

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER SEVENTY SEVEN  
(STORY OF VIPASHCIT- 3)  
[VIPASHCITS ARRIVE AT THE EDGE OF THE LANDS]

Sanskrit text, Translation and Explanation

by

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**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission 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.

सहचरसहचर्यः ऊचुः  
Attending companions spoke

### WINDS

कदलीकन्दलीस्वच्छगुच्छाच्छोटनपण्डिताः विविधा वायवो वान्ति पुष्पकेसरमण्डिताः।

The winds blow differing by fragrances and decorated by the pollen of the flowers; for, they are experts in opening the pure flowers of Kadali and Kandali trees.

*(These winds are like the wayward young men who carry the infatuated love of many pretty girls. They are like the charming men, who attract even women of noble families.)*

वान्ति वाता वनोद्धान्तविविधामोदमांसलाः पीतघर्मकणाः क्रान्तललनालकलालकाः।

These winds are robust (thick) with various fragrances brought from the forests. They have kissed and removed the sweat drops, and are gently caressing the locks of women which have loosened (when with their lovers).

*(These winds are like the handsome muscular young men. They carry a variety of gifts in the form of fragrances for the pretty girls. They meet the girls resting in the arms of their lovers; wipe their sweat drops tenderly; caress their curly locks and remove their fatigue of union.)*

कुलाचलगुहागेहवलनोद्यन्मृगाधिपाः सरन्त्यसुरसंरन्भैरवणार्णवमारुताः।

These winds coming from the salt-ocean are like the lions that have come out of the caves of the Kula Mountains; (roaring and fierce) and are moving about like Asuras (ready to conquer Meru Mountain even).

तमालतालतरललीलान्दोलनलालिताः अनिलाजलकल्लोलोत्क्रान्तकोमलपल्लवाः

ललन्नवलतावान्तपुष्पधूलिविधूसराः सरन्ति मरुतो मन्दमुद्यानेषु नृपा इव।

These winds are cradled in the swinging leaves of Tamaala and Taala trees; rise from the churning waters and hit the tender leaves of the creepers and trees. They become dusty again (after the clean bath) with the pollen of the flowers thrown by the fresh creepers shook by them.

*(These winds are sometime like children, playing around the trees and creepers. The huge trees of Tamaala and Taala, cradle them affectionately in their leaves, like mothers.*

*The winds sport in the waters; churn the waves; rise up again and hit the creepers (young girls quietly standing on the bank) like naughty boys, and try to run away from there. The creeper-girls annoyed by these truant boys throw their pollen at them, thus covering their wet bodies with dust.)*

But, in the gardens, they move slowly as if they are kings (since they are laden with fragrances and honey drops of the flowers.)

*(These winds then enter the forest gardens. They are treated there like kings; and every creeper and tree there offer gifts of fragrances and honey to them, with bent heads!)*

मधुरं वंशविश्रान्तो गातुमेष वनानिलः प्रवृत्तः पाण्डुनगरनारीभिरिव शिक्षितः।

This forest wind is now resting in the bamboo grooves; and is getting ready to sing, as if tutored by the women of Pandu's kingdom (who are known for their singing talent).

*(These winds then enter the bamboo grooves; and sing through the hollow tubes of the bamboos, producing a unique shrieking noise. Maybe, they are practising the songs taught by women of Paandu's kingdom, the renowned Hastinaapura.)*

### THE TREES THAT RESEMBLE MEN WITH VANITY AND ARROGANCE

निकारः कर्णिकारेण पवनस्य यदा कृतः तदा परिहरन्त्येनं भ्रमरा अपि दूरतः।

When the Karnikaara tree refused to give the fragrance to the wind and offended it, the bees also avoid it, by staying at a distance.

*(Look at the Karnikaara tree! The Flowers look like golden ear-rings.)*

*These winds approach the Karnikaara trees that are fully covered by clusters of shining flowers. These trees refused to give any fragrance to the winds. They do not have any fragrance and bees do not like them much. The bees have seen how these trees offended the winds; and avoid them as if annoyed by their behaviour.)*

न ददाति फलं किञ्चिदर्थिने न च पल्लवं तालः स्तम्भतयाऽऽरम्भं ह्यरूपैव विनाऽऽकृतिः।

This Taala tree never gives any fruit or leaf for the needy. Therefore it looks like a huge pillar without any guest-hospitality, and has a form which is not good-looking also.

*(Look at the Taala tree! It is so tall and difficult to climb! You cannot easily pluck the leaf or fruit from that height. This tree does not have the good manners of treating a guest. It does not give anything to anybody. So selfish it is! How ugly it looks, like a heartless stone pillar.)*

राग एव हि शोभायै निर्गुणानां जडात्मनां राजेव राजते राजन् रागेणैवैष किंशुकः।

Raajan! For these ignorant people who have no virtues, the colours which decorate their body alone gives them some bodily beauty. That is why this Kimshuka tree also shines with the splendor like a king, as if painted by colours.

(किञ्चित् शुक इव- somewhat looking like a parrot with a beak)

*(Look at the Kimshuka tree! It is covered by beautiful red flowers; yet, it does not have any other quality that a flower should have. It looks beautiful; that is all! Men and women also decorate themselves externally and try to appear beautiful; and do not develop any virtues or learning. This Kimshuka tree looks like the king who is decorated by the garlands of red flowers (Raaga), filled with passion (Raaga), and is waiting for his beloved woman.)*

आगच्छ कर्णिकारोऽयं विकारस्यैव भाजनं निरामोदः किमेतेन निर्गुणेनेव जन्तुना।

Come away! This is just the Karnikaara tree. It just attracts by its surface splendor; but has no true fragrance in its flowers. Why bother about this tree which is like a person who dresses well but is not endowed without any good quality.

*(Avoid people who present only the external beauty, but have empty dull brains.)*

विलोलमञ्जरीजालतडित्सङ्गस्थितोऽसितः चातकस्याम्बुद भ्रान्तिं तमालः कुरुते मुधा।

With its clusters of flowers acting like lightning; and black in colour, this Tamaala creates an illusion of a cloud for the poor Chaataka.

*(Look at the Tamaala tree! It has dark coloured leaves and looks like a huge cloud. The clusters of flowers move in the wind and look like flashes of lightning. The poor Chaataka bird, which drinks only the rain water is fooled by this tree and is expecting it to rain!;*

*So do some men pretend to do good, but actually do nothing for anyone.)*

#### BAMBOO GROVES/ KINGS

पत्राला घनसम्घाताः सच्छायावृतभूभृतः गुणानां महतां योग्या वम्शा वम्शा इवोन्नताः।

Adorned by the leaves; densely collected together as dense groves; the hills surrounded by their shades; the bamboos fit to be used as sticks for strings in making bows, are as tall as the bamboos only (incomparable to any other tree)!

*(The kings are adorned by vehicles. They cannot be easily defeated when they are united. They are sought by the good people for shelter. They are endowed with great virtues as belonging to great families. They are as high in nobility as the bamboos.)*

#### CLOUD/VISHNU

हेमसान्वासनस्थोऽग्न्यो वातव्याधितटोऽम्बुदः तडित्पीताम्बरं धत्ते क्षुब्धं हरिरिवोद्भवः।

*(The dark cloud is like the dark-hued Vishnu.)*

Hari is adorned by excellent wealth (Goddess Lakshmi). (The cloud rises upwards.)

Hari, with his cloud like complexion, gives the water of compassion. (The dark cloud gives waters.)

Hari is the foremost among Devas, like the golden mountain Meru which is foremost among all the Mountains; and he is offered the (most honoured) foremost seat.

(The cloud is seated on the summit which shines golden in the sunlight. It is on the topmost place.)

The blockages to all illnesses are found at Hari's feet.

(The wind which follows like a disease is at the edge of the cloud always, and gets blocked.)

Hari wears a yellow garment which shines like the lightning and quivers with lustre.

(The cloud is clothed by the sky which becomes yellow by the lightning; and creates the disturbance of thundering noise.)

#### MOUNTAIN SCENES

KIMSHUKA TREE LOOKS LIKE A BLEEDING SOLDIER WITH ITS RED BLOSSOMS

प्रवेशनिर्गमव्यग्रतरत्खगशिलीमुखः प्रफुल्लकिंशुको भाति वीरो रक्त इवासृजा।

The Kimshuka tree, with its red blossoms, looks like a valorous man covered by blood; with the birds and bees moving in and out continuously (with the arrows moving in and out like the birds).

GANDHARVA LADIES

मन्दारमञ्जरीपुञ्जपिञ्जराम्भोदमन्दिरे महेन्द्रमस्तके मताः सुप्ता गन्धर्वकामिनः।

The Gandharva ladies intoxicated by the drinks sleep in drunken stupor, on the head (summit) of Mahendra Mountain, inside the bower filled with clusters of Mandaara blossoms, within the shady house of the cloud (which always hangs there).

THE SIDDHAS AND THE VIDYAADHARAS

कल्पद्रुमवनच्छाया विश्रान्ता विततान्विताः पश्य पार्थिव गायन्ति सिद्धविद्याधराध्वगाः।

Look O King! The sky-roamers like Siddhas and Vidyaadharas are singing melodious songs, accompanied by all musical instruments like Veenaa, flute etc, even as they rest under the shade of Kalpa tree forests.

THE ENORMOUS KALPA TREE

पश्य कल्पद्रुमस्यास्य पल्लवे पल्लवे वने विश्रान्ताः सुरसुन्दर्यो गायन्ति च हसन्ति च।

Look! In each and every leaf of this Kalpa tree in the forest, the divine damsels are singing and laughing. *(Kalpa tree is so huge that each and every leaf is like a huge floor made of precious stones; and the divine damsels sit in groups on those leaves and amuse themselves in songs and dances.)*

SAGE MANDAPAALA WHO LIVED AS A BIRD

मन्दिरं मन्दपालस्य मन्दरे मृदुमन्दिरे मुनेरिदमुदारस्य भार्या सा यस्य पक्षिणी।

This is the house of the noble Sage Mandapaala, inside the soft nest, in the Mandara Mountain, and this is his wife Jaritaa, in the form of a bird.

*(Mandapaala is a Sage mentioned in MahaaBhaarata.*

*He was a Sage known for his austerities. In order to have salvation by having children, he turned himself into a Saaranga bird and married a she-bird named Jaritaa; and had issues from her. However, caught in the delusion of Samsaara, he married another bird named Lapitaa to have more descendants of his; later was discarded by her also due to her envy towards Jaritaa. Mandapaala later understands the futility of all these enterprises.)*

ENMITY FORGOTTEN AMONG ANIMALS

अन्योन्यामतसिंहेभनकुलोरगकेलिकां पश्य मुन्याश्रमश्रेणिं सर्वतुकुसुमद्रुमाम्।

Look at the line of hermitages of Sages where the trees yield flowers in all the seasons; and where the lions and elephants, mongooses and snakes play together with love, without any hostility towards each other.

THE COMPANY OF THE NOBLE MAKES YOU ALSO NOBLE

विद्रुमद्रुममिश्राणामम्भोधितटवीरुधां बिम्बितार्काः कचन्त्येते पल्लवेषूदबिन्दवः।

The creepers on the bank of the ocean are mixed with the coral plants (in the ocean.) (The leaves cover up the corals.) The water drops shine beautifully (like precious stones) on the leaves, reflecting the sun (making the leaves look like precious stones.)

## WEALTH ATTRACTS ONE AND ALL

वीचयो रत्नमाणिक्यपदेष्ववर्तवृत्तिभिः विलसन्ति विलासिन्यो वक्षःस्विव विलासिनाम्।

नागलोकेन्द्रलोकस्त्रीगमनागमनोद्भवः दिव्यो भूषणझङ्कारः श्रूयते नभसः शृणु।

The waves are sporting by circling in areas where the precious stones and gems exist. They are like the beautiful girls who are embracing and sporting with the chest of the lovers (decorated by rich ornaments). Listen! Actually you can hear the tinkling sound of the divine ornaments, which is produced from the coming and going of the women belonging to Naaga Loka (nether world) and Indra Loka (Heaven).

## THE HUGE AEIRAVATA ELEPHANT

श्रवणोपान्तविभ्रष्ट मदमत्तलिनीस्वरैः ऐरावणस्नानभुवो गायन्तीव गुहा गिरेः।

The bees are intoxicated by the rut oozing out of the cheeks next to the ears of elephants; and are humming aloud madly. The mountain contains huge waterfalls, where Aeiraavata elephant bathes happily. It is as if the caves in the mountains (by echoing the humming) are singing as it were (when the bees hum inside the huge Aeiraavata elephant).

## THE OCEAN KEEPS MEASURE OF THE MOON'S WANING DIGITS

ह्रसतोऽनुदिनं कृष्णपक्षे कृष्णान्तलेखिकाः दृश्यन्ते कृशगात्रस्य वास्तुकावलयोऽम्बुधेः।

As the emaciated moon keeps waning in each day of the new moon phase, the black border lines are seen as rings marking the territories on the ocean bank (marked by the tidal waves).

## BEAUTY OF THE FOREST

आमोदगन्धधसना सच्छाया शीतलाङ्गिका एकान्तदर्शिताकारा नानाकुसुमपूरिता

वनविन्यासवसना निर्झरामलहासिनी आस्तीर्णपुष्पास्तरणा धन्या वनविलासिनी।

Indeed the 'lady in the form of the forest' is blessed with unique beauty.

Her breath is filled with enchanting fragrance (of all the flowers).

She has beautiful shade (love and affection).

Her body is cool all over. She reveals her beauty in solitude (in private as to a lover).

She is covered by the various flowers (flower-filled bowers and trees).

She wears the garment made of forest materials.

She laughs guileless through the waterfalls (with the gurgling noise).

She has (walks on) a carpet spread out with flowers (which have fallen on the paths).

रमन्ते नन्दनोद्याने न तथोदारबुद्धयः यथोपशान्तशब्दासु शुद्धासु वनभूमिषु।

The noble ones do not so much enjoy the Nandana gardens (of Indra also), as they do at the pure solitary places of forests where there are no sounds (lost in the Aatman-absorption).

सुविरक्तं मुनेश्चेतो रक्तं च विषयार्थिनः रमयन्ति समं रम्या विजना वनभूमयः।

The mind of a Sage is completely dispassionate, without desires.

The mind of the ignorant who seek sense pleasures is filled with desires.

Both equally enjoy the forest lands which are not crowded by the people.

(The former is absorbed in contemplation; the latter in enjoying the company of women.)

सलिलाधौतवप्राणामम्भोधितटभूमृतां नूपुरैरिव रत्नौघैः पादा भान्ति ध्वनन्ति च।

The mountains at the banks of the oceans get their grounds at the base filled with hosts of precious stones washed by the waters and so become alive.

(The precious stones shine; and make sound when they roll towards each other.)

Like having their feet adorned by anklets, the mountain bases shine forth with lustre and make tinkling noises even.

पुंनागनगविश्रान्ताः कान्तकाञ्चनकान्तयः हेमचूडाः खगा भान्ति दिवि देवगणा इव।

The birds resting on the Punnaaga Mountain, are shining attractively with golden colour; and with their golden crests, they shine forth like the Devas in the heavens.

भ्रमराम्भोदधूमाद्याः फुल्लचम्पककाननाः कम्पते पश्य वातेन ज्वलिता इव पर्वताः।

Forests are filled with yellow Champaka blossoms (shining like fire.)

The bees and the dark clouds look like the rising smoke lines.

As the flowers get moved by the wind, look, the mountains appear as if they have caught fire (and as if smoke is rising from that fire).

कुर्वन्तं करवीराग्रलतान्दोलावदोलकं कोकिलं कोकिलालिङ्ग्य लोलालापयति प्रियम्।

The male cuckoo is swinging in the topmost branch of the KaraVeera creeper.

The female cuckoo bird is embracing him; and conversing melodiously with its sweet cries.

### EDGE-PORTION OF THE CONQUERED LANDS

VIPASHCITS ARRIVE AT THE END OF THE LANDS IN ALL THE DIRECTIONS

सहचरसहचर्यः ऊचुः

Attending companions spoke

*(Since the Vipashcits had to continue their journey across the Oceans also, they had to appoint the defeated kings to rule the lands, as their representatives.)*

लसत्कलकलारावमेता लावणसैन्धवीः पूर्णास्तटभुवो भूपैः पश्योपायनपाणिभिः।आपूर्वादाऽपरस्माल्लवणजलनिधेः

उत्तरादक्षिणाद्वा देव उदग्राजिशिष्टा इह नरपतयः पादपीठीक्रियन्तां, दीयन्तां मण्डलानां दिशि दिशि च

यथाशास्त्रमस्त्राणि अवन्यारक्षायै क्षान्तिपूर्वं चिरमतुलबलं शान्तया शासनानि।

Look! The excited sounds rising in the coasts of the salt ocean, belong to the crowded kings standing at the bank with offerings in their hands (to welcome you).

Deva! From the east of the Salt Ocean, from the west, from the north and south sides also, let the kings who are left back after the battle, be made as your foot-stools (subordinates who will obey your commands, and act as your representatives in ruling the lands conquered by you.)

As ordained by the administration texts, let your command be given to all the kingdoms in all the directions to protect the countries, being endowed with forbearance (and justice). Let the weapons be given for protection; let the limitless army also be given.

वसिष्ठोवाच

Vasishta spoke

अथ तेष्वर्णवतटेष्वेते भूमौ विपश्चितः उपविश्यैतदखिलं चक्रुः राज्यप्रयोजनम्।

Then, these Vipashcits sat on the bank of the ocean, and did all the official works of establishing the boundary lines of the empire.

तदा तत्रैव ते वासभूमिं कृत्वा यथाक्रमं तस्थुः मण्डलमर्यादां स्थापयामासुरक्षताम्।

They made their residence at that place in a suitable manner; and established the territorial rules which were to be followed without fail.

अथ वर्णयितुं श्रीमांस्तत्प्रतापमिवागमत्संप्रविश्य समुद्रान्तरन्यलोकान्तरं रविः।

The radiant sun arrived there as if describing their valour; entered the ocean to reach another world, by going across it.

आययौ यामिनीश्यामा या मेघलेखेव तानवं संपादिताहर्व्यापारास्तस्थुः स्वशयनेषु ते।

Then arrived the dark night-lady (Yaaminee), spreading slowly like the array of clouds.

The four Vipashcits (with four forms with a single mind) finished their works of the day and rested on their beds (in the four direction-ends).



आसमुद्रं नदीवाहा इव दूरादुपागताः इदं संपादयामासुर्विस्मयाकुलचेतसः।

Having travelled from far like the 'streams of river' up to the ocean, they started thinking like this, with their minds filled with wonder. (They had reached the end of their ambitions as it were.)

अहो नु दूरमध्वानं प्राप्ताः वयमयत्नतः प्रभावाद्देवदेवस्य वहेर्दिव्यैः स्ववाहनैः।

कियती स्यात्प्रविस्तीर्णा दृश्यश्रीरियमातता इतः समुद्रस्तदनु द्वीपभूरम्बुधिः प्रभुः।

इतो द्वीपं ततोऽम्भोधिः किमन्ते स्यात्ततोऽपि च कियती कीदृशी वा स्यान्मायेयं चेत्यरूपिणी।

तत्प्रार्थयामहे देवं हुताशं तद्वरादिमाः प्रेक्षामहे दिशः सर्वा आपर्यन्तमखेदिनः।

“Aha! We have travelled such a long distance without any effort, in our own vehicles, by the grace of the ‘lord of Lords’ ‘Vahni’ (Fire). How much does this grandeur of perception spread forth like this?

Beyond this Jamboodveepa, there is the Lavana Samudra (salt Ocean).

After that, there is Plaksha Dveepa (double islands).

Then comes the IkshuRasa Ocean (Sweet waters like that of sugarcane juice) which is double the Lavana Samudra.

Again, after the IkshuRasa Ocean, there is Kusha Dveepa (filled with Kusha grass).

After that there is Suroda Ocean (with wine-like waters).

After crossing the seven oceans and the seven islands, what will be out there?

How much spread out, and in what manner will this perceived-field exist like this?

Therefore, let us pray to Lord Hutaasha (Fire).

Through the power of his boon, we will see without any difficulty, all the directions till wherever they end.

इति सम्चिन्त्य ते सर्वे यथास्थानमवस्थिताः सममेवाह्वयामासुर्भगवन्तं हुताशनम्।

After pondering like this, all four of them, staying wherever they were, simultaneously prayed to Bhagavaan Hutaashana, so that he will grace them with their vision.

बभूव भगवानेषामथ दृश्यो हुताशनः आकारवान्वरं पुत्राः प्रगृह्णितेत्युवाच ह।

Bhagavaan Hutaashana appeared in front of them with a form. He said -“Sons! Accept a boon”.

विपश्चित ऊचुः

Vipashcits spoke

पञ्चभूतात्मकस्यास्य दृश्यस्यान्तं सुरेश्वर देहेन मन्त्रदेहेन तदन्ते मनसापि च

यावत्संवेदनं यावत्संभवं यावदात्मकं पश्येम इति नो देव दीयतामुत्तमो वरः।

आसिद्धगम्यमध्वानं पश्येम वपुषा वयं तदन्ते मनसैवाथ दृश्यं पश्येम भो प्रभो।

आसिद्धगम्यमध्वानं मृत्युरस्माकमस्तु मा अध्वन्यसम्भवद्देहे मन एव प्रयातु नः।

Hey Sureshvara! Give this excellent boon, where we will see as much as the individual self, as much as it is possible, as much as it can be perceived, through this body made of five elements; even beyond that through a body which is empowered by sacred chants; even beyond that through the mind alone.

We want to see that path, which can be reached only by Siddhas, with this body-identity only.

After that ends, through the mind alone we will perceive.

Let there be no death for us even when we journey through the path of Siddhas.

If the body cannot go there, let the mind alone, go forward.

अथैवमस्त्विति प्रोच्य पावकः सहसागमत्क्षणादौर्वतया यातुं समुद्र इव सत्वरः।

“Let it be so” said ‘Lord Paavaka’, and went off immediately, like the Vadava fire wishing to reach the ocean hurriedly.

अग्निर्जगामाथ समाजगाम निशा, विलम्ब्याथ जगाम सापि, समाजगामापि रविः, आजगाम तेषां च धीरार्णवलङ्घनेहा।

Agni went off; and Nishaa (night) arrived. After staying for some time (four Yaamas), she also went off. Then Ravi (Sun) arrived, and arrived also the desire for crossing the oceans too, in their minds.

[The four Vipashcits begin their journey to the end of the Jagat itself in all the four directions.]

#### VIPASHCITS START ON THEIR JOURNEY

*(The wise man who wants to conquer Avidyaa also has to renounce his body-attachment, all his desires, all his possessions, his friends, his relatives and walk with a firm mind towards Knowledge-attainment, without bothering about the difficulties and obstacles he may encounter.)*

ततः प्रभाते प्रसभं पृथिव्याः कृत्वा यथाशास्त्रमलं व्यवस्थां

In the early morning, having completed all the tasks related to the kingdom;

आविष्टदेहा इव ते रसेन निषेध्यमाना इव मन्त्रिमुख्यैः

possessed by that one wish of traveling to the ends of space (as if possessed by a ghost); as if stopped by the prominent ministers with anxious faces (who were not able to persuade the kings to give up the perilous journey);

निवार्य सर्वं परिवारमात्रमाक्रन्दमानं वदनै रुदद्भिः

dismissing all the attendants except the close relatives who were weeping and had crying faces;

निरस्य चास्नेहतयाभिमानमात्सर्यलोभाभिभवैषणादि

filled with detachment, renouncing all the qualities of self-conceit, envy, greed, insults and the desire to conquer all, and also all wealth and riches of all sorts;

दिगन्तमालोक्य समुद्रपारे क्षणात्समायाम इति ब्रुवन्तः

consoling all the people assembled there with the words, "We will see the end of space beyond the ocean, and be back in a second";

स्वमन्त्रशक्त्योत्तमतां गतैस्तैरब्धिः पदैरेव तदा प्रविष्टः।

they entered the ocean with their feet only, since they had bodies now which could go through any element, being empowered by the Mantra obtained by the boon.

#### NO ONE COULD FOLLOW THEM

*(Senses, mind and intellect have to be left behind.)*

विपश्चितस्ते दिशि दिश्यन्ल्पैर्भृत्यैः समुद्रं प्रविशद्भिरेव,

Those Vipashcits were seen by all the servants who stood crowded in each direction.

भृत्यैश्च कैश्चित्पुन्यगम्यमाना ययुर्यथा वारिणि पद्भिरेव।

Some loyal servants followed them behind, when the four Vipashcits entered the ocean by walking with their feet itself.

*(When 'that alone' is the goal, 'this' falls back.)*

तरङ्गजालेषु पदानि कृत्वा पृष्टे स्थलस्येव जलस्य चान्तः

चत्वार एकैकतयेव युक्ता भृशं वियुक्ता निजसेनया ते।

Walking over the waves, like on the ground, they stepped into the ocean; each of the four were joined to their decision (were firm in their decision); and were dis-joined from their armies.

*(The dream-world people if standing there, would see the wise man as vanishing from their midst.)*

पदक्रमेणैव महार्णवान्तस्तावत्प्रविष्टा अवलोकितास्ते तटस्थितैर्यावददृश्यभावं शरन्नभोमेघलवा इवापुः।

Even as they walked across the ocean (with immense speed), those who were on the bank soon saw them vanishing from sight (in far off distance), like the pieces of autumn clouds (vanishing off into the blue sky).

*(The wise man with the only desire to reach his goal, crosses over all obstacles with effort.)*

तमध्वानमथोहस्ते जलधौ पादचारिणः वितताध्यवसायेन बद्धकक्षाहरा इव।

Like goaded by their firm decision acting as the elephant-keeper, they crossed that ocean by walking on their feet on the water-path, and moved like the elephants dashing through the blocking walls.

[The four Vipashcits suffered through many difficulties in the Ocean.]

TURBULENT WAVES (OF ATTACHMENT TO THE BODY FAMILY ETC)

उन्नतावनतामद्रिसमारोहावरोहणैः श्रियं वारितङ्गाणां हरन्तो हरिमूर्तयः।

*(They were as fast as the waves, and looked like waves themselves.)*

By ascending and descending high and low waves which were like mountains, they took over the beauty (Shree) of those waves themselves, like the form of Hari who took away Goddess Shree from the ocean waves (at the nectar churning event).

WHIRLPOOLS OF (CONFUSIONS AND DOUBTS)

आवर्तेषु तृणानीव भ्रान्ता विगतसम्भ्रमं चिरं चञ्चलमत्ताभ्रचन्द्रमण्डलशोभिषु।

Without agitation of any sort, they rotated in the whirlpools like pieces of grass for long, shining gloriously like the moon-discs caught in the madly moving clouds.

CROCODILES (DESIRES CONNECTED TO THE THREE GUNAS)

मन्त्रविद्याबलौजोभिर्दुर्जयाः शस्त्रपाणयः क्वचित्प्रमत्तैर्मकरैर्निगीर्णोद्गीर्णदेहकाः।

With weapons adorning their hands, and unconquerable by the power produced by the Mantra-Vidyaa, sometimes their bodies were swallowed by the fierce crocodiles and also thrown out of their mouths immediately.

UNDAUNTED BY THE OBSTACLES, THE FOUR VIPSHCITS CROSSED OVER THE OCEAN VERY FAST

*(The wise man never stops his Vichaara-process, even for a second.)*

जलकल्लोलविश्रान्तवातोत्सारितमूर्तयः नीतानीताः क्षणेनैव योजनानां शतं शतम्।

Resting on the turbulent waters, and their bodies driven by them, they, within a second crossed over hundreds and hundreds of Yojanas.

*(The wise man conquers the delusions and rises out of them like a brave king.)*

जलकल्लोलमातङ्गतुङ्गिताङ्गतया तथा दधाना निजराज्येभृष्टरोहस्थितिश्रियम्।

The turbulent waters acting like the elephant, they were lifted high; and appeared to have the elegance of riding elephants in their own kingdom.

*(A wise man is always humble and avoids unnecessary debates with learned fools.)*

विस्तीर्णोर्मिघटापट्टपाटपट्टनपाटवैः दर्शयन्तो जलाम्भोदनिष्क्रान्तिं मारुता इव।

*(The sound of the verse itself is like the sounds made by the waves as 'patta-paata-patta'.)*

The broad cloud-like waves were falling downward like vast stone slabs; and these four kings expertly avoided them by bending down gracefully.

*(Their lustrous forms were shining like lightning flashes that jumped out of the huge cloud-like waves.)*

They looked like the flashes of lightning pushed outside of the clouds by the winds.

*(A wise man is undaunted by the obstacles presented by the mind in the form of life-problems, deity-attachment, depression etc.)*

तरत्तरङ्गमातङ्गतरङ्गौघविघट्टिताः अत्यजन्तो निजं धैर्यं वेलावरतटा इव।

Though hit by succession of enormous waves looking like tremulous elephants, they never discarded their courage, similar to the 'rocky banks of the ocean' (which also get hit by turbulent waves; but never break down).

*(A wise man absorbs the truths from all the Knowledge-Scriptures, and shines with the knowledge of many varieties.)*

महोर्मिमुक्तामाणिक्यमण्डलप्रतिबिम्बिताः एकाकिनोऽपि परितः पौरुषेयवृत्ता इव।

Their images getting reflected in all the precious gems and pearls filling the huge waves, they appeared to be surrounded by many men; though alone actually.

*(A wise man moves among the Knowers, absorbing the honey of their words and gets nourished by them.)*

पाण्डुडिण्डीरपिण्डेषु कुर्वन्तो लाघवात्पदं श्वेतपद्मपरिक्रान्तराजहंसश्रियं दधुः।

As they walked across the white foam heaps, with nimble expert steps, they were charming like the RaajaHansas moving on the white lotuses.

*(A wise man is not affected by the Vaasanaas that pull and push him.)*

घननिर्घातनिर्घोषभीषणार्णवघुंघुमात् न भीता भूभृतस्तत्र वेलावलनजृम्भितात्।

The kings (Bhubhrt), like the mountains (Bhubhrt), were not frightened by the deep terrifying thundering sound produced by the clouds bursting forth at tidal times.

*(The path of realization is filled with ups and downs; but the wise man always rises up with courage.)*

अभलिहजलाद्रीन्द्रपातोत्पातविघट्टिताः क्षणं पातालमाजग्मुः क्षणमर्कास्पदं ययुः।

Carried along the ups and downs of the mountains that were submerged in the waters, and that touched the clouds; at one moment they were down at the Paataala; next moment near the region of the sun.

*(Suddenly they would be drowned in the Vaasanaas of Saattvic temperament, and which would rise a ordinary man up, but push a Mumukshu in the downward path.)*

अशङ्कितोत्पतद्वारिपूरपातपटावृताः उत्पातपातनिपतद्वितानकवृता इव।

Suddenly the screen of water clouds would fall and cover them, and they looked as if they were covered by a canopy which was flying up and down.

*(The wise man moves towards his goal of knowledge, with effort, undaunted by the obstacles that face him in his path. His path moves up and down, but at every fall, he rises up with more dispassion, and walks forward, without breaking down.)*

प्रक्रान्तास्तेम्बुराशौ सहचरमकराः शूरनक्रैः कुलीरैर्व्यासावर्ताविवृताः सलिलतरुलतासीकरैरन्तरालैः

कुर्वतः कान्तियुक्तं वपुरिव कुसुमैर्भ्रान्तमाणिक्यमुक्तैर्व्यक्ताव्यक्तांशुजालैः प्रतिपदमितरैरभ्ररूपैरदभैः।

They moved across the enormous amount of water. The crocodiles were their companions.

They whirled round in whirlpools filled with varieties of bold aquatic animals, and crabs.

They were sprayed by water drops from the creepers and trees in the internal regions of the ocean, and their bodies turned attractive as if by the flowers. They were perplexed by the gems and pearls because of the lustre-fields appearing and disappearing at every step which were like clouds that were plentiful.

*(The Gems and pearls were countless. It was like walking through lustre-fields and suddenly face immediate dark regions that appeared the very next moment, like a Mumukshu encountering blissful moments of knowledge flashes and, again getting lost in worldly thoughts.)*

इत्येते दृश्यरूपाया अविद्याया विचारणे प्रवृत्ताः पादचारेण समुद्रद्वीपगामिनः

अब्धेर्द्वीपं पुनर्द्वीपादब्धिं द्वीपं गिरिं वनं लाघवाल्लङ्घयामासुच्छेदभेदविवर्जिताः।

In this manner these kings, who were in the quest of the understanding of Avidyaa which is in the form of perception; crossed many oceans and islands by foot.

From the ocean to the island, and again from the island to the ocean, then the forests, mountains and all, they crossed skilfully, without bothering about any difficulty that they encountered.

## ADVENTURES OF THE FOUR VIPASHCITS

VIPASHCIT WHO WENT TOWARDS THE WESTERN DIRECTION

पीतो विपश्चित्पाश्चात्यो मीनेनामरमानिना विष्णुमीनकुलोत्थेन वितस्तावाहनौजसा

क्षीरोदं प्राप्य मत्स्येन तेनोद्रीर्णः सुदुर्जरः तेन क्षीरोदमुल्लङ्घ्य गतो दूरं दिगन्तरम्।

The Vipashcit who went towards the western side, was swallowed by the fish which was born in the family of Vishnu-fish (the incarnation); this fish was considered as an immortal (Deva) and was like a speeding ship in the Vitastaa River known for its speedy currents. (The fish swam to the 'Milk ocean' through that river.) After reaching the Milk Ocean, he was thrown off from the mouth by that fish, as he could not be digested (because of the Mantra power). He crossed the Milk Ocean and went far towards the end of the direction.

## VIPASHCIT WHO WENT TOWARDS THE SOUTHERN DIRECTION

दक्षिणो यक्षनगरे संप्रेक्ष्येक्षुरसार्ववे शिक्षादक्षिणयाक्षिप्य यक्षिण्या कामुकीकृतः।

He who went towards the southern direction, was seen by a Yakshinee in the Yaksha city, in the IkshuRasa ocean. She, being adept in magical powers, made him her object of passion, by bringing him under her control.

## VIPASHCIT WHO WENT TOWARDS THE EASTERN DIRECTION

पूर्वो मकरमाक्रम्य यदा गङ्गां निकृत्वान्गङ्गया स तदानीय कान्यकुब्जे समुञ्जितः।

He who went towards the eastern direction, (and after seeing the thousand divisions of Gangaa) brought a crocodile under control and killed it at Gangaa (for bringing merit to it). Gangaa carried him and deposited him in KaanyaKubja city.

## VIPASHCIT WHO WENT TOWARDS THE NORTHERN DIRECTION

उत्तरस्तूतरकुरूनाराध्य प्राप्तवाञ्छियं तं तयैनं न बाधन्ते दिगन्ते मृतभीतयः

तया मकरमातङ्गनिगीर्णोद्गीर्णमूर्तिमान् अतिचक्राम सुबहून्दीपान्तरकुलाचलान्।

He who went towards the northern direction, worshipped Lord Shiva with Devee, who ruled the Uttara Kuru division of the world; and obtained all Siddhis.

Therefore the fear of death etc does not trouble him at the end of direction. (He became an Amara.)

By that boon, though swallowed by the huge elephant-like crocodile, he was thrown out of the mouth, and crossed over many islands and Kula mountains.

## VIPASHCIT WHO WENT TOWARDS THE WESTERN DIRECTION

पश्चिमः पृथमारोप्य हेमचूडेन पक्षिणा कुशद्वीपे कुशाङ्गश्रीस्तरसा तारतोऽर्णवान्।

He who went towards the western direction, (crossing the Milk Ocean) (worshipped Garuda who as a deity was in the Kusha-pillar in the Kusha island), climbed the back of the bird called HemaChuda (Garuda), had a body like a golden Kusha (grass) and crossed over the oceans.

## VIPASHCIT WHO WENT TOWARDS THE EASTERN DIRECTION

क्रौञ्चद्वीपाचले पूर्वो निगीर्णो रक्षसा वने तद्रक्षः पाटितं तेन हृदयेऽन्त्रविकर्तनैः।

He who went towards the eastern direction, (who was in KaanyaKubja) was swallowed by a Raakshasa in the forest, in the mountain at KraunchaDveepa. He cut open the entrails and tore apart the heart of the Raakshasa (and came out).

## VIPASHCIT WHO WENT TOWARDS THE SOUTHERN DIRECTION

दक्षिणो दक्षशापेन यक्षतामागतः क्षणात्शाकद्वीपे शतेनासौ वर्षाणां मोक्षमागतः।

He who went towards the southern direction, (and was in the company of the Yakshinee), was cursed by Daksha and became a Yaksha within a second.

In the ShaakaDveepa, after hundred years, he was freed of the curse.

## VIPASHCIT WHO WENT TOWARDS THE NORTHERN DIRECTION

उत्तरस्तरसोत्तीर्णतारावरतरङ्गिणः महार्णवसुवर्णोत्थ्या सिद्धशापाच्छिलां गतः।

ततो वर्षशतेनासौ प्रसादाज्जातवेदसः तेनैवोन्मोचितस्तत्र सिद्धेन रतिमाप्तवान्।

He who went towards the northern direction, (and had become an Amara by Shiva's boon), crossed over many oceans made wavy by huge and small rivers.

In the Suvarna Island which was across the 'Great Ocean', he became a rock by the curse of a Siddha (for crossing the territory of Siddhas.). After hundred years, by the grace of 'JaataVedas' (Fire deity), he was removed of the curse by the very same Siddha who felt a liking for him (because of his good qualities).

## VIPASHCIT WHO WENT TOWARDS THE EASTERN DIRECTION

वर्षण्यष्टावभूद्वाजा नालिकेरनिवासिनां पूर्वः परमधर्मिष्ठः प्राप्तवान्प्राक्स्मृतिं ततः।

कल्पवृक्षवने मेरोरुत्तरेऽप्सरसा सह उवास दशवर्षाणि नालिकेरफलाशनः।

He who went towards the eastern direction, (went north of KaanyaKubja city); lived as a king for eight years in the 'Naalikera city' (where the main food was coconut). He was extremely righteous and virtuous.

Later he got back his previous memories. (He moved further in the east.)

He lived with an Apsaraa for ten years eating only coconuts (as a habit), in the forest of Kalpa tree, in the northern part of Meru.

VIPASHCIT WHO WENT TOWARDS THE WESTERN DIRECTION

विहगाश्वासतत्त्वज्ञः शाल्मलिद्वीपशाल्मलौ पश्चिमः पक्षिणीनीडे क्रीडया न्यवसत्समाः।

मन्दराद्रौ मृदुतले मन्दारतरुमन्दिरे किन्नरी मन्दरीनाम्नी दिनमेकमसेवत।

He who went towards the western direction, (who travelled on Garuda), was adept in the Vidya of controlling birds. In a nest of a female bird, in the Shaalmali tree in the Shaalmali Dveepa, he lived for ten years engaged in amusing sports (with birds). Then he went to Mandara Mountain. There in the house made of Mandaara trees, a Kinnari named Mandaree served him for one day.

VIPASHCIT WHO WENT TOWARDS THE WESTERN DIRECTION

क्षीरोदवेलावनकल्पवृक्षवनावलीनन्दनदेवताभिः सार्धं समाः सप्ततिमप्सरोभिर्निनाय कामाकुलितोऽथ पूर्वः।

The one who went towards eastern direction, (who lived with an Apsaraa in Meru) went to the shore of the Milk ocean; and along with the Apsaraas, the goddesses of Nandana garden, he spent seventy years in the range of forests filled with Kalpa trees, his mind agitated by passion and the desire to enjoy women.