

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER EIGHTY FIVE  
(STORY OF VIPASHCIT-11)  
[THE CORPSE THAT DESTROYED THE CREATION]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*



**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.

विपश्चिदुवाच  
Vipashcit (Bhaasa) spoke

कस्मिन्श्चिदन्यत्र जगत्यपूर्वे दृष्टं मयेदं शृणु किं विचित्रं महाघवृतान्तदशासमानमविद्ययान्धेन बलात्कृतं यत्।  
Listen to what strange and extraordinary experience I had in another world, which was equal to an experience of hell resulting by the committing of grave crimes; which was forced upon me who was blind with Avidyaa.

अस्ति क्वचित्खे भवतामगम्ये जगज्ज्वलद्दीप्तिविचित्रसर्गः

एताद्दृगप्यम्बरतस्तदन्यत् स्वाप्नं पुरं जाग्रति चेतसीव।

In some empty expanse there is a world that cannot be approached by you and all. It is a strange land lighted by the sun and the moon. That world was similar to this; but yet was different as it is seen as emptiness for people here; like a dream-world is when the mind is in the waking state.

*(The event occurred in another Brahmaanda which cannot be approached by the world-beings of this Brahmaanda; like a dream world is unapproachable to a woken up man.*

*This world is a dream-world of your Brahmaa; and that other world is a dream-world of their Brahmaa. Both are unapproachable to each other. Vipashcit was able to visit many Brahmaandas without any obstacle, because of the boon bestowed by Lord Agni.)*

तस्मिन्मया विहरता हृदयस्थमर्थमवेष्टुमक्षि निहितं ककुभं मुखेषु

पश्यामि यावदचलप्रतिमा धरायां छायालिजालमलिना परिवंभ्रमतीति।

*(As I kept observing the new world all around, I saw a huge shadow falling on the ground. It was the shadow of an object falling from the sky.)*

When I was wandering there, in order to fulfil the desire in my heart (of seeing all perceptions of Avidyaa), I passed my eyes in all the directions. Then I saw a 'rotating-shadow' falling all over the ground covering the entire land (expanding slowly as the object came nearer to the ground).

It was as huge as a mountain; and as dark as a huge swarm of bees.

आश्चर्यमात्रमुचितं किमिदं निमेषादित्यक्षि वै जगति यावदहं त्यजामि

खात्तावदद्रिमतुलं पुरुषाकृतिं द्रागावर्तवृत्तिभिरपश्यमहं पतन्तम्।

'What sort of an amazing thing is this' thinking like this, when I looked upwards, I saw some Purusha-like form of the size of a mountain, falling from the sky, very fast, with rotating movements.

कः स्यादयं गिरिगुरुः पुरुषो विराड्वा पर्यस्तपर्वतवदाशु पतच्छरीरः आकाशपूरकवपुः,

परमाम्बरोऽपि यो नैव भाति पिहिताखिलवासरश्रीः।

'Who is this mountain like giant man? Is this Purusha, who is looking on the whole like a huge mountain, and falling like this, a Viraat? His body fills the entire sky; and the sun who is in the top portion of the sky also has his light completely blocked!'

एवंविधां हृदि मनाक्कलयामि यावत्तावत्पपात सहसा नभसो विवस्वान्

कल्पान्तवातपरिवृत्तपितामहाण्डपृष्ठावपातघनघोषजुषा जवेन।

When I was thinking like this, the sun itself immediately fell from the sky, accompanied by a great sound like the 'top half of the shell of Brahmaanda plummeting down fast when hit by the dissolution storm'.

तस्मिन्पतति भीमात्मन्यपारावारदेहिनि सप्तद्वीपां वसुमतीं परिपूरयति क्षणात्

स्वात्मनो नाशमाशङ्क्य सद्दीपभुवनैः सह अवश्यभावि पार्श्वस्थमहमग्निमथाविशम्।

When that huge body was falling down, and filling up the two ends of the world in its path within a second-span of time, and covering up the entire land with its seven islands, I feared the destruction (by getting crushed) of myself along with the island and the earth as a definite occurrence, and entered the fire in front of me.

स जातवेदा भगवान् जन्मान्तरशतार्चितः मा भैषीरिति देहेन मामुवाचेन्दुशीतलः।  
जय देव त्वमस्माकं प्रतिजन्म परायणं अकाल एव कल्पान्तो जातोऽतः पाहि मां प्रभो।  
इत्युक्तेनाग्निना प्रोक्तं मा भैषीरिति तत्पुनः उत्तिष्ठागच्छगच्छावो मल्लोकमिति चानघ।

That Lord JaataVedas (who knows all that exists), who had been worshipped by me in hundreds of lives, told me not to fear, and made his body as cool as the Moon. “Salutations O Lord! You are my resort in each and every birth I have taken. The dissolution has arrived before time. Save me O Lord.”  
Hey taintless one! (Rama!) Then, Lord Agni heard my words and again said, “Do not fear! Rise up and let us go to my world.”

इत्युक्त्वा शुकपृष्ठेऽसावारोप्य भगवांस्ततः देहैकदेशे तत्पाति भूतं दग्ध्वा नभः प्लुतः।

Having said this, Lord Agni placed me on the back of the parrot, his vehicle; burnt through the falling body at one corner; and flew in the sky. *(The body was blocking the whole of the sky. Agni had to burn through that body to reach the space above it.)*

अनन्तरं नभः प्राप्य दृष्टः कष्टाकृतिर्मया स तादृग्भूतसंपातमहोत्पातो भयप्रदः।

After reaching the sky, I saw a terrifying scene of the body causing great destruction when it fell.

तस्मिन्जवेन पतिते वसुधा चचाल साम्भोधिशैलवनपतनजङ्गलौघा

चक्रे भृगुद्वयमयानजलस्रवन्ती भीमाकृतीन्व्यधुरदेहविभेदगर्तान्।

When the body fell so fast, the earth with its crowds of seas, hills, forests, cities and jungles shook at once. The rivers, whose flow of waters was blocked, split and fell as two divided waterfalls in the slope; they quickly filled the huge holes formed in various sizes by the crushed bodies.

उर्वी ररास ककुबुतरतो ररास पूर्वी ररास विररास दक्षिणा दिक्

धौराररास विररास सशैलभूतं सर्वं जगत्प्रलयसंभ्रमभीतमुच्चैः।

The ground below screamed aloud. The northern direction screamed aloud.

The eastern direction screamed aloud. The southern direction screamed aloud.

The upper region of the sky screamed aloud all around. The entire world with its mountains cried and screamed aloud, frightened and shocked as if hit by dissolution, all of a sudden.

उर्वी ररास धरणे सविरावरंहःसंरम्भतर्जितसमस्तदिगन्तरासा

व्योमापि घुंघुममलङ्घ्यमलं चकार नागारिवृन्दभयविद्रवणप्रचण्डम्।

The ground below screamed aloud, when holding that body which fell with a great speed making a heavy noise, and the directions produced a great sound by getting crushed.

The sky was filled with the great noise that got trapped within, which was terrifying like the noise made by the hosts of giant Garuda birds (enemies of serpents) flying away in fear.

निर्घातशब्द उदभूतभितो भयाय भीमाय भूधरदरीदृढदारणोत्थः

उत्पातभीमजवजालयुगान्तवातसंरब्धकल्पघनघोषवितीर्णतर्जः।

By the mountains getting torn apart and thrown off, there arose a great noise all around giving rise to extreme terror; similar to the noise produced by the dashing of the dissolution clouds moving chaotically when caught in the dissolution winds rising with tremendous speed.

तस्मिञ्जवेन पतिते वसुधा ररास सारावदिङ्गमुखतया शतवेधमागात्

तत्रास्फुटन्कुलगिरीन्द्रमहातटानि पातालदेशमविशन्हिमवच्छिरांसि।

When that body fell down with great speed, the entire ground screamed aloud; and broke into hundred pieces filling the directions with great noise. The huge slopes of the great Kula Mountains exploded.

The peaks of the Snow Mountain entered the nether world.

आसीत्पतनं तस्य मेरुशैलशिलाकृतेः दलनं शैलशृङ्गाणां विदारणकरं भुवः  
क्षोभणं जलराशिनामद्रीणां भूतलार्पणं पीडनं सर्वभूतानां क्रीडनं प्रलयार्थिनां  
पातनं भूतले भानोः स्थगनं द्वीपपद्दतेः चूर्णीकरणमद्रीणां दलनं मण्डलावनेः।

That body was as huge as the Meru Mountain. When it fell, all the peaks of the mountains were shattered on the earth. All the oceans became turbulent; hills became an offering to the ground and were crushed to dust; and all the beings suffered great pain; hosts of Rudras (destruction deities) moved around playfully; the sun fell on the ground; island-routes were covered up; hills were powdered; and the sphere of earth was crushed completely.

द्वितीयमिव भूपीठं ब्रह्माण्डार्धमिवापरं पतितं खमिवाकृत्या तदपश्यन्नभश्चराः।

Those who moved in the sky saw another earth as it were, as if it was the other half of the Brahmaanda, looking as if it was the entire sky that had fallen down.

अथ पश्याम्यहं यावदसौ मांसमयोऽचलः न माति सप्तद्वीपायां भुवि तस्यामङ्गमेककम्।

When I looked at this huge flesh-mountain, the earth with its seven islands would not measure even one tiny part of it.

तमालोक्य मया देवः प्रसादे समवस्थितः संपृष्टो भगवान्वह्निः प्रभो किमिदमित्यथ।

कथं मांसमयः सार्धं स चार्कः पतितो दिवः स न माति हि भूपीठे सपर्वतवनाम्बुधौ।

Seeing that body like this, I questioned Bhagavaan Vahni, who was favouring me with his kindness, “Prabhu! What is this? How did this body made of flesh fall here from above, dragging down the sun also? Even the earth with its mountains and forests is no measure for him!”

अग्निरुवाच, प्रतिपालय पुत्र त्वं क्षणमेकं गतत्वरः यावाच्छाम्यति दोषोऽयं कथयिष्यामि ते ततः।

Agni spoke: “Wait for a second more, my son, without anxiety. When this trouble passes over, then I will tell you everything.”

अथ तस्मिन्वदत्येवं समाजगमुर्नभश्चराः तज्जगज्जालजातीया दिग्भ्यो गगनजाखिलाः

सिद्धसाध्याप्सररोदैत्यगन्धर्वोरगकिन्नराः ऋषयो मुनयो यक्षाः पितरो मातरोऽमराः

अथ सर्वेश्वरीं देवीं शरण्यां ते नभश्चराः भक्तिनम्रशिरःकायाः कालरात्रिं प्रतुष्टुवुः।

Even as he uttered these words, the sky-travellers came over there, from all the directions.

They wore dresses suited to their worlds. Those sky-travellers namely Siddhas, Saadhyas, Apsaraas, Daityas, Gandharvas, Serpent-gods, Kinnaras, Sages, Munis, Yakshas, ancestors, Mothers, Amaras, sang praises of KaalaRaatri, the Goddess who ruled all, and who was the only resort for the suffering lot; with their heads and body bent humbly in devotion.

(All the heaven-dwellers decided to propitiate Goddess KaalaRaatri, who was the only one who was capable of destroying that dead carcass which lay across the entire Brahmaanda itself.)

नभश्चरा ऊचुः

Sky-travellers spoke

बद्ध्वा खट्वाङ्गशृङ्गे कपिलमुरुजटामण्डलं पद्मयोनेः कृत्वा दैत्योत्तमाङ्गैः स्रजमुरसि शिरःशेखरं तार्क्ष्यपक्षैः

या देवी भुक्तविश्वा पिबति जगदिदं साद्रिभूपीठभूतं सा देवी निष्कलङ्का कलिततनुलता पातु नः पालनीयान्।

The abundant mass of the locks of the yellowish hair of the Brahmaa is tied to the skull-staff at its top.

Her garland is made of the heads of Daityas. Her head is decorated by the wings of Garuda.

She swallows the entire creation; drinks this Jagat also with its mountains. Yet, she is taintless.

She has taken a form to grace us. Let her protect us who are in need of protection.

विपश्चित् उवाच  
Vipashcit spoke

एतस्मिन्नन्तरे व्योम्नः स पतन्पुरुषो मया स्थगिताखिलभूपीठः शवरूपो विलोकितः।  
स यावदुदराभिख्यो देहभागोऽस्य येन भूः सप्तद्वीपापि पिहिताऽमातुः शैलोपमो महान्।  
वह्निनोक्तमनन्तं तत्तद्भुजोरुशिरश्च मे लोकालोकात्परं पारं प्राप्तं ह्यविषये नृणाम्।

Meanwhile, I observed that the body of that Purusha who fell from the sky was a dead one; and had covered the entire earth-space. That dead body had crushed the earth even with all its seven islands completely. It was beyond the region of eyes; and I could see only something huge like a mountain, which was named as the stomach. Agni informed me that his shoulders and head were beyond the Lokaaloka even, spreading out endlessly; and could not be seen by the humans.

*(Only KaalaRaatri, the destruction-form had the power to destroy that body.)*

#### KAALARAATRI'S TERRIFYING FORM

व्योमवासिचये देवीमथ स्तुवति सादरं व्योम्नः प्रकटतामागाच्छुष्का नु भवति स्वयम्।

When the sky-dwellers praised her with hymns of devotion, the Goddess appeared from the empty sky. Is her body not always in a dried up condition bereft of blood (Neeraktaa) (ready to consume more)!  
*(She is without any attachment/Neeraktaa; and appears when called with devotion.)*

प्रेतवृन्दैरनुगता मातृमण्डलालिता कुम्भाण्डयक्षवेतालजालतारकिताम्बरा।

She was followed by crowds of Pretas; was attended lovingly by the Mother Goddesses. Her cloth was filled by hosts of Kumbhaandas, Yakshas, Vetaalas, like the sky by the stars. *(She filled the space like the sky.)*

शिरालदीर्घदोर्दण्डवनीकृतनभस्थला किरन्ती कीर्णदिग्दाहैर्दृष्टिपातैर्दिवाकरान्।

Her long arms were filled with thick veins, and covered the entire sky like a forest. She was throwing burning suns with her glances, thus setting fire to the directions.

स्फुरन्नानायुधाकारकचङ्गणझणध्वनि शतखण्डं खगानीकं कुर्वाणा व्योमकोटरे।

Various types of weapons were shining brightly and making tinkling sounds, which made the hosts of the birds in the hollow of the sky, break into hundreds of pieces with that very noise.

देहज्वालेक्षणोष्माद्दृयैः शरीरावयवैस्त्विषः दीर्घवेणुवनाकाराः किरन्ती कोटियोजनाः।

Her body was blazing like the fierce fire; her eyes were burning hot; the limbs of her body were like tall bamboo groves; and the shine of her body scattered into crores and crores of Yojanas of space.

दन्तकान्तीन्दुविद्योतदुग्धस्नपितदिङ्मुखा कृशातिदीर्घविस्तीर्णशरीरपूरिताम्बरा।

The moon-light rising from the shine of her teeth, bathed the directions with milk. Her thin body which was very long and spread out, filled the entire sky.

निरालम्बास्पदा सांध्या विततेवाभ्रमालिका प्रेतासनसमारूढा सुरूढा परमे पदे।

She had an abode which was in need of no support (namely the 'Shivam-state'). Her hue was red like the evening; and had spread out like the garland of clouds which was in the evening sky that needed no support. She was seated on a throne made of Pretas. She was established well in the Supreme state.

स्फुरन्ती प्रज्वलद्रूपा सन्ध्या जलधरारुणा दधाना गगनाम्भोधौ वाडवज्वलनश्रियम्।

Her form was blazing with flames, red like the evening cloud. She bestowed the beauty of the 'Vadava fire' to the sky-ocean.

शवैः शवाङ्गैर्मुसलैः प्रासतोमरमुद्गरैः बृसिकोलूखलहलैः किरन्ती चञ्चला स्रजः।

Her garland that was woven with corpses, limbs of dead bodies, pestles, spears, lances, hammers, grass-mats, mortars and ploughs, was shaking violently.

प्रजां कटकटाटोपैर्वहन्ती गगनाङ्गणे दृषदां घर्घरारावैः प्रावृड्गिरिवाचले।

She in the sky-yard, wore the garland of the living beings that made sounds with their rattling teeth, like the mountain in the rainy season wears the 'garland of waterfalls with the noisy rocks' on its body.

देवा ऊचुः  
Devas spoke

अयं देवि उपहारीकृतोऽम्बिके सार्धं सपरिवारेण शीघ्रमाह्वयतामिति।

Devi! Ambikaa! This corpse has been offered by us for your consumption.  
You and your attendants must please accept it.

विपश्चित् उवाच  
Vipashcit spoke

DEVI AND HER ARMY CONSUME THE CORPSE

वदत्येवं सुरानीके तं शवं प्राणवायुना देवी प्रववृते रक्तसारमाक्रष्टुमञ्जसा।

When the groups of Devas spoke like this, Devee started to quickly absorb the blood-essence of that corpse with her Praana-Vaayu.

प्राणेनाकृष्यमाणं तद्रक्तं भगवतीमुखे अविशत्सान्ध्यमेघौघ इव मेरोर्गुहान्तरम्।

That blood which was pulled by the Praana, entered the mouth of the Goddess, like the array of red evening clouds entering the Meru's mouth (with its golden shine).

तावद्रक्तं तया पीतं प्राणाकृष्टं नभस्थया यावच्छुष्का सती तृप्ता पीना सा चण्डिका स्थिता।

That Goddess Chandikaa, staying in the sky, drank that blood pulled by the power of her Praana, till her dried up body became swelled up and till she felt satisfied.

ततो बभूव सा रक्तपरिपीनशरीरिणी रक्ता वर्षाभ्रमालेव तडित्तरललोचना।

She then became endowed with a body which was completely swelled up with blood.  
She was red like the array of clouds at the monsoon times, her eyes flashing like the lightning.

लम्बोदरा भगवती विषमाहिविभूषणा रक्तासवमदक्षीबा समस्तायुधधारिणी

व्योम्नि नर्तनमारेभे स्वशरीरार्धपूरिते पर्यन्तगिरिमालाग्रस्थितामरनिरीक्षिता।

Her (filled up) belly was hanging out. The Great Goddess looked terrifying with her ornament of snakes.  
She was intoxicated by drinking the liquor made of blood. She was holding all types of weapons.  
(She with her terrifying form started to dance in intoxication.)

She started to dance in the sky which was filled up by just half her body. The Amaras standing on the peaks of all the hills (of Lokaaloka Giri) all around, remained watching her.

ततः पिशाचकुम्भाण्डरूपिकादिमहागणाः शवमावारयांचक्रुर्महाचलमिवाम्बुदाः।

Then, all the huge groups of Pishaachas, Kumbhaandas, Roopikas, fell over the corpse like the clouds settling on a huge mountain.



शवशैलो गृहीतोऽसौ कुम्भाण्डैः कटिभागतः उदराद्रूपिकावृन्दैर्यक्षैः कुञ्जरविक्षतैः।

Kumbhaandas held on to the waist-portion of the 'corpse mountain'.

The portions of the stomach, the groups of Roopikas took over.

Yaksha group took over the portions at the back, which were dug by the tusks of their elephants.

भुजोरुकन्धराद्यास्ते तस्यान्येऽवयवा यतः ब्रह्माण्डस्य परं पारं प्राप्ताः परमविस्तृताः।

ततस्तैर्भूतसंघातैः स्थिता दूरे दिगन्तरे न प्राप्ता वै हि तत्रैव कालेन कलिताः स्वयम्।

The shoulders, thighs, neck and other limbs of the body were spread out far beyond the Brahmaanda, far across the ends of directions; and were not obtained by these flesh eating beings; and rotted off in course of time. (So huge the corpse was!)

#### THE CONDITION OF BHUVANALOKA

नृत्यन्त्यां चण्डिकायां खे भूतवृन्दे शवाकुले देवेष्वद्रिषु तिष्ठत्सु बभूव भुवनं तदा

When Chandikaa danced wildly in the sky and the spirit-groups were consuming the dead body, and the Devas stayed on the mountains above, the Bhuvana (world all over) became like this-

पिण्डाहार्यामदुर्गन्धिगुण्ठीकृतककुब्जगणम्

the directions were filled with the heavy stink of raw flesh, raw sinews and bones getting dragged all over;

रक्तगर्भाभनिर्व्यूहैः खादिरज्वलनोज्ज्वलम्

the clouds of blood rose all over, as if the wilderness was set on fire;

मांसचर्वणसंरम्भप्रोचच्छवशवस्वनम्

the continuous sound of 'shava shava' rose up from the chewing of flesh; ('shava' also means corpse)

लतास्थिखण्डनोड्डीनबृहत्कटकटारवम्

there was the loud 'kata kata' sound of the bone-creepers getting broken and carried up;

भूतसंघट्टविक्षेषवशाद्भीषणनिःस्वनम्

because of the collection of all types of terrifying groups of spirits, there was a terrible silence all over;

हिमवद्विन्ध्यशैलाद्रिप्रमाणास्थ्यचलावृतम्

the whole area was surrounded by mountains of bones equalling Himavaan and Vindhya;

देवीमुखानलज्वालापक्वमांसाक्तभूतलम्

the ground was covered by the sticky flesh which was cooked by the fires rising from the mouth of the Goddess;

रक्तसीकरनीहारसिन्दूरितककुब्जगणम्

the directions all over were covered by the red mist formed by the blood-sprays;

सर्वतः प्रेक्षकैर्देवैः सप्राकारदिगन्तरम्

the directions appeared as if endowed with fortresses because of the different groups of 'watching Amaras';

रुधिरैकार्णवीभूतसप्तद्वीपवसुन्धरम्

the ground below with its seven islands was covered by the ocean of blood;

अत्यन्तान्तर्हिताशेषसमस्ताचलमण्डलम्

all the mountains were completely submerged inside the crowd of the spirits eating the bones;

रक्तप्रभाभ्रसंभारवस्त्रावृतदिग्ङ्गनम्

the direction-lady was covered by the garment of dense clouds carrying blood;

वृत्तालोलभुजभ्रान्तहेतिच्छन्ननभस्थलम्

the region of the sky was covered fully by the weapons wielded by the violently moving shoulders;

दूरस्मृतिपथप्राप्तपुरपत्तनमण्डलम्

all the cities and towns existed only in the memories now;

अत्यन्तासंभवद्रूपसर्वस्थावरजंगमम्

all the moving and non-moving things were destroyed beyond recognition;

संपन्नानन्तकुम्भाण्डरूपिकाद्येकसंगमम्।

there was the rare meet of the countless clans of Kumbhaandas, and Roopikas at one place.

नृत्तलोककराकारखगावलनजालकैः मानसूत्रैरिव विधेरन्यद्रचयतो जगत्।

The net-like structures used for trapping birds in the form of the hand-movements of the dancing spirits, were like the measuring threads used by Brahmaa to create another world.

भूमेरार्कगतं नीतैः पिशाचैरान्त्रतन्तुभिः मिमानमिव दिक्कुञ्जैस्तिर्यगूर्ध्वमधो जगत्।

The sinews and nerves dragged by the Pishaachis from the ground to the solar sphere, were as if measuring the directions sideways, upwards and downwards.

#### DEVAS ARE WORRIED

जगदालोक्य तत्तादृगुदक्तोपप्लवाप्लुतं भुतपूर्वमहीपीठस्थितिरक्तार्णवीकृतं

द्वीपससर्कपर्यन्ते लोकालोकाद्रिमूर्धनि तदङ्गकैरनाक्रान्ते स्थिताः खिन्नतराः सुराः।

Observing the world in such a condition, where it was fully submerged in the floods of blood, and the entire earth having turned into an ocean of blood till the ends of seven islands; the Devas, who were staying at the peak of Lokaaloka Giri which was not touched by the dire sequences of the calamity, felt worried (because an entire creation had been destroyed without a trace.)

रामोवाच

Rama spoke (to Vasishtha)

ब्रह्माण्डादपि निर्गत्य यस्य तेऽवयवाः गताः लोकालोकाचलस्तेन ब्रह्मन्न स्थगितः कथम्।

The limbs of the corpse had spread far beyond the Brahmaanda also.

Brahman! How is it that the Lokaaloka Giri (where the Devas had taken shelter) was not covered by it?

वसिष्ठोवाच

Vasishtha spoke

द्वीपससकमध्येऽस्मिन् राम तस्योदरं स्थितं शिरःखुरभुजाद्यङ्गं ब्रह्माण्डात्परतः स्थितम्।

पार्श्वभ्यामूरुमध्याच्च कटिपार्श्वद्वयात्तथा शिरोऽसद्वयमध्याभ्यां लोकालोकः स लक्ष्यते।

अत्र उपविष्टास्ते देवा लक्ष्यन्ते शृङ्गमूर्धसु सुशुद्धकान्तयस्तापादजला जलदा इव।

Rama! The belly of the corpse was in the centre of the seven islands.

The head, feet, shoulders were spread out beyond the Brahmaanda.

Lokaaloka hill rises high even above the side-ports spread out as thighs, the sides of the waist, and the shoulders starting from the centre below the head.

The Devas of pure shine stayed at the peaks of that hill, feeling anxious like the ‘clouds which give water’ are ‘without waters’ (because of autumn heat).

प्रसारिताङ्गकमधो वक्त्रं तत्पतितं शवं संभक्ष्यति भूतौघे प्रनृत्यन्तीषु मातृषु

वहत्स्वसृक्प्रवाहेषु मेधोगन्धे विजृम्भिते दुःखिताश्चिन्तयामासुः प्रत्येकममरा इदम्।

That corpse had fallen with its face down, and its limbs had spread far and wide.

The groups of spirits were eating it off. Mother goddesses were dancing wildly.

Blood was flowing like floods; stink of the flesh was all over the place.

Amaras were worried and everyone of them thought like this.

#### LAMENTATION OF THE DEVAS

हा कष्टं क्व गता पृथ्वी क्व गता जलराशयः क्व गता जनसंघाताः क्व गता धरणीधराः।

“Ha! What a calamity! Where has the Prthvee vanished into? Where are all the oceans?

Where are all the crowds of people? Where are all the mountains?

तादृक्चन्दनमन्दारकदम्बवनमण्डितः मण्डपः पुष्पराशीनां कष्टं क्व मलयो गतः।

Alas! Where has the Malaya Mountain which was decorated by the forests of such beautiful sandal, Mandaara, and Kadamba trees, and which was bower of heaps of flowers, vanished off into?

उच्चावदाता विपुला हिमवद्भूमयोऽपि ताः नीताः शौक्यरुषेवाशु रुधरेणात्मपङ्कताम्।

Those beautiful grounds of Himavaan, shining high with the white splendour, have turned into mires of blood, as if by someone who was irritated by their whiteness!

क्रौञ्चद्वीपतले क्रौञ्चे योऽभूत्कल्पद्रुमो महान्ब्रह्मलोकलसच्छाखः सोऽपि चूर्णत्वमागतः।

That Kalpa tree of gigantic proportions with its branches spread out in BrahmaLoka, which was in the Krauncha Mountain in the Krauncha island, has also turned into crumbled powder.

हा क्षीरणव पारिजातकमलाचन्द्रामृतानां पते हा दध्यर्णव नावनीतशिखरिप्रोद्भूतवेलान।

हा मध्वर्णव नालिकेरगिरिके योगेश्वरीसेवित केदानीं समुपैष्यथ क्व वनिता दिग्दर्पणत्वं गताः।

Ha Milk Ocean! You were the lord of Paarijaata flower, Kamalaa (Lakshmi), Chandra and Amruta (which rose from you, when you were churned by the Devas and the Asuras)! (Where have you disappeared!)

Ha Curd Ocean! You had your beaches covered by forests which were nourished by the butter covering the peaks. (Where have you disappeared!)

Ha! Honey Ocean! You had hillocks covered by the coconut trees, which were sought by Yogeeshvarees. Where have you vanished off?

Where are the beautiful damsels and your crystal hills which got reflected in the sky?

हा कल्पद्रुमकाञ्चनामललतानिःसंधिबन्धाचल क्रौञ्चद्वीपविरिञ्चहंसनलिनीनीरन्ध्रदिग्जालक।

यातः क्वेह कदम्बकाननदरीविश्रान्तविद्याधरी क्रीडाकोविदनागरामरगृह त्वं पुष्करद्वीपक।

Ha! Hey Krauncha Mountain! You were entwined without a gap all over with the taintless golden creepers around the Kalpa tree!

Hey Krauncha island! You were completely covered without a gap all over by the lotuses and the swans of Brahmaa!

Hey Pushkara island! Vidyaadharee women used to rest inside your caves hidden inside the forests of Kadamba trees! You were the abode of Naagaras and Amaras who were experts in amorous sports!

Where are you all?!

स्वादूदोदग्रतापावलकुसुममहीपावनानां वनानां गोमेधद्वीपकल्पद्रुमकनकलतासुन्दरीणां दरीणां

शाकद्वीपाचलानाममरतरुवनैर्दशितानां सितानां स्मृत्यैवोदेति पुण्यं सुरपदसुखं मानवानां नवानाम्।

Forests on the ocean shores, which sanctify the earth with their flowers blocking the fierce heat above; valleys looking beautiful with the golden creepers growing around the Kalpa tree in the Gomedha island; those mountains looking white with the flowers furnished by the forests filled with Kalpa trees in the ShaakaDveepa; these beautiful visions fresh in the memory of men, produce the bliss of heaven, sanctifying the minds. (All the beautiful things have turned into memories alone!)

मन्दानिलावलितपल्लवबालवल्लीसंतानभासितसमस्तदिगन्तराणि

ध्वस्तानि तानि सकलानि वनानि कष्टमाश्वासमेष्यति कथं जनता न जाने।

All the direction-ends were shining with abundant families of Kalpa trees, which were surrounded by tender creepers with their leaves embraced by the slow moving winds. Now all those forests are destroyed without a trace. Alas! How can people maintain any hope any more?

कदा नु तानीक्षुरसाब्धितीरे वनानि खण्डाचलभूमिकासु द्रक्ष्येम भूयो गुडमोदकानि तथा कुमाराण्यपि शर्करायाः।

When will we see again, the delicacies made of jaggery or dolls made of sugar, in the solidified hills of sugar filled with forests, on the shore of 'Sugarcane juice Ocean'!

कदम्बकल्पद्रुमशीतलेषु तालीतमालीसवनाचलस्य कदा नु तच्चन्दनसुन्दरीणां पश्येम नृतं कनकालयेषु।  
When will we see again the ‘dances of those sandal-smearing beauties’ in the golden mansions, in the mountain filled with forests of Taalee and Tamaala, cool under the shade of the Kalpa trees and Kadamba trees!

गतानि कष्टं स्मरणीयरूपतां जम्बूद्रुमस्याग्रफलानि तान्यपि  
येषां नदीं द्वीपसमुद्रमेखला वहत्यसौ जम्बुमती रसाम्बुभिः।

Alas! The giant golden fruits of the Jambu trees, filled with abundant nectar are also now ended as memories only. Jambu island wears the girdle made of ocean and the island filled by the golden juice of these fruits.

शिलीन्धनीरन्ध्रमहीधरन्ध्रक्षीबामरस्त्रीकृतगीतनृत्यं संस्मृत्य संस्मृत्य सुरोदतीरं प्रागब्जमुर्वीमिव हृदावतीर्ये।

(Some Sky-dweller laments like this)

Remembering again and again the shores of the nectar ocean, where there were dances accompanied by melodious songs, performed by the divine ladies intoxicated by wine, inside the caves of the mountains fully covered by flowering trees without a gap, I am broken in my heart like the earth which remembers the lotus that bloomed at the morning time, with its lake broken now.

पश्यासृगम्भसि नवार्णवमूर्ध्नि भासा सौवर्णपर्वतशताग्रशिखाः कचन्ति।

सन्ध्यारुणा उदयनास्तमयावनीनां स्तोकोदितेन्दुकलिका इव दिङ्मुखेषु।

(Another Sky-dweller laments like this)

Look O my friend! On the newly appeared ocean filled with the waters of blood, hundreds of lustrous peaks of the Meru Mountain shine forth (peeping out from the surface). When their surfaces are coloured by the reddish skies of the rising and setting suns, they shine like pieces of moon digits on the faces of directions (like decorations.)

तादृक्सागरवारिराशिवलया द्वीपान्तरालंकृता प्रोच्चाद्रीन्द्रनिविष्टवारिदघटानीलोत्पलानां स्थली।

स्रोतोजङ्गलकाननोग्नगरग्रामाग्रहाराम्बरा नो जाने तरुपल्लवाङ्कुरवती कष्टं क्व याता मही।

(Some other Sky-dweller laments about the world that once was!)

Such oceans with huge heaps of water surrounded her all over! She was adorned by the islands! She wore the garland of blossomed blue lotuses of dense clouds, on her uplifted breasts of mountains! She wore the garment made of rivers, jungles, forests, cities filled with brave soldiers, villages and Brahmin-colonies! She wore the ornaments made of trees, leaves, and sprouts! Alas! I do not know where such a world has gone off to!

भास उवाच

Bhaasa spoke

मतेन भूतवृन्देन किञ्चिच्छेषीकृते शवे इदमूचुः पुनर्दिक्षु गिरौ देवाः सवासवाः।

When the intoxicated crowd of spirits had consumed some of the portions of the corpse, then the Devas who were staying on the mountains along with Indra, spoke like this.

देवा ऊचुः

Devas spoke

विद्याधरामरविहारभूमावप्यास्तृतान्यशिशिरीकरणाय भूतैः

मेदोमयानि पवनप्रसृतामलाभ्रखण्डाञ्चिताम्बरसमान्युरुजालकानि।

These ‘Bhutas’ (spirits) belonging to Devas have spread the nerve tubes made of fat on all over the lands even wandered about by the Vidyaadharas and Amaras, making it look like the sky filled with abundant clouds brought about by the wind; and thus have blocked the heat of the sun.

द्वीपेषु ससस्वपि पश्य मेदोजलानि भूतैः प्रविसारितानि भुक्तं च माम्सं च रुधिरं च पीतं किञ्चिद्रता सम्प्रति दृश्यतां भूः।

See, how these 'Bhutas' have spread the fatty juices all over the seven islands. They have eaten off the flesh; they have drunk the blood. The ground underneath is visible slightly now..

मेदःपटैरावलिताखिलाङ्गी कष्टं स्थिता संप्रति मोदना भूः मेदोमयैः शारदमेघजालैः सकम्बलानीव वनानि भान्ति।

Alas! The Bhoomi-lady, who gave joy to all (Modinee), is now covered by screens of flesh and fat (Medas). (She is now 'Medinee') The forests are covered by dirty blankets made of fat and smashed up flesh as if by the autumn clouds.

पश्यैतानि तदस्थीनि संपन्नानि महाद्रयः हिमाद्रिशिखराणीव स्थितान्यावार्य दित्कटम्।

Look! The bones of that dead body have turned into huge mountains! They reach the end of the directions like the peaks of Hima Mountain!

भास उवाच  
Bhaasa spoke

देवेषु कथयत्स्वेवं कृत्वेमां मेदिनीं धरां मेदोजालैः स भूतोघो मतो व्योम्नि ननर्त ह।

When the Devas were conversing like this, the crowds of Bhutas covered the earth with all the left over internal parts of the corpse. Satiated fully and intoxicated, they danced in the sky wildly.

नृत्यत्सु भूतवृन्देषु शिष्टं रक्तं सुरैर्भुवः एकप्रवाहेणैकस्मिन्निक्षिप्तं मकरालये।

When these Bhutas were dancing, the Devas directed all the left over blood to flow as a stream to one single ocean.

सुरार्णवं तमेवैनं संकल्पं विदधुः सुराः ततःप्रभृति सोऽद्यापि सम्पन्नो मदिरार्णवः।

They conceived that the ocean should be filled with liquor. From then onward it has remained till now as an ocean of liquor.

भूतानि नृत्तमाकाशे तानि कृत्वा पिबन्ति तां मदिरां पुनराकाशे नृत्यन्त्यानन्दमन्दिरे।

The Bhutas drink that liquor, after they finish dancing in the sky. Again they dance in the sky, their joyful abode.

पिबन्त्यद्यापि तानीव मदिरां मदिरार्णवात्खे नृत्यन्ति च भूतानि सह योगेश्वरीगणैः।

Even today, they drink liquor from that ocean of liquor. These Bhutas dance again in the sky along with crowds of Yogeshvarees.

तेषां तान्यथ भूतानां मेदोजालानि भूतले विस्तृतान्यवशुष्काणि स्थितातो मेदिनी मही।

The mass of sinews and fat that the Bhutas spread over the Bhoomi, dried up and stayed like that. That is why the Bhoomi is known as 'Medinee'.

इति क्रमाच्छान्तिमुपागते शवे, पुनः प्रवृत्ते दिनयामिनीक्रमे,

प्रजाः ससर्जाथ नवाः प्रजापतिः, पुनः स सर्गोऽभवदत्र पूर्ववत्।

In this manner, the corpse completely got destroyed.

Again the day and night started appearing in the proper order. Prajaapati created new beings.

Again the creation returned to its original look.