

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART FORTY ONE
[PAASHAANA AKHYAANA (6)]
[THE STORY OF VIDYAADHAREE]

Sanskrit text, Translation and Explanation

by

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ABOUT THE AUTHOR

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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 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

वसिष्ठोवाच
Vasishta spoke

ततः कुवलयोल्लासिमालतीमाल्यलोचना ललना ललितालोक्य लीलयाऽऽलपिता मया।का त्वं कमलगर्भाभे
किमर्थं मामुपागता कस्यासि किं प्रार्थयसे क्व गतासि किमास्पदा।

(The lady was so charming that this verse is made mostly of the letter 'la', the 'symbolic sound of charm'.)
Then I looked at 'that lady endowed with loveliest charms'. Her eyes were like the 'blooming tender dark lotuses'; and her lovely pleasing glances which flowed towards me were like an instantly made 'jasmine garland' and softly fell on me. I felt curious about her, and questioned her in a casual manner.
'You look like a lady born out of a lotus (so charming and beautiful)! Who are you? To whom do you belong (as a daughter or wife)? What do you want? What purpose is yours? Where is the place of your abode?'

विद्याधर्युवाच
Vidyaadharee spoke

(Vidyaadharas (wisdom-holders) are one particular class of Devas (UpaDevas) who live in the Himalayan Mountain forests, and are the attendants of Lord Shiva. Vidyaadharee is a female of that clan)

मुने शृणु यथावत्त्वमात्मोदन्तं वदाम्यहं प्रष्टुमर्हसि विस्रब्धमार्ता करुणयार्थिनीम्।

Hey Muni!! Listen! I will tell you my story as it is. You can question me without any hesitation. I am in a helpless condition and am in need of compassion.

JAGAT-GRHAM/JAGAT-HOUSE

(There is this hollow expanse made of emptiness, and in this hollow expanse there is a small Jagat-house in some tiny corner with three separate rooms, owned by Queen Kalpanaa, the imagination. One room named Bhootala acts as a Vaasanaa-fulfillment field, and contains BhooLoka. Beyond this circular BhooLoka, there is golden land that surrounds it all over. At the outskirts is a huge rocky hill called Lokaaloka.)

परमाकाशकोशस्य कस्मिंश्चिदकोणकोटरे युष्माकं संस्थितं किंचिदिदं तावज्जगद्गृहम्।पातालभूतलस्वर्गा
इहापवरकास्त्रयः कल्पनैका कुमार्यत्र कृता धातृत्वमायया।तत्र द्वीपैः समुद्रैश्च वलितं वलयैरिव पाटलोत्थं
जगल्लक्ष्म्याः प्रकोष्ठमिव भूतलम्।

In the huge hollow of the Supreme expanse, somewhere in some minuscule corner-hole, this so-called 'world-house' of yours exists here in your experience.

There are three huge separately constructed rooms inside this house; namely Paataala, Bhootala and Svarga. *(These are the three levels of existence, divided as Taamasic, Raajasic and Saattvic.)*

By the magical power of the creativity (Brahmaa), a young girl named 'Kalpanaa' (Imagination) has been made to live here. *(She is the owner of the house; and she never ages; is always fresh and keeps inventing newer experiences.)*

(The world you experience is just made of conceptions only, based on imagination; and is sheer emptiness.)

Being enclosed by the bangles of oceans and islands, and shining red in hue (because of Raaga, the desires), this 'Bhootala' (the entire perceived field of earth-beings) is like the tender open palm of the Goddess namely 'Jagat-Lakshmee' (grand show of the perception) (which fulfill all the wants).

(Jagat is the field for varieties of Vaasanaa-fulfilment, and is inside the Bhootala, the field of experience.)

'MAHEE'/ THE ABUNDANT LAND THAT SPREADS LIMITLESS/THE EXPERIENCE FIELDS OF MINDS

अन्ते द्वीपसमुद्राणां सर्वदिक्कमवस्थिता योजनानां सहस्राणि दश हेममयी मही।स्वयंप्रकाशसंकल्पफलदा
अम्बरनिर्मला चिन्तामणिमयी स्वच्छा स्वच्छायाजितविष्टपा।साप्सररोमरसिद्धानां लीलाविहरणावनिः

संकल्पमात्रसंपन्नसर्वसंभोगसुन्दरी।अन्ते तस्या भुवः शैलो लोकालोकोऽस्ति विश्रुतः भूपीठस्य प्रकोष्ठस्य
वलयावलनां दधत्।

At the end of all the islands and oceans, is the land ('Mahee', a word of feminine gender) made of gold (HiranyaGarbha, the totality-mind) extending thousands of Yojanas surrounds in all the directions.

She is covered by the taintless garment of emptiness. She is self-shining. *(No one created her.)*
 She bestows whatever is desired for. She is filled with the wish-fulfilling gems. She is taintless (unaffected by the experiences she bestows). She has won over the heavens also, with her luster.
(Be it a Deva or human, who is free of the Vaasanaa and its fields of experience?)
 She is the land where the Siddhas, Devas and Apsaraas roam about (as self-conceptions) happily.
 She is so beautiful and attractive that any pleasure is available just by a wish.
(Any slightest 'want' of yours immediately becomes a good or bad experience by the power of the Self.)
 At its outskirts, is a hill which is renowned as Lokaaloka (where all the worlds can be seen) (as the Brahman-mind of a Jnaani). It holds the room of the Bhootala all around like a bangle (which is also limitless).

LOKAALOKA HILL/THE VISION OF ALL THE WORLDS IN THE PERCEPTION-STATE OF BRAHMAN

*(What cannot exist in this Lokaaloka hill, the perception state of Brahman?
 All sorts of experiences together exist as the probable states in this Reality state.
 You cannot just have good things only, and good worlds only, as made of Sattva.
 You cannot remove the wretched states of minds, even if you are a powerful Siddha.
 Anything has to exist as an experience, good or bad, or divine.
 There is no limit as to what the experience should be like.
 Experiences exist as powered by 'Kalpanaa' and Jeevas exist as part of those experiences.
 'Sattva, Rajas, and Tamas' exist at once, as the various levels of minds.
 You cannot destroy Tamas, by the domination of Sattva.
 As Vasishtha says, 'you cannot hold an umbrella to the whole world'.
 If some one is good and noble, the Sattva-state is expressing itself as that Jeeva; so it is with the other Gunas. You do not and cannot own any Guna; the Guna owns you; but you still have the freedom to change your 'owner Guna' by effort.
 This is the Lokaaloka hill, the perception-state, which is rocky and hard from outside like the world you experience; but is full of teeming worlds in its each and every atom, and is buzzing with Jeevas all over, and breaks into nothingness at the rise of Self-Knowledge.)*

*(Jnaani's state: A Jnaani does not see the Lokaaloka hill as an abode of worlds; but sees it as only the limitless probable states of Brahman, the potential state of Reality. He is out of the control 'Queen Kalpanaa', and does not live inside this Lokaaloka hill,
 He is not a Jeeva caught by an experience. He is not under the domination of any Guna.
 He is the pure state of knowledge 'as Brahman seeing Brahman in Brahman'.
 Whatever perception-scene rises in front, it is Brahman only for the Jnaani; and he is not affected by it in any manner. He cannot see good or bad, but only some pattern rising from Brahman as Brahman.
 Like the Sun, he sees the world as if filled with colorful rainbows all over, rising from his own Self.
 Darkness of 'division-sense' can never exist for him.)*

क्वचिन्नित्यं तमोव्याप्तो मूढबुद्धेरिवाशयः क्वचिन्नित्यं प्रकाशात्मा मनः सत्त्ववतामिव।
 Somewhere it is always covered by darkness like the minds of the foolish.
 Somewhere it is always bright like the mind of the noble ones.

क्वचिदाह्लादजनकः साधूनामिव संगमः क्वचिदुद्वेगजनको मूर्खैरिव समागमः।
 Somewhere it is always pleasing like the company of the good.
 Somewhere it always produces uneasiness like the company of the foolish.

क्वचित्प्रकटसर्वार्थो मनो मतिमतामिव क्वचिदत्यन्तगहनो मूर्खश्रोत्रियचित्तवत्।
 Somewhere it reveals all the meanings like the minds of the intelligent. Somewhere it is completely opaque like the foolish minds of those who just recite the Vedas without any knowledge.

क्वचिदप्राप्तसोमांशुः क्वचिदप्राप्तसूर्याभाः क्वचिल्लोकमयस्तेन क्वचिदाशून्यदिक्तः
 Somewhere moon rays don't reach at all; somewhere the sunlight does not shine at all.
 Somewhere the worlds fill all over; somewhere there is only emptiness in all the directions.

क्वचिद्देवपुरव्यासः क्वचिद्दैत्यपुरान्वितः क्वचित्पातालगहनः क्वचिच्छृङ्गोर्ध्वकन्धरः

Somewhere the Deva-world is there; somewhere the Daitya world.

Somewhere there is the deep depth of the netherworld below; somewhere its peak rises high above.

क्वचिच्छवभ्रमद्रुध्रः क्वचित्सानुमनोहरः क्वचिच्छृङ्गशिखाक्रान्तवैरिञ्चनगरान्तरः

Somewhere the vultures float along with the clouds; and the beautiful summit is seen somewhere.

Somewhere the peak pokes into the inside of the Vairinchi (Brahma's) world also (proving its unreal nature).

क्वचिच्छून्यमहारण्यवहत्कल्पान्तमारुतः क्वचित्पुष्पवनोद्यानगायद्विद्याधरीगणः

Somewhere the dissolution storms blow in the gigantic forests which are deserted and desolate.

Somewhere the 'groups of Vidyaadharees' sing in the flower-gardens.

क्वचित्पातालगम्भीरगुहाकुम्भाण्डभीषणः क्वचिन्नन्दनसौन्दर्यमुन्याश्रममनोरमः

Somewhere it is terrifying with its deep hollow caves of the netherworld where abide the Kumbhaandas (some Variety of flesh eating devils -Pishaachas); somewhere are the beautiful hermitages of the Munis adorned by gardens like the Nandana garden of Indra.

क्वचिदक्षयमत्ताभ्रः क्वचिदुर्लभवारिदः क्वचिद्गर्भगुहाश्वभ्रगहनोपान्तमण्डलः

(Clouds are like the desires that rise from the mist of Vaasanaas.)

Somewhere there are the ever-thundering insane clouds; somewhere the clouds never appear at all;

somewhere the clouds are gathering up fast and becoming a dense sphere, and appear like a dark womb.

क्वचित्क्षुब्धजनाक्षेपसमुत्सादितभूतभूः क्वचिद्वास्तव्यजनतासौजन्यजितविष्टपः

Somewhere the homeless people dig out the abodes of the devils and spirits, searching for a place to live; somewhere the peaceful populace has a happy life better than that of the heavens.

क्वचिन्नित्यं वहत्वाताजातस्थावरजङ्गमः क्वचित्सर्वक्षयोन्मुक्तस्थिरस्थावरजङ्गमः

Somewhere the winds blow without a break, and no moving or non-moving things get produced at all; somewhere the moving and non-moving never stop growing and are free of all types of decay and destruction.

क्वचिन्महामरुमरुन्मुक्तभाङ्कारभीषणः क्वचित्कण्टकमलिनीमत्तसारसभूषणः

Somewhere the desert winds make terrifying sounds in the vast expanse of desert-lands; somewhere the lands are decorated with the cries of the intoxicated Saarasa birds (intoxicated by too much of honey consumption) that are floating in the lotus-lakes.

क्वचित्सलिलकल्लोलजलदोल्लासघर्घरः क्वचिन्मत्ताप्सरोदोलाविलासजनितस्मरः

Somewhere the joyous gurgling noise of the water-filled clouds; somewhere the birth of Manmatha (passion) occurring by the sport of playing in the swing by the intoxicated (by the consumption of too much wine) Apsaraas.

क्वचित्पिशाचकुम्भाण्डवेष्टिताचेष्टदिकटः क्वचिद्विद्याधरीसिद्धनृत्यगीतसरित्तटः

Somewhere all the edges of the directions are moving as it were by the enveloping crowd of huge Pishaachas and Kumbhaandas (devilish creatures); somewhere the banks of the rivers are filled with the dancing and singing crowds of Vidyaadharees and the Siddha ladies.

क्वचिदुर्षदम्भोदसरित्बाहुलुठत्तटः क्वचित्सततगानीतनीतनानाभ्रसत्पटः

Somewhere the heavy downpours from the clouds appear as if 'some huge arms of water' extending from the skies are shattering the ground with great force; somewhere the skies are covered again and again by the variety of clouds layers continuously arriving and going off, without doing anything.

क्वचित्कमलिनीकोशवक्त्रस्थाध्यानमण्डलः क्वचिस्वर्गाङ्गनासिद्धसुन्दरीदन्तमण्डनः

(The lakes are filled with the lotuses and also the lotus faces of the pretty girls bathing in the lakes.)

Somewhere, there is the circle of those who are absorbed in the lotus-faces inside the hollows of the lotus-lakes. *(Bees have started to hum above the blooming lotuses in the lake at the rise of the sun.*

Lovers are absorbed in the beauty of the lotus faces of their beloveds, seen above the water surface.)

Somewhere there is the decoration of the ivory (Danta/ivory/teeth) of the beautiful ladies belonging to the Siddhaa clan and the heaven-damsels. (Their smiles decorate the area.)

क्वचित्पद्मिनकरजनताचारसुन्दरः क्वचिन्नैशतमोगेहृन्त्यन्मत्तनिशाचरः

Somewhere it is beautiful with the people engaged in their affairs under the burning heat of the sun; somewhere the intoxicated night-devils are dancing in the dark regions at night.

क्वचिदुत्पतदुत्पाततया नश्यज्जनावनिः क्वचित्सौराज्यसंपत्त्या प्रोद्भवत्पुरमण्डलः

Somewhere the earth occupied by people is getting destroyed by the rise of calamities; somewhere new cities are getting built by the rise of prosperities in the kingdom.

क्वचिदत्यन्तनिःशून्यः क्वचिज्जनपदावृतः क्वचिच्छवभ्रान्तगम्भीरः क्वचित्पातालभीषणः

क्वचिदुद्बृहत्कल्पतरुः क्वचिन्निर्जलजङ्गमः क्वचिन्महाकरिकुलः क्वचिन्मतहरिव्रजः

क्वचिन्निर्भूतमुद्यातः क्वचिदुन्मतराक्षसः क्वचित्करञ्जगहनः क्वचित्तालमहावनः

क्वचिद्व्योमोपमसराः क्वचिद्दीर्घमरुत्स्थलः क्वचिन्मित्यभ्रमत्पाम्सुः क्वचित्सर्वर्तुकाननः।

Somewhere it is fully empty of everything, somewhere it is filled with moving crowds of people; somewhere is the deep silence of the inside of clouds, somewhere the terrifying noises of the nether world; somewhere stands the gigantic Kalpa tree, somewhere is the wilderness of water-less dry land; somewhere is seen the majestic walk of the huge clan of elephants; somewhere is the wild jumping of mad monkeys; somewhere you travel for long heights in the hill without meeting any living thing, somewhere you see an intoxicated Raakshasa suddenly; somewhere the land is filled with just thorny bushes of Karanja plants, somewhere are the great forests filled with Taala trees; somewhere are the lakes extended like the skies, somewhere are the deserts extending far and wide; somewhere the lands are always filled with blowing dust storms, somewhere the lands have regular arrival of seasons.

(Any probable state can rise as a perception-experience; and a Jeeva-entity rises as an experiencer along with the experience. If you are studying this great text, then this is also a probable state from the same Brahman, and you are the Jeeva produced to study it. If some one else is wallowing in dirty pleasures and is lost, then that also is a probable state from the same Brahman, and that Jeeva gets produced as a part of the experience. Of course, anyone can try hard and change their probable states, to be a part of a better experience.)

(This Lokaaloka hill is very huge and beyond the imagination of any one.)

शिखरेषु शिलास्तस्य सामान्याचलसन्निभाः सन्ति सुस्थितकल्पाभ्रा रत्नमय्योऽम्बरामलाः।

(The ordinary rocks are spread out all over this hill like small pebbles. Each of this tiny pebble is like an enormous mountain we see on the earth. Each stone has a huge sky-filling dissolution cloud on its top. Each pebble is a store-house of gems.)

In that hill, the small ordinary rocks are also of the size of the mountains. *(For each Jeeva who is inside a tiny pebble, his world appears to be huge and solid like a mountain, like an ant-hill for the ant.)*

The huge dissolution clouds stay there at all times stuck to these rocks. *(Since any world-conception has to have a beginning and end, the dissolution cloud is a must for each and every world.)*

These rocks are filled with precious gems (Jeevas of Brahman-essence); and they are taintless (and empty) like the sky.

क्षीरोदकार्कगौरीणां वनस्कन्धौकसामिव विश्राम्यन्त्यनिशं यासु हरयो हरियोनयः।

(Trinities are like the monkeys residing in these rock-worlds.)

The monkeys (Haris) with their families of generations to come, rest happily at all times on the rocks which are white like the milk, which are soft like water, which shine like the sun, as if these rocks are the dwelling places situated on the branches of the huge forests.

(First meaning:

Each rock is so huge; so soft; so shining like emerald that the monkeys (Jeevas) get fooled into thinking that they are the huge branches of a dense forest; and so have made their dwelling places there. They live there; reproduce more; and have been living long there and will live happily for many many generations on those tiny rocks, undisturbed by anything.

Second meaning:

In these rocks exist the milk ocean, the sun (Brahman-knowledge), Gauree, and the forests where Lord Skandha stays. The Brahmas born out of Hari (Vishnu), Shivas and Vishnus (Haras and Haris) rest there at all times.

Abstract meaning:

All the gods and Goddesses of the heaven also are part of these world-existences namely the pebbles. These pebble-rocks are white like the milk (made of good Vaasanaas); soft like the water (filled with varied joyous experiences); shine like the sun (witness state of the Creator).

They are white because they are the shine of pure Chit-expanse alone.

It is like a huge forest filled with trees extending its branches everywhere (like the upside down Ashvattha tree of Geetaa) and these gods reside in these branches happily, like the monkeys living in the forest branches.)

MY ABODE

तासामुत्तरदिग्भागे पूर्वशृङ्गशिलोदरे निवसाम्यहमक्षीणवज्रसारसमत्वचि।

(The lady has mastered Siddhis; so she knows the location of every world in that Lokaaloka hill.)

I reside in a cave which is unbreakable and hard as if made of diamond essence, and which is inside one of the stones in the eastern peak in the northern direction. *(My house (world) is inside one of those stones in that hill. That stone is towards the north and in the eastern peak of that hill.)*

विधिना तत्र बद्धास्मि वसाम्युपलयन्त्रके अत्रासंख्या मुने याता मन्ये युगगणा मम।न केवलमहं बद्धा यावद्भर्तापि तत्र मे बद्धः सायमन्तने पद्मकुञ्जले षट्पदो यथा।

I am bound to that place because of fate. I live in a grinder stone as if. Hey Muni! I believe that countless numbers of Yugas have passed for me here. *(I am bound there by the fault of that Brahmaa. I am stuck there as if tied to a grinder stone. I am not able to escape from there.)* Not only am I bound there; but even my husband is bound there like the bee trapped inside the closed lotus in the evening time.

(I have a husband too. He is also stuck there like me and unable to free himself.)

(If a bee is absorbed in drinking honey from the lotus as the evening falls, the petals will close over it; and it will be stuck there till the sun-rise. An ignorant man is absorbed in his pleasures like the bee; and ignorance locks him up inside the world-dream. He can come out only when the Knowledge-Sun rises.)

तेन सार्धं मया भर्ता शिलाकोटरसंकटे अनुभूताश्चिरं कालमत्र वर्षगणाः गताः।अद्याप्यात्मैकदोषेण न हि मोक्षं लभावहे चिरं तत्रैव तिष्ठवस्तथैवाबद्धभावनौ।पाषाणसम्कटे तस्मिन्बद्धावावां न केवलं बद्धो यावदशेषेण परिवारोऽपि तत्र नौ।

In that restricted hollow of that rock, along with my husband, I have suffered long enough; and many numbers of years have passed like that. Even today, because of one fault of mine (desire), we both are not able to get free. We both will stay there, feeling attached to it always.

We both are not the only ones bound to that painful rock; even all our families are bound there.

MY HUSBAND

पुराणपुरुषो बद्धो द्विजस्तत्रास्ति मे पतिः एकस्थानान्न चलति जीवन्युगशतान्यसौ।आबाल्याद्ब्रह्मचारी च श्रोत्रियः पाटकोऽलसः एकान्त एवास्तेऽजिह्ववृत्तिरचापलः।अहं व्यसनिनी भार्या तस्य वेदविदां वर न निमेषं समर्थाऽस्मि तं विना देहधारणे।

My husband is there only. He is an ancient one and a Brahmin. Though he has lived for hundreds of Yugas, he does not move from his place at all. He is a Brahmachari from when he was a child. He is well versed in Vedas. He can teach others also; but is lazy (does not bother to teach others). He always stays alone. He is non-deceitful and without greed. Hey Best of Veda-Knowers! I am his wife and am full of desires. I cannot

hold on to my body even for a second without him.

HOW I BECAME HIS WIFE

शृणु तेन कथं ब्रह्मन्भार्याहं समुपार्जिता कथं वृद्धिमयं यातः स्नेहोऽस्माकमकृत्रिमः।

तेन जातेन मद्भर्ता बालेनैव सता पुरा किञ्चिज्ज्ञेन सतैकेन तिष्ठतात्मालयेऽमले श्रोत्रियतानुरूपेण जाया मे जन्मशालिनी कुतः संभवतीत्येव निर्णय चिरचिन्तया स्वयमेवानवद्याङ्गी तेन तामरसेक्षण उत्पादितास्मि नाथेन ज्योत्स्नेव शशिनाऽमला। मनसा मानसीभार्या मन्दरोत्तमसुन्दरी ततो वृद्धिं प्रयातास्मि वसन्त इव मञ्जरी। सहजाम्बरसंछन्ना भूतानां चित्तहारिणी पूर्णेन्दुबिम्बवदना धौरिवामलतारका कोरकोचस्तनभरा समग्रसशालिनी लतावरवनेनेव करपल्लवशालिनी सर्वस्य जन्तुजातस्य नित्यं हृदयहारिणी हरिणीतारनयना मदनोन्माददायिनी लीलाविलासैकरता हेलावलितलोचना गेयवाद्यप्रिया नित्यं न च तृप्तानुरागिणी।

सौभाग्यभोगपरमा लक्ष्म्यलक्ष्म्योः प्रिया सखी अनन्या मोहजालानामखिन्ना संपदापदोः।

Brahman! Listen as to how he got me as a wife; and how our untainted love increased.

Hey Muni with the lotus like bloomed eyes!

My husband was born to some noble learned person. In his childhood itself, when he stayed with his father in the taintless house, he pondered for long as to 'which girl with all pleasing qualities will be a suitable wife for a man well-versed in Vedas like me'; and he took a decision; and I who am faultless in all my limbs was created by my husband like the moonlight by the moon, through his mind only, as a mind-created-wife, endowed with excellent beauty equaling the excellence of Mandara Mountain.

Like a blossoming plant in spring, I grew up gradually.

I was covered by clothes naturally created along with me. (They also grew along with me.)

All the minds were attracted to me. My face was beautiful like the full-moon.

The pupils of my eyes were taintless like the sky. My breasts were like the high raised budding flowers.

I was filled with all pleasing qualities. Like a creeper of the forest with flowers, I was endowed with flower-like hands. I always stole the heart of any and every being. I had beautiful elongated eyes like that of a deer.

I raised passion in everyone. I was interested in all sorts of amusing sports.

I was always seeking worthless pleasures. I was interested in instrumental music and songs.

I enjoyed extreme enjoyments of great fortunes. Though I enjoyed everything, I was never fully satisfied.

(Being a creation of a noble Knower) I had equal vision for both good and bad things.

I was never without enjoyments, yet was not affected by prosperity or calamity.

न केवलमहं देहं धारयामि द्विजन्मनः यावत्त्रैलोक्यसदनमिदमङ्ग बिभर्म्यहम्।

अहं कुलकरी भार्या कलत्रभरणक्षमा त्रैलोक्यगृहसम्भारधारणैकभरोद्बहा।

I do not support just this body of my Brahmin husband (as a constant image); but I support this entire tri-world, dear Sage (as my mind-state)!

I am a wife capable of developing the family. I am capable of caring for those in need.

I am only intent on maintaining the tri-world and filling it up with the necessities.

अथाहं तरुणी जाता समुद्भिन्नोन्नतस्तनी लतोल्ललद्बुलुच्छेव विलासरसशालिनी।

This is how I who am so young and beautiful was born with the high-raised bloomed breasts.

Like a creeper filled with clusters of flowers and fruits, I am endowed with all pleasure-giving abilities.

MY LONELINESS

पतिर्मा दीर्घसूत्रत्वाच्छ्रोत्रियत्वात्तपोरतः कयाप्यपेक्षयाद्यापि न विवाहितवानिमाम्।

तेन यौवनसंपन्नविलासरसशालिनी तं विना व्यसनेनाहं दह्येऽग्नाविव पद्मिनी।

My husband who has the habit of postponing things (DeerghaSutri) is a highly learned person and so always is engaged in penance. Seeking some other goal, he has not married 'this me' yet, (though I have married him through my mind.) Because of this, though endowed with youth and all the pleasure giving qualities, I am burning with passion without his company like 'a lotus-plant set on fire'.

शीतानिलविलोलासु नलिनीषु निरन्तरं अङ्गदाहमवाप्नोमि पूताङ्गारस्थलीष्विव।

My limbs burn at all times like the 'lotuses in the lands that are covered by fresh embers' (getting scorched)

even when the heartening cool winds blow.

उद्यानावनयः सर्वाः पूर्णाः कुसुमवर्षणैः संपन्नस्तप्तसिकताः शून्या मे मरुभूमयः।

For me, all the gardens covered by showers of flowers are the 'desolate desert-lands covered by hot sands'.

जलकल्लोलकह्वारकमलोत्करकोमलाः सरस्यः सारसारावसरसा मम नीरसाः।

All the 'lakes' that are covered by the 'soft white and red lotus buds floating in the gently moving waters', and 'beautiful with the cries of Saarasa birds', are essenceless for me.

(The sound-forms used in the first line express the lilting, swinging beautiful lotuses in the lake; in the second line you can hear the desolate cries of wilderness.)

अहं पुष्करमन्दारकुमुदोत्करमालिता भृशं दाहमवाप्नोमि कण्टकेष्विव दोलिता।

I wear the garlands made of the (tender) buds of blue lotuses (Pushkara), Mandaara flowers, and Kumuda flowers (night-lotuses); yet attain such a scorching state as if rolling on the thorns.

कुमुदोत्पलकह्वारकदलीतल्पपालयः मदङ्गसङ्गमाद्ग्रीष्ममर्मरा यान्ति भस्मताम्।

The 'beds made of night lotuses, white lotuses and tender banana leaves', make a murmuring sound (by the heat) and turn into ashes the moment my body touches them.

यत्कान्तमुचितं स्वादु विचित्रं चित्तहारि च तदालोक्य भवाम्यन्तर्बाष्पपूर्णायतेक्षणा।व्यसनानलसंतप्ताः पतन्तो
बाष्पबिन्दवः छमच्छमिति मज्जन्ति कमलोत्पलपङ्क्तिषु।कदलीकन्दलीस्कन्धदोलान्दोलनलीलया
ललितोद्यानखण्डेषु मुखमाच्छाद्य रोदिमि।

Whenever I see anything that is attractive, suitable, tasty, strange and pleasant, my eyes swell up with hidden tears. The tear-drops which are burnt by my passion, fall on the 'rows of lotuses' (covering my body to alleviate the heat) with the hissing noise of 'Cham Cham' and burn through their insides. As if swinging in the firmly made swings made of 'Kadalee' and 'Kandalee' trunks (varieties of plantain trees) in the garden areas, I cover my face and cry silently (unable to express my suffering to any one.)

तुषारनिकराकीर्णं कदलीदलमण्डपं पश्यामूष्माणमुज्झन्तं खदिराङ्गारभीषणम्।

When I look at the 'Mandapa' made of Kadalee plants bathed in the snowy mist, I see only the evaporating mist and the dreadful scene of burnt Khadiraa plants (wasteland plants).

नलिनीनालदोलासु सारसीं सारसाश्रितां दीनानना विलोक्यान्तर्निन्दामि निजयौवनम्।

When I with my pale face, see the Saarasa female bird enjoying the company of her spouse on the swinging stalks of lotuses, I blame my youth.

दीनानना रोदिमि मध्यस्थे पदार्थे यामि सौम्यतां हृष्याम्यशोभने दीना न जाने किमहं स्थिता।

I cry when I see pleasant things.(They hurt me.)

I remain calm when I see ordinary things. (I just go about my regular duties of the world like a mind-less machine.) I am happy when painful faints occur. (I forget my pain at such times.)

I am so much into suffering that I do not know where I am!

दृष्टानि कुन्दमन्दारकुमुदानि हिमानि च मया कामाग्निदग्धानां भस्मानीव दिशं प्रति।

Jasmines, Mandaara flowers, Kumuda flowers, snow drops have seen by me, only as ashes spread out everywhere, burnt by the fire of passion.

आनीलपल्लवमृणाललतोत्पलानां कह्वारकुन्दकदलीदलमालतीनां शय्या ममाङ्गचलनेन विशोषयन्त्या व्यर्थ
गतानि नवयौवनवासरणि ।

The bed made only of dark Tamaala sprouts, lotus stalks, soft creepers, lotus petals, and spread out with flowers of jasmine, blue lotuses and banana leaves, dries up when I roll on them! My fresh youthful days

have indeed gone waste!
MY DISPASSION

अथ कालेन महता सोऽनुरागो विरागतां प्राप्तो मम शरच्छान्तौ विरसः पल्लवो यथा।वृद्ध एकान्तरसिको नीरसः
स्नेहवर्जितः भर्ताऽजिह्ममतिर्मौनी किं मन्ये जीवितेन मे।वरं वैधव्यमाबाल्यात्वरं मरणमेव च वरं व्याधिरथापद्म
नाहृद्यप्रकृतिः पतिः।एतावज्जन्मसाफल्यं सौभाग्यमविखण्डितं रसिकः पेशलाचारो यन्नार्यास्तरुणः पतिः।

After a long time, my love turned into dispassion, like the dried up leaf at the end of autumn season (with all hopes gone). My husband had become old; he always sought solitude; had no love in the heart; had no affection towards anything; had no deceitful feelings also; was always silent outside and inside.

What for should I hold on to life? It is better to be a widow from childhood, or better to die, or better to be ill always, or better to go through all difficulties; but should not have a husband who does not cherish love in his heart! That alone is the fulfillment of life, that alone is unbroken good fortune, when a woman gets a husband who is young, romantic, and gentle in behaviour.

हता नीरसनाथा स्त्री हताऽसंस्कारिणी च धीः हता दुर्जनभुक्ता श्रीहता वेश्याहता च द्वीः।

That woman is ruined whose husband has no feelings of love.

That intellect is ruined which mind has not disciplined as ordained by the scriptures.

That wealth is ruined that is enjoyed by the wicked! That shyness belonging to a woman (which defines a female) is ruined when she seeks the company of many men.

सा स्त्री यानुगता भर्त्रा सा श्रीर्यानुगता सता सा धीर्या मधुरोदारा साधुता समदृष्टिता।

She alone is truly a (fulfilled) woman who is accompanied by her husband.

That alone is truly the (fulfilled) wealth which is acquired by the noble (gets well-spent in noble acts).

That alone is truly the (fulfilled) intellect which is pleasing, generous, noble, and has equal-vision gained by true knowledge.

नाधयो न व्याधयो नैव नापदो न दुरीतयः कुर्वन्ति मनसो बाधां दम्पत्योरनुरक्तयोः।

No mental afflictions, no diseases, no problems, no bad situations (dire calamities), hurt the mind of that couple who are bound by love.

(Excessive rain, drought, locusts, rats, parrots, foreign invasions – these six are defined as dire calamities.)

उत्फुल्लाः कुसुमस्थल्यो नन्दनोद्यानभूमयः धन्वायन्ते कुनाथानां विनाथानां च योषिताम्।

All the gardens filled with bloomed flowers turn into hot deserts for a woman, who has an uncaring husband, or is without a husband.

सर्व एव जगद्भावा यतेच्छं गुणलेशतः संत्यज्यन्ते प्रमादानु वर्जयित्वा पतिं स्त्रिया।

All the objects in the world (relations, house etc) can be discarded by a woman as per her will, considering their worthlessness or because of some mistake on her own part; but not her husband.

स्थिरयौवनया दुःखान्येतानि मुनिनायक भुक्तानि वर्षवृन्दानि पश्य दौर्भाग्यजृम्भितम्।

Hey Best of Munis! Endowed with eternal youth, all these agonies were gone through by me.

Look at all these countless years filled with pain only.

अथ क्रमेण तेनैव सरागो मे विरागतां आययौ हिमदग्धाया नलिन्या इव नीरसः।

विरागवासनास्तेन सर्वभावानुरञ्जना तवोपदेशेनेच्छामि मुने निर्वाणमात्मनः।

Then slowly, my ‘Saraaga’ (mind with attraction towards objects) became ‘Viraaga’ (mind without attraction towards objects) like the ‘lotus losing its moisture when stuck by the snowfall’.

Now, endowed with the ‘Viraaga Vaasanaa’ that gives the same colour to all the objects, I want to attain the Nirvaana state through your instruction.

अप्राप्ताभिमतार्थानामविश्रान्तधियां परे मरणैरुह्यमानानां जीवितान्मरणं वरम्।

For those, who have not achieved their goal, who have not rested their intellects in the Supreme, who have

gotten carried away by death-like pains, death is a better option than life.

स मद्भर्ताद्य निर्वानमीहमानो दिवानिशं राजा राज्ञेव मनसा मनो जेतुं प्रबुध्यते।

That husband of mine, desiring the Nirvaana state, is seeking the methods of conquering the tainted mind with the purified mind, like a 'king desiring to conquer another king by the understanding of NeetiShaastra'.

ब्रह्मंस्तस्य च मद्भर्तुर्मम चाज्ञानशान्तये न्यायोपपन्नया वाचा कुरु स्मरणमात्मनः।

Brahman! For removing the ignorance in me and my husband, bring about the remembrance of Aatman (true essence), with proper reason-filled words (like making one remember the necklace in one's own neck).

यदा मामनपेक्ष्यैव स मद्भर्तात्मनि स्थितः तदा विरागो वैरस्यमनयन्मे जगत्स्थितिम्।

संसारवासनावेशवर्जितास्मि ततोऽवसं निबध्याभिमतां तीव्रां व्योमसंचारधारणाम्।

अर्जयित्वा तथा व्योम्नि गतिं धारणया मया अभ्यस्ता धारणा भूयः सिद्धसङ्गफलप्रदा।

ततः स्वजगदाधारपूर्वापरनिरीक्षया स्थिताहं धारणां बध्वा सापि सिद्धिं समागता।

अथ स्वजगतो दृष्ट्वा हृदयं तस्य बाह्यगा अहं दृष्टवती स्थूलां लोकालोकगिरेः शिलाम्।

When my husband became indifferent to me and stayed in the Self-state, I developed dispassion which revealed to me the essenceless state of the world. I remained without the force of Samsaara-Vaasanaa. Then I wanted to master the sky-floating ability. Through the proper 'Dhaarana method' (the particular austerities prescribed for obtaining some Siddhis), I gained that ability. After attaining the power of floating in the sky, I again practiced the 'Dhaarana' which bestows the company of the Siddhas.

(That is how I found you; and later through the attainment of other Siddhis, found out where my world was situated and what was outside of it.)

Then, in order to visualize the previous and later stages of my world, I took over to 'Dhaarana method'; and I obtained that also. After observing the essence of my own world, I came out and saw the solid rock of this Lokaaloka hill. *(I understood that my world was just a part of this hard rocky hill.)*

एतावतापि कालेन दम्पत्योरावयोर्मुने परं द्रष्टुमभूदिच्छा न काचन कदाचन।

मद्भर्ता केवलं शुद्धवेदार्थैकान्तचिन्तया न च यातं न चायातं वेत्यहो विगतैषणः।

तेनासौ मत्पतिर्विद्वानपि न प्राप्तवान्पदं अद्य सोऽहं च वाञ्छावः प्रत्यत्रेन परं पदम्।

All these days, I or my husband had never entertained a wish to attain the Supreme state. My husband, being absorbed in only understanding the word-meanings of the Vedas, does not know the past or present or future; and has no other desire. Therefore, though my husband is very learned, he has not attained the Supreme state. Now, we both want to attain that Supreme state with effort.

तदेतामर्थितां ब्रह्मन्सफलां कर्तुमर्हसि महतामर्थिनो व्यर्था न कदाचन केचन।भ्रमन्ती सिद्धसेनासु सदा नभसि

मानद त्वदृते नेह पश्यामि घनाज्ञानदवानलम्।

Brahman! Please fulfill my request. The request presented to great ones, never goes waste.

Hey you who gives respect to others (Maanada)! I always wander among the Siddha crowds; but I do not find anyone other than you who acts as the forest-fire to the dense state of ignorance.

ब्रह्मन्विनैव करुणाकर कारणेन सन्तो यतोऽर्थितजनवाञ्छितपूरणानि कुर्वन्ति तेन शरणागततामुपेतां मामर्हसीह न तिरस्करणेन योक्तुम्।

Hey Brahman! Hey Compassionate one! Without any reason itself, the noble ones fulfill the requests of the people. Since I have taken shelter in you, you should not refuse my request.