

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'

CHAPTER ONE HUNDRED AND FOUR
(STORY OF VIPASHCIT-30)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -18]

I

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.

INTRODUCTION

Vipashcit (Bhaasa) completes his story of how he ended up as a deer in Rama's play-garden. Vyaadha also attains liberation, after many Yugas of wasteful enterprises. Both of them realize the truth that Avidyaa cannot end unless one obtains the correct knowledge through the process of Vichaara.

अग्निरुवाच

Agni spoke (to Vipashcit)

इत्याकर्ण्यथ स व्याधस्तदा तस्मिन्वनान्तरे आसीच्चित्रकृताकार इव विस्मयमन्थरः।

Hearing this, that Vyaadha in that forest-region stayed motionless, as if painted on a picture, and was overwhelmed by shock.

न विश्राम चेतोऽस्य स्वाभ्यासेन विना पदे आसीदुद्भ्रान्त इव स प्रोह्यमान इवार्णवे।

His mind could not rest in the Supreme Knowledge, for lack of practice (and not mature enough to understand the Supreme Truth of Brahman). He felt as if all the things were rotating around him. He felt as if he was carried away by the ocean floods.

आरूढ इव वा चक्रे चक्रेण तपसा हतः नक्रेणैव समाक्रान्तः पराक्रमविवर्जितः।

He felt as if he was stuck to a wheel; as if someone with magical powers had made him get caught in a rotating storm. He felt all his strength gone, and felt as if swallowed by a crocodile.

(It was not that he did not believe in the words of the ascetic; but such unbelievable facts sent him into a shock-state as it were. He was not pure enough in the heart, to grasp such profound truths about Brahman. He could not believe that he was in a Svapna-world of the ascetic.)

किमेतत्स्यादुतान्यत्स्यान्निर्वाणमिति संशयात् नाध्यगच्छदसौ शान्तिं मूर्खो यौवनवानिव।

Is this actually the Nirvaana, or is it something else, with such a doubt, he did not feel peaceful, like a fool in his youthful state.

[A fool when he attains the youthful state is overwhelmed by the joys that are accessible to that state; but actually does not know how to go about it in the proper way.

Like an idiot suddenly finding abundant wealth, the Vyaadha did not know how to realize the knowledge given by the ascetic. He tried his best to understand the truths taught by the ascetic; but his Vaasanaa-infected mind blocked his understanding.

That is what happens to most people in the path of liberation.

Incapable of understanding fully any truth of the scriptures properly, and not removing the Vaasanaas that are blocking the path, and lacking the inclination to analyze and think, and searching out for easy paths, and misguided by the fake Gurus, and with the body alone as the centre of all knowledge; they go astray, and are forever lost in the lands of Avidyaa.

Vyaadha could grasp only one statement; that too in the surface level only.

'Jagat is Avidyaa'. So, Avidyaa has to be removed; but how?

His 'Tamas-dominated mind' could not grasp the abstract truths given by his teacher.

He, who could see only the gross perceived world, decided that the 'perceived' is Avidyaa; and getting out of all the 'perceived' is liberation.

His thoughts ran like this; 'Jagat is a dream; therefore, if one goes beyond the Jagat, Avidyaa will not follow at the back; and one can stay happy without Avidyaa!'

For him, liberation meant escaping the 'world-scene' to a 'no-world scene'.

He was like a monkey who had been offered a beautiful garland.]

अविद्याकृतमेवेदं दृश्यमित्येव चिन्तयन्

'This perceived world is a product of Avidyaa'; he concluded, and he thought:

VYAADHA THINKS LIKE THIS

अविद्या जगदित्येषा नायाति निपुणं हृदि, कियदन्तमिदं दृश्यं स्यात्पश्याम्येतदादितः।

‘The truth that Avidyaa alone is the Jagat, is not clearly understood in the heart (as a realized state). Therefore, I will directly see for myself as to how far this perceived phenomenon exists, starting from this point of the earth.

(How to understand this truth that Avidyaa is the world? I should see how far this solid world extends. It has to end somewhere; If I could reach that end, then I will be able to see what is beyond Avidyaa.)

दूरतोर्ध्वप्रमाणेन तपोलब्धशरीरकः भावाभावात्मनो नित्यमस्यान्ते स्थीयते सुखम्।

तस्मादाकाशमप्यस्ति यत्र नो तत्र याम्यहम्।

‘Obtaining through penance, a body that reaches huge heights, I will reach the end of this perceived world of the nature of the presence and absence of objects; and I will stay blissful.

Therefore I will go to such a place where there is no space also (to that point where the sky itself ends).’

KNOWLEDGE GIVEN TO A FOOL PRODUCES UNTOLD HARM

इति निर्णय हृदये मूर्ख एव बभूव सः।

Having decided thus, he turned into an extremely foolish person.

(His thoughts ran like this: ‘What is Jagat? It is a reflection of the mind. If I reach a place where there are no reflections; then I will reach the emptiness of the mind; and stay blissful.’)

गतं तादृशमप्युक्तं विनाभ्यासेन भस्मनि।

All that was taught to him in such a detailed manner, turned into ashes, since he did not take recourse to the practice (of Vichaara).

[All that was taught to him became a sheer waste. Instead of doing Vichaara again and again, and thus clear his doubts with more discussions, he imagined Brahman state as some state beyond the ‘perceived world’ (which he thought was synonymous with Avidyaa).

He decided to travel to the end of the ‘perceived’; and reach the Brahman state which was beyond Avidyaa. If there were no perceptions at all, then that will be the Brahman state; so he thought!

‘Avidyaa is the perceived world; if the perceived is completely absent, then that will be the state of Mukti’; decided his immature intellect!]

VYAADHA ENGAGES HIMSELF IN PENANCE, BUT NOT IN THE VICHAARA OF TRUTHS

ततस्ततः प्रभृत्येव तेनैव मुनिभिः सह लुब्धकत्वं परित्यज्य तपश्चरितुमुद्यतः।

From that time itself, he discarded the life of hunting; and started performing penance in the company of those Sages. *(He practised a disciplined life; and engaged himself in strict ascetic practices.)*

तस्मिञ्जगति तैर्भावैस्तैः समं निवसन्सदा बहून्यब्दसहस्राणि चकार सुमहत्तपः।

In that world of the Brahmin-Sage, living along with those two ascetics, imitating their ways, he performed penance for thousands and thousands of years (a long long time, for his Avidyaa-infected mind, but just a few years for the Vidyaa-based vision of the ascetic.)

(Time controls the life of the ignorant; it is a slave fallen at the feet of the Knowers.)

तपः कुर्वन्कदाचित्स पुनः पप्रच्छ तं मुनिम्। कदा स्यादात्मविश्रान्तिर्ममेत्याह मुनिस्ततः।

In the course of performing penance, he again questioned the ascetic, “When will I rest in my true essence (Aatman)?” Then the Sage spoke to him.

मुनिरुवाच

The ascetic spoke

(Observing his lack of Vichaara practice; and his intense absorption in physical rites only) the Sage said (like this).

ज्ञानं तदुपदिष्टं ते जीर्णदार्वल्पकाग्निवत्, संस्थितं हृदये किंतु दाह्यमाक्रम्य नोचितम्।

The knowledge taught to you stays in your heart, like the tiny flame of fire when the fuel gets over. It is not doing its job of burning what is there.

[After the fuel is over, a tiny fire flame will be seen flickering inside the burnt-out fuel. To increase the glow, the fire has to be fed with more fuel (more Vichaara); the soot (bad Vaasanaas) should be removed; a fan should be used to produce more wind (clear the doubts by questioning the learned). Otherwise the fire (of knowledge) will extinguish off in no time. Vyaadha had received a wonderful knowledge from the compassionate Sage; but he did not try to grasp it properly through the incessant practice of proper Vichaara.]

नाभ्यासेन विना ज्ञाने शिवे विश्रान्तवानसि, अभ्यासेन तु कालेन भृशं विश्रान्तिमेष्यसि।

Without the practice of Vichaara, you are not able to rest in the auspicious state of Knowledge.

If you do incessant practice, you will attain the restful state for sure, in course of time.

(But it was not going to happen for a long time, the ascetic knew this already.)

[THE SAGE PREDICTS THE FUTURE EVENTS THAT LAY IN WAIT FOR THE IGNORANT VYAADHA.]

भविष्यदिदमात्मीयमथाकर्णय निर्णयं मम वर्णयतः कर्णभूषणं भूतलाद्भुतम्।

Listen to ‘my description about what will happen in your future’, which is an ornament to the ears and is an amazing story in this world.

(If you continue in the same trend of mechanical disciplined life, and do not make effort to do Vichaara, your life will move on the path laid out by the Vaasanaas; and you will end up in strange circumstances, from which there is no escape.)

(Vyaadha was Taamasic by nature; he should have tried hard to bring in the Saattvic qualities with the help of his teacher. But a fool always thinks that he knows better; and the Vyaadha was no exception. He was the best of all fools, ranking higher than Vipashcit even. He thought that he had understood the simple truth that ‘Jagat is Avidyaa’. Based on this misconceived truth, he decided to create his own course of path towards liberation. He decided to cross the Avidyaa with his identity of the body intact. He knew words like Avidyaa, Jagat, Moksha, Brahman etc; so he was not a complete fool. Yet, he never understood the exact meanings of the words properly; and so he was more of an idiot than the ordinary ignorant man.)

संस्तुतानवबुद्धात्मा ज्ञानसारतयानया दोलायमानसंवित्त्वं न मूर्खो न पण्डितः।

Not understanding the subtle import of the knowledge-essence taught to you, your intellect is just oscillating between ideas. You are not a fool; nor are you a Knower.

[You know words like Avidyaa, Brahman, etc; but do not understand the abstract truths denoted by such words with meanings. You have left the wicked ways of hunting; are engaged in a disciplinary life here; but you are not making an effort to understand the truths taught to you. You are engaged only in the outward actions of bathing, performing rites etc (like King ShikhiDhvaja).]

अविद्यारूपमाभोगि किंप्रमाणमिदं जगत्स्यादित्यात्मविकल्पेन तपस्त्वं कर्तुमुद्यतः।

With a self-built wasteful question as to what is the extension of the world which is a form of Avidyaa, you will start doing the penance (to fulfil that Vaasanaa).

इत्थं तपस्त्वया घोरं कार्यं युगशतं पृथु परमेष्ठी ततस्तुष्टस्त्वामुपैष्यति सामरः।

Within your mind, you will go through the tedious process of penance for thousands and thousands of Yugas. After a long long time, Brahmaa will appear in front of you; and grant you your wish.

[‘How far does Avidyaa extend as the world?’ This is a silly, meaningless question.

Hey Vyaadha! How can you reach the end of Avidyaa by travelling across the Jagat?

However, you will not understand the truth, even if I repeat it a thousand times.

A fool cannot be taught even by the great Shiva! You are not doing any Vichaara also.

Your Vaasanaas of the past are blocking your mind from understanding the truths.

Your attachment to the body is intense. You want to reach the Brahman state along with the body only.

With that one purpose in mind, disregarding the advice of your well-wishers, you will perform the penance to please Brahmaa, to get a suitable body to fulfil your wish.]

(Actually, Brahmaa gives him a boon, for fulfilling the greater destinies of other wrong doers of the higher worlds; as mentioned later in the text. This Vyaadha is just a small peg in the great wheel of creation; but the idiot is unaware of this fact; and will be proud of his future feat.)

मार्गयिष्यसि तस्य त्वं वरदस्य वरं वर इदमुद्धामदौरात्म्यान्निजं संदेहसंशयम्।

Hey 'Vara'! (You have ceased from the cruel acts that belong to a hunter, and are a better person now)!

However, moved by your haughtiness and wickedness, you will request that compassionate boon-giver for a boon, which will put to sleep (Samshaya) your own self-created doubt.

देवायं दृश्यरूपेऽस्मिन्दृष्टेऽविद्याभ्रमे सति क्वचिदादर्शवन्नास्ति प्रतिबिम्बमलोद्भिन्नतः।

(You will ask him) "Deva! Parameshvara! Since this perceived form of the world is observed to be just the delusion of Avidyaa, there is no place in the Brahman-mirror that is not free of this reflection-taint (as long as the Jagat gets perceived.)

(Brahman is always reflecting the perceived world; therefore, this cannot be a pure Brahman-state. Brahman state of liberation should be free of the tainted reflection of the world.

I do not want any perceived to be a part of me. 'Perceived' is Avidyaa! It is dirty and disgusting. I will reach a pure state of Brahman where there is no 'perceived'.)

[It is like searching for a 'no-reflection state in a taintless mirror'; which will prove contradictory to the very reflecting nature of the mirror. The Vyaadha did not understand that his very wish to see the end of Avidyaa physically, will be reflected in the Chit-mirror only.]

चिद्व्योमदर्पणस्यास्य परमाण्वाकृतेरपि अन्तस्थस्यैव वा यत्र तत्रेदं प्रतिबिम्बति।

Though this mirror of Chit-expanse is of the form of the Supreme atom within; the 'perceived' gets reflected wherever it is (a dirty state of Brahman, actually)!

(As long as the Jagat is there, this Supreme atom within will reflect the Jagat at all places.

Suppose, there is no Jagat at all...? Nothing will get reflected! And that is the Avidyaa-less Brahman!)

तस्मात्कियदनन्तं स्यादिदं दृश्यमनर्थकृतं, तस्य पारे कियद्वा स्यादाकाशं दृश्यमेव तत्।

Therefore, I want to know, how far this harmful 'perceived' exists, and how far does the empty space (without the 'perceived world) extend beyond that, even if it is also the 'perceived'!

(If no objects are reflected, then it will be a pure state without Avidyaa-taint; and if I fill up all the empty space, then I will stay as the reflection-less state of Brahman!)

THE BOON

एवमर्थमहं ज्ञातुमिमं संप्रार्थये वरं, शृणु देवेश्वराविघ्नं तच्चैवाशु प्रयच्छ मे।

So I ask you this boon. Listen, Hey Lord of Devas, without getting disturbed.

Give me soon all these. *(He will ask for these boons.)*

इयं स्वच्छन्दमृत्युर्मे नीरोगाऽस्तु तनुश्चिरं गरुडेन च वेगेन संयुता व्योमगामिनी।

I should die when I desire. *(I should not meet any bodily injury of any sort, till I reach that place of Brahman; and I should be free to give up the body when I want; so that in that Brahman-state, I will discard the body; and be happy as 'Brahman without the reflection of Avidyaa-Jagat'.)*

Let the body be free of all diseases and be there for a long time.

(I should be alive and well, till I reach the end of the perceived phenomenon.)

Let it be endowed with the speed of Garuda and travel in the sky.

(I should travel fast; so that I do not waste any time.)

प्रतिनाडीकमेषा तु वृद्धिं गच्छतु योजनं क्रमेण जगतो बाह्ये भवत्वाकाशरूपिणी।

Let this body increase in size at every moment, to the measure of a Yojana.

(As I move up and up above, the body should also increase in size to suit the endless sky above.)

In the course of its travel, outside of the world, let it extend like the space itself.

(Rather this body should become as big as the space and see beyond!

If the whole of the space is filled up, then I will surely reach the Brahman beyond!)

साकाशस्यास्य दृश्यस्य लभेय परमेश्वर अन्तमित्थमनन्तस्य परमोऽस्त्विति मे वरः।

I will then be able to attain the end of the perceived which is inside the space.
In this manner, the endless Supreme state will be there for me. This is the boon I desire.’

THE CONSEQUENCES OF THE BOON

इति साधो त्वया प्रोक्ते देवदेवो वरं प्रभुः एवमस्तु तवेत्युक्त्वा यास्यत्यन्तर्धिमीश्वरः।

When you speak like this, the Lord of Gods, the Supreme Lord, will say “Let it be so for you”; and vanish from sight.

गते तस्मिन्महादेवे देवैः सह दिवस्पतौ तपसा ते कृशो देहश्चन्द्रकान्तिर्भविष्यति।

When the Great Lord, vanishes off along with his divine attendants, your body which is emaciated by penance, will shine like the dull moonlight.

मामापृच्छन्नमस्कृत्य तस्मिन्नेव क्षणे ततः प्लुतिमेष्यति स व्योम्नि चित्तस्थार्थदिदृक्षया द्वितीय इव शीतांशुर्द्वितीय इव भास्करः द्वितीय इव वौर्वाग्निश्चन्द्रार्कस्पर्धयोत्थितः ततो गरुडवेगेन दृश्यस्य नभस्तथा अन्तं प्राप्तुं वहन्वेगाज्जगतः सरितामिव।

Taking my permission, you will salute me; and the very next second rise up in the sky, with a desire to see what was imagined in the mind; you will fly like a second moon, like a second sun, like the second Urva fire which rises up to compete with the moon and the sun; and move at the speed of Garuda, to reach the end of the ‘perceived sky’, crossing as if it were the ‘World-river’ (as if Brahman is waiting across that Jagat-river!)

जगतोन्ते ततोऽजस्रं ततो वर्धिष्यते वपुः कल्पान्तमतार्णववन्निष्पाराम्बरपूरणम्।

When you reach the end of the world, your body will increase in size, like the ocean at the dissolution time; filling the limitless sky fully.

द्रक्ष्यस्यथ महाव्योम्नि वर्धमानो बृहद्वपुः सर्गान्निरर्गलाधारनिरन्तगगनक्रमात्

परमार्थमहाकाशशून्यतावातचक्रकान् स्वभावद्रवतोद्देशाच्चिदर्णवतरङ्गकान्।

In that expansive sky with your ‘increasing size of the body, which gradually covers the sky without any obstruction’, you will see worlds which are like the wind-circles of emptiness in the huge expanse of Brahman, and which are like the waves of the Chit-ocean spraying out the waters of ignorance.

संविद्धने यथा स्वप्ने पुराद्या भान्ति खात्मकाः तथा तदा तवैष्यन्ति सर्गवर्गा निरर्गलाः।

In the dense state of consciousness, the worlds made of emptiness shine forth in the Svapna; in a similar manner, crowds of worlds without any obstructions will come to you as your ‘perception’ (as your Svapna of ignorance)..

विस्फुरन्ति महाव्योम्नि पर्णोद्याः क्षुभितानिलैः तथा सर्गाननन्तांस्त्वं द्रक्ष्यस्यक्षीणनिश्चयः।

They will float in the huge expanse like hosts of leaves thrown about by violent storms.
With you determination not wavering, you will see countless worlds.

HOW BRAHMAN IS ‘SEEN’ BY THE KNOWERS

[Why should one work hard to remove the ‘perceived’, when it is not there at all?
Stop recognizing it; stop hoarding it as thoughts; it is never there; for it was never there!
How does a Knower look at the world?
How he does not see the world, even when it is always there as it were?
Vaalmiki presents some examples.

In the courtrooms, women are not allowed to sit in public view. They will observe the court proceedings from the balconies, from behind the windows ornamented with golden mesh or thin golden bars. The ladies will watch the court-room events from through those windows. When they are looking out at the courtroom, they will not see the bars at all, though the bars are always there in the window.

The Knower sees Brahman through the mesh of the Jagat. He does not know of the existence of the mesh of the Jagat at all. Brahman alone is understood by him behind the mesh of sense perceptions.

Similarly, when people stand on their roof tops and look at the moon far in the sky, they do not see the mist, or dust, or the other things that are there in-between the moon and the eyes. A Knower is always absorbed in the Knowledge of Brahman as all; and has no eyes for the mesh of differentiation that blocks the view of the ignorant.

The ‘perceived’ is the Brahman.

You cannot have pure Brahman without any ‘perceived’.

‘Perceived’ is the essence of Brahman.

It is a lie blocking the vision of Brahman. Stop believing in the lie; truth gets revealed by itself. A Knower is never fooled by the lies presented by the ‘perceived’.

He does not seek to end the ‘perceived’; for the ‘perceived’ is not at all there for him.]

सभासत्येक्षणरुचां यथा जालं सदप्यसत् जगदात्म तथाकाशसंविदां खे सदप्यसत्।

सर्वोर्वीजनदृष्टानां लग्नानामिन्दुमण्डले यादृग्जालं जगतादृक्स्थितेऽनन्यत्वमात्मनः।

For the women in the harem who watch the events of the courtroom through the window-hole covered by mesh, the mesh is not real, though existing. For those who know the Chit expanse, the ‘world-scene’ that covers the empty space is not real, though existing as it were.

When all the people on the ground are looking at the moon-disc, absorbed in the sight of it, the mist, dust etc of the world which is like a mesh in-between, is not real, though existing.

So it is for those who are one with the Aatman, their very essence of existence (as Self-awareness).

THE ASCETIC DESCRIBES VYAADHA’S JOURNEY ACROSS THE ‘PERCEIVED’

पुनः सर्गः पुनर्व्योम पुनः सर्गः पुनर्नभः इत्येवं पश्यतस्तेऽत्र दीर्घकालः प्रयास्यति।

(Hey Vyaadha!) Again a world, again the empty sky; again a world, again the empty sky; as you keep seeing like this, a long time passes off.

PRIDE GOETH BEFORE THE FALL

[Pride and arrogance go in the front digging a deep hole on the ground as it were; and the man with self-conceit falls into it inadvertently.

That is what happened to the Vyaadha also. His arrogance led to his destruction.

He thought that he was a superbly intelligent person, who found a way to conquer Avidyaa; and fell into a deeper chasm of Avidyaa! Though the journey to the pure Brahman-state went on as intended, it was a matter of arrogance only at the beginning.

The Vyaadha had thought with pride that he was the one and only intelligent person in the whole of the creation, to have such an idea of attaining the Brahman-state so easily.

As time went by, as more and more worlds appeared and disappeared like the countless dust particles flying along the road, even as the body grew and grew out of proportions, the Vyaadha got apprehensive a little.

There was no one to talk to or ask for help. He missed his compassionate Guru. He missed the peaceful hermitage. He wanted to discard the body, and be free of it all.]

अथ दीर्घेण कालेन प्रस्फुरन्सर्गपर्णके उद्वेगमेष्यसि व्योम्नि महामहिमनि स्वयम्।

उद्वेगमेष्यसि ततस्तपसोऽनुभवत्फलं निर्देक्ष्यसि तदा देहमनन्ताम्बरपूरकम्।

After a long time, moving along the leaf-let of Sarga, you will feel astonished by your own greatness of feat, in that sky-expanse. You will feel excited as you enjoy the fruits of your penance.

You will also observe the body filling the entire sky, and say (with apprehension);

ASURA THINKS LIKE THIS

किमिदं कुशरीरं मे भारभूतमिव स्थितं मेर्वादिभूभृतां लक्षमपि यस्मिंस्तृणायते।

“What sort of ugly thing is this body of mine, staying like a huge burden for me?

Millions of mountains like Meru, are like tiny grass pieces compared to this.

देहो ममाप्रमाणोऽयं व्याप्तं व्योम मयाखिलं पूर्यामि खमयापि भावि नैवोपगम्यते।

This body of mine is beyond measures. I am spread out all across the sky.

Though I fill the empty sky in its entirety, I am not able to reach its end (since the space keeps expanding even as I keep filling it!)

अविद्या बत घोरेयमनन्ता च प्रमीयते मीयते न च केनापि ब्रह्मज्ञानं समं विना।

This Avidyaa is terrifying; she has been experienced without ever reaching an end.

She cannot be crossed over by anyone without taking recourse to 'Brahma-Jnaanam'.

तमिमं संत्यजाम्येव देहमाविवृतान्तरं नानेन किञ्चिदाप्नोमि साधुसच्छास्त्रसंगमम्।

I will discard this body which has spread out filling all the space.

I will never even get the company of the Knowers and the Scriptures with this body.

अनन्तापारपर्यन्तं निरालम्बाम्बरास्पदं किं नामेदं शरीरं मे सुदुष्प्रापार्थसंगमम्।

It extends endlessly in the sky; and is staying in the support-less sky (as an ever-growing entity)!

What use is this body which does not allow me to meet the noble Knowers??"

ASURA DISCARDS THE BODY

इति संचिन्त्य तं देहं धारणां प्राणरेचनीं कृत्वा त्यक्ष्यसि संभुक्तात्फलाच्छुष्कं यथा खगः।

So thinking, you will do the Rechaka (throwing out) of Praana which supports the body; and discard it like a bird throws away the dried up (inedible) fruit-parts after eating it fully.

कृत्वा देहपरित्यागं जीवः प्राणसमन्वितः व्योम्नि स्थास्यति ते तस्मिन्वातात्सूक्ष्मोऽपि वातवत्।

Having discarded the body, your Jeeva endowed with the Praana-force, will make you stay in the sky like some air, subtler even than the air.

छिन्नपक्षो महामेरुरिव देहः पतिष्यति तत्र भूलोकशैलादि सर्वं चूर्णीकरिष्यति।

Like the Meru Mountain, whose wings are cut off, the body will fall down.

It will crush all the lands and mountains into powder.

शुष्का भगवती देहं तत्तदा भक्षयिष्यति समातृमण्डला तेन निर्दोषा भूर्भविष्यति।

The Goddess with her emaciated dry form will consume that body, along with the Mother Goddesses.

Then the world will become clean and proper'

इत्यात्मोदन्तमखिलं श्रुतवानसि सुव्रत तपस्तालीवने कृत्वा यथेच्छसि तथा कुरु।

Hey good one who practice a disciplined life! You have heard your story of the future.

Perform penance in the Taalee forest; and do what you want to do.

(The hunter of course will feel disheartened by hearing about the utter failure of his enterprise; but will go through it all, as foreseen by the ascetic, because of his Taamasic nature, filled with the dense Vaasanaas.)