trees are the men of wisdom who stand tall by their learning.]

विचित्रविहगव्यूहसर्वाश्चर्यमनोहरः, (10)

it was extremely beautiful with a wondrous landscape filled with varieties of many coloured bird-clans;  
[Many species of many varieties, exist in various perceived-worlds of their own, like the birds which are ignorant and are incapable of doing any Vichaara. ]

सस्यसंकटसीमान्तः पुरोपवनमण्डितः,

thick grassy terrain bordered the forests; it was adorned by beautiful well-maintained gardens;

[The grassy terrain refers to the merits acquired by the people. The gardens refer to the heavens abounding in pleasures.]

कमलोत्पलकह्वारपूर्णसर्वसरित्तः (11)

All the lakes were covered fully by lotuses of white, red and blue colours till the shoreline of the banks;

[The lakes refer to the brimming waters of experience of each Jeeva which is covered by the tricoloured lotuses of Gunas- white, red and blue/Sattva, Rajas and Tamas.]

उद्यानदोलाविलसल्ललनागेयघुंघुमः

‘melodious murmuring of songs sung by the pretty maidens playing on the garden-swings’ filled the air;

[Pretty maidens refer to the desires.]

निशोपभुक्तकुसुमनीरन्ध्रविशिखावनिः। (48.12)

the ground was thickly covered by flowers that were used up at night, as if by the arrows of Manmatha.

[The Earth was covered by the used-up flowers; means that the life of the ignorant was covered by the wasted days spent in passion and lust.]

DAASHOORA MUNI

तत्रैकस्मिन्निरितटे कर्णिकारसमाकुले कदलीखण्डनीरन्ध्रनीपगुल्मविराजिते (13)

पुष्पोघस्फूर्जदनिले केसरारुणधूलिनि कारण्डवकृतारावे रसत्सरससारसे (14)

तस्मिन्नगवरे पुण्ये विचित्रविहगद्रुमे कश्चित्परमधर्मात्मा मुनिरासीन्महातपाः (15)

दाशूरनामा महता तपोयोगेन संयुतः कदंबपृष्ठवास्तव्यो वीतरागो महामतिः। (48.16)

Somewhere at the ‘slope of a hill’ covered by the ‘Karnikaara’ plants,

looking beautiful with the clusters of Kadamba trees and densely packed with plantain trees,

with the winds thundering across the flower bunches with their clouds of pollen,

with ‘Kaarandava ducks’ quacking and the ‘Saarasa birds’ mating,

in that sacred mountain covered by varieties of trees and birds,

there lived a Muni named Daashoora, renowned for his penance, extremely righteous and endowed with the powers of penance. He lived at the topmost edge of a Kadamba tree.

He had no attachments and was of an excellent mind.

[In the slope of the ‘unshakable Brahman-state’, covered by the various types of philosophies and view points (Karnikaara trees, where the flowers look beautiful without fragrance and are the varieties of the world-explanations of the scholars that are good to hear, but have no true essence); with merits abounding fully (the plantain trees); with the minds filled with the fragrance of virtues and acts of righteousness; with only the agitations of actions as performed dutifully (the Kaarandava ducks quacking); with meritorious souls lost in pleasures (Saarasa birds mating); in a perceived world containing many varieties of Jeevas; there existed the Jeeva named Daashoora (excellent of slave namely the Jeeva-states) endowed with the powers of penance of knowledge; and he lived on the topmost level of the Kadamba tree namely the ‘world-picture’.]

रामोवाच

Rama spoke

असौ तपस्वी भगवन्विपिने केन हेतुना कथं चाप्यवसत्पृष्ठे कदम्बस्य महातरोः। (48.17)

Hey Bhagavan, for what reason did this ‘Tapasvi (one who performs penance)’ live in that forest, on the topmost edge of the Kadamba tree?

वसिष्ठोवाच

Vasishta spoke

शरलोमेति विख्यातः पिता तस्य बभूव ह रामापर इव ब्रह्मा तस्मिन्नेवावसद्विरौ। (48.18)

He had a father well known by the name of SharaLoma (one with grass-like hair) hey Rama!

He was like another Brahmaa and had lived in that very same hill.

['SharaLoma' means grass-like hair in the ordinary sense.

It also means some outgrowth of hair which pricks like the arrow.

In other words, the term 'SharaLoma' refers to some soft outgrowth which gives pain; namely the desire-seeds, namely the Vaasanaas that always end up in pain instead of joy.

Vaasanaas are the 'real Brahmaas' that decide your life-path also, by forcing you to act in a particular way.

The term 'Daashoora' means the 'best of slaves', rather the best of sea-based (Bhava Ocean) men, rather the best of Jeevas (minds), rather a man of Sattva who is fit to cross over the 'ocean of Bhava' in an excellent manner, rather a Jeeva who aspires to free himself from the 'lie of Samsaara'.

तस्यासावेकपुत्रोऽभूत्कचो देवगुरोरिव।

This Daashoora was his only son; like Kacha was the only son of Brhaspati, the preceptor of Devas.

[The term Brhaspati refers the best of the learned, a Master of all learning, means the 'Vichaara process', the excellent method prescribed for the bound-Jeevas. Kacha means well-formed hair, namely the desires maintained by a JeevanMukta for just a vague sense of existence and do not taint his mind in any way, unlike the Vaasanaas that are stuck to the ignorant minds, which always prick like the thorns.]

तेन सार्धं स पुत्रेण नीतवाञ्जीवितं वने। (48.19)

SharaLoma lived with his son in that forest.

[The son of a Vaasanaa (Sharaloma's son Daashoora), the mind-principle, a slave of the life processes, through the virtues cultivated, now has attained the state of Mumukshutva. Later, he will slowly attain the 'JeevanMukti state' where every thought rises as a blissful eruption of horripilation and is described in the KachaGeeta that follows the Daashoora story.]

अथासौ शरलोमात्र भुक्त्वा युगगणं ययौ त्यक्तदेहः सुरागारं मुक्तनीडः खगो यथा। (48.20)

एक एव वने तस्मिन्दाशूरः प्ररुद ह, दशापनीतपितृकः करुणं कुरो यथा। (48.21)

Later this SharaLoma, having experienced the long life made of sorrows and joys, discarded the body and went off to heavens (accompanied by his wife), like a bird flying away from its cage.

His father (and his mother both) taken away after the last stages of life, and being left alone in that forest, Daashoora wept pitifully like the lonely Kurara (osprey) bird.

[This SharaLoma, the Vaasanaa-collection that bound the Jeeva-slave vanished by the incessant practice of Vichaara. The world that had appeared so solid and real now appeared empty of everything. The mind which till now survived by the support of the Vaasanaas and their field (parents), now slowly withered away, crying pitifully.]

मातापितृवियोगेन शोकसन्तापिताशयः म्लानिभ्याययौ नूनं हेमन्त इव पङ्कजम्। (48.22)

बालोऽसावतिदीनात्मा वनदेवतया वने इत्थमाश्वासितो राम तदाऽदृश्यशरीरया। (48.23)

Extremely distressed in the mind by the death of his parents, he faded away like the lotus in the snow-season. Then hey Rama, this boy who was going through extreme distress in the forest was consoled by the forest-goddess who stayed invisible.

[Whatever was left back as the mind that was freed of the Vaasanaas was extremely pure in nature.

The Jeeva analyzed the world-state through Scriptures and understood its ephemeral nature.]

“ऋषिपुत्र महाप्राज्ञ किमज्ञ इव रोदिषि संसारस्य न कस्मात्त्वं स्वरूपं वेत्सि चञ्चलम्। (24)

सर्वदैवेदृशी साधो संसारे संसृतिश्चला जायते जीव्यते पश्चादवश्यं च विनश्यति। (25)

यद्यत्किञ्चिद्दृश्यदृशि ब्रह्मादिकमिदं मुने, गन्तव्यस्तेन सर्वेण विनाशो, नात्र संशयः। (26)

तदर्थं मा कृथा व्यर्थं विषादं मरणे पितुः, अवश्यभाव्यस्तमयो जातस्याहर्षतेरिव। (48.27)

“Hey RishiPutra! You are a person of great wisdom. Why are you crying like an ignorant person? Why do you not understand the fickle nature of this Samsaara?

Hey Good one! Always the 'state of this Samsaara' is unsteady in this manner only.

One gets born; lives; and will definitely die later. (No one can change this rule.)

Hey Muni, whatever is there as the perceived phenomenon here, like Brahmaa etc, all have to reach the end of their existence; there is no doubt about it.

Therefore, do not wastefully grieve for the demise of your father.

Like the setting of the Sun, the death of a person who is born is also unavoidable.”

[The Jeeva understood the worthlessness of Samsaara.]

अशरीरामिति श्रुत्वा गिरमारक्तलोचनः धैर्यमासादयामास शिखण्डी स्तनितादिव। (48.28)

The young Daashoora, whose eyes had turned red by crying for so long, heard the words of the invisible goddess (Scriptures); felt soothed in the mind like the peacock by the sound of the thunder clouds.

उत्थायावश्यकं कृत्वा पाश्चात्यं पितुरादरात्चकार तपसे बुद्धिं दृढामुत्तमसिद्धये। (48.29)

He got up and did the necessary rites connected to the death of his parents with respect, and decided to perform intense penance (*of Vichaara*) for achieving excellent powers (*as the Brahman state*).

ब्राह्मेण कर्मणा तस्य विपिने चरतस्तपः अनन्तसंकल्पमयं श्रोत्रियत्वं बभूव ह। (48.30)

Even as he performed penance in the forest adhering to the ‘Ritual of Brahmaa’, which had countless ‘Vows’ (*of agitation-less state*) to be strictly observed, he attained the mastery in Vedas.

[The Jeeva engaged itself in the study of Scriptures and sought the company of the Knowers.]

अज्ञातज्ञेयबुद्धेस्तु श्रोत्रियस्य तया तया, न विशश्राम चेतोऽस्य पवित्रेऽपि धरातले। (48.31)

Though he had mastered the Vedas, he had no knowledge of the Brahman-state; and so his mind did not feel restful in any place on this Earth, even though it was a ‘Sacred land sought by many Sages’ (*since any perceived state is Brahman-essence only*).

केवलं सर्वमेवेदमपि शुद्धं धरातलं अशुद्धमिव पश्यन्स न रेमे क्वचिदेव हि। (48.32)

Observing all the clean places of this Earth as unclean (tainted as the perceived), he did not feel comfortable in any place on the ground.

[Though intellectually comprehended, the realization-state could not become an actual experience still, for the Jeeva. The ‘dispassionate mind of the Jeeva’ saw the ‘entire perceived world’ as tainted by the mind-function; and did not want to be part of any perceived-scene. This is the main fault of the ‘Saadhakas’ who think that any ‘sense-perceived world’ is tainted and unreal; and so want to escape from it all to some ‘unknown Brahman state which is empty of all the perceived’; little knowing that Brahman alone ‘is’, and not the perceived. You cannot escape or run away from the ghost; you can only make it non-existent through reason.]

अथ संकल्पयामास स्वसंकल्पनयैव सः ‘वृक्षाग्रमेव संशुद्धं स्थितिस्तत्रोचिता मम।

तदिदानीं तपस्तप्ये तपसा येन शाखिषु खगवत्स्थितिमाप्नोमि शाखासु च दलेषु च’।

इति संचिन्त्य संज्वाल्य हुताशमतिभास्वरं जुहाव तस्मिन्प्रोत्कृत्य मांसं स्वस्कन्धभित्तिः। (48.35)

Then he began observing the ascetic vows (*of severe dispassion*).

When he was observing the vow, he thought, ‘The topmost edge (*Nirvikalpa state*) of the tree alone is the cleanest place fit for my purpose. Now I will perform the penance. By performing the penance, I will attain the state like that of a free bird on the trees and sit on the branches and leaves.’

So thinking, he lighted a huge blazing fire and offered the flesh cut from his own shoulder into the fire.

[The Jeeva offered his identity of name and form into the ‘fire of Knowledge’; and attained the ‘Truth of his self’.

He was now completely freed of the sight of the perceived-world that was tainted with falsehood and agitation.]

अथ “गीर्वाणवृन्दस्य समग्रा गलभितयः मन्मुखत्वेन मा यान्तु विप्रमांसेन भस्मताम्”,

इति संचिन्त्य भगवान्सप्तार्चिस्तस्य देवता पुरो बभूव दीप्तांशुर्दीप्तांशुर्वाक्पतेरिव। (48.37)

The ‘Deity of Fire’ (*Knowledge*) with the seven tongues of flames (*seven levels of Realization*) thought,

‘Let not all the throats of the entire heavenly-clan be burnt by the flesh of the Brahmin that is going through my mouth’, and appeared in front of the Brahmin like the ‘Sun in front of Brhaspati, the preceptor of the Devas’.

[The Knowledge did not kill his virtues and make him into nothingness.

The Jeeva was now in the state of ‘Supreme Knowledge essence’, where the knowledge also became subservient and remained in the lower rung of the ladder. ‘Vichaara’ is only useful till the truth reveals itself as all; later it has no use for the ‘Knower of the highest sort’ who has crossed the ‘Seven levels of Realization’. He cannot be classified as a ‘Knower’ also; because he knows nothing as the ‘second’; but stays as the ‘Brahman awareness’ only.]

उवाच वचनं धीरं “कुमाराभिमतं वरं गृहाण स्थापितं साधो कोशाकाशान्मणिं यथा”। (48.38)

Agni (*Knowledge of the Scriptures*) addressed the brave lad (*who had discarded the desires*) like this;

“Child, accept the boon you desire for; it is already fulfilled for you because of your ascetic discipline, like the gem already stored in the inside of the box.”

इत्युक्तवन्तमनलमर्घपुष्पेण शोभिना संपूज्य स्तुतिवादेन प्राह विप्रकुमारकः। (48.39)

When the ‘Deity of Fire’ said these words, the ‘Brahmin youth’ worshipped him in the due manner by offering ‘Arghya’ (oblation) and flowers; then praising him with hymns, he said,

“भगवन्भूतपूर्णाया भुवः पावनमण्डलं नाप्नोमि तेन वृक्षाणामुपरि स्थितिरस्तु मे”। (48.40)

“Hey Bhagavan, I do not find any sacred region on this Earth, for it is filled with all varieties of beings. Therefore, let me stay on the top of the trees.”

*(A Sage who is in the highest state of knowledge stays in solitude even when amidst the crowd.)*

इत्युक्ते मुनिपुत्रेण सर्वदेवमुखं शिखी एवमस्तु तवेत्युक्त्वा जगामान्तर्द्धिमीश्वरः। (48.41)

When the RishiPutra said these words to the ‘Agni, the mouth of all the Devas’, ‘Shikhee, the Fire-deity’ then said, “*Let it be so for you*”, and vanished from sight.

तस्मिन्नन्तर्हिते देवे क्षणात्सान्ध्य इवाम्बुजे, पूर्णकामः कुमारोऽसौ पूर्णन्दुरिव चाबभौ। (48.42)

When ‘Lord Fire’ vanished like the lotus fading out in the evening, Daashoora who had got his desire fulfilled, shone forth like the ‘Full-moon without taints’, the very next moment.

अधिगताभिमताननमण्डलयुतिभरेण जहास स तुष्टिमान्

शशिनमासकलाकुलमम्बुजं विकसितं च सितस्मितशोभिना। (48.43)

Happy and contented by the fulfilment of his desire, his face shone forth with a fresh lustre; and the ‘beauty of his face adorned by a smile’ surpassed the ‘beauty of the Moon complete with all its digits (because of his pure mind)’ and the ‘blooming of a lotus at the sight of the Sun’ (because of his ‘Supreme Knowledge state’).

### KADAMBA BRAHMAN

[When the ‘tainted perceived world’ was seen as ‘Brahman-essence’, it did not vanish off; but stood as a gigantic Kadamba tree beautiful to the core. The entire description of the Kadamba tree is to be understood as referring to the manifest Brahman as the Jagat’, the most auspicious form which shines as all the forms.

Story-wise Daashoora found a huge Kadamba tree that was very tall and reaching up to the sky.]

[Mind is highly adept in imagination. Imagination and superimposition are in its very nature.

Translating of the agitations within, as the emotions, as the life-events, as the sufferings and the joys, is the main function of the mind. World-reality is the pinnacle of its imagination.

Minds of the ignorant produce a non-existing world through a network of sense-information only.

Life stories are woven through just the threads of sense-information only of the sound etc, which are nothing but some agitations within.

Nothing is there, and nothing happens; yet the mind makes everything come into being, and everything happens.

When a man realizes this truth and kills the ‘imagination process of the mind’ through reason, his mind turns transparent and he always sees only ‘the emptiness-state of Reality’ behind all the pictures produced by the senses.

‘Perceived world’ does not vanish off; and no ‘fearsome Moksha’ rises as nothingness; but the world stands bare without its mask of false-reality.

The mind still has its power of imagination in tact; but now it sees the world not as a world but as the ‘Beauty of Brahman’. Brahman is ‘Satyam, Shivam and Sundaram’.

A JeevanMukta can use the same power of imagination and enjoy the beauty of Brahman.

Here is how the great poet Vaalmiki describes this beauty of Brahman.

If the ‘perceived world’, the ‘Brahman-Reality appearing as the perceived’ is conceived as a Kadamba tree, this is how it will look like; according to poet Vaalmiki.

Kadamba tree is well-known for the intoxicating juice extracted from its flowers and is known as Kaadambara.

Goddess Sarasvati, the essence of knowledge is also known as Kaadambari.

What can be more intoxicating than the ‘Knowledge of the Truth’?

Salutation to the Self that shines as the ‘Kadamba tree’ of the world!]

### THE ‘SHIVAM STATE’ OF KADAMBA BRAHMAN, UNAFFECTED LIKE A ‘SHIVA IN PENANCE’

[You can imagine the ‘Brahman-Kadamba tree’ as Shiva also, who always stayed absorbed in the penance of his essence, as if with a form, yet without a form.

The tree reminded one of Lord Shankara who was Brahman in person.

The tree (he) was like another Shankara descended down to the Earth, and represented also the Brahman-state.

The tree also looked like a Brahmaanda by itself.

The tree was very tall and huge, covering the ‘entire expanse of space’ that can be conceived.]

*(The poet manages to present the Kadamba tree as the Brahman-state, as Shiva’s form, and also as a city in the sky.)*

*(49.01 to 49.34) (is a single sentence)*

अथ काननमध्यस्थं (द्वितीयमिव शंकरं पुरमिव गगने कदम्बवृक्षं ददर्श।)

He (Daashoora) then saw

(a Kadamba tree which looked like a second Shankara, and was like a city built on the sky)

in the centre of the forest *(was the heart of the perceived)*;



‘KADAMBA VRKSHA’ (HE, ANOTHER SHIVA), WAS LIKE THIS:

MATTED LOCKS

चुम्बिताम्बुदमण्डलं,

the top of the tree was kissing the sphere of clouds, and appeared as if with matted locks;

SHOULDERS

मध्याह्निस्सूर्याश्वसेवितस्कन्धमण्डलं, (49.01)

the ‘horses of Sun’s chariot’ which were exhausted by the heat, rested on his vast shoulder-branches at mid-noon;

ARMS

वितानमिव दिक्कुक्षिदीर्घं विटपबाहुभिः,

his long branch-arms reached out to the ends of quarters and created a false canopy of the sky made of only the leaves (*Conceptions*);

EYES

आलोकयन्तं ककुभो विकासिकुसुमेक्षणैः, (02)

he had eyes all over (as the Ishvara observing all) in the form of blossomed flowers (which were all around), and he looked around in all the directions (through them);

LOCK OF HAIR

वातावधूलितानल्पभ्रमद्भ्रमरकुन्तलं,

‘beautiful locks’ decorated his crest, in the form of abundant bees (*Jeevas*) that were covered by the pollen (*minds filled with Rajas*) blown by the wind (*Praana*), (thus appearing like the ash-filled locks of Shiva that moved gently in the winds);

HANDS

प्रमार्जयन्तमाशानां मुखं पल्लवपाणिभिः, (03)

he (*the tree of Brahman*) brushed the moist faces of the direction-ladies, with his leaf-hands (as if wanting to remove their sweat of exhaustion) (*by producing the Vaasanaa-fields*);

HE WAS OFFERED TAAMBOOLA IN RESPECT

कच्छैरुगुडुच्छाच्छमञ्जरीपुञ्जकञ्जरैः आस्यैरिव सताम्बूलैर्हसन्तं वनमालिकाः, (04)

(कं हिमजलं छयन्ति बिन्दुभावेन परिच्छन्दन्तीति कच्छाः)

the ‘garland of forests’ (around him) enveloped him with creepers all around, and had moist leaves, and had clusters of blossomed Guduccha flowers with their pure white pollens, and appeared as if they were laughing with Taamboola in their mouths;

(like the Brahman surrounded by forests of Creations which smiled with the bliss of the Brahman; and these forests were covered by the mind-creepers which had the leaves of conceptions moist by the desires, with the flowers of the perceived scenes blossoming with the white teeth of pollen, namely Sattva)

लताविलसितोल्लासैः पुष्पकेसरधूलिभिः आबद्धमण्डलाभोगं पूर्णन्दुमिव दीप्तिभिः, (05)

the ‘small forest-trees all around’ looked pleasant with the creepers (*conceptions*) filled with clusters of blossomed flowers (*perception-fields*);

the pollen (*Rajas*) from many varieties of flowers of different colours filled the air profusely, making the place look like a wonderland;

it was as if the trees all around enveloped him all around with the lustre of the Full-moons (*minds*);

संकटं विटपावल्या कुञ्जकूजचकोरया छन्नया सिद्धवीथ्येव जगदुच्चतया श्रितम्, (06)

the branches (*Jeeva states*) of the tree were densely crowded in a haphazard manner and were stuck to each other, and circling each other in many intricate structures;

the Chakora birds (*desires and longings*) cooed from inside the deep dark holes made by the branches;

the tree was covered with the flowers of stars and planets on the top, and was like the sky-path where Siddhas (realized Sages of the highest class) moved about through intricate hidden tunnels and holes;

स्कन्धपीठोपविष्टानां लम्बमानैः कलापिनां कलापैः शोभितं व्योम सैन्द्रचापैरिवाम्बुदैः, (07)

like the sky adorned by the dark clouds with rainbows (*desires and the perceived worlds*), the branches densely covered by the leaves (*conceptions*) were adorned by the peacocks (*Jeevas*) with their hanging plumage (*of experiences*);

मग्नोन्मग्नैः प्रतिस्कन्धमाश्रितैश्चमरैः सितैः पूर्णं मुहुर्दृष्टनष्टैः संवत्सरमिवेन्दुभिः, (08)

the 'white hued Chamara deer' (*Jeevas*) were continuously moving in and out of each and every thickly spread huge dark branches on the ground (*life-experiences*), and were like the moons (*minds/Jeevas*) that appeared and disappeared in the spread-out year-span of time;

कपिञ्जलकुलालापैः कलकोकिलकूजितैः जीवजीवविरावैश्च प्रगायन्तमिवोच्छ्रितैः, (09)

the tree appeared to be singing in a high tone because of the crowds (*of varieties of Jeevas*) of Kapinjala birds, the Kokila birds and JeevanJeeva (*Chakora*) birds, all cooing out simultaneously from its deep hollows;

कादम्बककदम्बैश्च कुलायकृतकेलिभिः स्वर्गकोटरविश्रान्तैः सिद्धैर्जगदिवावृतम्, (10)

Kaadamba geese (*Knowers*) sported in the nests inside the Kadamba tree hollows (*solitary caves*), and the tree appeared like a Brahmaanda where the Siddhas rested in the hollows of the heaven (*blissful states*);

प्रवालचलहस्ताभिरलिनेत्राभिराश्रितं अप्सरोभिरिव स्वर्गं मञ्जरीभिरितस्ततः, (11)

endowed with the 'tender branches covered by sprouts' looking like the 'tender arms with extended hands', and the 'crowd of bees' looking like the 'dark restless eyes', the bowers appeared like the 'Apsaraas' crowding the heaven;

सेन्द्रचापविलासेन कुमुदोत्कररेणुना मञ्जरीपिञ्जराश्यामं विद्युत्वन्तमिवाम्बुदम्, (12)

the variedly coloured flowers (*minds*) appeared like the rainbows (*worlds*);

the pollen (*Rajas*) covered them like clouds, the dark leaves (*ignorance*) added the dense dark colour; and it was like the sky filled with clouds flashing lightning-streaks (*life lived by Jeevas*);

DANCE OF THE COSMIC FORM OF SHIVA

सहस्रभुजशाखाद्यं पूरिताकाशकोटरं विश्वरूपमिवोन्नतं चन्द्रार्ककृतकुण्डलम्, (13)

shaking violently in the forest winds (*of dissolution*), it was as if the tree was the 'Cosmic form of Ishvara' dancing violently at the dissolution-time, with its thousands of branches acting like thick shoulders, and its huge form filling up the entire sky-span, and the Moon and the Sun shaking violently like the pair of ear-ornaments;

TRI-WORLD

तले निषण्णनागेन्द्रं व्योम्नि तारागणाकुलं लतापुष्पमयं मध्ये खमण्डलमिवापरम्। (14)

at the base (the root-region), the Shesha and the Direction-elephants (*Taamasic Jeevas*) rested; in the sky the stars (*Saattvic Jeevas*) rested on its edges; the middle was filled with creepers with flowers (*Raajasic Jeevas*); it was like another 'Hollow of Brahmaanda';

पितामहमिवाशेषशैलकाननशालिनं,

like Brahmaa with his Creations filled with mountains and forests, the tree (he) also was surrounded by countless mountains and forests;

फलपल्लवपुष्पाणां कोशमेकमिवावनौ, (15)

he was a single store-house for all the fruits and flowers of the Earth as it were;

दधानं कलिकाजालं स्थगितं पुष्पधूलिभिः,

the buds (*of desires*) covered its dark foliage all over; and the pollen (*Rajas*) covered all those buds too;

कच्छेष्वर्ककरच्छन्नताराजालमिवाम्बरम्, (16)

it was as if the tree was the 'expanse of sky filled with stars' (*Jeevas*) that were hidden by the lustre of the sun-rays (*of awareness*);

[It was a vast city as it were, populated by the bird-citizens.]

विलोलविहगैः स्कन्धैः कुलायकुलसंकुलैः वलितं भूतलं लोके पूर्णेर्जनपदैरिव, (17)

like the world crowded with thickly populated cities, the branches were covered by hosts of nests (*houses/bodies*) where the birds (*citizens/Jeevas*) moved about happily;

मञ्जरीसुपताकाद्यं लतामण्डलमण्डितं पुष्पमङ्कोलधवलं पुष्पप्रकरपूरितम्, (18)

the huge clusters of flowers (*joys and sorrows*) waved in the wind like the flags (hoisted above the houses);

the creepers (*Vaasanaas*) entwined all around the nests (*minds*) like decorations;

the nests were covered by the paste of pollen (*Rajas*) and appeared white;

flowers covered the pathways of branches (like the royal roads scattered with flowers);

कूजच्चकोरभ्रमरशुककोकिलसारिकं,

the cries of Chakorās, parrots, Koels and the Saarika birds, accompanied by the hum of the bees (*Various Jeevas*) resounded all over the tree (like the various noises of people talking with each other filling the busy cities);

घनस्तबकसंछन्नकुहरोग्रगवाक्षकम्, (19)

the tree had windows (like that of the harem) (*like Praana-centres*) that were thickly concealed by flowers (as if with precious gems) and were the deep dark tunnels (*Naadis*) where the snakes (*Jeeva-power*) rested in peace;

संचरत्पक्षिबहुलं जनमन्थरकोटरं,

various varieties of birds moved about busily among the branches (like the people engaged busily in their works);

सर्वासां वनदेवीनामन्तःपुरमिवोत्तमम्, (20)

it was like the excellently made harem mansion of the forest goddesses (of various powers);

कूजत्भृङ्गतरङ्गौघैः पुष्पकेसरराजिभिः राजमानं पतन्तीभिः सरिद्धिरिव पर्वतम्, (21)

the tree was like a mountain, where the streams flowed with the high rising waves of humming bees (*Jeevas*), with the waters of pollen (*Raajasic actions*) from the thickly blossomed flowers (*ignorant minds*), and fell all over the tree in various pathways (*of life-cycles*);

भ्रमद्भिः पुष्पपत्रौघैर्मन्दवातविलासिभिः वर्धमानैर्वृतस्कन्धं शुभाभैरिव भूधरम्, (22)

it was like a mountain covered by the white clouds because of the branches that were looking swollen with the growing size of the leaves and flower-clusters (*Jeeva-minds filled with Vaasanaas*) that moved like the clouds in the gently blowing winds (*of attachment*);

मातङ्गकटघृष्टेन जानुस्तब्धेन पीठिना आभोगिना बद्धपदं तरुणेव महाचलम्, (23)

like a young man firmly placed in the 'MoolaBandha (Root-lock)' practice of Yoga, the tree had its roots (*of delusion*) firmly bound with curved young trees around, and strong 'knee-like stable trunks (*minds*)' that were rubbed by the elephant trunks (since it was so high);

विचित्रवर्णपक्षाणां स्कन्धकोटरचारिणां वृतं खगानां वृन्देन भूतानामिव शार्ङ्गिणम्, (24)

like a hunter surrounded by many animals, the tree was surrounded always by the hoards of birds (*Jeevas*) of variously coloured wings (*desires*) seated on its branches that were like its shoulders;

स्तबकाङ्गुलिजालेन लोलेनाभिनयक्रियां दिशन्तमिव वल्लीनां प्रनृतानां वनानिलैः, (25)

कश्चिदेव निवासो मे नार्थिनामिति तुष्टितः नृत्यन्तमिव बह्वाद्यलतावलयवल्गनैः, (26)

the creepers (*minds*) like the pretty maidens danced in the winds presenting various graceful movements, and the clusters of flowers acting like the fingers exhibiting dance-gestures;

it was as if the entire body of the tree joyously danced gracefully with its hosts of creeper-limbs saying aloud - '*Rarely a being is there who is not under my shelter*';

लताकान्तैककान्तत्वाच्छृङ्गाररसनिर्भरम्, काकल्येन प्रगायन्तं मत्तलिनिजनिःस्वनैः, (27)

the tree was oozing the sentiment of romance as it were, being the one and only lover of all the creepers (*Knowers*) around; and was singing in a high pitch (*Pranava*) through the loud humming of the bees (*minds in Self-state*) intoxicated by the excess of honey consumption (*of the bliss of realization*);

आदरोन्मुक्तकुसुमं सिद्धानां व्योमचारिणां स्वागतानीव कुर्वाणं कोकिलालिकुलारवैः, (28)

the tree welcomed the Siddhas who wandered in the sky-path, by offering flowers at their feet with devotion, and with 'welcome words' by the sweet singing cries of the Koels;

(*Knowers who never swerved from the state of Brahman-awareness were always in a revered position.*)

लतापुष्पफलोल्लासं प्रान्तपञ्चमहीरुहाम्, विहसन्तमिवाच्छाभिः पुष्पकुञ्जलदीप्तिभिः, (29)

feeling charmed by the creepers and their flowers (*Jeevas with their minds*), with the five types of Kalpa trees (*senses of Knowledge*) placed at the borders (like Manmatha's arrow made of five flowers), the tree was laughing in joy as it were, with the shining white buds of the clusters of flowers (*perceived scenes*);

पारिजातमिवजेतुमूर्ध्वगैः खगमण्डलैः व्योमान्तराभिधावन्तमलमुद्धतकन्धरम्, (30)

like the Paarijaata tree (owned by Indra) of the heavens, that could not be reached by the other heavenly beings, the tree held its neck high, and by poking the sky above, remained unreachable to the birds (*deluded Jeevas*);

मध्यभागस्फुरद्भृङ्गैः स्तम्भकैर्घनपङ्क्तिभिः सहस्राक्षत्वमतुलैर्जेतुमिन्द्रमिवोद्यतम्, (31)

Indra had only thousand eyes; but this tree excelled him (Indra) also, because of its countless eyes (*in the form of Jeevas*) which were in the form of the ‘arrays of thick clusters of white flowers’ (*Brahmaas*) with the swarm of bees (*created beings*) crowded around the centre of those clusters (thus looking like the eyes);

क्वचित्कुसुमगुच्छाच्छफणामणिगणावृतं पातालादुत्थितं शेषमिव व्योमदिदक्षया, (32)

sometimes it appeared like the ‘Shesha serpent’ rising up from the ‘nether world’ to look at all the directions, because of the white flowers (*Knower-minds*) shining like the ‘snake gems’ on its top (*highest position, like crest jewels*);

रजसोद्धूलिताकारं द्वितीयमिव शंकरं छायाया फलशालिन्या समस्तजनशंकरं, (33)

the tree (he) was covered by pollen all over (like ashes), like another Shankara, for he always did good to the others by his wide spread shady branches (as if blessing all), and the offering of delicious fruits (boons of perception);

निबिडलनिवाहभिन्नकोशैः कुसुमलतानवमण्डपैरुपेतं

he had a ‘beautiful bower of creepers that were always filled with fresh flowers’ because of the ‘dense foliage divided into many cool deep hollows’ because of the ‘entwining branches of the creepers’ (like Paarvati, the Shakti) who embraced her Lord;

पुरमिव गगने कदम्बवृक्षं खगकुलनागरसंकुलं ददर्श। (49.34)

he then saw a Kadamba tree that was populated by various bird species, like a city built on the sky (*made of conceptions only*).