

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

SECOND HALF
OF
NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND FIVE
(STORY OF VIPASHCIT-31)
[DIALOGUE BETWEEN THE MUNI AND VYAADHA -19]
[KING SINDHU'S STORY]

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.

व्याध उवाच

The hunter spoke

अहो नु भगवन्दुःखं परिभोक्तव्यमक्षयं मया व्यर्थमनर्थाय यदर्थेन दुरर्थितम्।

Alas! I have to experience such suffering continuously for no purpose, leading to harmful situations, entertaining a wicked wish (and meet with failure also)!

विद्यते किं विभो काचिद्युक्तिः सैषा स्थितिर्वर, अन्यथा भवितव्योऽर्थो यदि नास्ति तदुच्यताम्।

Hey Great one! Hey Lord! Is there any other way that this can be altered?

If it is not there also, then please tell me.

मुनिरुवाच

The ascetic spoke

अवश्यं भवितव्योऽर्थो न कदाचन केनचित्त्विधातुमन्यथा शक्यस्तन्न क्षरति यत्नतः।

Whatever has to happen (whatever has started out as a Vaasanaa-unfoldment in the past) has to happen as an experience for sure, and cannot be made otherwise by anything else; and cannot be changed by any effort of today.

वामावामशिरःपादविपर्ययविधौ यथा पुंसो न विद्यते शक्तिस्तथा भाव्यन्यथास्थितौ।

A man does not have the power to change his left or right parts, or the head and feet parts otherwise. The future events are also fixed like this only (for the ignorant identified with bodies) (as their Vaasanaa-field of experience).

[Any agitation of the mind in any form exists as an experience-field instantly by the power of Chit, and a Jeeva is forced to go through that experience in some measure of time at some place.

What has started has to finish its course.

Keeping the mind free of all agitations is the only way to prevent such happenings.]

ज्योतिःशास्त्रार्थविज्ञानैरिह भाव्यर्थवेदनं भवत्यन्यदपूर्वं तु न किञ्चन कदाचन।

All such future events get predicted by the astrological scriptures and other such texts.

There is nothing that is new ever.

[It was mentioned throughout this Prakarana that no event in the perceived can be predicted. Then, how is the Yogi able to predict or foresee the future events connected to another person?

When a Jeeva, a bundle of Vaasanaas goes through a life, it is an instantaneous book of events that get perceived by him slowly (second by second) in a 'time and place framework', based on his own evolved or devolved state of mind (or brain.) Though the whole book already contains all the events of his life as already done with, the limited conscious mind of the Jeeva can go through it, page by page only, minute by minute only. He does not know what event is fixed for him in the oncoming pages; but a Yogi of a highest type like Vasishtha can see the whole book called the Jeeva at one glance, if he so wishes.

It is like watching the whole journey of a train from the top of the sky. The traveller bound to the little seat in the train, has to move from station to station only; and cannot see the path of the train from inside the train. Anyhow, Vasishtha and other Yogis will only foresee the events that affect the whole of the creation; and will mention it for the good of the student. They will not waste their thoughts on the day to day turmoil of an ignorant man!

The ignorant always have access to the other ignorant lot who predict the daily events based on their own self-created foolish calculations.]

A KNOWER'S LIFE IS FREE OF NARRATIVES

[A Knower, who is no more a Jeeva, but a Chit-point only, is no more bound by the pages of his life-book. He is free to do what he wants.

He is not a slave of Vaasanaas; not even the so-called good Vaasanaas.

He is a Gunaateeta (beyond the three Gunas); and stays always in the Knowledge state of Turyaa. He is not worried about the future also; as he is outside of the cage of time and space. He is the changeless state as Chit. His life is not affected by the events of the Creation.]

जयन्ति कर्माणि हि वेदनानि यैः प्राकृतैरद्यतनान्युपेत्य शरीरदाहैरपि निर्विकारसंविन्नयैर्ब्रह्मतयैव सुसम्।

Those foremost among men, who engage in good actions, take recourse to disciplinary practices conducive for the Moksha-path, and burn off the bodies (in the knowledge-fire), and with the understanding of their formless nature, sleep in the Brahman-ness itself (without being awake to the world).

They alone conquer all the Karmas.

[The Knower is not bound by any time or space.

He has no Karma-binding; is not under the control of Vaasanaas.

He has no desires or hatred in his mind. He is as empty as the empty space.

Nothing need be predicted as his future. He is free! He walks the path he likes!

However the ignorant men, who are just the physical bodies that move across a physical world, are under the control of Vaasanaas, Karmas, and also the regularities and laws that govern the Creation. Their life-courses are as predictable as a train bound to a track.]

व्याध उवाच

The hunter spoke

अनन्तरं हे भगवन्वितताकाशवासिनः किं भविष्यति मे तत्र देहेऽधःपातिनि क्षितौ।

Hey Bhagavan! What happens to me, after that body filling the entire sky, falls down on the ground?
(Will I ever attain Knowledge?)

मुनिरुवाच

The ascetic spoke

शृणुष्वावहितस्तस्मिन्देहे तव परिक्षते किं भविष्यति भव्यात्मंस्तस्मिन्परमकाम्बरे।

Listen to what happens to you after your body is destroyed, hey good one, in that undivided sky.

देहे तस्मिन्परिभ्रष्टे जीवस्तु प्राणसंयुतः भविष्यत्यम्बरे वातलवो व्याततरूपिणि।

When that body is destroyed, your Jeeva endowed with the Praana force, becomes a streak of wind in that sky, extending in space.

तस्मिन्वातलवे चेतो दृश्यं हृस्थं स्थितं पुरः स्फारं द्रक्ष्यति भूपीठं भवान्स्वप्ने जगद्यथा।

In that wind-streak, your mind will stay rooted in its Vaasanaa-state; and you will see a kingdom spread out in front, like a Jagat seen in the Svapna.

[After the failure of the Vaasanaa of seeing Avidyaa's end physically, the Vyaadha will instantly see himself as a king of some country, because of the merits of the penance he had done, and because of the discipleship he had had with the noble ascetic. His next dominant Vaasanaa of liberation begins to unfold accompanied by his other Vaasanaas of fighting, pleasure-seeking etc.]

महत्त्वाच्चित्तवृत्तेस्तु जीवो द्रक्ष्यति ते ततः राजाहमस्मि भूपीठ इति संकल्पितार्थभाक्।

Because of the power of the mind processes, your Jeeva (experience-field) will perceive that 'I am a king, this is my kingdom' etc, as conceived by it.

KING SINDHU'S STORY

[Vyaadha becomes the King Sindhu of 'Mandapaakhyaana', where he kills King Vidooratha in the battle. Where did this all happen? Since there is no 'perceived' stretched out in absolute space, Vyaadha has to experience all this at the same place where he was performing the penance. The boon given by Brahmaa, gave him an experience of becoming a huge body in his mind only.

There itself, he saw all the worlds; and the stretched out space beyond the worlds; filled it as a huge body; and discarded the body. Instantly, after the death experience, he saw himself as a king ruling a kingdom, in that place itself.

All this was happening in the Svapna-world of the ascetic. The experiences of Vyaadha were also the experience undergone by the Brahmaa of that world. And the dead body becomes a part of the Brahmaanda; and destroys the world belonging to an Indra who was cursed to go through such an event.

Avidyaa's ways are beyond the comprehension of any mind!

She can connect any world to any world through her power.]

तत्रास्य सहसैवाशु प्रतिभोदेष्यति स्वयं अहमस्मि नृपः श्रीमान्सिन्धुनाम्नातिमानितः।

Instantly, you will know yourself as, 'I am a great king Sindhu; well-respected by all.'

अष्टवर्षाय मे राज्यं गते पितरि काननं भुवश्चतुःसमुद्रायाः पित्रा दत्तमुपागतम्।

When I was eight years old, my father went away to the forest, and I obtained this entire earth surrounded by the four oceans, as given by my father.

सीमान्ते भूपतिः शत्रुर्विदूरथ इति श्रुतः विद्यते यः प्रयत्नेन विना नाम न जीयते।

There is a king named Vidooratha across the border, my enemy. He cannot be conquered without a great effort on my part. (*He is a constant worry in my mind, as I am unable to defeat him.*)

इदं मे कुर्वतो राज्यं संवत्सरशतं गतं अहो भृत्यकलत्रौघैः सह भुक्तं मया सुखम्।

I have ruled this kingdom for hundred years already.

I have happily lived with my attendants and my family members all this time.

कष्टमेष प्रवृद्धो मे सीमान्तवसुधाधिपः अनेन सह संग्रामो दारुणः समुपस्थितः।

Alas, this enemy king beyond the border has increased his power. I am now facing him in a fierce battle. (*At last, the time has come where I can defeat this enemy!*)

[King Padma instantly was prince Vidooratha after his death. His mind created an illusion of his having been in that city from birth. His Vaasanaas instantly created a 'perceived' for him with all the past and future. Similarly, the Vyaadha also saw himself as King Sindhu in another kingdom, and had the thoughts of the past as hundred years already elapsed. Both the kings were ready for a battle instantly, as if many years had passed in their lives. Such is the power of Chit!]

इति चिन्तयतस्तत्र विदूरथमहीभुजा भविष्यति महद्युद्धं चतुरङ्गबलक्षयि।

With such thoughts already (fixed) in you, there will arise a terrific battle destroying the four-fold army, between you and King Vidooratha.

महता तेन युद्धेन हनिष्यसि विदूरथं करवाललतालूनजङ्घं त्वं विरथोऽपि सन्।

In that great battle, you will kill Vidooratha though he is without a chariot; and slice off his thigh with the sword, like cutting off a creeper.

चतुःसागरपर्यन्ते भूतले भूपतिस्ततः भविष्यसि भयाक्रान्तदिक्पालादृतशासनः।

You will become the ruler of the kingdom bordered by the four oceans; keeping the Dikpaalas (deities of directions) in fear, by your terrifying ruler-ship.

[We already know that Brahmin Vasishta's Jeeva experienced the life of king Padma in his Jeevaakaasha of the hut, where his body lay dead; and king Padma experienced the life of Vidooratha in his private-room where his body lay dead.

Asura after many life existences became the Vyaadha; and after his death, experiences the life of king Sindhu, the enemy of Vidooratha!

Which life is real, which life is unreal?

In a heap of fiction-lies produced by the mind, which story is real, which story is unreal?

Each Jeeva is the powerful Chit in essence; and sees a world as per its dominant tendency, in the spaceless timeless emptiness.

Vidooratha's mind reflected Sindhu as his enemy, and Sindhu's mind reflected Vidooratha as his enemy.

Each Jeeva is the subtle atom that produces a world filled with other Jeevas; these other Jeevas produce their own worlds with other Jeevas, and the Srshti-river keeps on flowing without an end.

Each world is experienced as real at that moment, and the mind produces a suitable past.

This is the power of Maayaa, the deluding power of Brahman.

Chit alone exists as all the Jeeva-states, and is each and everybody of any experience.]

VAASANAA FOR LIBERATION TAKES FRUIT, AFTER A LONG LONG TIME

स त्वं सिन्धुर्भवन्प्राप्तसकलावनिमण्डलः पण्डितैर्मन्त्रिभिः सार्धं करिष्यसि कथा इमाः।

Living in the identity of that Sindhu, and having conquered all the lands on earth, you will converse like this when you are with some wise men and ministers.

[Some dormant, dominant Vaasanaas of desire for pleasures, desire for battle etc, appeared as Sindhu's Svapna-world for the Vyaadha (Asura originally). Anyhow, there was also the Vaasanaa for knowledge lurking somewhere, which he had developed in the company of the Brahmin ascetic.

That good Vaasanaa starts taking fruit now.]

मन्त्री वदिष्यति

The minister will speak

अत्याश्चर्यमिदं देव यदेवं स विदूरथः देवेन विजितो युद्धे नीतश्च यमसादनम्।

It is indeed a great surprise my lord, that such a king like Vidooratha has been killed by you; and was sent to Yama's abode! (*Vidooratha was not an easy king to battle with. Since you have achieved victory over him, you are praiseworthy indeed; said the minister.*)

त्वं वक्ष्यसि

You will say

भोः साधो सधनस्यास्य कल्पान्तार्णवरंहसः वैरी विदूरथो राजा किमर्थं वद दुःसहः।

Hey Good one! I was endowed with abundant wealth and army.

I had the speed of a 'Kalpa ocean' in the battle-field.

Why was it difficult for me to kill that enemy Vidooratha? Tell me!

मन्त्री वदिष्यति

The minister will speak

लीला नामास्य भार्यास्ति तयातितपसार्जिता माता सरस्वतीदेवी जगद्धात्री निरञ्जना।

गृहीतायाः सुतात्वेन सास्या भुवनभाविनी संसाधयति कार्याणि मोक्षादीन्यपि हेलया।

He has a wife called Leelaa. Because of her extreme devotion and penance, Mother Devei Sarasvatee, the taintless one, the care-taker of the world, accepted her as her daughter. That noble queen will easily achieve all the needed things, including liberation even, through a boon.

वरेण शब्दमात्रेण जगदप्यजगत्लक्षणात्करोति सा भवन्नाशे तस्याः कैव कदर्थना।

By her very words the Goddess will turn the world into a no-world.

What effort has she to make in destroying you?

सिन्धुर्वदिष्यति
Sindhu will speak

त्वया वै युक्तं कथितं यद्येवं तद्विदूरथः अशक्यो जेतुमाश्चर्य एतस्य समरे वधः।

What you have spoken is indeed well-said! He cannot be conquered for sure.

It is indeed a surprising fact that he got killed in the battle!

तदेवं संप्रसादेन भगवत्या समन्वितः किमित्यस्मिन्नणे तस्मिञ्जयं राजा न लब्धवान्।

Since he is endowed with the grace of the Goddess, how is it that he could not get victory in this battle, which was supervised by that Goddess?

मन्त्री वदिष्यति
The minister will speak

तेन संप्रार्थिता देवी सर्वकालमखेदिना मोक्षोऽस्तु मम संसारादिति तामरसेक्षण।

Hey you with lotus-eyes! Without anxieties, he was always praying to the Goddess; "I want to be liberated" (as mentioned in the Mandapaakhyaana).

तेन हेतुना विभो तस्य स एवावन्ध्यसंविदा संपादितस्तेन तदाश्रित आजौ पराजयः।

Because of that reason only, that Goddess of unfailing will, granted him defeat in the battle, as requested by him.

सिन्धुर्वदिष्यति
Sindhu will speak

यद्येवं तन्मया देवी सदैवैषा प्रपूज्यते मोक्षं किमिति मे नैषा ददाति परमेश्वरी।

If that is so, then, it is a fact that the Goddess is worshipped by me also.

What for that great Goddess does not give me the Moksha any time?

मन्त्री वदिष्यति
The minister will speak

एषा हि जप्तिरास्तेऽन्तः सर्वस्य हृदये सदा संविद्रूपा भगवती सैव प्रोक्ता सरस्वती।

She is Jnapti (the deity of Knowledge, the essence of all words with meanings).

She is in the heart of all at all times (as the power of Chit).

She is of the form of consciousness (that exists as the manifest Jagat).

That noble goddess alone is known as Sarasvatee (the essence of all Bodha).

येन येन यथात्म्या प्रार्थ्यते स्वयमेव सा प्रयच्छति तथैवाशु तस्माच्चिदनुभूयते।

Whatever is prayed for by her devotees, she grants them herself.

What she wills is experienced by them. (She is the Jeeva-Shakti of the Jeevas and fulfils their wants.)

न प्रार्थितैषा भवता मोक्षार्थमरिर्मर्दनं प्रार्थितैव त्वया संविदात्म्या शत्रुशान्तये।

She was not prayed for Moksha by you, hey destroyer of enemies!

You wanted only the destruction of enemies from her, the inner consciousness.

सिन्धुर्वदिष्यति
Sindhu will speak

न प्रार्थिता मया कस्मादनेनैषा सरस्वती संविच्छुद्धा मया कस्मात्प्रार्थिता नेह मुक्तये।

Why did not he ask like me from this Sarasvatee? Why was not that 'Pure Consciousness' prayed for the attainment of liberation, by me, (like him)? (What made him ask for liberation, and not the victory in the war? What made me not ask for liberation like him?)

मदाशयगताप्येषा जप्तिं दत्त्वा सरस्वती मन्मोक्षाय किमित्यङ्ग सद्रूपापि न चेष्टते।

Dear minister! Though residing inside my mind, and of the form of reality, why does not she try to give me knowledge and make me attain Moksha?

[Riddle of who is where in the story!

Asura, who was mentioned at the beginning of the story, was the wickedest of all.

By chance, in a birth as a hunter, some good Vaasanaas got added to his Jeeva-bundle, by the company of the Sages. Even then, his arrogance-dominated mind had to go through many world-experiences before he entered another Jagat-perception as Sindhu. We already know that this Sindhu is a part of the Svapna-world that was dreamt by King Padma, after his death.

Vidooratha's world was experienced by Padma at the very space-point where King Padma's dead body was lying; because of the boon of Sarasvatee to Leelaa.

That Padma's world was again mentioned as situated in the Vasishta's Brahmin's hut, where the Brahmin's dead body was kept.

So, now where is this Sindhu experiencing his world?

Is it in the space where he discarded his dead body in the sky, as the Vyaadha, or in Vasishta Brahmin's hut, where the Brahmin's body lay dead?

Since there is no absolute space anywhere, since there are no Jeevas also as separate beings, all that is there is a 'network of knowledge (or information)' that is shining forth as the 'perceived'.

Everything at once shines forth as past, present and future in the one single changeless state of Chit-expanse. All the worlds stay as the Knowledge-form of Brahman (as the Bodha, as the 'understood', as the 'known').

In this magical state of Chit, anyone can be anywhere in any world at any time.

Dreams can intermingle; worlds can inter-mingle; any dream character can appear in any dream of anyone!

After all, the worlds are made of imagination only!

What rule is there which can bind the Chit?

It can be anywhere as anything at any time as anyone!

There is no Jeeva; no world; no Avidyaa also!]

मन्त्री वदिष्यति

The minister will speak

अशुभः प्राक्तनोऽभ्यासस्तवास्ति रिपुघातिनः तेनैषा मुक्तये नत्वा त्वया न प्रार्थिता विभो।

Hey King! You are the destroyer of enemies! Your practice of the past is inauspicious.

That is why you did not salute her and pray for the attainment of liberation.

(Devotion for a deity, without the destruction of Vaasanaas will not lead to any good.)

यच्चित्तस्तन्मयो जन्तुर्भवतीत्याजगत्स्थितेः आबालमेव संसिद्धं कर्तुं शक्नोति कोऽन्यथा।

That which the mind is absorbed in (through Vaasanaa-influence), that alone will take fruit; so it is experienced from a child onward, from the beginning of the Creation. Who can make it otherwise?

यदेव येनामलयामलात्म संवेद्यतेऽभ्यासमयं विदान्तःसर्वोपमर्देन तदेव सोऽङ्ग सदस्त्वसद्वास्तु भवत्यविघ्नम्।

Whatever is conceived by the taintless Chit with its taintless nature, due to any habituated understanding (of any Jeeva) to the exclusion of all others, that alone, dear king, will happen whether it is real or unreal.

[The want of liberation surface-wise is of no use, unless such a desire rises from the depth of one's own being as the extreme necessity, like the want of breath when one is drowning. You cannot have attachment to family, wealth, deities, or even pious acts, and also pretend to be a Mumukshu!]

अथ सिन्धुर्वदिष्यति

Then, Sindhu will speak

आर्यानार्यवपुः कोऽहमभवमं विमतिः पुरा यद्वशान्मे कुसंस्कारः प्राक्तनोऽस्ति भवप्रदः।

Hey Aarya (noble one)! What idiot man was I in my past, because of which, the bad impressions of my past life-existences push me towards this worldly existence?

मन्त्री वदिष्यति
The minister will speak

रहस्यं शृणु भो राजन्सावधानपरः क्षणं चोदितः संदधासीदमद्य मान्यविनाशनम्।

Hey Raajan! Listen to the secret attentively for a few minutes.

Guided by me, you will understand the method of destroying the ignorance.

किमप्याद्यन्तरहितमस्तीह सद्नामयं स्थितं त्वमहमित्यादिरूपेण ब्रह्मशब्दितम्।

There is some changeless reality without beginning and end (so we surmise), which stays as the forms of you, me etc (and as the countless forms of objects and people of the world); and is denoted by the sound 'Brahman' (that which appears as all this).

BRAHMAN AS THE CHITTA IS THE JAGAT

तद्ब्रह्म स्वयमेवाहं चिच्चेतामिति संविदं जीवतामिव गत्वास्ते चित्तीभूयात्यजद्वपुः।

That Brahman, by itself, takes on the state of Jeeva-ness as 'I am Chit' 'I understand'; and becomes the perceiving consciousness as it were, without discarding the superimposition state (of the perceiver bound to the perception).

चित्तं तु गगनाच्छात्म वपुर्विद्यातिवाहिकं तदेव वास्ति नेहान्यदाधिभौतिकतादिकम्।

Chitta (perceiving consciousness) is pure like the taintless sky; and is known as the (formless) Aativaahika. That alone is there; and there is nothing called AadhiBhoutika (with form).

चित्तमेतदनाकारमपि साकारवत्स्थितं संकल्पैः परलोकाद्यैः स्वप्नाद्यैरेतदेव सत्।

This Chitta, though formless (as the Aativaahika (totality of all Jeeva-states as processed information), stays as if with form (as shapes with names), through conceptions of other worlds (after death) and the states of Svapna (Jaagrat, Moksha, Bhoga, Marana, Janma) etc.

अनाकारमपि स्फारं चित्तं जगदिदं विदुः।

They know this world as the extended form of Chitta which is formless (as only information-content). (*Jagat is just the information state or 'known' state of the Chitta.*)

य एव पवनो नाम स एव स्पन्दनं यथा यथा गगनशून्यत्वे जगच्चित्ते तथैककम्।

Wind is alone the movement; sky is alone the emptiness; so also, the Jagat and Chitta are the same.

अत्राप्रतिघरूपेऽस्ति न मनागपि भिन्नता हृदयस्थं जगज्जालं न किञ्चित्किञ्चिदास्थितम्।

In this uninjured state of Chit, there is no difference at all as the Jagat (imagined state) and Chit. The 'network of world perception in the essence of Chit' is not there at all; yet is there as something.

जगद्विद्धि निराकारं चित्तमेव न वास्तवम्।

Know the world to be formless only; it is just the Chitta (conception-state); and not real.

THE THREE LEVELS OF CHITTA

[Though Brahman is the purest of the pure, the level of denseness of superimposition causes the extreme states of Sattva, Rajas and Tamas. Sindhu belonged to the extreme dense state of Tamas.

The minister explains these states to him now in detail. Actually, Jeevas are not made with these three levels, as if destined to suffer or enjoy. Chit is just there; and all measures of Chitta (as Buddhi and Manas states) exist at once as the probable states of Brahman. These three states (Gunas) exist as the Jeevas of that category and experience the Jagat as seen by those intellects. The only way out of this trap is to strive hard to be better every moment and rise to the level of Gunaateeta.]

JEEVAS DO NOT OWN THE GUNAS, GUNAS ALONE EXIST AS THE JEEVAS

[The Reality referred to by the sound 'Brahman' shines forth as countless measure of intellects and their information-contents at once, as its probable states.

Naturally the intellects differ, and exist as the levels of lowest and highest and middle.

These levels of intellect exist as Aativaahika bodies and perceive the worlds as per their intellectual level of dullness, ordinary and brightest.

Buddhi is that which understands. The term 'Buddhi' is not the brain-limb of the bodies; but refers to the level of purity of understanding. 'Purity' refers to the clarity of vision, the stabilized state of true knowledge which is not blocked by the desires connected to the AadhiBhoutika world.]

सत्त्वमेव वपुः पूर्वमुदितं ब्रह्मणः पदात् अयमेव स संपन्नो योऽद्य तामसतामसः।

Pure nature alone came out of the Brahman-state at first.

That alone has now become the extreme state of 'TaamasaTaamasa'.

सिन्धुर्वक्ष्यति

Sindhu will speak

किमुच्यते महाभाग वद तामसतामसः क्रियन्ते पूर्वमेवैताः केन संज्ञाः परे पदे।

Hey Noble one! Tell me what 'TaamasaTaamasa' is. Who conceived these names referring to these three levels in the Supreme state, in the beginning?

मन्त्री वदिष्यति

The minister will speak

HIRANYAGARBHA, THE GOLDEN WOMB OF CREATION

जन्तोः सावयवस्येह हस्ताद्यवयवा यथा तथानवयवस्यैवमातिवाहिकतात्मनः।

For a living being with a body here, the limbs like hands etc are a part of him. Similarly, the Aativaahika body of HiranyaGarbha is there without the limbs.

[HiranyaGarbha is the totality-Aativaahika state of all the Jeevas of his Creation.

The totality of Creation is his body with limbs, but he is not an entity with a form.

He is the total information-processing function of the information-flow called the Creation.

Therefore no entity made these levels to come into existence.]

पश्चादात्मनि सैवात्मा नानासंज्ञाः करिष्यति आधिभौतिकतानाम्नि पृथ्व्याद्या आतिवाहिके।

Later, that undivided Self (of HiranyaGarbha) itself, conceives various organs with functions, in the Aativaahika, as a structure of AadhiBhoutika with elements like Prthvee etc (so as to experience the 'perceived' as a creation).

स्वप्नाभेऽस्मिञ्जगद्धाने संकल्पेनात्मरूपिणा संज्ञात्मनात्मरूपेण स्वयं व्यवहरिष्यति।

In the shine of this world that is like a Svapna, he himself acts as a form of conception, with names and forms, and goes through the world-activities.

[There is no one sitting on a throne above the clouds and conceiving a world.

The 'Creation Vaasanaa' itself is perceived as the world filled with bodies and their activities.

Worlds differ as per the Vaasanaa-content in the Creation.

World is a network of dream-worlds of many Jeevas; which is a total dream-state of the HiranyaGarbha, which is again a Svapna-state of Chit, which is aware of all the worlds of all the HiranyaGarbhas as its 'shine of Knowledge' at once.

Inside those dreams rise up the various states of Vaasanaas like the weeds and plants. Some are bad; some or good (in our view-point). Ranging from extreme black to extreme whiteness, and also to the extreme states of redness, the varied mind-states of Jeevas get differentiated as per the dominance of these Gunas.

Every Jeeva is usually the mixture of all three Gunas; yet there are Jeevas who are completely dominated by only one of these Gunas to the maximum. From the Brahman-state, which is in the HiranyaGarbha level, all these three Gunas shine forth as the extreme states of those Gunas.

King Sindhu belonged to the extreme Taamasic state of ignorance. His Jeeva-ness had to go through countless experiences of inertness as rocks, trees, insects etc, before he could get a form as Asura, then as Vyaadha, then as Sindhu and so on. Rather, one such Taamasic Vaasanaa-bundle of HiranyaGarbha goes through various fields of experiences in the names of Asura, Vyaadha etc; now ending up as Sindhu, who by chance had picked up some good Vaasanaas in his Vyaadha-life.

This merit makes him a part of Vidooratha's dream where the king sought liberation from Sarasvatee. Influenced by Vidooratha's character, Sindhu now seeks liberation.

(One Leelaa sought immortality; and so many worlds of others improve because of that!)]

त्वामातिवाहिकाकारा यत्तस्फुरितवान्नवं जातिर्महात्मस्कोऽयमिति तत्राभिधा कृता।

You, who are of a form of Aativaahika, who have appeared newly, have been made as belonging to the extreme Taamasic state.

(You are a Jeeva rising from the extreme Taamasic state, like the blackness itself rising as some form.)

ब्रह्मणो निर्विकारस्य विकारिण इव प्रभो जातयो जीवतापत्तौ कलिता विविधाभिधाः।

Hey King! Brahman is actually formless. Yet, as if with forms, all these various levels of beings have been conceived as Jeevas.

(Though Brahman is pure, the understanding power exists as the three levels of probable states.)

SAATVIKA-SAATTVIKI

प्राथम्येन यद्ब्रह्म जीवतामिव गच्छति तदैव बुद्ध्या भोक्ता तज्जातिः सात्त्विकसात्त्विकी।

At first, when Brahman attains the Jeeva-state, that is endowed with the best of intelligence and is known as 'SaativakaSaativikee' (excellent state of purity).

[This class of beings are born liberated. They never go through the worldly existence of ignorance.

Sage Sanaka etc belong to this class. This level is extremely close to the Brahman-Knowledge, and these level of beings exist as already endowed with Brahman-knowledge, or have the capacity to quickly rise to the level of Brahman, like Queen Chudaala, or Queen Leelaa.]

KEVALA-SAATTVIKI

वर्तमाने भवे भव्यगुणैर्युक्ता तु मानद केवला सात्त्विकी प्रोक्ता जातिर्जातविदां वरैः।

Hey Maanada (Respect-giver)! Those who are best of the intelligent are known as 'Kevalaa Saatvikee' (just purity), when these beings endowed with noble qualities, experience the worldly existence for some time in ignorance, and get out of it soon through developing Knowledge.

[The term 'Sattva' that is used here does not refer to the pious acts of worship, asceticism etc.

Not the goodness, but the excellent power of reasoning alone is known as Saattviki. The excellent reasoning capacity supported by extreme dispassion alone belongs to the Jeevas that belong to this category.]

RAAJASA-RAAJASEE

नवा भवैश्वेद्वहृभिर्भोगमोक्षैकभागिनी जातिस्तत्प्रोच्यते तज्जैः सद्गी राजसराजसी।

Those who newly appear (in this level of dusty intellect-forms), experience many lives (because of their attachment to forms and possessions); but yet have the capacity to strive hard and attain Moksha if needed. These Jeevas belong to the class of RaajasaRaajasee (extremely dusty intellects with a little of Sattva).

KEVALA-RAAJASEE

वर्तमाने भवे भव्यगुणैर्मुक्ता तु मानद केवला राजसी प्रोक्ता जातिः स्वल्पभवे भवेत्।

Hey Maanada (Respect-giver)! Those are said to belong to the class of Kevalaa Raajasee, (extremely dusty, and contaminated more with Tamas) where these beings, not endowed with any noble quality, experience the worldly existence for quite some time in succession of births, before aspiring for liberation (by evolving slowly to the higher level of Saattviki.)

प्रथमान्त्यन्तबहुभिर्भवेन्मोक्षगामिनी जातिस्तत्प्रोच्यते तज्ज्ञैः सद्भिस्तामसतामसी।

The men of wisdom who know the truth, call that as the class of TaamasaTaamasee, (extremely dense state of Tamas; no Rajas also) where the beings who belong to that class, go through countless existences starting from a tiny insect and plant life, from the beginning of Kalpa, before they aspire for liberation ever.

सामान्येनैव बहुभिर्जन्मभिर्मोक्षभागिनी केवला तामसी प्रोक्ता जातिर्जातिविशारदैः।

Those who have expertise in the knowledge of such classes state that, those beings who aspire for liberation, after many ordinary lowly existences like Raakshasa, Pishaachi etc, belong to the class of KevalaTaamasee (just the Tamas with no Sattva).

[These states of Jeevas are divided into various classes based on their chances of getting a desire for liberation.

TaamasaTaamasee is extreme state of Tamas; and till Rajas at least enter their minds, these Jeevas are in the inert state of experiencing the dark nothingness only, as their world.

The next extreme is SaatvikaSaatviki where the Jeevas rise up with the full knowledge of their true essence like Vasishta, etc. They never are bound by any perceived world.

In between are the various states of Sattva, Rajas and Tamas, the Jeevas rise up in various combinations of these three Gunas; and when they rise to the level of Kevalaa Saatvikee at least, they aspire for Moksha and strive for its attainment.

Those who are in the Raajasik state can either go down to the level of extreme Tamas or rise up to the level of Saattvic people. They keep going through many successions of lives, before they understand even the meaning of a word called 'Moksha'.

Brahman alone exists as the knowledge state shining forth as all these states, without differentiation.]

SINDHU BELONGS TO TAAMASA-TAAMASA

क्रमेणानेन जातीनां विविधा भेदकल्पना तासां तामसतामस्यां जातौ जातोऽसि मानद।

The classes are divided in this way, according to the tendencies that dominate the Jeeva-state.

Hey respect giver! You are born in the TaamasaTaamasa class.

बहूनि तव जन्मानि समतीतानि तान्यहं विविधानि विचित्राणि वीर जानामि नो भवान्।

Abundant births of various types have been gone through by you.

Hey Courageous one! I know them all; not you.

विशेषेण त्वनेनैष व्यर्थं कालोऽतिवाहितः महाशवशरीरेण त्वयानन्तखगामिना।

You have wasted a lot of time, particularly remaining as a huge body of a corpse, when you went into the endless sky. (You were alive only as a dead body, before you discarded that huge body!)

एवं तामसतामस्या जात्यासि जनितो यदा तदा दुर्लभमोक्षस्त्वं संसारकुहरादिति।

Since you are born in the class of TaamasaTaamasa, it is difficult for you to get Moksha from this hollow of Samsaara!

सिन्धुर्वक्ष्यति

Sindhu will speak

आर्योदाहर केनैषा प्राग्जातिर्जीयतेऽधमा यावत्तथैव तिष्ठामि स्याच्चेत्तद्वद पावनम्।

Aaarya! Tell me how this wretched class of existence can be got rid of.

I will do whatever is needed. Tell me about that sacred discipline, if it is there.

(If I am a product of such a low level of existence, is there any way by which I can rise to the highest level of Saattviki and attain liberation ever? Or, am I doomed forever to be in such a worst state only?)

मन्त्री वदिष्यति
The minister will speak

न किञ्चन महाबुद्धे तदस्तीह जगत्त्रये यदनुद्वेगिना नाम पौरुषेण न लभ्यते।

Hey intelligent one! In the three worlds, there is nothing that cannot be obtained by unceasing effort.
(Any Jeeva can rise to any higher level, or fall also to any lower level.)

ह्यस्तनी दुष्क्रियाभ्येति शोभां सत्क्रियया यथा अद्यैव प्राक्तनीं तस्माद्यत्नात्सत्कार्यवान् भव।

The past wicked act gets corrected by a noble act.
Therefore, now itself engage yourself in developing good Vaasanaas, with effort.

यो यमर्थं प्रार्थयते तदर्थं यतते तथा सोऽवश्यं तदवाप्नोति न चेच्छान्तो निवर्तते।

He who wants something intensely, will do effort to obtain it; and will obtain it for sure; or feeling disheartened, will return unsuccessful.

ना यथा यतते नित्यं यद्भावयति यन्मयः यादृगिच्छेच्च भवितुं तादृग्भवति नान्यथा।

A man (ना), who does effort at all times, whatever he thinks with full absorption, whatever he wants with single-minded-ness, that alone will happen; not anything else.

मुनिरुवाच
The ascetic spoke (to the Vyaadha)

एवमुक्तः स तेनाथ सिन्धुरुदुरया धिया तदा तत्र तथा नाम राष्ट्रं त्यक्ष्यत्यशेषतः।

Thus advised, Sindhu (you in a future existence) will develop dispassion towards his royal status; and immediately renounce the kingdom completely.

VAIRAAGYA

गमिष्यति वनं दूरं प्रार्थितोऽपि हि मन्त्रिभिः नाश्रयिष्यति तद्भूयो राज्यमुच्छिन्नशात्रवम्।

He will go off far into the forest-region. Though requested by his ministers, he will not again accept the kingdom which was removed of all the enemies.

(Sindhu makes effort and develops pure dispassion by observing the worthlessness of the worldly-life.)

SATSANGA AND VIVEKA

तिष्ठतः साधुमध्येऽस्य तद्विवेककथावशात्पुष्पासङ्गादिवामोदो विवेकः समुदेष्यति।

Staying amidst good people (Knowers), discriminative ability will rise in him because of their words of wisdom, like the fragrance from the company of flowers.

VICHAARA AS GUIDED BY SCRIPTURES

ततः कथमिदं जन्म कुतः संसार आगतः इत्थं विचारसांतस्यात्स यास्यति विमुक्ताम्।

Then he will do continuous Vichaara and think, how is this birth, how did this world come about; and will attain liberation.

(If he had done the same Vichaara when he was a Vyaadha in the company of the ascetic, he could have avoided all these other births! Such a waste of time!)

नित्यं विचारणपरोऽथ भवन्स सिन्धुः सत्सङ्गमेन पदमाप्स्यति पावनं सः।

तद्यत्र पत्रमिव वातविधूयमानं नो वस्तुतां व्रजति काचन नाम लक्ष्मीः।

Always engaged in Vichaara, that Sindhu will attain the sacred state, through the company of the noble. He will not seek any wealth of any sort, considering all that as dry leaves blown by the wind.

एतत्ते कथितं सर्वं भविष्यद्भूतवत्तव यथेच्छसि तथेदानीं व्याध साधु विधीयताम्।
All this has been related to you now, as to what will happen to you in the future.
Vyaadha! Decide well, whatever you want to do.

अग्निरुवाच

Agni spoke (to Vipashcit)

इति तस्य वचः श्रुत्वा विस्मयाकुलचेतनः क्षणं स्थित्वा जगामाशु स्नातुं व्याधस्तथा मुनिः।
Hearing his words, the hunter stayed there for a moment, with his mind lost in wonder.
Then he went away to have his bath; so did the ascetic.

इति तौ चेरतुस्तत्र तपःशास्त्रविचारणैः अकारणसुहृद्भूतावूभौ व्याधमहामुनी।
In this manner, both the Vyaadha and the great Sage, who had both developed friendship without any cause,
spent their time in discussing the truths of the Knowledge-scriptures.

अथाल्पेनैव कालेन मुनिर्निर्वाणमाययौ देहं त्यक्त्वाऽपदेशान्ते परे परिणतिं गतः।
Very soon, the Sage attained the Nirvaana state.
He discarded his body at the fixed time; and became one with the Supreme state.

कालेन बहुनान्येन ततो युगशतात्मना व्याधस्य कामनां दातुं पद्मजन्मा समाययौ।
After many hundreds of Yugas, the Lotus-born arrived there to fulfil the Vyaadha's wish.

व्याधः स्ववासनावेशं निवारयितुमक्षमः जानन्नपि वरं पूर्वं वर्णितं समयाचत।
The hunter was unable to get rid of his Vaasanaa, and though aware of the consequences, asked for the boon
as mentioned before.

ब्रह्मैवमस्त्विति प्रोच्य ययावभिमतां दिशम्।व्याधस्तपःफलं भोक्तुं खगवद्व्योम पुप्लुवे।
Brahmaa said 'let it be so' and went back to his abode.
Vyaadha floated up in the sky to enjoy the fruits of his penance.

वर्धमानेन देहेन जगत्पारे महानभः वेगादगणितं कालं पूरयामास शैलवत्।
With an ever-expanding body, he went far into the sky beyond the tri-world, with extreme speed and filled it
like a mountain.

महागरुडवेगेन तियगुर्ध्वमधस्तथा व्योम पूरयतस्तस्य कालो बहुतरो ययौ।
As he moved with the great speed of Garuda, his body started to fill the sky sideways, above and below, thus
wasting a lot of time-span (of Yugas).

अथ दीर्घेण कालेन यदाऽविद्याभ्रमस्य सः अन्तं न समवाप्नोति तत्रोद्वेगमुपाययौ।
After a very long time, when he could not reach the end of Avidyaa delusion, he felt worried.

उद्वेगादथ बद्ध्वासौ प्राणरेचनधारणां प्राणांस्तत्याज नभसि शवीभूतमधोवपुः।
Feeling depressed, he practised the emptying of Praana; and discarded his Praanas.
His body started to fall down as a corpse.

चित्तं प्राणान्वितं व्योम्नि ययौ तत्रैव सिन्धुतां विदूरथारिरूपां तामखिलावनिपालिनीम्।
His Chitta empowered by Praana attained the identity of Sindhu, there itself in the sky; developed enmity
towards Vidooratha; and ruled the huge kingdom.

देहो मेरुशताकारमहाशव इवाभवत्द्वितीयोर्वीनिभो व्योम्नः पपाताशनिवज्रवत्।

The body became a dead body of the size of hundred Meru mountains.
Like the thunderbolt of Indra, it fell from the sky like another huge earth.

पिधानमिव कस्योर्वीवीथी कस्मिंश्चिदम्बरे केशोण्ड्रकवदाभाते कस्मिंश्चिज्जागते भ्रमे

आकारपूरिताशेषवसुधाचलमण्डलः।

He was like the cork that had closed off the earth to sky path (which he had made when he flew up). In some Chit-expanse shining as some hair-ball, in some delusion of a world, his body covered the entire earth-sphere with its mountains.

विपश्चिच्छ्रेष्ठ कथितमेतत्ते तन्महाशवं यस्मिञ्छवं संपतितं जगत्यवनिमण्डले तदिदं जगदाभातमस्माकं स्वप्नपूर्यथा।

Hey great king Vipashcit! I have related to you the story of that great corpse.
That place where that dead body fell, is this world seen like a world of Svapna.

तदेतच्छवमास्वाद्य शुष्का पूर्णा महोदरी संपन्ना चण्डिका देवी रक्ता रक्तान्त्रपूरिता।

Having consumed that dead body, the huge bellied dry-form of the Goddess became Chandikaa Devi, who became red hued and was filled with red sinews.

मोदिनी मेदिनी जाता शवस्यैतस्य मेदसा पूरिताऽपूर्वरूपेण हिमवद्विररूपिणा।

The pleasing earth (Modinee) became covered by the marrow of the flesh (Medas) and became Medinee (marrow filled earth). She was again filled with Mountains like Himavaan, in a wondrous way.

तदैवैतन्महामेदो मृद्धातुत्वमुपागतम्।कालेन वसुधा भूयो भूत्वा मृन्मयतां गता।

So also, this flesh-filled ground turned into mud-element. In course of time, the earth became a land covered by mud.

भूयः प्रजातानि वनानि भूमौ ग्रामाः कृताः पतनसंयुताश्च

पातालतः साधुसमुत्थितास्ते शैलाः प्रवृत्ता व्यवहारलक्ष्मीः।

Again the forests grew up in the earth; villages were constructed along with the cities.
Mountains rose up from the ground and stood there as before.
The grand show of life-affairs started once again as before.