

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# **BRAHADYOGAVAASISHTA**

## **JNAANA RAAMAAYANAM**

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

**VAALMIKI MAHARSHI**

निर्वाणप्रकरणस्य पूर्वार्धम्

## **FIRST HALF OF NIRVAANA PRAKARANAM**

SIXTH SECTION  
'THE NIRVAANA STATE'

PART SIX

(SAGE BHUSHUNDA, THE CROW -1)

[BHUSHUNDA'S BIRTH]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***  
***TO***  
***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

## INTRODUCTION TO NIRVAANA PRAKARANAM

In this amazing journey through the five Prakaranas, we started in the beginning with dispassion rising through the understanding of the worthlessness of a life lived as the ignorant, then developed the qualities of a Mumukshu, did Vichaara along with Rama, and ended up now in the quiescent state of the self.

Now we are ready to enter the huge mansion of Nirvaana which is inaccessible to all the minds seeped in ignorance and selfish glory.

Yes! This section is beyond the reach of those who cannot even imagine in the least the quiescent state of the beyond, and who are still wallowing in the thoughts of destiny, god, Karma, death, birth, rebirth, heaven, hell and all the many nonsensical terms that their dusty minds abound with.

Have you also got rid of all these words from your mind, after the sincere study of the five Prakaranas? Have you lost interest in the pleasures of the world, through the increase of Vichaara?

Have you removed attachment to your family members and objects that rise in front of you to last only for a few minuscule days of this earth-bound life?

Have you learnt to break each and every every object that rises in front of you, either living and non-living, as a form of Bodha only?

Have you lost the fear of death which is just a made-up belief based on the belief in the reality of the world?

Have you got rid of all the Vaasanaas without a trace, including the Vaasanaa for a form?

Have you got rid of the Vaasanaa for liberation also?

Have you understood that the image that you were identified with till now, is just a location point for a particular mind-field only?

Are you seeing space and time as just measures concocted only by the mind?

Have you understood Brahman-state as not located in any space and time?

Have you understood that a realized Yogi of the highest category exists as Brahman with a mind-field called Sattva, and lives a life of his own as fancied by him?

Have you understood the Brahman as a state beyond the gender-form and world divisions?

If all the answers for the questions are in the affirmative, then and then only can the worlds of timelessness can be grasped by you.

Nirvaana is a state of timelessness; and this Prakarana deals with the stories of Jnaanias based on the state of timelessness only.

You have to expand the mind to think big as the Brahman-mind!

You have to understand how time and place become toys for the Knowers of Brahman!

Nirvaana Prakarana starts with the story of Bhushunda, the crow-yogi.

He is also a Brahma-Jnaani like Vasishta.

Both belong to the Brahman-state of timelessness.

Just a wish from their timeless state of Brahman, and they can be in any time and place of any perceived phenomenon instantly, like you can watch any channel of the TV as desired by you from your living room itself.

Where there is no space and time, there is no need to 'go' anywhere.

To be Brahman is an amusement; for it is without boundaries!

## YOGI BHUSHUNDA AND THE YOGA OF PRAANA-CONTROL

रामोवाच  
Rama spoke

सम्यग्ज्ञानविलासेन वासनाविलयोदये जीवन्मुक्तपदे ब्रह्मनूनं विश्रान्तवानहम्।प्राणस्पन्दनिरोधेन वासनाविलयोदये जीवन्मुक्तपदे ब्रह्मन्वद विश्रम्यते कथम्।

By the wonder of the rise of the correct knowledge; by the rise of disappearance of Vaasanaas; I am now firmly established in the state of JeevanMukti (through the practice of Vichaara).  
Brahman! Tell me how one gets established in the state of JeevanMukti by the control of Praana and the resultant destruction of the Vaasanaas?

वसिष्ठोवाच  
Vasishta spoke

संसारोत्तरणे युक्तियोगशब्देन कथ्यते तां विद्धि द्विप्रकारां त्वं चित्तोपशमधर्मिणीम्।आत्मज्ञानं प्रकारोऽस्या एकः प्रकटितो भुवि द्वितीयः प्राणसंरोधः शृणु योऽयं मयोच्यते।

When one has to cross over the worldly existence, the practice leading to it is known by the name of Yoga. Understand that the practice leading to the control of the mind is of two types.  
Aatma Jnaana (self-knowledge) is one of them, which is already revealed to the world (by me) through the discourse given so far. The other one is the control of Praana. I will explain it to you now; listen.

रामोवाच  
Rama spoke

सुलभत्वाददुःखत्वात्कतरः शोभनोऽनयोः येनावगतमात्रेण भूयः क्षोभो न बाधते।

Which one is easier and painless between the two (Jnaana and Praana-control), by knowing which one does not suffer the world-existence again?

वसिष्ठोवाच  
Vasishta spoke

प्रकारो द्वावपि प्रोक्तौ योगशब्देन यद्यपि तथापि रूढिमायातः प्राणयुक्तावसौ भृशम्।एको योगस्तथा ज्ञानं संसारोत्तरणक्रमे समावुपायौ द्वावेव प्रोक्तावेकफलप्रदौ।असाध्यः कस्यचिद्योगः कस्यचिज्ज्ञाननिश्चयः मम त्वभिमतः साधो सुसाध्यो ज्ञाननिश्चयः।

Though both practices are known by the common term of 'yoga', the word 'yoga' usually refers to the control of Praana in the common usage.

The Yoga of Praana-control and the Yoga of Jnaana; both are equally helpful in crossing over the worldly existence, and both lead towards the same goal.

For some people (who are weak in the body), the physical Yoga of Praana-control might be impossible; for some people with lesser brain capacity (because of the dominance of Tamas and Rajas), the Jnaana path of Vichaara might be difficult.

However, in my personal opinion, the ascertainment attained through Jnaana-quest is easy for anyone who tries hard at understanding the abstract truths of the Reality.

अज्ञानं पुनरज्ञातं स्वप्नेष्वपि न तद्भवेत् ज्ञानं सर्वास्ववस्थासु नित्यमेव प्रवर्तते।धारणासनदेशादिसाध्यत्वेन सुसाध्यतां नायाति योगो ह्यथवा विकल्पो नैव शोभनः। द्वावेव किल शास्त्रोक्तौ ज्ञानयोगौ रघूद्वह तत्रोक्तं भवते ज्ञानमन्तस्थं ज्ञेयनिर्मलम्।

(Knowledge when attained in its fullest form, never wavers at any moment by the rise of delusion once again; like when a ghost is known as non-existent, you will not fear the ghost even if it rises in front of you. In fact the ghost-word itself gets deleted from your mind, when you know that the ghost is not a possibility at all. World is like a ghost for the Knower; it has no existence at all.)

*Such is the power of perfect knowledge. However, there is a great difference between Praanaayaama practice of Yoga and the Jnaana-practice of Yoga.)*

When the absence of knowledge (I do not know-state) is not at all known by the rise of the knowledge (through Vichaara practice), then the ignorance cannot recur even in the dream state also; and the knowledge practice of Vichaara can go on at all the times at all the events at all places.

*(Knowledge-practice is not limited by the particularity of place, time and is not dependent on the body-capability of a person also.)* However for the Yoga practice of Praanaayaama, there are fixed rules about concentration, posture, place of practice etc which can be only practiced at certain hours of the day; and is dependent on the physical and mental ability of a person; and therefore is not easy to practice.

Anyhow, such a query as to which is a better practice is not rightly placed.

Both the Jnaana and the Yoga practices are recommended by the Scriptures that teach self-knowledge. I have already explained the knowledge practice, which is practiced within oneself (unconnected to the place, time and body-postures), and leads to the attainment of the taintless state through the taintless intellect.

प्राणापानतया रूढो दृढदेहगुहाशयः अनन्तसिद्धिदः साधो योगोऽयं बुद्धिदः शृणु।

Listen now to that method of Yoga, which is popularly known as the practice of controlling the Praana and Apaana; which needs the cave of a strong body; which bestows many Siddhis; and which makes the intellect to become efficient in thinking abstract thoughts, and leads to the rise of knowledge also. मुखानिलस्फुरणनिरोधसंभवस्थितिं गतो नृपसुत चेतसाक्षये समाहितस्थितिरेह योगयुक्तिः परे पदे प्रगलितगीनिवत्स्यसि।

Hey son of a king! Through your zealous mind, you have already attained the imperishable state (through the churning of your intellect).

Such a state is also attained by the control of the air coming out of the face (holes). Through the Yoga of the mind-control (Chitta-Vritti Nirodha) also, (attained through the Praanaayaama practice), you can remain in the Supreme state that transcends the speech (which cannot be described by the words).

वसिष्ठोवाच

Vasishta spoke

*(Ordinary Praanaayaama practice gets done by many; and like the stagnant waters which do not move forward, people get stuck in the Yoga practice only, and do not strive for the attainment of Jnaana. Or they may also get distracted by the desire for Siddhis; or may use the Yoga for physical well-being only. Very few strive for the supreme knowledge attainable through the Yoga of Praana-control. However, I will narrate to you the story of an excellent Yogi, and his special and unique style of Praanaayaama, which is synonymous with the Vichaara practice of the Knowledge-Yoga.)*

अस्ति तावदनन्तस्य तस्य क्वचिदयं किल जगद्रूपः परिस्पन्दो मृगतृष्णा मराविव। तत्र कारणतां यातो ब्रह्मा कमलसंभवः स्थितः पितामहत्वेन सृष्टभूतभरभ्रमः। तस्याहं मानसः पुत्रो वसिष्ठः श्रेष्ठचेष्टितः ऋक्षचक्रे ध्रुवधृते निवसामि युगं प्रति।

That state of Reality which has no description to suit it, is endless and beginningless.

This perceived world-form is some tiny quiver in that endless ocean, rising like a mirage in the desert. ('Aakaashaja', the agitation of perception born out of emptiness, is a potential state of creation. Lotus-born Brahmaa who stays in BrahmaLoka is a manifest state of that unmanifest Aakaashaja state mentioned in the previous sections.)

Brahmaa the lotus-born became the cause for this world-form which is like a mirage; and was established in the position of the grandfather (Pitaamaha); and he produced the delusion of the created beings (through his conceptions). I am Vasishta (the one who is highly disciplined) of excellent behavior, his son created by his mind (as previously mentioned).

I live in the 'Saptarshi Loka' centered by the Dhruva star in each and every Yuga.

*(I am always in the Brahman state; I don the form of Vasishta and live in an eternal Saptarshi Loka in the company of the seven excellent Sages and with my beloved wife Arundhati.*

*This Saptarshi Loka is centered in the ever-firm Brahman state and never perishes.*

*I am the witness of many Yugas in the Vasishta form itself, which I own, out of my own choice.*

*The Sapta Rishis also are in the Brahman state; and we all live together in a co-joint world conceived by us, where we cannot be disturbed by the events of any creation. Our world is beyond the control of any creator of any world.)*

सोऽहं क्वचिदास्थाने स्वर्गे तिष्ठच्छतक्रतोः श्रुतवान्नारदादिभ्यः कथां सुचिरजीविनाम्। कथाप्रसङ्गे कस्मिन्श्चिदथ तत्राभ्युवाच ह शातातपो नाम मुनिर्मोनी मानी महामतिः। मेरोरीशानकोणस्थे पद्मरागमये दिवि अस्ति कल्पतरुः श्रीमान्छृङ्गे चूत इति श्रुतः। तस्य कल्पतरोर्मूर्च्छिं दक्षिणस्कन्धकोटरे कलधौतलताप्रोते विद्यते विहगालयः। तस्मिन्निवसति श्रीमान्भुशुण्डो नाम वायसः वीतरागो बृहत्कोशे ब्रह्मेव निजपङ्कजे। स यथा जगतां कोशे जीवतीह सुराश्रिरं चिरंजीवि यथा स्वर्गे न भूतो न भविष्यति। स दीर्घायुः स नीरागः स श्रीमान्स महामतिः स विश्रान्तमतिः शान्तः स कान्तः कालकोविदः। स यथा जीवति खगस्तथेह यदि जीव्यते तद्भवेज्जीवितं पुण्यं दीर्घं चोदयमेव च।

I, Vasishta the eternal one, happened to be in the courtroom of some Indra of that Yuga in his heaven. Rishi Naarada was also present in that assembly; and the discussion was about the people who lived eternally. In that assembly was also present a great Rishi named Shaataatapa (one who has subdued the hot sun of Jeevahood), who was well-honored by all, and who was of great wisdom; and he was a man of few words (and was not given to making up weird stories). (*Rishi Shaataatapa was also established in the eternal Brahman state and knew of the many long-lived ones who had attained the Brahman state and who lived in their own private conceived worlds undisturbed by anyone.*)

In the course of the discussion on the long-lived ones, Rishi Shaataatapa said like this.

“In the northeastern side of Meru Mountain, there is the beautiful peak made of ruby shining in the sky; there is a Kalpa tree there known as the ‘Choota tree’.

(*‘Choota’ means full of essence; that can give anything you need; and mango tree also is referred to as a Choota tree since it is considered auspicious and all its parts are useful in some way or other.*)

On top of that Kalpa tree, in the hollow of the branch extending southwards, there is a bird’s nest woven by golden creepers. Like Lord Brahma seated in the vast hollow of his golden lotus, a crow named Bhushunda the noble one lives inside that nest; and is completely without any trace of desire or attraction for the worldly things. Hey Devas! The manner in which he has been living there for such a long time, no one has been like him in the past and no one can be there like him in the future also. He is of a long-life span: he has no desires; he is noble; he is extremely wise; his intellect rests in the self-state always; he is quiescent within; he is pleasing to the mind when in his presence; he is an expert in the control of time, and is not trapped in any time.

If one lives like how that bird lives, then the life is worthy of living and is auspicious, eternal, and always on the rise like the Brahman state.”

इति तेन भुशुण्डोऽसौ भूयः पृष्टेन वर्णितः यथावदेव देवानां सभायां सत्यमुक्तवान्। कथावसरसंशान्तावथ याते सुरव्रजे भुशुण्डं विहगं द्रष्टुमहं यातः कुतूहलात्। भुशुण्डो संस्थितः यत्र मेरोः शृङ्गं तदुत्तमं संप्राप्तवान्क्षणेनाहं पद्मरागमयं बृहत्।

I was intrigued and again questioned the Sage about the crow. He again repeated the same thing in that assembly of Devas, and I understood that he was speaking the truth only.

Later, when the discussion came to an end, and the group of Devas went off, I felt very much desirous of meeting the bird Bhushunda, feeling curious about him. In a second I reached that excellent peak of the Meru Mountain shining with reddish ruby luster.

## THE HUGENESS OF THE JAGAT

*(What happens after you attain the state of Brahman?)*

*You with your particular memories will continue to exist as a single individual consciousness.*

*The ignorant rise and vanish as many dream states only, and have no continuance of a single consciousness. Death is only a part of the dream-story, and no one ceases to exist.*

*The ignorant exist as only the broken consciousness-pieces, whereas the Knower exists as the unbroken single consciousness which never ends.*

*A Jeeva who is made only of Vaasanaa-fields exists as a part of the Vaasanaa-field only, and does not continue as a single individual. He has no identity except what Vaasanaas name him as.*

*Whereas, a Jnaani who has reached the highest level of Brahman state, continues as a single individual only, for eternal times. He cannot become emptiness and vanish off.*

*Brahman-state exists as Jagat only. A Jnaani also has to exist in some form of Jagat only. Since the Brahman-state has to exist as some perceived field or other, the Jnaani, the Brahman state with a Sattva state of mind, conceives a suitable abode for himself, and spends his time as per his Vaasanaa-less wish, and as convenient to him.*

*His world is beyond the time and place measures of any creation of any Brahmaa.*

*His world is a time and place perception existing inside the timeless state of Brahman.*

*He can stay formless as just the empty space unapproachable to any, or he can conceive a form and live inside a conceived abode of his own.*

*The subject discussed in the present context is about these eternal ones.*

*It is assumed that at the start of the Nirvaana Prakarana, the student is well-versed in the knowledge-practice and is capable of understanding the eternal worlds of the great Jnaanis.*

*And the student has to understand the limitless space-state of Brahman.*

*This hugeness is the next topic, where the mind has to understand the big things that exist in the perceived; it has to come out of its ant-state and understand the worlds of the giant elephants.)*

## MERU MOUNTAIN

*(Meru means the Central part of existence.*

*What forms the central part of existence?*

*Brahman that exists as the Quiver of existence!*

*Brahman is the Meru that exists as the perceived shine of the world; and shines like a mountain made of golden shine only. It alone is the central point around which rise up the various worlds with their various species.*

*Gold mentioned in Puraanas and Scriptures when referring to the god-world is not the metal-gold of the earth-planet, but is just a shine only. Those worlds are not physical.*

*Shine alone is solidity there, unlike the earth where everything is physical only.*

*If Brahman was a real golden Mountain that spreads out filling the entire space, what would it be like?*

*And if it really exists as a solid golden mountain what it would be like?*

*What is conceived by any pure mind is sure to rise as a perception; and here Vaalmiki conceives the Meru Mountain, the Jagat state of Brahman.*

*Brahman-state here is conceived as a solid mountain filling the entire space-measure; and on top of it stays the shine of Aakaashaja, the peak of the Mountain, shining red in color as the shine of Rajas.*

*This is the Meru mountain of Brahman rising from the conception of the great poet Vaalmiki.*

*Imagine the unimaginable hugeness of space along with Vaalmiki.*

*You as the earth-resident can conceive only the earth-sky with its moon and stars as the huge space-measure. Now go beyond the tiny mind's tiny world-field and visualize in your mind, the huge large giant reddish peak that rises far above the sky and fills its shine all over.*

*Brahman is beautiful; and Brahman as the perceived is also beautiful!*

*See the beauty of Brahman as Jagat, through the poetic eyes of Vaalmiki.)*

## DESCRIPTION OF THE RUBY-PEAK OF THE MERU MOUNTAIN

रत्नगैरिककान्तेन तेजसा वह्निवर्चसा मध्वासवरसेनेव रज्जयत्ककुभांगणं, कल्पान्तज्वलनोज्ज्वालपिण्डाद्रिमिव संचितं,  
इन्द्रनीलशिखाधूममालोकारुणिताम्बरं, सर्वेषामेव रागाणां राशिमद्राविव स्थितं, सर्वसन्ध्याभ्रजालानां घनमेकमिवाकरं,  
उत्क्रान्तिं कुर्वतो मेरोर्ब्रह्मनाड्येव निर्गतं मूर्धानमागतं कान्तं वाडवं जठरानलं, सुमेरुवनदेव्येव नवालक्तकरज्जितं  
लीलयादातुमिन्दुं खे नीतं हस्तशिखाङ्गुलिं, ज्वालाभिरिव मालाभिररुणाभिः पयोमुखं खं गन्तुमिव सस्पन्दं शैलस्थमिव वाडवं,  
ताराः स्पष्टमिवाकाशमङ्गुलीभिरिव त्रिभिः कचदंशुनखाग्राभिः परिचुम्बदिवोन्नतं, गर्जज्जीमूतमुरजं भूभृतानां तु मण्डपं  
हसत्कुसुमगुच्छाड्यं ध्वनत्षट्पदपेटकं, दन्ततालदलावल्या परिहासादिव स्फुरत्दोलालोलोलाप्सरोवृन्दमुदारमदमन्मथं,



शिलाविश्रान्तविबुधमिथुनाश्रितकन्दरं, वराम्बराजिनं शुभ्रगङ्गयज्ञोपवीति च तापसं पिङ्गलमिव वेणुदण्डधरं स्थितं,  
 गङ्गानिर्झरनिर्झादि लतागृहगतामरं, गन्धर्वगीतसुभगमामोदमधुरानिलं फुल्लहेमांबुजोत्तंसं तारारत्नविभूषितं, व्योम्नः पारमिव  
 प्राप्तं पिङ्गलं मैरवं शिरः, सितहरितपीतपाटलधवलैर्वनकुसुमराशिनवरङ्गैः दिवि विहितामलचित्रं लीलाचलाममरयुवतिवर्गस्य।  
 The peak shone with reddish golden rays and was very beautiful; it was like a blazing golden fire of red  
 flames; it colored the directions with redness as if by throwing red wine all over.  
 It looked like the entire collection of the blazing flames of the dissolution fire heaped like a mountain.  
 It looked like the reddish smoke rising from the emerald top, and covered the entire sky with its shine.  
 It was like a mountain made of the heap of all reddish things that one can imagine, or all the beauty that  
 made everyone attracted towards it.  
 It was as if it was the single mine for the entire hosts of the reddish evening clouds compressed  
 together.  
 It was as if, departing through the Yoga method of Utkraanti, the Vadava (fire of dissolution) in the  
 form of belly-fire rose up and broke through the Brahma-Randhra at the top of the head spreading its  
 reddish shine as it were.  
 It was like the finger tip of the hand of the beautiful 'Meru-forest goddess' which was painted red by  
 the fresh Aalakta paste, and extended towards the sky to pluck the moon to play with.  
 It was like the Vaadava fire of the Yajnas, which rose from the hill-top moving fast with its red  
 garlands made blazing flames, towards the sky, with its face covered with (the foamy waterfalls) the  
 milk offered at the Yajnas.  
 It was situated so high that it was as if it was touching the sky, to count the stars, with the extended  
 three peaks (of three levels of Gunas) acting like the tips of nails that emanated reddish shine.  
 It was like the arched hall of dance, of all the forest goddesses of the mountain who grew up there, with  
 the clouds providing the drumming sounds, and the crowd of bees humming, and the clusters of  
 laughing flowers filling the assembly.  
 The Deva couples took shelter in its caves to make love on its rocks.  
 The Apsaraas were sporting in its gardens playing in the swings and were spreading abundant  
 intoxication all over; and the Taala trees also bloomed up to show their white teeth as if enjoying the  
 fun by laughing with abandon.  
 It looked like an ascetic, who wore the excellent sky studded with stars as the deer-skin, who wore the  
 white auspicious Ganges stream flowing in three streams as his sacred thread, whose hair locks turned  
 brownish red and spread out as a reddish shine, and whose hands held the bamboo stick (of bamboo  
 forests).  
 The Devas took shelter inside the bowers densely entwined with creepers feeling uncomfortable by the  
 roaring sound of the Ganges waterfalls.  
 It was pleasing since it was filled with the melodious songs of the Gandharvas.  
 The wind blew with intoxicating fragrance.  
 The bloomed lotuses decorated its crest.  
 The stars were like gems adorning the head.  
 The head of the Meru's brownish red head had extended beyond the sky as it were.  
 It was the sporting land of the Deva ladies, because it was indeed very colorful and attractive with the  
 sky around coloured in various manners by the heaps of pollen of varied colors of white, green, yellow,  
 red and white, that floated all over in the windy mountain terrain.

#### DESCRIPTION OF THE KALPA TREE

*(The Aakaashaja-quiver exists as the conception state of the mind.  
 Mind is the Kalpa tree that fulfills all the desires.  
 Whatever is desired, that rises as an experience-field instantly.  
 If the mind-phenomenon that quivers as the quiver of Praana can be described as a wish-fulfilling  
 Kalpa tree, then this is how it is!)*

*See the Kalpa tree as a huge gigantic totality Chitta-state that comprises the entire perceived phenomenon, and stays as a huge Brahmaa-mind; see also a real Kalpa tree that is piercing through the skies breaking the star constellations even.*

*Imagine and visualize along with Vaalmiki, the hugeness of the tree.*

*If all the Knowers became its precious stones, and all its creations became the flowers, and if all the beings were the tiny birds that sheltered in it, what would it be like? Imagine!)*

कुसुमापूर्णकल्पाभ्रकुन्तले तस्य मूर्धनि कल्पाङ्गमहमद्राक्षं शाखाचक्रमिव स्थितं, पुष्परेण्वभ्रवलितं रत्नस्तबकदन्तुरं उत्सेधनिर्जिताकाशं शृङ्गे शृङ्गमिवापितं, ताराद्विगुणपुष्पौघं मेघद्विगुणपल्लवं रश्मिद्विगुणरेण्वभ्रं तडिद्विगुणमञ्जरीं, स्कन्धेषु किन्नरीगीतद्विगुणभ्रमरस्वनं, दोलालापसरोलोद्विगुणीकृतपल्लवं, सिद्धगन्धर्वसंघातद्विगुणोत्थविहङ्गमं, रत्नकान्त्यच्छनीहार-द्विगुणत्वग्वृतांशुकं, चन्द्रबिम्बसमाश्लेषद्विगुणाङ्गबृहत्फलं, मूलसंलीनकल्पाभ्रद्विगुणीकृतपर्वकं, सुरसंवलितस्कन्धं पत्रविश्रान्तकिन्नरं निकुञ्जकुञ्जजीमूतं कच्छसुप्तसुरादिकं स्वाकारविपुलं, भृङ्गानुत्सार्य वलयस्वनैः अप्सरोभ्रमरीभिश्च गृहीतकुसुमान्तरं, सुरकिन्नरगन्धर्वविद्याधरान्वितं जगज्जालमिवानन्तदशाशाकाशपूरकं, नीरन्ध्रकलिकाजालं नीरन्ध्रमृदुपल्लवं नीरन्ध्रविकसत्पुष्पं नीरन्ध्रवनमालितं रन्ध्रमञ्जरीपुञ्जं नीरन्ध्रमणिगुच्छकं नीरन्ध्रांशुकरत्नाढ्यं लताविलसनाकुलं, सर्वत्र कुसुमापूरैः सर्वत्र फलपल्लवैः सर्वामोदरजःपुञ्जैः परं वैचित्र्यमागतम्।

I saw the Kalpa tree situated on the peak of the mountain that was beautiful like a lady, whose hairs on the head as the dissolution clouds were decorated fully by various fragrant flowers.

*(Dissolution is part of the creation itself; both exist simultaneously as a single unit, like the hair decorated with beautiful flowers.)*

Its branches were the wish-fulfilling limbs of the tree, and were equally spread all over, and looked like a wheel made of branches.

*(Appearance and disappearance are like the spokes of the wheel of creation, and the creation-wheel made of desire-fulfillment rotates without stop and spreads out as the branches of Vaasanaas.)*

It was covered by the clouds of the pollen of flowers (variety of conceptions); was spiky with the clusters of flowers made of precious stones (realized ones).

*(Ordinary empty sky is just the ordinary space-measure holding things. This Kalpa tree of mind covered the entire space-phenomenon and was growing beyond it also.*

*It could conceive more and more of all things; and could extend the space itself by its growing capacity. This Kalpa tree of mind was not bound in space, but created the space as it grew!*

*If you by chance keep traveling through space to see each and every world without end, still you will not be able to reach the end of your perception. Brahman is endless; Jagat is also endless!)*

The tree had outgrown the height of the sky also (extending further and further without limits); it was like a peak grown on the peak of the mountain.

*(How it excelled the sky also?)*

It had hosts of flowers that were double the number of stars in the sky; it had leaves that were double the number of the clouds in the sky; it had the pollen clouds that were double the number of the sunrays; it had clusters of blossoms that were double the number of the lightning flashes.

The humming sound made by the bees in its branches were twice that much the sound of the songs sung by the Kinnaris. The clusters of tender leaves on it were double the amount of the tender leaf-like hands and feet of the Apsaraas playing on its swings. The birds that sheltered in this tree were double the number of the Siddha and Deva people who traveled in the sky-region.

With the mist as pure as the shine of the gems (realized Knowers) enveloping it all over, it was as if it had two skins covering it.

The tree was so tall that its shining edge embraced the moon, and it yielded as if, a huge fruit (like the moon) of the double size.

Its nodes were of double size because of the dissolution clouds sticking to its base.

Its branches enveloped the Suras who sat on it and the Kinnaras rested on its leaves; the clouds cuddled inside the alcoves of its bowers. The Suras slept in its cool moist soil.

It was very huge in size. The Apsaraas entered inside the flowers like the bees and tasted the honey, by getting rid of the bees with the sound of their bangles. It gave place to all the Suras, Kinnaras, Gandharvas and Vidyaadharas; and like another Brahmaanda filled up all the directions of the sky beyond limits.

The buds covered it without a gap; the tender leaves covered it without a gap; the blooming flowers covered it without a gap; it was surrounded by the forest of Kalpa plants without a gap; the heap of flower clusters filled it without a gap; bunches of precious stones filled it without a gap. It was covered by divine garments and gems that it bestowed on everyone; it was shaking as it were by the dancing creepers enveloping it. It was filled with flowers all over; filled with fruits and leaves all over; it had the fragrance of all the flowers and all the varieties of pollen and was indeed a unique tree strange in all aspects.

#### BIRD POPULATION IN THE TREE

तस्य कक्षेषु कुञ्जेषु लतापत्रेषु पर्वसु पुष्पेष्वालयसंलीनान्विहगान्दृष्टवानहं, निशानाथकलाखण्डमृणालशकलैधितान् अर्जुनाम्भोजिनीकन्दकवलान्ब्रह्मसारसान्, विरंचेरथ हंसानां पोतकान्सामगायिनः ॐकारवेदसुहृदो ब्रह्मविद्यानुशासनान्, उद्गीर्णमन्त्रनिचयान्स्वाहाकारनिभस्वनान्, अस्थिनैकतडित्पुञ्जनीलमेघसमोपमान् देवैर्निरीक्षितान्नित्यं यज्ञवेदिलतादलान्शुकान्कार्शान्नावाञ्छ्यामान्, शिशून्शिखिशिखाशिखान्गौरीरक्षितबर्होघान्कौमारान्वरबर्हिणः स्कन्दोपन्यस्तनिःशेषशैवविज्ञानकोविदान्, व्योम्नैव जातनष्टानां महतां व्योमपक्षिणां बन्धून् आबद्धनिलयाञ्छरदभ्रसमाकृती विरंचिहंसजानन्यानन्यानग्निशुकोद्भवान्कौमारबर्हिजानन्यानन्यानम्बरपक्षि, जान् द्वितुण्डांश्च भरध्वाजान्हेमचूडान्विहंगमान् कलविङ्कबलान् गृध्रान्कोकिलान्क्रौन्चकुक्कुटान्भासचाषबलाकादीन्बहून्यान्यान्श्च राघव भूतौघं जगतीवाहं दृष्टवान्स्त्र पक्षिणः।

*(If all the beings of all the Creations were like the birds, then what would it look like?)*

I saw a variety of birds resting inside the nests that were inside its branch joints, inside the edges of the branches entwined by the creepers, inside the huge leaves of the creepers, inside the nodes, and inside the flowers.

There were the Saarasa birds of Lord Brahmaa, which consumed mouthfuls of the bulbs of the white lotuses, and which had grown up by consuming the fibrous roots that shone like pieces of moon-digits. There were the young ones of the swans belonging to the Creator who sang Saama Veda, and they were friendly with each other because of discussing the secret import of the Vedas, and were engaged in studies as the students of BrahmaVidyaa.

The parrots repeated the Mantras that were recited, and echoed the sound of Svaahaa when the Yajnas were performed; they carried the fire sticks and looked like the dark clouds with flashes of lightning; they were making sounds like numerous conches blown at once, and were always in the service of the Devas; they were dark green in hue like the Kusha grass kept near the Yajna pedestal.

There were the young ones which had the crests like the flames of the fire and were born to hosts of excellent peacocks belonging to Kumaara which were cared for by Gauree; and these young ones were experts in the full science of Shiva's greatness, as taught by the prince Kumaara.

There were the sky-birds which were born in the sky and died there only, and never touched the ground ever; and were the sport birds of Kumaara when he flew in the skies; these birds had made nests on the tree and looked like the huge white clouds of the autumn.

I saw the many other young ones born to Brahmaa's swans, and other young ones born to the parrots carrying the fire sticks for the Yajnas, and other young ones born to the peacocks belonging to Kumaara, and other young ones of other birds of the sky.

*(The population of these birds was always on the increase.)*

I saw birds with two beaks, skylarks, birds with golden crests, large sparrows, vultures, Koel birds, Krauncha birds, cocks, kites, blue jays, flamingos, and so many varieties of other birds.

Raaghava, I saw a world populated by birds alone in that tree.

#### THE RAVEN-WORLD

*(Vaalmiki Rishi has the unique talent of making stories into knowledge-forms and knowledge-forms into stories. Practice seeing the real Kalpa tree as described by him along with the hidden instructions of knowledge in these stories.*

*That is the power of Vaalmiki's poetic ability. To make the real into unreal, and the unreal into real! Understand the concealed meaning of the words also, and pay attention to the story-part also.*

*The story of Bhushunda-raven is also real; the event of Vasishta visiting this Meru Mountain was also real. There really exists a Meru Mountain as described above, and also a Kalpa tree with a heavy population of birds. This Kalpa tree was not the ordinary Kalpa tree of the Indra's heaven. This Kalpa tree was conceived by Bhushunda as his eternal abode and belonged to his mind-space. No one could enter it, unless he willed it.)*

दक्षिणस्कन्धशाखायां स्थितायां वै दवीयसि अथाहं दृष्टवान्पुष्टपत्रायामम्बरस्थितः काले काकोलवलयं मञ्जरीजालमालितं लोकलोकाचलेऽरण्ये कल्पाभ्रौघमिव स्थितम्। तत्र पश्याम्यहं यावदेकान्ते स्कन्धकोटरे विचित्रकुसुमास्तीर्णे विविधामोदशालिनि पुण्यकृद्योषितां स्वर्गे प्रियस्तबकवासिताः अपरिक्षुभिताकाराः सभायां वायसाः स्थिताः विभेद्यमेघा वातेन समेनेवोपसारिताः।

*(Raven or crow is considered as a lowly bird in the world.*

*It is supposed to be ugly and makes harsh sounds.*

*A Knower is also like an ugly raven for the worldly beings.*

*No one understands his words, and he lives an aloof-life like the crow.*

*Bhushunda was such a Knower who was born as crow-form, to a crow father and a swan mother, like the Sattva state rising out of the ignorant mind united with a Knowledge-state.*

*Bhushunda means the one who is always in intoxication.*

*Bhushunda is a crow named Bhushunda according to the story part.*

*Bhushunda is the intoxicating state of Brahman bliss also, according to Vaalmiki.*

*You can understand the story part as the meeting of Sage Vasishta and Yogi Bhushunda; and also understand Bhushunda as the intoxicated state of Brahman.)*

Even as I stayed in the sky and observed, I saw then at that time when passing my eyes at the southern branch, a circle of Kaakola birds (ravens) in the far end of the branch, inside a huge thick leaf that was garlanded by various clusters of flowers, and looking like the hosts of the dark clouds of the dissolution time resting inside a forest of the Lokaaloka Mountain.

## LOKAALOKA MOUNTAIN

*(Lokaaloka mountain is an abstract concept that gets described as a huge mountain.*

*The word Lokaaloka means - that which is seen and that which is not seen.*

*The perceived is bound by what is perceived by the mind alone, and that which is not perceived by the mind has no existence for that mind.*

*If all the minds and their fields can be described as Loka, then what is not perceived by them is described as Aloka.*

*The perceived state of Brahman is not that what your mind conceives only; but is something that cannot be conceived also.*

*The Lokaaloka mountain is described as a huge mountain which covers all that is seen; it is bright on this side and is encircled by complete darkness beyond that brightness.)*

## ABSTRACT TRUTHS CONCEALED INSIDE THE STORIES

*(And do not make the mistake of visualizing that tree of 'Bhushunda mind-space' as some ordinary gigantic tree of some ordinary earth-forest.*

*If you are aspiring for the state of Brahman, learn to expand the mind-space accordingly.*

*Grow your imagination-power to understand the vastness of space.*

*The huge Meru mountain with its red peak covers the entire perceived phenomenon, and is something that can be imagined by the earth-mind as some hugeness that fills that entire space of this universe and exists beyond that also, covering all the other universes; and the Kalpa tree might be imagined as some huge tree covering this one universe only, where earth is just a dust sticking to the Kalpa tree root. And how huge the branches will be, just imagine now! No wonder that Apsaraas could enter the inside of its tiny flowers like tiny insects crawling into the giant flowers.*

*If the branch is so huge like extending from one corner of the earth to the other, then what would be the size of the ravens that occupied it? And what would be the size of a Bhushunda crow, who was more gigantic in form and towered above all the others?*

*Vaalniki is trying to make the ant-minds of earth see the huge worlds of giant elephants; learn to expand the space concept to cover the entire perceived phenomenon called Jagat that Brahman exists as! Grow from the tininess of the worm crawling on this dust-mote to see the entire perceived as a gigantic bird like Bhushunda!)*

As I observed more closely, I saw a lone hollow of the branch spread out with a variety of flowers giving out pleasing smells, and which equaled the heaven where waited the Apsaraas to serve the meritorious ones.

In that assembly were seated the crow-beings who were in excellent state of quietude, and who were surrounded by the divine fragrance of the flowers, and who entered inside it as if breaking through the wind splitting it in half.

#### BHUSHUNDA THE CROW-YOGI

तेषां मध्ये स्थितः श्रीमान्भुशुण्डः प्रोन्नताकृतिः मध्ये च काञ्चखण्डानामिन्द्रनील इवोन्नतः, परिपूर्णमना मानी समः सर्वाङ्गसुन्दरः प्राणस्पन्दावधानेन नित्यमन्तर्मुखः सुखी, चिरंजीवीति विख्यातश्चिरजीवितया तथा जगद्धिदितदीर्घायुर्भुशुण्ड इति विश्रुतः, युगागमापायदशादर्शनप्रौढमानसः, प्रतिकल्पं च गणयन्खिन्नः चक्रपरम्परां जन्मनां लोकपालानां शर्वशक्रमरुत्वतां, संस्मर्ता समतीतानां सुरासुरमहीभृतां, प्रसन्नगम्भीरमनाः पेशलः स्निग्धमुग्धवाक् अव्यक्तवक्ता विज्ञाता निर्ममो निरहंकृतिः, सुहृद्वन्धुस्तथा मित्रं मृत्युपुत्रो गुरुप्रभुः, सर्वदा सर्वथा सत्यं सर्वं सर्वस्य संस्तवे। सौम्यः प्रसन्नमधुरो रसवान्महात्मा हृद्यः सरोवर इवान्तरखण्डशैत्यः हृत्युण्डरीककुहरं व्यवहारवेत्ता गांभीर्यमच्छमजहात्प्रकटाशयश्रीः।

In their midst was seen the noble Bhushunda, whose form stood tall and high by dwarfing all the others, shining aloof and apart like the sapphire shining huge and excellent amidst the glass pieces. He was of a fulfilled mind. He was honored by all. He was looking very handsome. Absorbed always in the vibration of the Praana (being always in the control of Praana), he was always turned inward and was in a blissful state. He was famed as a person of long-life. Because of living for long, he was renowned in the entire world as Bhushunda the long-lived. By seeing the beginning and the end of Yugas again and again, he was highly matured in the mind as an age old person.

He had counted the repeated appearances of the Lokapaalas, Sharva, Indra, Marut and others like the up and down movements of the wheel, and was highly disinterested in the world-affairs.

He remembered all the Suras and Asura kings who were there in the past.

He was of profound wisdom and always was cheerful. He was very talented and well-spoken.

He addressed everyone with affection and guilelessness.

He could simplify any abstract topic and explain it to others.

He was a Knower of all subjects. He had no arrogance or self-conceit.

He was a well-wisher, relative and a friend of all.

He was loved by all as if he was the son of the Death deity, since he had conquered death.

He could instruct Brhaspati also because of his excellent wisdom.

Always in all-ways he spoke the truth when describing anybody of any creation, since he was the witness of all events of all the creations.

#### MEETING OF VASISHTA AND BHUSHUNDA

अथ तस्याहपतं दीप्यमानवपुः पुरः किञ्चिद्विक्षोभितसभः खान्नक्षत्रमिवाचले। चुक्षोभ वायसास्थानं नीलोत्पलसरःसमं मत्पातमन्दवातेन भूकम्पेनेव सागरः। अशङ्कितमपि प्राप्तं दर्शनान्मामनन्तरं भुशुण्डस्तु वसिष्ठोऽयं प्राप्त इत्यवबुद्धवान्। पत्रपुञ्जात्समुत्तस्थौ मेघशाव इवाचलात्, हे मुने स्वागतमिति प्रोवाच मधुराक्षरम्। संकल्पमात्रजाताभ्यां कराभ्यां कुसुमाञ्जलिं मह्यमाशु तदैवादान्मेघो हैममिवोत्करम्। इदमासनमित्युक्त्वा नवं कल्पतरुच्छदं उपनीतवति त्यक्तभृत्ये वायसनायके भुशुण्ड उत्थिते स्वीयकलापक्षेषु पक्षिषु उपविष्टं मुनिं दृष्ट्वा स्वासनोन्मुखदृष्टिषु समन्तात्खगवृन्देन भुशुण्डेन

समं ततः तस्मिन्कल्पलतापुञ्जे ह्युपविष्टोऽहमासने। अर्ग्यपाद्यादि संपाद्य भुशुण्डस्तुष्टमानसः मामुवाच महातेजाः  
सौहार्दान्मधुराक्षरम्।

*(Brahmarshi Vasishtha was in a subtle mind-form only and witnessing all this as his mind-event only. Since there is no space in Brahman, all these events mentioned in Bhushunda section has to be imagined as taking place in Brahman only as an event.*

*Bhushunda is Brahman, and Vasishtha is Brahman; and the Jagat they are in is also Brahman. There is no division also; yet an event of their meeting rises in Brahman oozing with Brahman space and Brahman memories.)*

I with my lustrous body (that was not made of gross elements) dropped in front of him like a star descending down from the heaven, creating a slight disturbance in the assembly.

The abode of the crow-beings felt disturbed like a lake of blue lotuses by the slight movement of the wind produced by my descent, like an ocean by the heavy earthquake.

Though I had appeared there without previous information, Bhushunda saw me and recognized me as Vasishtha. He got up from his seat of leaves like a misty cloud rising from the mountain, and spoke words of affection and said "Hey Muni! Welcome!" He instantly produced a pair of hands and offered a handful of flowers at my feet, like dark cloud pouring out a heap of snow.

He dismissed the servant who brought a seat for the guest. He himself brought a seat made of the fresh tender leaves of the Kalpa tree and requested me to be seated on it saying "This is your seat".

All the crows had stood up along with Bhushunda. Now they saw me seated in comfort and all of them sat around us both. Bhushunda was overjoyed by my presence and offered me Arghya and Paadya.

Then he spoke to me sweet and tender words.

भुशुण्ड उवाच

Bhushunda spoke

अहो भगवताऽस्माकं प्रसादो दर्शितश्चिरात् दर्शनामृतसेकेन यत्सिक्ताः सद्गुमा वयम्। मत्पुण्यचिरसंभारप्रेरितेन त्वयाधुना मुने  
मान्यैकमान्येन कुतश्चागमनं कृतम्। कच्चिदस्मिन्महामोहे चिरं विहरतस्तव अखण्डितैव समता स्थिता चेतसि पावने  
किमर्थमद्यागमनक्लेशेनात्मा कदर्थितः वचनश्रवणोत्कानामाज्ञां नो वक्तुमर्हसि। त्वत्पाददर्शनादेव सर्वं ज्ञातं मया मुने  
त्वादागमनपुण्येन वयमायोजितास्त्वया। चिरं जीवितचर्चाभिर्वयं वः स्मृतिमागताः तेनेदमास्पदं पादैस्त्वं पवित्रितवानयम्।  
ज्ञातत्वदागमनोऽप्येवं त्वां पृच्छामीह यन्मुने भवद्वाक्यामृतस्वादवाञ्छितं प्रविजृम्भते।

*(Brahman exists as the mind-fields of all the Knowers as the Knowledge-world, like Brahman exists as the ignorant mind-fields that make up the ignorant world.*

*Brahman as Bhushunda very well knew why the Brahman as Vasishtha had arrived there, or rather knew why the Vasishtha mind-field had pierced through the mind-field of Bhushunda.*

*Vasishtha is a mind, and Bhushunda is another mind, each having a perceived field unapproachable for any one. When Vasishtha wished to be in the presence of Bhushunda, he just instantly was there inside that perceived field of Bhushunda; and Bhushunda was also aware of him instantly and knew the reason for his arrival also.*

*In the realized world of the Brahman-Knowers, the words used by the ignorant lose their meaning in entirety. There is no space, no time. It is the state of timelessness! The separateness is maintained as the separate mind-fields only. The undivided Brahman-state alone exists as these divided mind-fields. Vasishtha maintains a physical form when he visits the world of Rama and other earth-residents. He maintains a Deva-form when he is in any heaven.*

*As the Brahman with a mind of Vasishtha, he can be anywhere in any world at any time point at will.*

*Ignorant minds live as pictures painted on a canvas, and travel from one point to another point inside the canvas, and therefore they go and come and travel.*

*The Knower exists as the entire canvas with a desired picture of his own.*

*Vasishtha mind-field is one picture of the canvas and Bhushunda is another.*

*If Vasishtha wants to meet Bhushunda, the canvas just overlaps the pictures; that is all.*

*There is no one going anywhere or meeting anyone in any other world.)*

After a long time you have graced me with your visit; and we indeed are the meritorious trees that have been drenched by the nectar of your vision. Hey Muni, you are the most honored by all the honored ones also; you must have arrived here only by the force of my merits that I have acquired here in my long life.

Though overwhelmed by the happiness of the visit of your noble person, I would like to be informed of the reason for your visiting me today, thus sanctifying my abode.

Your sacred mind which has no taints of any delusion stays always in the unbroken equal-ness of the self-state though you have been wandering in the great delusion called the perceived.

What for have you taken the trouble of coming here yourself?

You could just have uttered the command, and we always are ready to fulfill any slightest wish of yours!

Hey Muni! By the very auspicious sight of your feet appearing at our humble abode, we have understood the purpose of why we have been bestowed the merit of your arrival.

You remembered us by the discussion of the long-lived ones in Indra's assembly; that is why your auspicious feet have sanctified this abode of mine. Though I already know the purpose of your visit, I am asking you about it because I am eager to taste the nectar of your words.

वसिष्ठोवाच

Vasishta spoke

इत्युक्तवानसौ पक्षी भुशुण्डश्चिरजीवितः त्रिकालामलसंवेदी तत्र प्रोक्तमिदं मया।

When Bhushunda bird, the long-lived one who knew all the events of the three phases of time spoke like this, I said to him.

विहंगम महाराज सत्यमेतत्त्वयोच्यते द्रष्टुमभ्यागतोऽस्म्यद्य त्वामेव चिरजीवितम्। आशीतलान्तःकरणो दिष्ट्या कुशलवानसि पतितोऽसि न बुद्धात्मा भीषणां भववागुराम्। तदेतं संशयं छिन्धि भगवन्मम सत्यतः कस्मिन्कुले भवाञ्जातो ज्ञातज्ञेयः कथं भवान्कियदायुश्च ते साधो वृत्तं स्मरसि किंच वा केनायं वा निवासस्ते निर्दिष्टो दीर्घदर्शिनः।

Hey emperor of the bird-clan! Whatever you mentioned is indeed true. I have come here today to see you only, who have had a very long life. You are filled with a cool mind which is freed of all agitation, and are in the best state of existence as the self-state, by your own good fortune; and you have not fallen inside the terrifying trap of the worldly existence attracted by the pleasures of senses (like the birds that get trapped by the desire to eat the grains thrown by the hunter).

Please clear then this doubt of mine hey Bhagavan, and relate to me all the facts of your life.

In which family were you born in? How have you become a Knower of that which is to be known? How much life-span have you passed till now? Do you remember anything that happened in the past Yugas? You have the knowledge of the events that will occur after many Yugas also; so what is the reason for you to choose this particular tree as your abode?

भुशुण्ड उवाच

Bhushunda spoke (to Vasishta)

यत्पृच्छसि मुने सर्वं तदिदं वर्णयाम्यहं अनुद्धेगितया यत्नात्कथा श्राव्या महात्मना। युष्मद्विधास्त्रिभुवनप्रभुपूज्यरूपा आकर्णयन्ति यमुदारधियो महान्तः तेनाशुभं प्रकथितेन विनाशमेति मेघास्पदेन विभवेन यथार्कतापः।

Hey Muni! I will tell you in detail what all you want to know. The noble one should not feel agitated by any unintentional fault in my narrative style, and bear it with patience. Noble ones like you are of excellent wisdom and are worshiped in all the three worlds.

When people like you care to listen to some one's narration, then all the inauspicious mistakes in the narration get destroyed like the heat of the Sun by the arrival of dark clouds, for those like me who reveal their thoughts like this, in the most ordinary words.

वसिष्ठोवाच  
Vasishta spoke

अथ राम भुशुण्डोऽसौ न प्रहृष्टो न वक्रधीः, सर्वाङ्गसुन्दरः, श्यामः प्रावृषीव पयोधरः, स्निग्धगंभीरवचनः, स्मितपूर्वाभिभाषणः, करस्थबिल्वफलवत्प्रतोलितजगत्त्रयः, तृणवदृष्टसकलः, प्रमेयीकृतसंसृतिः लोकाभावं जवीभावे, दृष्टज्ञानपरावरः धीरस्थिरमहाकारो, विश्रान्तिं गतमन्दरः परिपूर्णमनाः शुद्धः क्षीरार्णव इवागतः, परिविश्रान्तधीः शान्तः परमानन्दघूर्णितः आविर्भावतिरोभावतज्जः संसारजन्मनाम्। सरभसवदनाभिरामरूपः प्रियमधुरोचितगानहृद्यवाक्यः, स्वयमिव नवमाश्रितः शरीरं सकलभयापहरं, प्रहर्षयुक्तः, इदममलगिरा समाह शुद्धममृतमनुञ्जितसंभ्रमक्रमेण कथयितुमखिलं निजं स्वरूपं मधुपमिव स्तनितेन मुग्धमेघः।

Rama! This Bhushunda was not overly excited, and was not of a crooked mind also; he was beautiful inside and outside; was dark in hue like the monsoon cloud; his words were profound yet soft and pleasing; he smiled slightly before he began his narration; he weighed well the happenings of the three worlds like the Bilva fruit in one's hand; looked at everything (all enjoyments) like looking at some worthless grass; he had well-scrutinized the measure of the fruits of actions of the Jeevas going after the pleasures, and had a deep understanding of the worldly existence; he had attained the state of Brahman that is beyond the knowledge and that is attained only through knowledge; he had a sturdy strong body; was of a fulfilled mind and was quiet and wave-less like the Milk Ocean that had gone to rest after the Mandara was gone; his intellect was stabilized in the vision of truth; he was in the quiescent state; he was whirling in the bliss of the supreme; he knew well how the Jeevas who took birth in the Samsaara with their Vaasanaa-fields appeared and disappeared. He was ready with a smiling face to recount everything immediately; his words were as pleasing to the mind like the sweet melodious music that came out of a Veena instrument; it was as if the Brahman state itself had taken a fresh body to talk about all this, and so removed all the fears of the worldly existence; and he was naturally in a happy state and made all others around him also happy. In order to explain in detail his own birth and position in life, he started to speak words that were factual and sweet like nectar, with a faultless voice, without discarding the polite humble nature, like a beautiful dark cloud full of moisture thundering at the bee (already engaged in sucking the bliss of the Brahman).

भुशुण्ड उवाच  
Bhushunda spoke

SHIVA, THE BRAHMAN OF THE EXCELLENT MIND-STATE

*(Hara, one who robs off all delusion is the most excellent state of Brahman. He is also Shiva whom we picturize as a tri-eyed form with the moon on the crest, Ganges moving through the rough terrains of the matted locks, and the spouse occupying half of the body. Again Vaalmiki plays with words; and presents the abstract truths and the story entwined as a single structure. Learn to see the abstract and the physical both at the same time. See the Hara as Brahman state, and see the Hara as a Shiva seated on the Kailaasa Mountain also.)*

अस्त्यस्मिञ्जगति श्रेष्ठः सर्वनाकनिवासिनां देवदेवो हरो नाम देवदेवाभिवन्दितः।

*(Hara is Brahman in person.)*

In this Jagat-phenomenon, there is only one who is the best (in knowledge, power, and wealth) of all the Devas, Siddhas and Rishis who live in the heaven. His name is Hara, the one removes the ignorance. He is the greatest of all Devas, and is revered by the greatest Devas also. षट्पदश्रेणिनयना यस्योच्चस्तबकस्तनी विलासिनी शरीरार्धं लता चूततरोरिव।

Daakshaayini, who has eyes like the array of dark bees, whose tender and firm breasts burst upward like blossomed clusters of flowers, is his beloved spouse who stays occupying half his body like a creeper stuck to the Kalpa tree. *(His spouse is MahaaShakti, the power of delusion who is one with his body.)*



हिमहारसिता यस्य लहरीस्तबकोम्भिता अवेष्टितजटाजूटा गङ्गाकुसुममालिका।

Gangaa is his garland of flowers enveloping all his matted locks; her waves look like a white garland woven by snow drops, and rise up like clusters of white flowers. (*Gangaa is the stream of goodness that exists as the Sattva state of the Knowers.*)

क्षीरसागरसंभूतः प्रसृतामृतनिर्झरः प्रतिबिम्बकरः श्रीमान्यस्य चूडामणिः शशी।

Moon who came out of the Milk Ocean and oozes the nectar stream, is the crest jewel of this Hara and shines taintless like a mirror. (*Moon is the mind-field that stays absorbed in the self-state, and adorns the crest of Shiva, the excellent Knower-state.*)

अनारतशिरश्चन्द्रप्रस्रवेणामृतीकरः यस्येन्द्रनीलवत्कालकूटः कण्ठे विभूषणम्।

The deadly poison KaalaKoota shines like the sapphire and decorates his neck, and has turned into nectar by getting drenched in the continuous pour of nectar oozing from the moon that stays on the top of the head. (*KaalaKoota poison is the delusion that covers the perceived which turns into nectar by the Sattva state of the mind.*)

धूलिलेखामहावर्तं स्वच्छपावकसंभवं परमाणुमयं भस्म यस्य ज्ञानजलं सितम्।

(*This excellent state of Brahman is made of dispassion only.*)

*It is not the dispassion of the ordinary type, but is the knowledge of the perishing state of everything that is produced, which burns off all as the fire rising from the third eye.*

*These ashes are the burnt essence of the entire perceived phenomenon.*

*This alone is worn as a sandal paste by the Brahman in the form of Shiva.*

*This Shiva has no mind-field at all like the other Knowers.*

*He keeps the tiny shine of the moon on his crest so that any other Knower worthy of his presence can approach him.*

*He is formless and stays as a fire of knowledge only, but the burnt ashes of the world cover him and make him appear as if with a form.)*

He is covered by ashes (Bhasma) all over his body like the fragrant paste. These ashes get produced from the sacred fire of his third eye, and rise up as the dust lines of the whirling storm from the dissolution of the world, and contain the essence of all the beings as one; and shine like the cool paste that is damp by the knowledge-waters.

निर्मलानि जितेन्दूनि मृष्टानि घटितानि च यस्यास्थीन्येव रत्नानि देहकान्तमयानि च।

He wears the garland made of bones (Asthi) like wearing a pearl garland; these bones indeed shine like the precious stones because they are taintless, are more lustrous than the moon itself, have been purified well by rubbing on the touch-stone, designed in various shapes and add luster to his entire body-structure. (*He wears the bones of Vaasanaas that support the world-structure as his garland.*)

*In Brahman state, the Vaasanaas lose their impurity by the touch-stone of Vichaara, and shine as pearls in a Knower. These Vaasanaas maintained by a Knower do not bind him in anyway.)*

सुधाकरसुधाधौतं नीलनीरदपल्लवं तारकाबिन्दुशबलं यस्य चाम्बरमम्बरम्।

His 'Ambara' (garment) is the 'Ambara' (sky) washed by the nectar of the moon; designed with folds of clouds and patterns of star-constellations. (*Brahman's garment is the empty sky which contains all objects, as conceived by the moon. Clouds are the desires that are ready to manifest. Star constellations are groups of mind-fields shining as the worlds.*)

भ्रमच्छिवाडनापक्वमहामांसौदनाकुलं बहिर्भूतं गृहं यस्य श्मशानं शिवपाण्डुरम्।

(*The perceived is a cremation ground for the realized state of Brahman.*)

*All things are already dead! No one can approach the state of this mind of Brahman-Shiva which burns any object instantly into ashes. His Vichaara-foxes keep eating the burnt flesh of all the forms.*

*Any form cannot stay in his presence, for it already stays burnt for him.*

*That is why his spouse has become one with him and is part of him, and is also formless like him, so as not to get burnt by his fiery eye of Vichaara.)*

His 'abode' situated far from all the palatial mansions is the cremation ground that shines white like snow; it is spread out all over with the cooked food (burnt flesh) carried by the 'Shivaanganas' the auspicious ladies (female foxes) moving around there in search of food.

कपालमालाभरणाः पीतरक्तवसासवाः आन्त्रस्रग्दामवलिता बन्धवो यस्य मातरः।

The 'Mother-Goddesses' (Maatr) who are adorned by the skull-garlands, drink the blood and juice extracted from the dead flesh that is covered by the garlands of sinews; and are his close relatives. *(The eight modes of Chit as the mind, intellect, ego and the knowledge-senses are the Maatrs, the eight mother goddesses which experience the perceived world as a left-over flesh of the burnt world.)* प्रस्फुरन्मूर्धमणयश्चरन्तो मसृणाङ्गकाः भुजगा वलया यस्य प्रकचत्कनकत्विषः।

The 'smooth bodied serpents' bear the precious gems on their heads; and shine yellow like the gold; and adorn him as his bracelets.

*(All the pleasures of the perceived world are like the snakes that adorn his wrists like bracelets.)* दृक्पातदग्धशैलेन्द्रं जगत्कवललालसं भैरवाचरितं यस्य लीलासंत्रासितसुरम्।

His life-events are awe-inspiring; for he destroyed all the demons (delusion-states) with ease; and with just a glance from his eyes, burnt off the king of mountains (Death-state) who was greedily devouring the world.

स्वस्थीकृतजगज्जातस्वव्यापारस्थचेतसः यदृच्छया करस्पन्दो यस्यासुरपुरक्षयः।

He is always absorbed in his self-state alone; yet his wish for the good of the world itself protects all the beings from harm. Sometime the Devas may disturb his Samaadhi-state by asking him to protect them from some invincible Asuras; at that time his hand trembles slightly even as he is absorbed in the Samaadhi state; and instantly the Asuras perish along with their cities.

Such is the power of this Hara!

एकाग्रमूर्तयः स्नेहरागद्वेषविवर्जिताः स्वशना यस्य ते शैलाः सरसा अपि नीरसाः।

*(This Shiva stays always absorbed in the Brahman state and maintains an image of a contemplative figure seated in the Kailaasa Mountain for others to see and locate him. His formless state of Brahman alone rises as the Kailaasa and the other mountains.)*

*The entire hill-region stays white and division-less as a single form of the formless Hara.*

*The silence of the mountains is awe-inspiring.*

*The lakes that abound in these mountains are filled with pristine waters to the brim and the mountains are indeed with waters (Sarasaa/ essence of moisture/interest for the world objects); but are in full satisfaction state (Neerasa) like Hara and show no reaction of hatred, attraction or attachment to the world similar to their Master.)*

The snow-mountains are also in the contemplation of the self as it were. They are filled with beautiful lakes brimming with waters (Sarasaa); but yet are rid of attachment, attraction and hatred as if satiated completely; and see no essence (Neerasaa) in the world-existence like Hara.

शिरःखुराः खुरकराः करदन्तमुखोदराः ऋक्षोष्ट्राजाहिवक्राश्च प्रमथा यस्य लालकाः।

His attendants (Pramathas) are very weird in looks. Some have hoofs on their heads; some have hoofs as their hands; some have teeth in their hands; some have the belly in their face.

Some are bear-faced; some are goat-faced; some are serpent-faced.

*(Since the beauty concept is also burnt off in this Shiva, the attendants have the ugliest forms that can be imagined, and keep all the other disturbances away.)*

*What is any enjoyment for a person who sees the ugly itself as the beauty!)*

तस्य नेत्रत्रयोद्भासिवदनस्यामलप्रभाः यथा गणास्तथैवान्याः परिवारो हि मातरः। नृत्यन्ति तस्य मातरः पुरो भूतगणानताः

चतुर्दशविधानान्तभूतजातैकभोजनाः। खरोष्ट्राकारवदना रक्तमेदोवसासवाः दिगन्तरविहारिण्यः शरीरावयवस्रजः।

वसन्तगिरिकूटेषु व्योम्नि लोकान्तरेषु च अवटेषु श्मशानेषु शरिरेषु च देहिनाम्। जया च विजया चैव जयन्ती चापराजिता

सिद्धा रक्तालम्बुसा च उत्पला चेति देवताः। सर्वसामेव मातृणामष्टवेतास्तु नायिकाः आसामनुगतास्वन्यास्तासामनुगताः पराः।

The Mother-Goddesses, (the eight forms of mind etc, that stay as the perceived) whose faces reflect the taintless luster of his three eyes, have also weird forms and weird faces like those Ganas.

*(His perceived field instantly destroys any form that is present and consumes all the objects like blood-sucking mother goddesses; and this blood acts as the liquor for them, and the eight goddesses, the mind etc, remain always intoxicated in the Brahman state by consuming this liquor blood.)*

These Goddesses dance in front of him along with other Bhoota-Ganas; they consume food in the form of the countless beings of the fourteen worlds. They have the faces of donkeys and camels; they relish the liquor of blood, and wander in all the directions in the wild jungles, cremation grounds and other

terrifying places in search of the dead bodies; and they decorate themselves with the garlands woven out of the limbs pulled off from the dead bodies.

*(Nothing escapes the scrutinizing state of these eight modes of perception.)*

They reside in the mountain peaks, fly along the sky paths, go from one world to another in search of food, inside the holes and hollows of the ground, inside the cremation grounds, and also inside the bodies of the embodied Jeevas.

Their names are Jayaa, Vijayaa, Jayanti, Aparaaajitaa, Siddhaa, Raktaa, Alambusaa, and Utpalaa.

*(Winning, victory, conquering, undefeated, success, reddish hue of intoxication, luster of knowledge, the lotus of bliss; are the names of these eight modes of perception acting as the mind, intellect etc of this Shiva.)*

They are the eight chief Goddesses among all the Mother-Goddesses.

There are many mother goddesses who act as attendants to these eight Mothers; and there are other goddesses who act as attendants to these attendants and so on.

*(All the actions and thoughts rising from these eight goddesses are their attendant goddesses; they also consume the blood of the dead world only.)*

तासां मध्ये महार्हाणां मातृणां मुनिनायक अलम्बुसेति विख्याता माता मानद विद्यते। वज्रास्थितुण्डः चण्डारख्य इन्द्रनीलाचलोपमः तस्यास्तु वाहनं काको वैष्णव्या गरुडो यथा।

Hey best of all Munis! Hey honored one!

Amongst those eight great goddesses, there is a mother known by the name of 'Alambusaa' (one whose form emits lustrous rays). She had a vehicle of crow named Chanda (the ferocious one) like Garuda who acts as a vehicle to Vishnu. Chanda had a very strong body and beak made of diamond, and shone like a huge sapphire mountain.

*(Chanda in the abstract sense means the ruthless ferocious state of an excellent Knower who burns off all near and dear ones instantly even as they appear; so it is mentioned that Chanda is the vehicle of Alambusaa. Story wise also there is a goddess whose vehicle is the Chanda crow.)*

इत्यष्टैश्वर्ययुक्तास्ता मातरो रौद्रचेष्टिताः कदाचिन्मिलिता व्योम्नि सर्वाः केनापि हेतुना उत्सवं परमं चक्रुः परमार्थप्रकाशकम्। वामस्रोतोगता एतास्तुबुरुं रुद्रमाश्रिताः पूजयित्वा जगत्पूज्यौ देवौ तुम्बुरुभैरवौ विचित्रार्थाः कथाश्रुक्नुर्मदिरामदतोषिताः। अथेयमाययौ तासां कथावसरतः कथा अस्मानुमापतिर्देवः किं पश्यत्यवहेलया, प्रभावं दर्शयामोऽस्य पुनर्नास्मान्त्वसौ यथा दृष्टमात्रमहाशक्तिः करिष्यत्यवधीरणम्। इति निश्चित्य ता देव्यो विवर्णवदनाङ्गिकां उमामेव वशीकृत्य प्रोक्षयामासुरादृताः। माययापहतां भर्तुरङ्गाद्रङ्गमुपागतां तामालोलकचां देव्यः शेषुरोदनतां गताम्। पार्वतीप्रोक्षणदिने तस्मिन्त्र महोत्सवः बभूव तासां सर्वासां नृत्यगेयमनोहरः, अत्यानन्दमनुद्दामरवमेव अम्बरं बभौ, दीर्घावयवविक्षेपविकासिजघनोदराः अन्या जहसुरुद्दामतालक्ष्वेडाघनारवं लसदङ्गविकारं च ध्वनत्सगिरिकाननाः अन्या जगुर्ध्वनच्छैलगृहमापानतोषिताः वारीव रवद्वञ्जज्जगन्मण्डलकोटरे, अन्याः पानं पपुः पुष्टचर्चिताङ्गशिरःखुरं लीलाघुरघुरारावरणदाकाशकोटरे। पपुरुदगुरथोच्चैः सत्वरा जगमुरुचूर्जहसुरहौषुः पेतुरुच्चैर्वल्गुः ननूतुरनिशमादुः स्वादु मांसं च देव्यस्त्रिभुवनमपवृत्तं चक्रुन्मत्तवृत्ताः।

All these Mothers endowed with the eight types of powers were of terrifying deeds (which could destroy any form that rises as the perceived through dispassion and Vichaara of Shiva.)

Once they all met in the sky to celebrate some event, and made a lot of festivities to celebrate their own glories. They followed the 'left-hand doctrine' (Taantric system) and worshiped the Rudra named 'Tumburu'. After worshiping the Rudras named Tumburu and Bhairava who were adored all over the world, these Goddesses were engaged in drinking the liquor made of blood, and got highly intoxicated. They started conversing with each other about various weird things, and in the course of conversation the topic of why the lord of Umaa (Hara) looked at them all with complete disregard.

*(It so happened that these goddesses were envious of Maayaa who was always one with the Brahman-state of Shiva. They wanted to destroy her and own the Brahman to themselves.)*

*Maayaa is the delusion power that makes the Brahman stay as the perceived Jagat.*

*Shakti alone exists as the form of Shiva, and cannot be separated from him.*

*Maayaa is the very nature of Brahman like quivering is the nature of the ocean.*

*If Maayaa was not there, Shiva cannot stay as Shiva also.*

*Nothing can exist at all, but for the presence of Maayaa.*

*The other eight modes of perception namely mind, intellect etc are secondary only, and have not much importance in the state of Shiva. They survive on the dead bodies burnt by Shiva's dispassion-fire.*

*They cannot take the place of Maayaa; and kill her. If she is not there, they also cannot exist. They did not know this and tried to destroy this MahaaMaayaa.)*

‘We will show him a sample of our power to him so that he will never again disregard us as soon as he sees his spouse MahaaShakti.’ Having decided thus, those goddesses brought Umaa (RudraShakti) the fair hued under their control unknown to Shiva, and sprinkled some magic water on her. They somehow removed Umaa from her husband’s body and made her stand in their midst; they sprinkled magical waters on her whose face and body had turned pale because of fear.

Having stolen her from her husband’s body through their magical prowess, these goddesses placed her in their midst, and cursed that Devi of beautiful breasts to turn into some food to be consumed.

*(These eight modes of perception made delusion itself as their perceived and converted her into the world that needs to be enjoyed. This is the state of ignorance where delusion is consumed as food, and enjoyed as sense-pleasures. All other practices of attaining Brahman state without the employment of Vichaara, namely the varied cults, religions, philosophical views where the world is believed to be a solid reality, are like the act of these mother goddesses where MahaaMaayaa is converted as food and is offered to the Brahman state.*

*And the chaotic world you see all around you is like the mad dance of these eight goddesses only!*

*The world of the ignorant is the insane dance-gestures of these eight goddesses and their attendants.)*

They celebrated the day of sprinkling magical waters on Paarvati by dancing and singing joyfully.

The sky lost its expansiveness, because of getting densely filled with their unbound joyous shrieks; some of them drank liquors of blood, danced wildly by moving their hips and bellies weirdly, and also by clapping their hands making loud noises.

Their laughter was terrifying like the loud roaring sounds of the lions.

Some of them moved their bodies in various manners dancing madly; they were all intoxicated by heavy drinking and moved about in the caves, doing their weird dances; and their shrieks and shouts echoed in all the mountains and forests; and the world-hollow was filled with their noise like that of the ocean waves at the rise of the moon.

Some others with blood and sinews covering their bodies from head to hoofs like fragrant pastes drank blood drank with huge sucking noises through their animal faces, and the loud gurgling sounds echoed all over the sky.

They drank; jumped high; ran fast; talked; laughed; embraced each other; threw fire at each other from their mouths; fell; prattled loudly; danced; ate delicious flesh continuously.

All these Goddesses polluted the entire world with their mad behavior.

इत्युत्सवे वर्तमाने तासां वाहास्त उत्तमाः तथैव मत्ता जहसुर्ननुतुः पपुरप्यसृक्, तत्रैकत्रासवोन्मत्ताः काश्चिन्ननृतुरम्बरे रथहम्स्यः स्थिता ब्राह्म्यः काकश्चालम्बुसारथः। नृत्यन्तीनां च हंसीनां पिबन्तीनामथासवं तले चाब्धितटानां तु रतिः सम्यगजायत। संजातरतयो मत्ताः सर्वा हम्स्यः क्रमेण ताः रेमिरे सह काकेनाप्यथ मत्तास्तदा किल। सप्तानां कुलहंसीनां दयितो वायसस्त्वसौ क्रमेणारमतैकत्र यावदन्योन्यमीप्सितम्। अथ ता गर्भधारिण्यो बभूवुरतितोषिताः।

*(As a result of these insane dances of the mother goddesses who were consuming MahaaMaayaa herself as the food, the ruthless state of Vichaara as the crow with the belief in the reality of the world came under the influence of Vedas, the swans of Brahmaani, the spouse of the Creator. And because of this union, the Bhushunda crow and his brothers, the twenty one principles of creation, were produced.)*

As the festivities went on, their excellent vehicle-birds (Chanda and others) also drank the blood-liquor; got intoxicated; laughed and danced madly.

Highly drunk with intoxication, some of them got together and danced in the sky.

The seven swans (seven sections of Vedic knowledge) that pulled the chariot of Brahmaani (Brahmaa’s spouse) and the crow that belonged to Alambusaa, joined at one place and were dancing together in the ocean bank.

The swans which were drunk and dancing wildly were overcome with passion. Feeling the rise of passion, all those swans made love to the crow one by one; and because they were all intoxicated, they did not have the sense to remember their higher status as against the lowly position of the crow.

The crow was loved by all the seven swans of a higher family, and he fulfilled their passionate longings by mating with them one by one.

Those swans were fully satisfied in their passionate longings, and soon became pregnant.

देव्यश्च कृतनृत्यास्ताः सुप्तशान्तमथाययुः, ददुरोदनतां यातमीश्वरस्य प्रियामुमां भोजनाय महामायां देव्यस्ताः शूलपाणये।प्रिया मे भोजने दत्तेत्येवं च शशिशेखरः बुद्ध्वा बभूव रुषितो यदा मातृगणं प्रति तदा तास्तां समुपाद्य स्वाङ्गदानेन वै पुनः ददुर्भूयो विवाहेन पार्वतीमिन्दुमौलये।ततो देव्यो हरश्चैव परिवारस्तथैतयोः सर्वं संतुष्टमनसः स्वं स्वामुपययुर्दिशम्।

The Goddesses completed their festivities of dancing and singing; and approached Shiva who was absorbed in the quiescent state of Brahman.

Umaa was Shiva's dearest spouse, his power of delusion the MahaaMaayaa; and now she was turned into some food to be offered to Shiva at a Maantric ceremony; and these goddesses offered his wife as the food to be consumed to Shiva, the spear-holder.

*(Who can fool Shiva the essence of all the beings?)*

Shiva, who wears the moon on his crest, understood that his spouse was there in the form of food, and got angry with the group of Mother Goddesses. Then those Goddesses felt remorseful, and offered each of their limbs and revived the form of Umaa, and offered Devi Paarvati to Shiva in marriage. Then the Goddesses and Hara along with their attendants were happy and returned to their respective abodes.

*(Later, by the presence of dispassion, these goddesses, the eight modes of perception were purified through Vichaara. MahaaMaayaa was understood as the very nature of Brahman, and was not consumed as food anymore.)*

#### THE STORY PART OF BHUSHUNDA- CROW

अन्तर्वन्त्यो बभूवुस्ता ब्राह्म्यो हंस्यो मुनीश्वर वृत्तान्तं कथयामासुर्ब्राह्म्या देव्या यथास्थितम्। ब्राह्म्युवाच, हे वत्स्यः सांप्रतं वत्सवत्यो मे रथकर्मणि न समर्था भवन्त्यो हि स्वैरं चरत सांप्रतम्। इति गर्भालसा हंसीरुक्त्वा देवी दयापरा निर्विकल्प - समाधाने ब्राह्मी तस्थौ यथासुखम्। अजनाभिसरोजान्तवैरिञ्चकमलाकरे गर्भालसा विचेरुस्ता राजहंस्यो मुनीश्वर। एवं विपक्वगर्भास्ता नाभीकमलपल्लवे सुवते स्म मृदून्यण्डान्यथ वल्ल्य इवाङ्कुरान्। तानि कालं समासाद्य ततोऽण्डान्येकविंशतिः गर्भाक्रान्त्या द्विधा जग्मुर्ब्रह्माण्डानीव सारवत्। अण्डेभ्यस्तेभ्य एवं हि जाता वयमिमे मुने भ्रातरश्चण्डतनया वायसा एकविंशतिः। ते संजाता गता वृद्धिं तस्मिन्कमलपल्लवे संजातपक्षाः संपन्ना गगनोड्डयने क्षमाः। मातृभिः सह हंसीभिर्ब्राह्मी भगवती ततः चिरमाराधिता सम्यक्समाधि-विरता सती। प्रसादपरया काले भगवत्या ततः स्वयं तथानुगृहीता स्मो येन मुक्ता वयं स्थिताः। संशान्तमनसः शान्ता एकान्ते ध्यानसंस्थितौ तिष्ठाम इति निश्चित्य पितुः पार्श्वे वयं गताः। आलिङ्गितास्ततः पित्रा पूजितालम्बुसा वयं तया दृष्टाः प्रसादेन संस्थितास्तत्र संयताः।

Hey Muneeshvara! The swans, which had attained pregnancy by the crow, approached Goddess Braahmi and informed her about the events that led to their present state of pregnancy.

Braahmi spoke, "Hey daughters! Since you all are with off-springs in your wombs, you will not be able to pull the chariots as before; so be free of work for some time"; having spoken like this to the swans who were slightly lethargic in movement because of pregnancy, Braahmi stayed in Nirvikalpa Samaadhi and remained in her self-state of bliss.

Hey Muneeshvara! The swans lethargic by their pregnancy-state were freed of their duties and wandered happily in the lotus-abode of Brahmaa which was inside the lotus rising from the navel of Vishnu. In this manner they slowly attained the full growth of the fetuses and gave birth to tender eggs inside the soft petals of the navel-lotuses like creepers giving out sprouts. At a proper time, those twenty-one eggs broke into half, like the Brahmaandas bursting into two when overfilled with beings, because of the matured growth of the fetus.

Hey Muni, we are born from those eggs in this manner; and we are the twenty one brothers born of Chanda. After getting birth like this these brothers grew up inside the lotus petals only, and later developed wings and were capable of flying in the sky.

Bhagavati Braahmi, the spouse of Brahmaa who had woken up from the Samaadhi state was propitiated for long by the Mother Goddesses along with their swan attendants and their off-springs. After some time, Bhagavati graced us with the knowledge supreme, and so we now stay as the liberated ones. We had subdued our minds fully, and wanted to spend our lives in the state of absorption in Brahman at some solitary place; so, we all approached our father Chanda who was serving Goddess Alambusaa.

He embraced all of us with affection. We all propitiated Goddess Alambusaa, and she graced us with permission to stay there; and we remained there itself with our minds under full control.

चण्ड उवाच, पुत्राः कच्चिदपर्यन्तवासनातन्तुगुण्ठितात्भवन्तो निर्गता नूनमस्मात्संसारजालकात्। नो चेत्त्वयं भगवती तदिमं भृत्यवत्सलां प्रार्थयामो यथा यूयं भवथ ज्ञानपारगाः।

Chanda spoke: My dear sons! Have you freed yourself of this net of Samsaara woven by the limitless threads of Vaasanaas? Otherwise, we will pray to our Goddess who always is kind to her servants, so that you will attain the Supreme state of knowledge.

काका ऊचुः, तात ज्ञातमलं ज्ञेयं ब्राह्म्या देव्याः प्रसादतः किन्त्वेकान्तस्थितेः स्थानमभिवाञ्छाम उत्तमम्।

Crows spoke: Dear father! We have known that which is to be known by the grace of Goddess Braahmi. However we would like you to suggest some solitary place for our living which is excellent for staying quiet in the state of Brahman.

चण्ड उवाच, सर्वरत्नगणाधारः समस्तसुरसंश्रयः अस्ति होव महोत्सेधो मेरुर्नाम महीधरः। लसच्चन्द्रार्कदीपस्य भूतवृन्दकलत्रिणः ब्रह्माण्डमण्डपस्यान्तःस्तम्भः कनकनिर्मितः, सौवर्णचन्द्रपीठाढ्यो रत्नाढ्यशिखराङ्गुलिः ध्वनद्दीपाब्धिवलयो भुवेवोन्नमितो भुजः, वृतः कुलाद्रिसामन्तैर्जबूद्धीपासने स्थितः राजा चन्द्रार्कनयने भ्रमयच्छैलसंसदि, तारौघमालतीमाल्यो दिग्दशैकाम्बराम्बरः नागजातिद्वयस्थात्मा नाकनायकभूषणः, दिगङ्गनाभिरभितो रम्याभिः पुरभूषणैः एष निस्यन्दिभिः शीतैर्वीजितो घनचामरैः। षोडशस्य सहस्राणि योजनानामधः क्षितौ स्थिताः पादाः प्रपूज्यन्ते नागासुरमहोरगैः। अशीतिश्च सहस्राणि देहोऽस्यार्केन्दुलोचनः पूज्यते नाकसदने सुरगन्धर्वकिन्नरैः। चतुर्दशविधान्येन गृहस्थमिव बान्धवाः उपजीवन्ति भूतनि मिथोऽदृष्टपुरस्पदम्।

Chanda spoke: There is a great mountain that supports the earth pedestal by the name of Meru which is very high in altitude; is the abode of all precious stones and shelters all the Suras. It is made of gold and is the central pillar of the Brahmaanda-pavilion lighted by the rocking lamps of sun and moon, where live the family namely the variety of beings.

Like a king, its foot is placed on the golden moon at the base; has fingers of peaks decorated by jewels; he wears the bracelet of islands that are enveloped by the roaring ocean, and has his shoulders of slopes lifted up. Like a king, he is surrounded by subordinate chiefs namely the Kula Mountains; is seated on the throne of Jamboo Dveepa, and moves his eyes of the moon and sun in the assembly of mountains. He wears the jasmine garland of dense heap of stars; is covered by single the garment of the sky that stretches in all the ten directions. He supports the two Naaga clans namely serpents and elephants; and is decorated by the shine of the heavenly rulers. The beautiful ladies namely the directions which are decorated by the city-ornaments stand all around him, hold the dark and white chowries and blow the cool winds towards him. His feet which cover sixteen thousands of Yojanas under the ground are worshiped by (give shelter to) Naagas, Asuras and the great serpents.

This great emperor-mountain with the eyes of sun and moon has eighty thousand bodies (as mountains) and is worshiped by Suras, Gandharvas and Kinnaras in the heaven-world. Fourteen types of beings (Brahmarshis, Devarshis, Rajarshis, Devas, Pitrs, Gandharvas, Kinnaras, Apsaraas, Vidyaadharas, Yakshas, Rakshaas, Pramathas, Guhyakas, Naagas) are sheltered by this Mountain-king, like relatives living by the support of the man of the house; and they all stay at such vast distances that they do not know the worlds of each other.

अस्य त्वीशानदिग्भागे पद्मरागमयं बृहत्त्विविद्यते शृङ्गमपरो दिवाकर इवोदितः। अस्यास्ति पृष्ठे भूतौघवृतः कल्पतरुर्महान् जगतः शिखरादर्शं प्रतिबिम्बमिव स्थितः। तस्यास्ति दक्षिणस्कन्धे शाखा कनकपल्लवा रत्नस्तम्बकनीरन्ध्रा चन्द्रबिम्बोल्लसत्फला।

In the north eastern direction of this great mountain, there is a huge peak made of ruby, shining like another rising sun. On its back side is a huge Kalpa tree filled with many beings, and looks like the reflection of the world in the mirror of the peak. On its southern trunk, there is a huge branch covered with golden leaves and filled gap-less with clusters of flowers of precious stones, and yields the fruits that shine beautiful like the discs of moon.

तत्र पूर्वं मया नीडं कृतमासीत्स्फुरन्मणि देव्यां ध्याननिषण्णायां यस्मिन्किल रमे सुताः। रत्नपुष्पदलच्छन्नं रसायनफलान्वितं चिन्तामणिशलाकाभिर्विहितालिन्दसंस्थिति। बुद्धिपूर्वसमाचारैः संपूर्णं काकपुत्रकैः शीतलाभ्यन्तरं हृद्यं पूरितं कुसुमोत्करैः। तद्द्रच्छत सुता नीडं दुर्गं नाकवतामपि भोगं मोक्षं च तत्रस्था निर्विघ्नमलमाप्स्यथ।

Long back in the past, there was a nest constructed by me out of precious beads; and the children of the goddesses used to play there when the Devis were absorbed in contemplation.

It was covered all over with the flowers of jewels, was filled with fruits of nectar, and had a courtyard that was constructed neatly with Chintaamani rods. It was lived in by the sons of all the crow-clan who were highly learned and intelligent. It is very cool inside, is very pleasing, and is decorated with heaps of non-fading flowers. Therefore my dear sons, go to that nest which cannot be approached by any resident of the heaven; and enjoy any pleasure or liberation by staying there without getting disturbed by anybody.

भुशुण्ड उवाच, इत्युक्त्वास्मान्पिता तत्र चुचुम्बालिलिङ्गं च ददौ देव्या यदानीतमस्मभ्यं च तदामिषम्। तद्भुक्त्वा चरणौ देव्याः पितृश्रीवाभिवाद्य च विन्ध्यकच्छाद्वयं तस्मात्स्थानादालम्बुसात्प्लुताः। क्रमेणाकाशमुल्लङ्गय निर्गत्याम्बुदकोटरैः पवनस्कन्ध - मासाद्य वन्दितव्योमचारिणः परिहृत्य दिनाधीशं लोकान्तरपुरं गताः सर्वमुल्लङ्गय याताः स्मो ब्रह्मलोकं मुनीश्वर। प्रणामपूर्वं तत्रैतद्यथावत्पितृवचः मात्रे च भगवत्यै च ब्राह्म्यै चाशु निवेदितम्। ताभ्यां सस्नेहमालिङ्ग्य गच्छतेत्याज्ञयैधिताः वयं कृतनमस्कारा ब्रह्मलोकाद्विनिर्गताः। उल्लङ्गय लोकपालानां पुरीस्तपनभास्वराः आकाशगामिनो लोलाः पवनस्कन्धचारिणः इमं कल्पतरुं प्राप्य निजं नीडं प्रविश्य च दूरस्थबाधास्तिष्ठामो मुने मौनमवस्थिताः। जाता यथा वयमिमे स्थितिमागताश्च संप्राप्य बोधमुपशान्तधियो यथावत् एतदुक्तमविखण्डमलं मया ते शेषेण मां समनुशाधि महानुभाव।

Bhushunda spoke: After offering such a suggestion, our father kissed us on our fore-heads and embraced us all. He gave us the meat brought by the Goddess. We ate it; saluted the feet of the Goddess and our father; and flew away from that Vindhya Mountain slope where Aalambusaa lived. Hey Muneeshvara! Gradually we crossed the sky of that world; pierced through the hollows of the clouds; reached the wind-path that opens up to other worlds; were saluted in reverence by the sky-dwellers; avoided the sun's sphere and went far from the original world of ours and entered the SvargaLoka; and reached at last the BrahmaLoka after crossing all the other worlds.

We offered our salutation to Goddess Braahmi and our mother, and told them of the suggestion given by our father. They both embraced us affectionately and gave us the permission to go to the Meru Mountain. Feeling encouraged by such a gesture we all saluted them both and left the BrahmaLoka. We flew across the worlds of LokaPaalas shining like the sun; and floating in the sky with ease, swimming across the wind-tunnels happily, we reached this Kalpa tree and entered this nest made by our father, and without any disturbance by anyone, we stay here absorbed in the silence of the self.

I have now answered all your questions in detail as to the events that led to my birth and how we have settled here quietly after attaining the Supreme knowledge.

Hey Mahaanubhaava! Anything else you want to know from me, you can command me!