

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM  
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य उत्तरार्धम्

## SECOND HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

CHAPTER ONE HUNDRED AND TWENTY EIGHT

(GARLAND OF QUESTIONS-1)  
[THE STORY OF EIGHT BROTHERS]

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.

रामोवाच  
Rama spoke

इमं मे संशयं छिन्धि भगवन्भास्करं तमः भुवनस्येव भावानां सम्यगूपानुभूतये।

Bhagavaan! Remove this doubt of mine, like the sun emanating lustre removes the darkness in the earth, so that I can have the perfect experience of the objects here without the darkness of ignorance.

कदाचिदहमेकाग्रो विद्यागेहे विपश्चितां संसदि स्थितवान्यावत्तापसः कश्चिदागतः।

Once when I was in the educational abode, I was absorbed in the discussions that took place in the assembly of the wise.

विद्वान्द्विजवरः श्रीमान्विदेहजनमण्डलात्महातपाः कान्तियुतो दुर्वासा इव दुःसहः।

At that time a man of penance arrived there, from the populated lands of Videha. He was learned and an excellent Brahmin of a pleasing disposition; and was like the 'great Sage of penance Durvaasa with his unbearable lustre'.

स प्रविश्याभिवाद्याशु सभामाभास्वरद्युतिं उपविश्यासने तिष्ठन्नस्माभिरभिवादितः।

He entered the assembly shining with the learned scholars; was duly saluted; and sat on a seat and was greeted by us all.

वेदान्तसांख्यसिद्धान्तवादान्संहृत्य सत्तमं सुखोपविष्टं विश्रान्तं तमहं पृष्ट्वानिदम्।

I, for the moment, ceased from the discussions of Vedanta, Saamkhya philosophies (that was going on with other scholars), and questioned that learned Brahmin who was seated comfortably. (Rama was highly learned, and had mastered all the philosophies and sciences already.)

दीर्घाध्वना परिश्रान्तः सयत्र इव लक्ष्यसे, वदाद्य वदतां श्रेष्ठ कुत आगमनं कृतम्।

"You look as if you have travelled a long distance.

You look like you are making an effort to understand something.

Hey best or orators! Tell me what the purpose of your visit is now?"

ब्राह्मण उवाच  
Brahmin spoke

एवमेतद्ब्रह्मभाग सुमहायत्नवानहं यदर्थमागतोऽस्मीह तस्याकर्णय निर्णयम्।

It is so, Hey good one! I have indeed been trying hard to understand something. Listen to my statement as to why I have arrived here.

वैदेहो नाम देशोऽस्ति सर्वसौभाग्यसंयुतः स्वर्गस्याम्बरसंस्थस्य प्रतिबिम्बमिवावनौ।

There is a city named Vaideha which is endowed with prosperity, like a reflection of the heaven above on the earth below.

तत्राहं ब्राह्मणो जातः प्राप्तविद्यश्च संस्थितः कुन्दावदातदन्तत्वात्कुन्ददन्त इति श्रुतः।

I was born as a Brahmin there and completed my studies.

My teeth are beautiful like the jasmine; so I am named as KundaDanta.

अथाहं जातवैराग्यः प्रविहर्तुं प्रवृत्तवान्देवद्विजमुनीन्द्राणां सम्भ्रमाच्छ्रमशान्तये।

I attained dispassion and started visiting the abodes of deities, Brahmins and Sages in order to find rest from the excitement of world-existence that is filled with unceasing wants.

श्रीपर्वतमखण्डेहं कदाचित्प्राप्तवानहं, तत्रावसं चिरं कालं मृदु दीर्घं तपश्चरन्।

I once reached the ShreeParvata. I lived there for a long time performing milder type of penance.

तत्रास्त्यरण्यं विदितं मुक्तं तृणवनादिभिः त्यक्ततेजस्तमोभादिभूमाविव नभस्तलम्।

There is a forest area there known to be free of grass and trees.

It is like the sky-region which has no brightness, no darkness, and no clouds.

तत्रास्ति मध्ये विटपी लघुः पेलपल्लवः स्थित एषोऽम्बरे शून्ये मन्दरश्मिरिवांशुमान्।

There in the centre is a thin tree full of branches, with light foliage. It stood in that empty space like a sun with his dull rays (lightly blocking the hot rays of the sun; and bearing the full brunt of the heat.)

लम्बते तस्यशाखायां पुरुषः पावनाकृतिः भानुर्भानाविव रश्मिगृहीतो ग्रथिताकृतिः।

A man of a sacred form (dressed as an ascetic) was hanging from its branches, like a sun from the sun, as if held by the rays and woven with rays (scorched by the heat of the sun rays all over).

मौञ्जदामनिबद्धोर्ध्वपादो नित्यमवाक्शिराः अष्टीलत्वं दधदिव महाशीलस्य शाल्मलेः।

He was tied by the 'Mounjha grass rope' with his legs upwards, his head hanging downwards at all times, as if he was another small round knot of the 'huge knot of the Shaalmali tree'.

दृष्टः प्राप्तेन तं देशं स कदाचिन्मया पुमान्विचारितो निकटतो वक्षःस्थाञ्जलिपुटसंपुटः

यावज्जीवत्यसौ विप्रो निःश्वसित्यहताकृतिः शीतवातातस्पर्शान्सर्वान्वेत्ति च कालजान्।

I saw that brahmin hanging like that when I reached that place (in my wanderings).

I went near him, who stayed motionless with folded hands next to the chest region; and examined him as to whether he was alive, whether he feels all the dangers of cold winds and hot sun in the course of the day, and whether he breathes well without any problem.

अनन्तरमसावेको नोपचर्य मया बहून्दिवसातपखेदेन विश्रम्भे पातितः शनैः।

Then this man (Naa) was served for many days by me even while bearing the extremely scorching heat of the sun, and I somehow got him slowly to trust me.

(I was curious to know the reason for his doing such a painful penance.)

पृष्ठश्च कोऽसि भगवन्किमर्थं दारुणं तपः करोषीदं विशालाक्ष लक्ष्यालक्ष्यात्मजीवितः।

I asked him, "Bhagavan! Who are you? Hey you with broad eyes!

Why are you engaged in such a hard penance? You look as if you are not alive at all (because of the slowed up breathing).

अथ तेनोक्तमर्थस्ते क इवानेन तापस अर्थं नातिविचित्रा हि भवतीच्छाः शरीरिणाम्।

Then he replied, "Hey Taapasa! What use is there (for you) in knowing this?

People do not have any use for things that do not serve their purpose."

इत्युक्तवान्प्रयत्नेन सोऽनुबन्धेन वै मया यदा पृष्ठस्तदा तेन ममोक्तमिदमुत्तरम्।

When he answered so dejectedly, I consoled him with many affectionate words and pressed him to confide in me. Then he answered me like this.

मथुरायामहं जातो वृद्धिं यातः पितुर्गृहे बाल्ययौवनयोर्मध्ये स्थितः पदपदार्थवित्।

"I was born in the city of Mathuraa. I grew up well in my father's house. I mastered the Shabda Shaastra and Artha Shaastra, and was at the age in-between childhood and youth.

समग्रसुखसंभारकोशो भवति भूमिपः इत्यहं श्रुततवांस्तत्र भोगार्थी नवयौवनः।

अथ सप्तमहाद्वीपविस्तीर्णाया भुवः पतिः स्यामित्यहमुदारात्मा परिबिम्बितवान्धिरम्।

I had heard that a king becomes the receptor of all the pleasures in the world. Being in the threshold of youth, I desired to enjoy all the pleasures. 'I should become the lord of the entire Prthvee spread out as seven islands and reach the fulfilment of all'; thus I reflected in my mind always.

इत्यर्थेन समागत्य देशमित्थमहं स्थितः अथ द्वादश वर्षाणि समतीतानि मानद।

With this purpose in my mind, I arrived at this ShreeShaila and am staying like this.

Hey Maanada (Respect-giver)! Twelve years have passed for me like this.

You are a friend who met me in a random way. (You are not bound to serve me like this.)

तदकारणमित्र त्वं गच्छेष्टं देशमाशुगः अहं चाभिमतप्राप्तेरित्थमेव दृढस्थितिः।

(You have satisfied your curiosity anyhow.) So now go anywhere you want to as soon as possible. (Night journey is dangerous in this place.) I will stay firmly in this state itself, till I achieve my goal."

इति तेनाऽहमुक्तः संस्तमित्थं प्रोक्तवान्छृणु आश्चर्यश्रवणे चेतः खेदमेति न धीमतः।

Thus spoken by him, and staying there itself, I said like this.

Listen to he amazing story (Rama)! When surprising things are heard, a wise man does not get tired.

साधो यावत्त्वया प्राप्तो न नामाभिमतो वरः त्वद्रक्षापरिचर्यार्थमिह तावदहं स्थितः।

"Hey Saadhu! Till you succeed in fulfilling your desire, I will stay here itself, guarding you and rendering some service to you as and when needed."

मयेत्युक्ते स पाषाणमौनवानभवच्छमी निमीलितेक्षणः क्षीणरूपस्त्वकलनो बहिः।

When I said these words, that man withdrew into the stone-like silence (PaashaanaMauna) and became quiet. He closed his eyes, stayed as if dead and showed no movement outside.

तथाहं पुरतस्तस्य काष्ठमौनवतोऽवसं षण्मासान्विगतोद्वेगं वेगान्कालकृतान्सहन्।

I stayed in front of him, silent like a log of wood (KaashtaMauna), (engaged in my own penance) for six months, bearing the time-brought discomforts, showing no anxiety.

[PaashaanaMauna - cessation from all outward actions, staying like a motionless rock

KaashtaMauna- silent, yet moving about doing the minimal jobs that are necessary]

अर्कबिम्बाद्विनिष्क्रम्य तत्प्रदेशान्तरे स्थितं एकदा दृष्टवानस्मि पुरुषं भानुभास्वरम्।

Once I saw a divine person shining like the sun coming out of the sun-disc and standing in front of him. (He was the Sun-deity.)

स तेन पूज्यते यावन्मनसा कर्मणा मया उवाच तावद्वचनममृतस्यन्दसुन्दरम्।

That divine person was offered worship 'by me through outward action' and 'by the hanging ascetic through his mind'. (I offered him flowers outwardly and recited hymns. The hanging ascetic mentally worshipped the deity.) Then, that divine person spoke pleasing words that were oozing nectar.

शाखाप्रलम्बनपर हे ब्रह्मन्दीर्घतापस तपः संहर संहारि गृहाणाभिमतं वरम्।

"Hey Brahman! You have been hanging from this tree branch and have performed penance for long. Cease from this penance. Ask a boon which is pleasing (सम्यक् हारि/संहारि) and which you desire.

सप्ताब्धिद्वीपवलायां पालयिष्यसि मेदिनीं सप्तवर्षसहस्राणि देहेनानेन धर्मतः।

"You will rule the entire earth encircled by the seven islands, for seven thousand years with this very body, in a righteous manner."

एवं समीहितं दत्त्वा स द्वितीयो दिवाकरः गन्तुमस्तमथार्काब्धिमविशत्प्रोदितो यतः।

After bestowing the required boon, that second form of the Sun vanished from sight, and the sun-disc entered the ocean as if imitating the same.

तस्मिन्याते मया प्रोक्तं तस्य शाखातपस्विनः श्रुत दृष्टानुभूताग्र्यवरदस्य विवेकिनः।

After he left, I told that ‘ShaakhaaTapasvi’ (Branch-Sage), the man who was endowed with Viveka, who had experienced the sight of a deity whom he had known through scriptures, and had been offered the boon from the same;

संप्राप्ताभिमतं ब्रह्मंस्तरुशाखावलम्बनं तपस्त्यक्त्वा यथाप्राप्तं व्यवहारं समाचर।

“Hey Brahman! You have obtained the desired fruit. Now, Cease from this penance of hanging from the tree, and get engaged in your normal life-activities.”

एवमङ्गीकृतवतः पादौ तस्य मया ततः मुक्तौ विटपिनस्तस्मादालानात्कालभाविव।

When he agreed, I freed his (swollen) feet from that tree, like releasing the pair of elephants from the stake to which they were tied. (‘Kalabha’- elephant)

स्नातः पवित्रहस्तोऽसौ चक्रे जस्वाघमर्षणं फलेन पुण्यलब्धेन विटपाद्रतपारणम्।

After bathing, that man with his sanctified hands, recited the ‘AghaMarshana Hymns’.

We both broke our sacred fast with the fruit produced out of the penance-power from that very tree.

तत्पुण्यवशतः प्राप्तैः स्वादुभिस्तैस्तरोः फलैः समाश्वस्तावसंक्षुब्धावावां तत्र दिनत्रयम्।

Consuming the delicious fruits from that tree obtained because of our merits, we felt better, and spent three days there without any trouble (waiting for him to recover his health back).

#### WE BOTH TRAVELLED TOWARDS THE CITY OF MATHURAA

सप्तद्वीपसमुद्रमुद्रितदिशं भोक्तुं समग्रां महीं विप्रः पादपलम्बितेन वपुषा तस्वोर्धपादस्तपः

संप्राप्याभिमतं वरं दिनकृतो विश्वस्य चाह्नां त्रयं सार्धं मत्सुहृदा स्वमेव सदनं गन्तुं प्रवृत्तोऽभवत्।

In order to enjoy the entire earth with its directions bordered by the seven islands, the Brahmin, who had performed the penance by hanging his body from the tree with his feet upwards, having obtained the boon from the Sun deity, rested for three days and started towards his house at Mathuraa along with me who had become his friend.

आवासमन्तरे गन्तुं प्रवृत्तौ मुदिताकृती मथुरानगरीं चन्द्रसूर्याविन्द्रपुरीमिव।

We happily started towards the abode at Mathuraa City, like the moon and the sun moving towards Indra’s city at the east.

प्राप्य रोधाभिधं ग्रामं विश्रम्याम्रवणाचले उषितौ द्वे दिने तस्मिन्सालीसे नगरे सुखम्।

We reached a village named Rodhaa; rested in the mountain noisy with the mango trees (filled with Koel birds); stayed happily for two days in the city filled with Saala trees.

अध्वानन्दितचित्ताभ्यामावाभ्यामतिवाहितः द्वितीयेऽहनि शीताम्बुस्निग्धच्छायावनद्रुमाः

Our minds were enjoying the journey (after the hot sun of ShreeShaila). On the second day we crossed varied types of lands like jungles, mountains, cities, villages, hollow grounds, and moist terrains.

(We both travelled through many types of lands.)

नदीतीरलतोन्मुक्तपुष्पप्रकरपाण्डुराः

These regions were filled with shady trees cool with moisture; they were looking fully white with the flowers falling from the creepers on the river banks;

तरन्तरङ्गझाङ्कारगायनानन्दिताध्वगाः

the travellers were entertained by the singing of the low murmuring waves;

स्निग्धमवनच्छायरणन्मृगविहंगमाः

the animals and birds were joyfully resting in the moist shade of the tree groves;

स्थूलशाद्वलशाखाग्रप्रोतावश्यायमौक्तिकाः।

the dew drops like pearls were woven on the edges of the grass on the lands covered by thick grass.

*(We both travelled for long.)*

जङ्गलाद्रिपुरग्रामश्वभ्रानूपस्थलावनीः समुल्लङ्घ्य दिने तस्मिन्सरित्स्रोतःसरांसि च नीतवन्तौ निशामावां कदलीकानने घने तुषारशिशिरे श्रान्तौ कदलीदलतल्पके।

After crossing the lands that were wild jungles, that had cities and villages, that had hollow grounds, that had watery countries, and crossing many rivers, streams and lakes in the day-time, we spent the night in a thick jungle of plantain trees; and rested under the plantain trees that were cool like the snow.

प्रासावां तृतीयेऽह्नि षण्डषण्डकमण्डितं जङ्गलं जनविच्छेदविभक्तं खमिवाकृतम्।

We reached on the third day a jungle which was decorated by dense collection of trees, and many lakes that were filled with densely grown lotuses, and which was divided by the forest-dwellers through small paths, like the sky divided by the clouds all over.

#### WE BOTH ENTERED THE SACRED AASHRAM OF GAUREE

तत्र स प्रकृतं मार्गं परित्यज्य वनान्तरं प्रविशन्समुवाचेदमकार्यकरणं वचः।

He (the branch-Sage) suddenly diverted from the path towards the home, and moving towards another forest, said these words which were not fulfilling the intention of going home.

गच्छावोऽत्राश्रमे गौर्या मुनिमण्डलमण्डिते भ्रातरौ मे स्थिताः सप्त वनेष्वेवमिवार्थिनः।

“Let us go this way. In this Aashram of Gauree, ornamented by the groups of Sages, my seven brothers are there who are also after the same desire-fulfilment.

भ्रातरौऽष्टौ वयमिमे जातानेकतया तया एकसंविन्मया जाताः एकसंकल्पनिश्चयाः।

We eight brothers though born with different characters had the very same desire in the mind and had the very same fulfilment as our goal.

तेन तेऽप्यत्र तपसे स्वनिश्चयसमाश्रयाः स्थिता आगत्य विविधैस्तपोभिः क्षपितैः सः।

Therefore, they also are engaged in penance for fulfilling their desires, doing various types of penance, thus getting rid of their sins.

तैः सार्धं भ्रातृभिः पूर्वमागत्याहमिहावसं षण्मासानाश्रमे गौर्यास्तेन दृष्टो मयैष सः

पुष्पखण्डतरुच्छायासुप्तमुग्धमृगार्भकः पर्णोटाग्रविश्रान्तशुकोद्ग्राहितशास्त्रदृक्।

I had previously lived with my brothers here for six months in this Gauree's Aashram. (It is a very beautiful forest-region.) I had seen there at that time, a cute deer cub sleeping under the shade of a tree filled with clusters of flowers; and the parrots seated on the edge of the grassy hut, reciting the hymns of the scriptures (recited by the Munis). *(Even the parrots turned into learned ones in this sacred Aashram.)*

तद्ब्रह्मलोकसंकाशमेहि मुन्याश्रमं श्रिये गच्छावोऽच्छतरं तत्र चेतः पुण्यैर्भविष्यति।

It is like Brahmaa's world. Let us visit that Aashram which is very beautiful. Our minds will be sanctified by its sight.”

विदुषामपि धीराणामपि तत्त्वविदामपि त्वरते हि मनः पुंसामलंबुद्धिविलोकने।

“Be they learned, or brave, or great thinkers, people feel extremely eager to visit the proximity of such great Sages of fulfilled intellects. (We must also follow suit.)”

[But, contrary to our expectation, we saw a bare deserted land bereft of all greenery.]

तेनेत्युक्ते च तावावां प्रासौ मुन्याश्रमं च तं यावत्तत्र महारण्ये पश्यावश्वान्तरूपिणं  
न वृक्षं नोटजं किंचिन्न गुल्मं न च मानवं न मुनिं नार्भकं नान्यन्न वेदिं न च वा द्विजं  
केवलं शून्यमेवाति तदरण्यमनन्तकं तापोपतसमभितो भूमौ स्थितमिवाम्बरम्।

When he spoke like this, we went to visit that hermitage of Sages situated in that huge forest.  
We saw then, that it was completely in a dead state.

There was no tree, no hut, no bush even; no Maanava and no Muni also, no young of the animals, no altars  
and no Brahmins. The endless stretch of the forest was completely empty of everything.

It was extremely hot by the heat of the sun; and appeared like the bare sky descended down on the earth.

[The ascetic friend of mine was shocked by that sight. He wondered where his brothers were.

After wandering all over, we came across a single Kadamba tree that was still very fresh, and full of flowers  
and the leaves. A Sage, who had aged a lot, was seated below the tree absorbed in Samaadhi.

We decided to stay near him and enquire about the brothers who had been doing penance there.]

हा कष्टं किमिदं जातमिति तस्मिन्वदत्यथ आवाभ्यां सुचिरं भ्रान्त्वा दृष्ट एकत्र वृक्षकः

स्निग्धच्छविर्घनच्छायः शीतलोम्बुधरोपमः तले तस्य समाधाने संस्थितो वृद्धतापसः।

“Alas! What has happened!” he lamented in distress.

We both wandered all over that place, and at last came across a young tree.

It was extremely cool and moist; had a thick shade, like the cool waters.

There was an aged Muni engaged in penance who was sitting under that tree, absorbed in Samaadhi.

आवामग्रे मुनेस्तस्य च्छायायां शाद्वलस्थले उपविष्टौ चिरं यावन्नासौ ध्यानान्निवर्तते

ततश्चिरेण कालेन मयोद्वेगेन चापलादुक्तं मुने प्रबुद्ध्यस्व ध्यानादित्युच्चकैर्वचः।

We both sat on the grassy ground under the shade, in front of him (waiting for him to open his eyes).

When he did not wake up from his contemplation-state even after a long time, I lost my patience and shouted  
loudly, “Hey Muni! Wake up from the meditation state.”

शब्देनोच्चैर्मदीयेन संप्रबुद्धोऽभवन्मुनिः सिंहोऽम्बुदरवेणेव जृम्भां कृत्वाभ्युवाच च।

The Muni woke up by my loud voice like a lion by the sound of the thunder, yawned and said;

[He was surprised that the entire place was in a dried up condition; and that the Ashram of Gauree had  
disappeared.]

कौ भवन्ताविमौ साधू क्वासौ गौर्याश्रमो गतः केन वाहमिहानीतः कालोऽयं कश्च वर्तते।

“Who are you both good men? Where is that ‘Gauryaashrama’ gone?

Who has brought me here to this deserted jungle? What is the time now?”

[He had gone into the Samaadhi-state long back when the Gauree Ashram was in its full beauty. Now when  
he woke up after a long time, he found that nothing of the Ashram was left back; and everything was in  
ruins. He could not recognize the place at all.]

तेनेत्युक्ते मयाप्युक्तं, भगवन्विद्धि ईदृशं, न किंचिदावां, बुद्धोऽपि कस्माज्जानासि न स्वयम्।

When he spoke like this, I said, “Bhagavan! Understand yourself as to why it is like this.

We do not know anything. Why don’t you find out for yourself, since you are an all-Knower?”

इति श्रुत्वा स भगवान्पुनर्ध्यानमयोऽभवत् ददर्शोदन्तमखिलमस्माकं स्वात्मनस्तथा।

Listening to my words, that Bhagavaan again was absorbed in meditation for some time.  
He understood in entirety his own story and ours also.

मुहूर्तमात्रेणोवाच प्रबुध्य ध्यानतो मुनिः श्रूयतामिदमाश्चर्यमार्यो हि कार्यवेदिनौ।

The Muni woke up after a few minutes of meditation, and spoke like this.

“Listen to this wondrous account. Hey good men! Hey noble ones talented in proper actions!  
(It is a good thing that you woke me up.)

यमिमं पश्यथः साधू कदम्बतरुपुत्रकं मदास्पदमरण्यान्या धम्मिल्लमिव पुष्पितम्।

This child-like Kadamba tree which you see here, as my shelter, is looking completely different from the rest of the forest; and is covered by flowers like the decorated braid of a woman.

केनापि कारणेनास्मिन्सती वागीश्वरी सती अवसद्दशवर्षाणि समस्तर्तुनिषेविता।

(Long back) for some reason unknown to humans (due to some divine incident of her world), Goddess Satee (Paarvatee) lived here as Goddess Sarasvatee (Vaageeshvaree), for ten years, served by all the seasons, with all their fruits and flowers. (All the flowers and fruits of all seasons were always there.)

तदा तेनेह विस्तीर्णमभवद्धनकाननं गौरीवनमिति ख्यातं भूषितं कुसुमर्तुभिः।

This forest was very dense and thick at those times. It became renowned as ‘Gauree-Vana’ (Forest of Gauree); and was ornamented always by the flowering seasons.

#### BEAUTY OF GAUREE-VANAM

[When the Goddess descended down on the earth to reside in that forest, the entire region turned into a wonder-land of varied colours and fragrance.

It was no more an earth-forest, but the garden of Manmatha.

There were no divisions of seasons, and all the flowers and fruits of all the seasons filled the place all over.

The entire region had a golden glow because of the golden shine of the Champaka flowers that filled the forest. All the birds and animals lived happily together, without enmity, mixing with each other without any hesitation. The land was covered by the canopy made of white flowers of the trees, as befitting the abode of white-hued Gauree. Birds sang, bees sang, and fulfilled the lack of the divine orchestra.

Gods and Siddhas visited the Goddess to offer their respects regularly, and showered her lotus feet with lotus flowers. By the presence of the Great Goddess, the ordinary forest on the earth had turned into a divine garden of extraordinary panorama of colours and beauty.

And the Goddess had planted the Kadamba tree herself, and had nurtured it like a daughter by watering it regularly with her own hands.]

भृङ्गाङ्गनाजनमनोहरहारिगीतलीलाविलोकलकण्ठविहङ्गम् अङ्ग

Hey Anga (Dear ones)! The birds sang melodiously in high pitch to the accompaniment of the pleasant humming songs sung by the bee-ladies;

पुष्पाम्बुवाहशतचन्द्रनभोवितानं

the canopy of the sky above was filled as if with hundred moons (because of the trees being fully covered by the white flowers without a gap), and the pollens of these flowers floated like the clouds;

राजीवरेणुकणकीर्णदिगन्तरालम्

the directions were scattered by the pollen of the (countless) lotuses;

मन्दारकुन्दमकरन्दसुगन्धिताशं

the directions were filled with the fragrance of the honey of Mandaara and jasmine flowers;

संसूच्छवसत्कुसुमराशिशशाङ्कनिष्ठम्

the heaps of flowers all blossomed fully at once, and had the beauty of countless moons heaped together;

सन्तानस्तबकहासविकासकान्तं आमोदिमारुतसमस्तलताङ्गनौघम्

the clusters of blossoms spread out all over as if laughing in joy, and attracted all;  
the entire crowds of 'creeper-ladies, loaded the wind with their fragrance (as their gift);

पुष्पाकरस्य नगरं नवगीतभृङ्गं

the forest region was like the city of Manmatha; the bees hummed always fresh songs;

भृङ्गाङ्गनाकुसुमखण्डकमण्डपाद्यम्

it was rich with the shady bowers of flowers that were sought and bent by the (countless) bee-ladies;

चन्द्रांशुजालपरिकोमलपुष्पदोलादोलायमानसुरसिद्धवधूसमूहम्

groups of Siddha-ladies sported in the swings made of soft flowers, which looked as if woven out of moon-rays;

हारीतहंसशुककोकिलकोककाकचक्राह्वभासकलविङ्ककुलाकुलाङ्गम्

there was always the excited noise made by hosts of birds namely, Haareeta, Hamsa, Shuka, Kokila, Koka, Kaaka, Chakraahva, Bhaasa, Kalavinka and others;

भेरुण्डकुक्कुकटपिञ्जलहेमचूडराढामयूरबककल्पितकेलिरम्यम्

it was very beautiful with the sporting birds namely, Bherunda, Kukkuta, Kapinjala, HemaChuda, Raadaa, Mayura, Baka and others;

गन्धर्वयक्षसुरसिद्धकिरीटघृष्टपादाब्जकर्णिककदम्बसरस्वतीकम्

the 'Kadamba Sarasvatee' (Goddess) was strewn by the pollen of the lotuses offered at the base because of the rubbing of the crowns (while saluting with their heads on the ground), of Gandharva, Yaksha, Sura and Siddhas, (who arrived there to worship Gauree with the lotuses);

वातायनं कनककोमलचम्पकौघताराम्बराम्बुधरपूर गृहीतगन्धम्

the whole place was an abode of cool fragrant air, where blew the gently moving winds carrying the 'fragrance absorbed from the hosts of soft golden Champaka flowers, which covered the space above like the stars and produced the floating clouds of pollen';

मन्दानिलस्खलितपल्लवबालवल्लीविन्यासगुसदिवसाधिपरश्मिशीतम्

the forest region was very cold, because of the sun's rays getting blocked by the interwoven young creepers whose leaves moved by the gently caressing winds;

पीतं कदम्बकरवीरकनालिकेरतालीतमालकुलपुष्पपरागपूरैः

the forest place had a (golden) yellowish hue all over, being covered by the pollen of flowers of Kadamba, KaraVeeraka, Naalikera, Taalee, and Tamaala trees;

कह्वारकीर्णकुमुदोत्पलपद्मखण्डवल्गचचकोरबककोककदम्बहंसम्

swans mixed along with the birds like Koka, Baka, Chakora, and floated on the waters of the lotus lakes, where all the varieties of lotuses of all the colours of the day and night were in bloom at all times and stayed interwoven together;

[Can you imagine the lakes covered by such colourful lotuses thickly interwoven like precious gems; and the white swans and other birds moving about like huge pearls?!  
Wherever the great ones go, their worlds appear as it is, somehow to suit their minds!  
The forest of the earth had turned into a bejewelled palace made of flowers, for the Great Goddess.]

तालीसगुग्गुलकचन्दनपारिभद्रभद्रद्रुमोदरविहारिविचित्रशक्ति।

In the belly of the trees like Taalee, Guggulaka, Chandana, Paaribhadra, Bhadra, there was a strange power which could fulfil any wish.

तस्मिन्वने चिरमुवास हरार्धदेहा केनापि कारणवशेन चिराय गौरी

भूत्वा प्रसन्नशशिबिम्बमुखी कदम्बवागीश्वरी शशिकलेव शिवस्य मूर्ध्नि।

Goddess Gauree who occupied half the body of Hara, lived for long in that forest, for some unknown reason. She was known as Kadamba Vaageeshvaree with her smiling moon-like face, like the digit of moon on Shiva's crest.

तस्मिन्नेव कदम्बेऽस्मिन्वर्षाणि स्वेच्छया दश स्थित्वा गौरी जगामाथ हरवामार्धमन्दिरम्।

Gauree had lived in this place adorned by this Kadamba tree for ten years freely, and had returned to her abode of Shiva's left side.

तत्स्पर्शामृतसिक्तोऽयं कदम्बतरुपुत्रकः उत्सङ्ग इव चासीनो न यात्येव पुराणताम्।

This child-plant of Kadamba tree has been sprinkled with the nectar from her hands.  
It is always like a child on the lap of the mother; and never grows old.

ततो गौर्या प्रयातायां तद्वनं तादृशं महत्सामान्यवनतां यातं जनवृन्दोपजीवितम्।

After Gauree went off, such a beautiful forest has turned into an ordinary jungle-land, sought by people from all over (who used the trees and other forest products for their livelihood).

मालवो नाम देशोऽस्ति तत्राहं पृथिवीपतिः कदाचित्पुत्रराज्यश्रीर्मुनीनामाश्रमान्भ्रमन्

इमं देशमनुप्राप्त इह च आश्रमवासिभिः पूजितोऽस्य कदम्बस्य ध्याननिष्ठस्तले स्थितः।

(Now listen to my story.) There is a country called Maalava. I was the king of that country. Once I renounced the wealth of the kingdom, and wandering among many hermitages of various Sages, arrived at this place. I was welcomed with respect by the Sages, who lived here, and I stayed under this Kadamba tree, absorbed in contemplation.

केनचित्त्वथ कालेन भ्रातृभिः सप्तभिः सह भवानभ्यागतः पूर्वं तपार्थमिममाश्रमम्।

After some time, you (ShreeShaile ascetic) had arrived here in the past, along with your seven brothers, in order to perform the penance.

तपस्विनोष्ठाविह ते तथा नाम तदाऽवसन्यथा तपस्विनोऽन्ये ते तेषां मान्यास्तपस्विनः।

Those eight brothers performed penance here and stayed here itself; and were respected by the other Sages here.

कालेनानन्तरमासावेकः श्रीपर्वतं गतः स्वामिनं कार्तिकेयं च द्वितीयस्तपसे गतः

वाराणसीं तृतीयस्तु चतुर्थोऽगादिमाचलं इहैव ते धीराश्वत्वारोऽन्ये परं तपन्।

After some time, one of them went off to ShreeParvata.

Another went off to do penance to please Lord Kaartikeya.

The third one went off to Vaaraanasee. The fourth one went off to Hima-mountain.

The other four brave ones did penance here itself, in a fierce manner.

सर्वेषामेव चैतेषां प्रत्येकं त्वेतदीप्सितं यथा समस्तद्वीपाया भुवोऽस्याः स्यां महीपतिः।

Every one of them had the same desire that each one should become an emperor who ruled the entire earth covered by the seven islands.

अथ सम्पादितं तेषां सर्वेषामेतदीप्सितं तपस्तुष्टाभिरिष्टाभिर्देवताभिर्वैर्वैः।

All of them attained what they desired, through the boons bestowed by the great deities who were pleased with their penance.

तपतस्ते ततो याता भ्रातरः सदनं निजं भूमौ धर्मयुगं भुक्त्वा वेधा ब्रह्मपुरीमिव।

Still in the discipline of the penance, those brothers returned home, like Brahmaa entering his BrahmaLoka after enjoying the DharmaYuga (KrtaYuga) on the earth.

[After obtaining the boons, the three brothers except the one in ShreeShaila returned to Gauree Vana. All the seven brothers prayed to their favoured Goddess for the prosperity and well-being of their kingdoms which they will rule in the future; and were blessed by her boon. Later all the seven of them returned home.

The other Sages of the hermitage also left that place one by one, maybe because of the intrusion created by the people in the nearby villages and cities.

The old Sage, the Maalava king was absorbed in Samaadhi state under the Kadamba tree and was unaware of all this. Along with the tree, he was also worshipped by the people who visited that place.

Since the trees had also the power to fulfil the wishes of the people, the place no more was the calm and quiet region of the past. Slowly the trees disappeared, lakes dried up, birds went off, rains became rare, and the place turned into a dead ground, where people visited just to get merits by offering worship to the ever fresh Kadamba tree, and pay respects to the Sage who was always in the Samaadhi-state without any outward movement, same as a rock.]

तैर्भवद्भ्रातृभिर्भव्य वरदानविधौ तदा इदं वरोचता यत्नात्प्रार्थिताः स्वेष्टदेवताः।

“Hey Bhavya (noble one)! Those brothers of yours who had made great effort to get the boons, each of them prayed to their favoured deities for the boon to be like this, (and prayed to Devee here).

देव्यस्माकमिमे सर्वे सप्तद्वीपेश्वरस्थितौ सत्याः प्रकृतयः सन्तु सर्व आश्रमवासिनः।

“Devi! Let all the people in the seven islands under our rule, be honest by nature, and attend to the duties that belong to their station of life.”

तमिष्टदेवतासार्थमुररीकृत्य सादरं तेषामस्त्वेवमित्युक्त्वा जगामन्तर्द्धिमीश्वरी।

Ishvaree said “Let it be so!” with compassion, and ascertaining the boons given by their favoured deities like this, vanished from sight.

ते ततः सदनं यातास्तेषामाश्रमवासिनः सर्व एव गताः पश्चादेक एवास्मि नो गतः।

They all went back home; the hermitage dwellers also went off; only I stayed back here itself.

अहं केवलमेकान्ते ध्यानैकगतमानसः वागीश्वरीकदम्बस्य तले तिष्ठामि शैलवत्।

I was intently absorbed in contemplation; and stayed like a rock under the ‘Vaageeshvaree Kadamba’ tree.

अथ काले वहत्यस्मिन्नृतुसंवत्सरात्मनि इदं सर्व वनं छिन्नं जनैः पर्यन्तवासिभिः।

As time went by with its seasons and years, the entire forest was ruined by the dwellers at the outskirts.

इदं कदम्बमम्लानं जनताः पूजयन्त्यलं वागीश्वरीगृहमिति मां चैवैकसमाधिगम्।

This unfading Kadamba tree is worshipped by all as the abode of Vaageeshvaree; and they worship me also who is absorbed in the single state of Samaadhi.

अथैनं देशमायातौ भवन्तौ दीर्घतापसौ एतत्तत्कथितं सर्वं ध्यानदृष्टं मयाखिलम्।

You both who have performed penance for long, have arrived here now.  
I have now told you all this which I found out through my meditation.

तस्मादुत्थाय हे साधू गच्छतं गृहमागतौ तत्र ते भ्रातरः सर्वे संगता दारबन्धुभिः।

Therefore, hey good men, you both get up now. You have come here (and seen me); now go back to your homes. (*I will return back to my Samaadhi state under the tree, which is protective and comforting like the daughter of Gauree.*) All those seven brothers are joined with their wives and families.

अष्टानां भवतां भृत्यं सदनं स्वे भविष्यति महात्मनां ब्रह्मलोके वसूनामिव संगमः।

All of you eight brothers will have a grand union at your place, like the eight Vasus (God-varieties) meeting together at BrahmaLoka.”

कुन्ददन्त उवाच

KundaDanta spoke

इत्युक्ते तेन मया पृष्टः परमतापसः संदेहादिदमाश्चर्यमार्यास्तद्वर्णयाम्यहम्।

When he spoke like this, that great Sage of penance was questioned by me like this with some doubt. Hey noble ones (in Dasharatha's Court-room)! It is indeed highly amazing. I will describe it all.

एकैव सप्तद्वीपास्ति भगवन्भूरियं किल, तुल्यकालं भवन्त्यष्टौ सप्तद्वीपेश्वराः कथम्।

(KundaDanta questions KadambaTaapasa) “Bhagavan! There is only one earth with seven islands. Is it not so? How all the eight brothers will rule the same land at the same time?

[If KundaDanta had not paid complete attention to what the Sage had spoken as a casual statement of an ordinary story, maybe he would be still wandering here and there in search of some Moksha.

He was of a sharp intellect, and was pestered with this ordinary doubt of how eight brothers could rule the single earth that was there as the perceived? How could such a weird thing happen?

The answer lay with the aged Sage who appeared to be a great Knower absorbed in the Brahman-state always. Before the Sage went off into Samaadhi-state, KundaDanta hurriedly managed to ask this question, the answer for which could lead him to the highest knowledge state ever.

The Sage was compassionate; and was glad that KundaDanta was after knowledge only and not after any kingdom or the pleasures that came with them.

He decided to surprise him with more mysteries so that KundaDanta would delve deep into the Vichaara process and thus rise in his knowledge level. He stayed back in the perceived world of Kadamba tree in the deserted land, and started to narrate the further incidents that happened in the story of eight brothers.]

कदम्बतापस उवाच

KadambaTaapasa spoke

असमञ्जसमेतावदेव नो यावदुच्यते इदमन्यदसंबद्धतरं संश्रूयतां मम।

एतेऽष्टौ भ्रातरस्तत्र तापसा देहसंक्षये सप्तद्वीपेश्वराः सर्वे भविष्यन्ति गृहोदरे।

अष्टौ ह्येते महीपीठेष्वेतेष्वेतेषु सद्यसु सप्तद्वीपेश्वरा भूपा भविष्यन्तीह मे श्रुणु।

This is not the only weird event, but there is weirder event than this in this story. Listen to my words.

These eight brothers who wasted away their bodies in penance will all become the lords of the seven islands inside the belly of the house only. These eight brothers will each rule as the lords of each earth with seven islands inside each of their houses only. Listen as to how it is so.

[Each of their houses will contain within it an earth garlanded by the seven islands; and each one of them will become the ruler of the earth situated inside their own individual houses. Such a thing had to happen, because of some senseless boons obtained by their wives. Listen as to how it came about to be like this.]

अस्त्येतेषां किलाष्टानां भार्याष्टकमनिन्दितं दिगन्तराणां नियतं ताराष्टकमिवोज्ज्वलम्।

These eight brothers have eight wives of blameless character; like the eight stars brightly shining, thus marking the eight directions.

तद्भार्याष्टकमेतेषु यातेषु तपसे चिरं बभूव दुःखितं स्त्रीणां यद्वियोगोऽतिदुःसहः।

When these husbands went off to do penance, these eight wives were in great distress.  
For women, separation from their spouses is unbearable indeed.

दुःखिता प्रत्यये तेषां चक्रुस्ता दारुणं तपः शतचान्द्रायणं तासां तुष्टाभूतेन पार्वती।

Feeling sad by remembering their husbands, they all performed fierce penance.  
After doing 'Chaandraayana Vrata' hundred times, Goddess Paarvatee felt pleased with them.

अदृश्योवाच सा तासां वचोऽन्तःपुरमन्दिरे देवी सपर्यावसरे प्रत्येकं पृथगीश्वरी।

Invisible to their eyes, Devee Ishvaree spoke these words in that harem-house, to each one separately who was engaged in the worship.

### देव्युवाच

Devee spoke (to each one the same words)

भर्त्रर्थमथ चात्मार्थं गृह्यतां बालिके वरः, चिरं क्लिष्टासि तपसा निदाघनेव मञ्जरी।

"Hey Baalika! (young girl) Accept the boon for your sake and the sake of your husband.  
You have withered away by this penance like a flowering creeper by the summer heat."

### कदम्बतापस उवाच

KadambaTaapasa spoke

इत्याकर्ण्य वचो देव्या दत्तपुष्पा चिरंटिका स्ववासनानुसारेण कुर्वाणैवेश्वरीस्तवं

आनन्दमन्थरोवाच वचनं मृदुभाषिणी आकाशसंस्थितां देवीं मयूरीवाभ्रमालिकाम्।

Hearing these words of the Goddess, each devoted wife offered her flowers; recited hymns as per her own Vaasanaa-state. Feeling thrilled with joy and with choking voice, each soft-spoken lady addressed the Goddess who was in the sky (invisible to their eyes), like a peacock to the array of clouds.

### चिरंटिकोवाच

(Each) Cirantikaa spoke

(*Cirantikaa (Sumangali, Suvaasini) means a wife whose husband is alive.*)

देवि देवाधिदेवेन यथा ते प्रेम शम्भुना भर्त्रा मम तथा प्रेम स भर्तास्तु ममामरः।

Devee! Just like you have love towards your husband Shambhu, the Lord of lords, I have the same love for my husband also. (Your husband is an immortal Deva.) Let my husband be also immortal (by your boon.)

[Ordinary people usually ask for the boon of deathless state only; for they are stuck with the delusion of the death of the body. Identified with the non-existent (sense-perceived) body, they ask for the non-death of the body. If anybody thinks deep, they would understand that immortality is a curse for the one who is ignorant, as it happened with Vipashcit and Asura.

What would you do with the same drudgery of life continuing forever?

Do you want to keep seeing all the others that are there with you as family and friends die slowly one by one, stay deathless all alone, spending your life day in and day out in eating the same food and doing the same actions, going through the same patterns of a boring life?

Even if you own the earth with seven islands, will you get any satisfaction really?

We have gone through the stories of Bali, Prahlada and others in this text.

They owned the three worlds; yet were never happy in the true sense.  
 What more can the senses give other than the same superimposed pleasures again and again?  
 The eight brothers had wasted their lives and did penance for fulfilling the lowly desires for pleasures which are easily attainable for the kings and emperors.  
 They were foolish, their wives were foolish, and their parents were also foolish.  
 What happens when foolish people are connected together in one dream-life?  
 Problems of all sorts recur again and again!]

### देव्युवाच

Devee spoke (to each one the same words)

आसृष्टेर्नियतेर्दाढ्यादमरत्वं न लभ्यते तपोदानैः, अतोऽन्यं त्वं वरं वरय सुव्रते।

Hey Lady of asceticism! From the time of creation, because of the firm state of rules ordained by Brahmaa, immortality is not possible to attain through penance or charities. Ask for some other boon.

[The same words were somewhat spoken by Jnapti to Leelaa also, who had prayed for a similar boon that her husband should become immortal.

When denied that boon, she did not stop at that, but managed to keep Jnapti always available to give her ‘Knowledge-instructions’, whenever she wanted help in her Vichaara process; and because of that, she rose up high in her knowledge-level to become the eternal companion of Jnapti in her divine world (SatyaLoka). However, these eight ignorant wives of the eight ignorant brothers were not after knowledge. They wanted their husbands (the physical bodies) to live always without death; and be with them always, so that they could be Cirantikaas. It was a selfish desire actually.

What if the bodies of the husbands die, they will hold the Jeevas of their husbands inside the house itself and live with their ghostly husbands; and be Cirantikaas till they also died someday.

To be Cirantikaas was their only aim in life.

That is why they asked for such a boon based on such idiotic wishes.]

### चिरंटिकोवाच

(Each) Cirantikaa spoke

अलभ्यमेतन्मे देवि तन्मद्भर्तुर्गृहान्तरात्मृतस्य मा विनिर्यातु जीवो बाह्यमपि क्षणात्।

देहपातश्च मे भर्तुर्यदा स्यादात्ममन्दिरे तदेतदस्त्विति वरो दीयतामम्बिके मम।

“Devi! If that is not possible, then give this boon, that after the death of my husband, his Jeeva should not move out of the house even for a second, when my husband dies in his own house.

Ambikaa! Give this boon at least.”

### देव्युवाच

Devee spoke (to each one the same words)

एवमस्तु सुते त्वं च पत्यौ लोकान्तरास्थिते भविष्यसि प्रिया भार्या देहान्ते नात्र संशयः।

Daughter! Let it be so! You and your husbands will live as the loving couple after the death of the body in the next world (as the ruler of seven islands.). There is no doubt about that.”

[Since the wives were foolish and asked for a stupid boon, Devee herself gives them a boon that they will happily live with their husbands, even after their deaths.]

### कदम्बतापस उवाच

KadambaTaapasa spoke

इत्युक्त्वा विररामासौ गौर्या गीर्गगनोदरे मेघमालाध्वनिरिव निरवद्यसमुद्यता।

After saying these words, Devee’s voice which rose for the good of the devotees, dissolved into the belly of the sky, like the thundering sound of the garland of clouds (melting off into the sky).

देव्यां गतायां भर्तारस्तासां कालेन केनचित्ते ककुब्भ्यः समाजग्मुः सर्वे प्रासमहावराः।

After Devee went off, and after some long time, their husbands arrived there from various directions, having obtained the great boons.

[The eight brothers had obtained the boons by performing penance in various places; had joined together at Gauree Vana; had prayed to Devee for the prosperity and well being of their future kingdoms; and now returned home together to join their families.

However, another incident had happened while they were away doing the penance, which would prove an obstacle to their long cherished desire of ruling the earth covered by the seven islands.]

अधायमपि संयातु भार्याया निकटं पतिः भ्रातृणां बान्धवानां च भवत्वन्योन्यसंगमः।

Let this person here (branch-ascetic) also go and join his wife who is waiting for him.

Let the brothers and their families meet each other with extreme joy.

[Therefore, the brothers should have realized their boons in course of time and become the Lords of the earth, with the same bodies. However their stupid wives had asked for the Jeevas to be bound to the house-space thus requesting for their deaths also indirectly.]

इदमन्यदथैतेषामसमञ्जसमाकुलं शृणु किंवृत्तमाश्चर्यमार्यकार्योपरोधकम्।

However, some strange unbelievable event had happened by that time.

Listen to what happened that blocked the path of these noble men.

तप्यतां तप एतेषां पितरौ तौ वधूयुतौ तीर्थमुन्याश्रमश्रेणीं द्रष्टुं दुःखान्वितौ गतौ।

When these brothers had gone off for performing penance, their parents felt distressed, and went off to visit some hermitages of Munis situated here and there, along with their daughters-in law.

शरीरनैरपेक्ष्येण पुत्राणां हितकाम्यया गन्तुं कलापग्रामं तं यत्नवन्तौ बभूवतुः।

Ignoring the comfort of the body, they decided to visit the Kalaap village at the Himalayas.

तौ प्रयातौ मुनिग्राम मार्गे ददृशतुः सितं पुरुषं कपिलं ह्रस्वं भस्माङ्गं चोर्ध्वमूर्धजम्।

When they were walking towards the colony of the Munis, they saw on their path a short-sized man of brown hue who was covered with ashes, thus looking white (and dust like), with hairs standing upright.

[The purpose of visiting the sacred places is to develop the Saattvic qualities of humbleness, respect for others etc. The family crowd belonging to the eight brothers were visiting those sacred places to gain merit only, and not for developing virtues.

They failed to offer respects to an ordinary looking ugly dwarf of a Sage who was seated on the stone next to the mountain path. In their hurry to reach the comfort of the hermitage, they did not even bother about the dust that they splashed on the Sage who was absorbed in contemplation. And they by their arrogant act brought about the failure of the fierce penance performed by their sons.]

धूलीलवमनादृत्य तं जरत्पान्थशङ्कया यदा तौ जग्मतुस्तेन स उवाचान्वितः क्रुधा।

Disregarding him as some old traveller on the road, and splashing dust on him in their hurry, when they walked off, that person felt angry and spoke (cursed) like this.

सवधूक महामूर्ख तीर्थार्थी दारसंयुतः मां दुर्वाससमुल्लङ्घ्य गच्छस्यविहितानतिः।

वधूनां ते सुतानां च गच्छतस्तपसार्जिताः विपरीता भविष्यन्ति लब्धा अपि महावराः।

“Hey you with your daughters-in-law! Hey you dumb idiot!

When you are visiting the sacred lands with your wife, you are not offering salutation to me Durvaasasa (scantily clad or not covered with any garment), are crossing over me with disregard, and are moving off (without offering due respects to me).

The great boons of your daughters-in law and sons, though earned through hard penance, will fail and give only contradictory results."

इत्युक्तवन्तं तं यावत्सदारोऽथ वधूयुतः सम्मानं कुरुते तावन्मुनिरन्तर्धिमाययौ।

When the parents along with their daughters-in law apologized and begged for forgiveness, the Muni just vanished off from sight (without saying anything.)

अथ तौ पितरौ तेषां सवधूकौ सुदुःखितौ कृशीभूतौ दीनमुखौ निराशौ गृहमागतौ।

The parents along with their daughters-in law became very sorrowful. Emaciated in the body, and with forlorn faces, disappointed at heart, they returned home.

अतो वदाम्यहं तेषां नैकं नामासमञ्जसं असमञ्जसलक्षाणि गण्डे स्फोटाः स्फुटा इव।

That is why I tell you that there is not one weird happening; but millions of weird things that happened (as part of the eight earths of seven islands inside the eight houses), like boils appearing in the neck.

[The eight earths inside the eight houses itself is a weird thing; the people who reside in those islands, their lives, their enterprises, everything is part of this weirdness only, for they also live inside a world inside this little house only! It was not one boil, but millions of boils rising at once on the throat as it were! Will all the penance of all these brothers go wasteful now, because of the senseless act of their parents? How can all the effects of these boons and curses be resolved together to give a proper ending to it all? Which deity's boon or curse will prove to be more powerful?]

चिद्व्योमसंकल्पमहापुरेऽस्मिन्नित्थं विचित्राण्यस्मञ्जसानि

निःशून्यरूपेऽपि हि संभवन्ति दृश्ये यथा व्योमनि दृश्यजम्भाः।

In this great city of Chit-expanse, though it is completely empty, such weird happenings, strange and unbelievable occur in the perceived, like (strange) pictures seen in the sky.

कुन्ददन्त उवाच

KundaDanta spoke

ततः पृष्टो मया तत्र स गौर्याश्रमतापसः तापसंशुष्कदर्भाग्रजराजर्जरमूर्धजः।

Then I questioned like this, the Sage of Gauree Aashram, whose white hairs had matted like the Darbha grass by the heat of the sun.

एकैव सप्तद्वीपास्ति वसुधा यत्र तत्र ते सप्तद्वीपेश्वरा अष्टौ भवन्ति कथमुत्तमाः।

"Only one earth with seven islands is there. How can the eight of them become the rulers of that land?

यस्य जीवस्य सदनान्नास्ति निर्गमनं बहिः स करोति कथं सप्तद्वीपेशत्वेन दिग्जयम्।

Each of the Jeeva cannot go out of his house also. How can he conquer the land with seven islands (outside of the house)?

यैर्वरा वरदैर्दत्ताः शापैस्ते तद्विरुद्धतां कथं गच्छन्ति गच्छन्ति कथं छाया हि तापताम्।

The boons were given by great deities; how will they fail because of the curses opposing their fulfilment? How can the shade attain the sunlight (as each is an opposing factor for the other)?

मिथोऽशक्त्यां कथं धर्मो स्थितिमेकत्र गच्छतः आधार एवाधेयत्वं करोति कथमात्मनि।

When both the boons and curses are powerless against the other, how can they attain fulfilment together? How both the opposing factors can be supported, each by the other?

[On one side are the boons given by great deities, which will force the brothers to become the rulers of the seven islands after their death; again there is the boon given by Paarvati that their Jeevas will not move out of their houses; she also has assured the prosperity of their kingdoms. All these boons have to fail now because of Durvaasa's curse!

What will be the outcome when all these good and bad results collide together?

Which one will win, which one will get nullified? What will the future turn out to be?]

गौर्याश्रमतापस उवाच  
Gauryaashrama Sage spoke

संपश्यसि किमेतेषां भो साधो श्रुण्वन्नन्तरम्।

Do you see weirdness in just these opposing factors? Listen to more strange things that happen later on.  
(The aged ascetic tells KundaDanta and the eighth brother, the future events that are more amazing than what had happened till now.)

अष्टमेऽस्मिन्संपाप्ते तं प्रदेशं सबान्धवं इतो भवन्तौ तं देशमासाद्य सुखसंस्थितौ स्वबन्धुसुखसंस्थानौ कंचित्कालं भविष्यतः।

Eighth day from today, you (ShreeShaila ascetic), will go from here to that place and meet your relatives, along with your friend. You will stay happily with the families for some time.  
(Life will go on with nothing much happening.)

ततस्तेऽष्टौ मरिष्यन्ति भातरः क्रमशो गृहे बन्धवोऽथ करिष्यन्ति तेषां देहांस्तदग्निसात्।

तेषां ते संविदाकाशाः पृथक्पृथगवस्थिताः मुहूर्तमात्रं स्थास्यन्ति सुषुप्तस्था जडा इव।

Then the eight brothers will die one by one in their houses.

(Death is a part of the boon obtained by the wives.)

The relatives will cremate their bodies in fire. The 'Jeevas with their perceiving fields' (Samvit-Aakaasha) will remain separately in their own houses (bound by the boon of Paarvati).

For a few moments only, they will remain inert as if asleep.

(Is that all? When will they become the rulers of seven islands?)

[According to the boons, the Jeevas cannot go out of the houses; yet they have to conquer the lands and be the rulers of the seven islands; and moreover there is only one earth with seven islands. Anyhow, all these boons have to fail because of Durvaasa's curse. To solve the problems of boons and curses, the boons and curses will take on material forms, and argue it out.

Can such things happen that boons and curses take on material forms?

Why not? What cannot happen in Chit? Anyhow, what better way to understand this interaction between boons and curses other than a direct debate between the two as personified entities?]

एतस्मिन्नन्तरे तेषां तानि कर्माणि धर्मतः एकत्र संघटिष्यन्ति वरशापात्मकानि खे।

Meanwhile, their own Karmas of the nature of boons and curses will join together at one place, in the sky.

[Some Boons were earned by hard penance; some boons were the result of the dumbness of wives; and curses also were there because of the mistake done by the relatives.

Which is the most powerful among all these?]

कर्माणि तान्यधिष्ठातृदेवरूपाणि पेटकं वरशापशरीराणि करिष्यन्ति पृथक् पृथक्।

The deities ruling those Karmas, of the forms of boons and curses, will separate out their own private functions and stand apart as different bodies.

वरास्तेऽत्र गमिष्यन्ति सुभगाः पद्मपाणयः ब्रह्मदण्डायुधाश्चन्द्रधवलाङ्गाश्चतुर्भुजाः।

The boons will appear in the form of lustrous persons, with lotuses in their hands, holding the BrahmaDanda, with four arms, and their bodies shining white like the moon.

शापास्तत्र भविष्यन्ति त्रिनेत्राः शूलपाणयः भीषणाः कृष्णमेघाभा द्विभुजा भ्रुकुटीमुखाः।

The curses will take on terrifying forms, holding spears in their hands, black in hue like the dark clouds, endowed with three eyes, and will have frowning faces with knitted eye-brows.

वरा वदिष्यन्ति  
Boons will speak

सुदूरं गम्यतां शापाः कालोऽस्माकमुपागतः ऋतूनामिव तन्नाम कः समर्थोऽतिवर्तितुम्।

Get far off, hey curses! It is our time to act now.

Who can oppose us who are like the fixed phases of seasons?

शापा वदिष्यन्ति  
Curses will speak

गम्यतां हे वरा दूरं कालोऽस्माकमुपागतः ऋतूनामिव तन्नाम कः समर्थोऽतिवर्तितुम्।

Get off far, hey you boons! It is our time to act now.

Who can oppose us who are like the fixed phases of seasons?

[Both are equal in prowess!]

वरा वदिष्यन्ति  
Boons will speak

कृता भवन्तो मुनिना वयं दिनकृता कृताः मुनीनां चाधिको देवो भगवन्तं पुरा यतः।

You were produced by the Muni. We were produced by the Sun.

A Deva is greater than a Muni, since Lord Sun was created first.

गौर्याश्रमतापस उवाच  
Gauryaashrama Sage spoke

प्रवदत्सु वरेष्वेवं शापाः क्रुद्धधियो वरान्विवस्वता कृता यूयं वयं रुद्रांशतः कृताः।

देवानमधिको रुद्रो रुद्रांशप्रभवो मुनिः इत्युक्त्वा प्रोद्यता तेषां चक्रुः शृङ्गाण्यगा इव।

When the boons will talk like this, the curses will get angry and say, “You were made by the Sun deity. We were made by the power of Rudra’s essence. Rudra is the greatest Deva. Muni Durvaasa is born out of the essence of Rudra.” So saying, they will lift up the spears, and stand like the tall mountains with peaks.

शापेषूद्यतशृङ्गेषु वरा इदमरातिषु विहसन्तः प्रवक्ष्यन्ति प्रमेयीकृतनिश्चयम्।

Boons will laugh at the enemies namely the curses with their raised up spears, and will speak with a logical ascertainment (like this).

वरा वदिष्यन्ति  
Boons will speak

हे शापाः पापतां त्यक्त्वा कार्यस्यान्तो विचार्यताम्। यत्कार्यं कलहस्यान्ते तदेवादौ विचार्यताम्।

“Hey Curses! Stop reacting with anger and see how the solution can be brought about.

First, think about a way of ending this argument.

पितामहपुरीं गत्वा कलहान्ते विनिर्णयः कर्तव्योऽस्माभिरेतदत्किमादौ नेह विधीयते।

Let us go to the city of Brahmaa and solve this issue. Is this not what we should do first?”

गौर्याश्रमतापस उवाच  
Gauryaashrama Sage spoke

शापैर्वरोक्तमाकर्ण्य बाढमित्युररीकृतम्।  
Curses will agree to what the Boons suggest.

को न गृह्णाति मूढोऽपि वाक्यं युक्तिसमन्वितम्।  
Who will not accept a sensible statement, even if he is an idiot!

ततः शापा वरैः सार्धं यास्यन्ति ब्रह्मणः पुरम्। महानुभावा हि गतिः सदा संदेहनाशने।  
Then the Curses will go to Brahmaa's world along with the Boons.  
When in doubt, one should always seek the great ones.

प्रणामपूर्वं तत्सर्वं यथावृत्तं परस्परं ब्रह्मणे कथयिष्यन्ति श्रुत्वा तेषां स वक्ष्यति।  
They will salute and report to Brahmaa, their own viewpoints and arguments. He will listen to them, and say;

GOOD ACTS VERSUS BAD ACTS: WHICH ARE MORE POWERFUL?

ब्रह्मा वदिष्यति  
Brahmaa will speak

वरशापाधिपा भो भो, योऽन्तःसारा जयन्ति ते, केऽन्तःसारा इति मिथो नूनमन्विष्यतां स्वयम्।  
Hey Hey Deities of boons and curses! (Do not fight!)  
Those who have essence in them will be the winners.  
Each of you check the other, and find out as to who has real essence.

[Testing the essence means, to find out which one has some dense nature as some stabilized thing, and which one is mist like, as just some empty wind?  
On one side are the boons, which were hard-earned; and on the other side are the curses which rose at the spur of a momentary anger.  
Suppose you have practised hard to rise higher in life through studies, self-control, Vichaara, and all necessary methods from a long time, and at some unfortunate moment a small mistake occurs through you, without any intention from your side; then, will all the hard work done by you go to waste?  
It is not fair; and it will never be the case!

Life is boon, and death is curse; is it not so?  
At every moment you breathe and are conscious of the surroundings, you are experiencing the boon of Chit as it were...! And Death like a curse arrives at any moment without any prewarning, and all the perceived vanishes off into nothing, the very next instant.  
Is all the Knowledge you mastered, a waste?  
Is all the hard work of a life-time, a wasteful venture leading towards nothing?

The same question was presented by Arjuna also to Krishna.  
He asked- what happens at death for the 'aspirant in the path of knowledge', who has not yet reached the full state of realization? Is his practice till then, a waste?  
Krishna assures him that the journey of an aspirant continues in the next life, from whichever knowledge-level he had reached before the death of the previous body.

Nothing goes waste; good always wins over the bad.  
Let us watch the fight between the curses and boons, and see who wins at the end.  
Which has more stability; hard work, or a momentary mistake?]

गौर्याश्रमतापस उवाच  
Gauryaashrama Sage spoke

इति श्रुत्वा प्रविष्टस्ते सारतां समवेक्षितुं वराणां हृदयं शापाः शापानां हृदयं वराः।

ते परस्परमन्विष्य स्वयं हृदयसारतां ज्ञात्वा च समवायेन प्रवक्ष्यन्ति पितामहम्।

Hearing his words, the curses entered the heart of the boons, and the boons entered the heart of the curses, in order to check the essence. They examined each other for the essence in the heart. Joined together, they will speak like this to Brahmaa.

शापा वक्ष्यन्ति  
Curses will speak

जिताः प्रजानाथ वयं नान्तःसारा वयं यतः अन्तःसारा वरा एव वज्रस्तम्भ इवाचलाः।

वयं किलेमे भगवन्वराः शापाश्च सर्वदा ननु संविन्मया एव देहोऽन्योऽस्माकमस्ति नो।

वरदस्य हि या संविद्धो दत्त इति स्थिता सैवार्थिनि मया लब्धो वरोऽयमिति तिष्ठति।

Hey Lord of all the people! We have no essence within us. The boons alone are unshaken like the diamond pillars. Bhagavan! We both, the curses and the boons are always made only of awareness (a conscious idea); we have no other bodies. That boon which was given by the awareness of the boon-giver, stays as the awareness 'I got the boon' in the boon-receiver.

[A boon-giver and boon-receiver are both bound together by the 'hard penance Karma' which has to result in a boon. The awareness as Chit-state shines as both the ideas of giving and receiving of the boon; and is fructified as experience.]

विज्ञप्तिमात्र कचनं देहं सैव फलं ततः पश्यत्यनुभवत्यति देशकालशतभ्रमैः।

The body that is fit to enjoy the fruit is also the fruit, and shines as the knowledge of that body; and the fruit gets seen, experienced and consumed with hundreds of delusions of time and place measures.

[For the boon to take place as an experience, the necessary time, place and the causality factors, all get naturally formed as part of the boon-fulfilment; as it happens with the Self-fulfilment. The wanting of the ruler-ship of the seven islands is itself, a Vaasanaa that gets fulfilled through the means of fierce penance.]

वरदात्मा गृहीतत्वाच्चित्कालान्तरसंभृता यदा तदान्तःसारासौ दुर्जया न तु शापजा।

By the belief in the penance that will fructify as a boon, the boon-giver also rises from the Chit state at a proper time, to bless the boon-taker. That alone forms the essence of the fruit that is not possible to conquer (destroy); and not the fruit which rose from a curse.

[The eight brothers had chosen different deities and different methods for the fructification of their desires that rose out of the same Vaasanaa.

They had faith in that penance, believed in the fruit, and practised the Mantra-chant whatever, diligently; had renounced all the comforts; and were single minded in the achievement of their goal. These actions had acted like a seed, and the tree had grown properly out of that seed to give the fruit in the form of the boon-giver. Whichever deity they had tried to please, was pleased by their penance, like a teacher of a particular subject feels pleased by a student's proper work in an exam paper.

If the penance was not done properly, the deities would never rise up to give the boon.

As previously mentioned in the story of Leelaa (Mandapa Aakhyaana), Jnapti states that she is the Jeeva's own Shakti (Chit-power) that rises up as the fruit of the effort undertaken by any Jeeva.

'Curse' on the other hand is not something that has hard practice as its base.

Arrogance, self-conceit, etc are all the natural characteristics of the wicked that irritate the good people at all times. It is not equal to penance in any way.

Even if the wicked people do penance, it will fructify because, it is hard and sincere work.

However, curses are necessary to keep the wicked under control.

Who gets cursed?

The regular evil doers need not be cursed, because they are already in the cursed state only, because of their foolishness. No other punishment is necessary. They will bring upon their doom by themselves. A fool who falls down the deep chasm is already falling; no need to curse even!

Of course, when the wicked get too much out of control, they get cursed for the good of the tri-world. Trinities also go through the curses, for some future good of the world.

Suppose a good man, who has already some good conduct to his credit, commits a mistake against a saint or a Muni due to some hidden Vaasanaa-trait; then he gets cursed, not as a punishment, but only as a corrective measure; so that he does not repeat the mistake again. Indras and other Devas get cursed by the Munis, for the same reason. Usually they lose their discriminating capacity, when in the company of the loved ones enjoying some pleasure, or because of their arrogant behaviour, and get cursed by some Muni or other.

At any place, at any time, a good man cannot afford to do mistakes. A curse given to him by any higher being, manages to remove off his hidden Vaasanaa, and purifies him rather.

The hard practice of penance done for years cannot be destroyed by a moment of curse.

This is not the question of whether Durvaasa the curse-giver is great, or the deities who gave the boons are great; it is just the question of which was hard-earned, the boon or curse.

The parents of the brothers who received the curse would have suffered till death, the agony of ruining the hard penance of their sons; that was a fitting punishment for the disrespect they showed to a wayside Saadhu on their way to a sacred Teertha. They had to learn the lesson in humbleness; maybe they learnt it also; and later paid respect to every saint they met, ordinary or famed.

The curse had that much purpose only; and was fulfilled as a lesson taught to the arrogant parents.

Penance was not like that; it was performed for the fulfilment of a purpose.

The seed of desire was watered well, planted in a fertile soil of penance and nurtured with care through proper discipline; and the fruit (boon) was the necessary outcome of that work. This fruit cannot be destroyed so easily by just a random curse that affected only the arrogant nature of the old couple. Maybe as the sons of such arrogant parents, the sons also suffered the agony that their efforts had failed because of their parent's foolishness.

They withered in sorrow; and slowly attained the death-bed one by one.

That was enough punishment as just some mental agony they had to go through, for setting their minds right before they took over the ruler-ship of the entire earth.

Maybe in the role of the emperors, they never disrespected a Saadhu again in their ruler-ship ever.

This is the purpose of the curse; it served that much purpose only; it had no power to destroy the well-grown tree of hard penance bearing fruit as the 'boon-giving deity with the boon giving thought'.]

वरप्रदानं वरदैर्वदानां वरार्थिभिः यदा सुचिरमभ्यस्तं वराणां सारता तदा।

The boon-giving state of the boon-givers which enables them to bestow boons to the boon-receivers is practised for a long time (as a penance); then only, it becomes the essence of the boon (like a tree nurtured and grown with care.)

यदेव सुचिरं संविदभ्यस्यति तदेव सा सारमेवाशु भवति भवत्याशु च तन्मयी।

That which the conscious entity (Jeeva) practices for long, that alone becomes the essence and takes the form of the 'fruit with essence'.

शुद्धानामतिशुद्धैव संविज्जयति संविदां अशुद्धानां त्वशुद्धैव कालात्साम्यं न विद्यते।

For the conscious entities (Jeevas) which are already pure (as Chit-essence), the most pure (with the abundance of Saattvic qualities) wins over. For the most impure among the impure ones (with uncontrolled minds) (of Raajasic and Taamasic qualities), the result also is impure and not fruitful (and he may also get the suffering as the fruit in the form of a curse.)

The fruits are not the same, for the pure and impure, even if they practise the penance for the same span of time. (Fruit is dependent on the sincerity, firmness, and purity of the mind of the seeker.)

[Results of the pure and impure acts are not the same.

The pure ones have some purpose in life; and try hard to achieve it; like nurturing a tree with full care.

The impure ones are not trying hard to obtain anything; they do not consider any achievement as their goal. Their life is driven by selfishness; and every act of theirs hurts someone or the other. As a result, every moment of their life is cursed as it were; and their path is strewn with thorns. Even if they perform penance for achieving any selfish end, it does not purify their minds; but leads to their own destruction in the course of time. Not so for those Saattvic ones, who are trying to achieve some goals without inflicting pain on others. Their hard work will get fructified for sure, even if a random mistake is committed by them inadvertently. Even among the pure ones, a person with utmost sincerity and purity of mind achieves his goal for sure, even in a short time.]

क्षणांशेनापि यो ज्येष्ठो न्यायस्तेनावपूर्यते नार्थे न्यायान्तरं किञ्चित्कर्तुमुत्सहते मदम्।

Even if a thin line is there (dividing the power of curses and boons) (since both are equal in power), the foremost rule alone which was earlier (as that of the penance) gets fulfilled.

*(It was already fructified, before the curse was obtained.)*

Arrogance (which is a later outcome) cannot bring out a different rule.

[Who can be defined as the more powerful, the deities who gave the boons, or the Sage who gave the curse?

The strength of the boons and curses are not defined by the greatness of anyone; it depends on the denseness of the acts only. The hard work of penance is already done with, and the fruit is already there as the boon obtained by the brothers. It could not be destroyed in any way. The momentary anger of the Sage cannot destroy that boon, because it was not the anger against the brothers, but the anger against the parents who were acting arrogant, with the conceit that their sons were great ascetics doing penance elsewhere.

The curse of the Sage was directed towards the destruction of this arrogance only; and therefore, did not act as any impediment to the boons obtained by the brothers. The fire of the curse is already sprinkled with the waters of penance; so how could the curse affect the boon? It is like showering Durvaasa with cool flowers before the dust from their parent's feet fell over him. Their hard penance and renunciation already had nullified the effect of the curse given by the great Sage.]

समेनोभयकोटिस्थं मिश्रं वस्तु भवेत्समं वरशापविलासेन क्षीरमिश्रं यथा पयः।

If both sides are equal, then the mixture of the boons and curses will be in a mixed form, like the water mixed in milk (diluted state of boons and curses.)

समाभ्यां वरशापाभ्यामथवा चिद्विरूपतां स्वयमेवानुभवति स्वप्नेष्विव पुरात्मिका।

When the boons and curses are equal, the Chit (as the Jeeva) experiences both, like experiencing the city filled with manifoldness in the dream.

[Who is who, but Chit?

Chit as the parents and sons experienced the agony of the curse; Chit as the brothers enjoyed the ruler ship of the earth. (Parents were also part of it.)

Both were the dreams of Chit only; already in the completed state in Chit; like the memories of a dream.

Kick a Sage (or insult him with your conceited mind); get cursed; suffer the agony till death.

Worship a deity; be blessed by a boon; and enjoy the boon (even after death).

Both were fulfilled in two states of experiences.

When Chit alone is experiencing everything at the same time, as all the perceivers, it can exist as the two sets of brothers also, where it experienced the failure of the boons and died in agony; and again enjoyed the fruits of the boon and lived in happiness.

What is one dream extra going to affect, when there are heaps of dreams as Jagat!]

शिक्षितं त्वत् एवेति यत्तदेव तव प्रभो पुनः प्रतीपं पठितं शीघ्रं यामो नमोऽस्तु ते।

What has been learnt from you was contradicted by our act. (Forgive our conceit.)

We will leave immediately. Salutations to you.”

गौर्याश्रमतापस उवाच  
Gauryaashrama Sage spoke

इत्युक्त्वा स स्वयंशापः क्वापि शापगणो ययौ प्रशान्ते तिमिरे दृष्टे व्योम्नि केशोन्द्रकं यथा।

So saying, the group of curses, cursing themselves (for their foolishness) vanished off like ‘the hair balls’ seen in the sky disappearing at the cessation of Timira-ailment.

*(The curses understood their essence-less nature, and vanished off into emptiness. However, the boons themselves were of opposing nature to each other, each blocking the fructification of the other. The two opposing forces of boons were standing there now, one given to the husbands, another given to the wives. Which will prove powerful between these two?)*

अथान्यो वरपूगोऽत्र गृहनिर्गमरोधकः स्थानिस्थानमिवादेशः समानार्थोऽभ्यपूरयत्।

Then the other crowd of boons which were blocking the boons of Sun deity from getting fulfilled, stood there with the same purpose as that of the curses, like a grammar rule replacing one word with another synonymous word (to fit the metre).

शापस्थानका वदिष्यन्ति

‘Boons given to the wives, which were the curse-replacements blocking the other boons’  
spoke

सप्तद्वीपेशजीवानां निर्याणं शवसद्ग्नः देवेश विद्रो न वयमन्धकूपादिवाम्भसाम्।

Lord of all Devas! We do not know how the Jeevas that are to rule the seven islands could be freed from the house of the dead bodies! It is like taking out the water from the dried up well.

*(These Jeevas cannot be released to go out of the house because of Devesh’s boons.)*

सप्तद्वीपेश्वरानेतानिमे द्वीपेषु सद्ग्नसु कारयन्ति वरा वर्या वीरा दिग्विजयं रणे।

Those boons of the other deities will make them the rulers of the earth covered by seven islands, by making them win over all the lands (only if the Jeevas are allowed out.)

तदेवमनिवार्योऽस्मिन्विरोधे विबुधेश्वर यदनुष्टेयमस्माभिस्तदादिश शिवाय नः।

Hey Lord of gods! This opposes our purpose (of keeping them bound to the houses); and is unavoidable (because it is Goddess Gauree who has bestowed the boons). *(We do not want to disobey her, nor offend the boon-deities.)* Tell us what we should do now, for our own good.

ब्रह्मा वदिष्यति

Brahmaa will speak

सप्तद्वीपेश्वरवरा गृहरोधवराश्च हे कामः संपन्न एवेह भवतां भवतामपि।

Hey you boons of ruler ship of seven islands! Hey you boons of holding the Jeevas inside the house! What you both desire is fulfilled already.

*(Jeevas are bound inside the houses; and they are ruling the earths also.)*

व्रजतैतदपेक्षत्वं यावन्नेष्टावपि क्षणात्त्वरं चिराय सदने सप्तद्वीपेश्वराः स्थिताः।

Stop having this opposition to each other immediately, though you have contradictory purposes. *(Both the boons are in a fulfilled condition, now.)*

For long, those brothers have been staying as the rulers of the seven islands, and will be rulers for long. *(‘When did all this happen’, if you are wondering like this, it happened immediately after they died.)*

समनन्तरमेवैते देहपातात्स्वप्नसद्ग्नसु सप्तद्वीपेश्वराः सर्वे संपन्नाः परमं वराः।

Immediately after their bodies fell, those great men have become the rulers of the seven islands.

सर्वे वराः वदिष्यन्ति  
All the boons will speak

कुतो भूमण्डलान्यष्टौ सप्तद्वीपानि भूतयः एकमेवेह भूपीठं श्रुतं दृष्टं च नेतरत्।  
Where exist, the eight huge earths containing seven islands with people?  
(Where are these eight earths situated? We do not know of it at all!)  
There is only one earth-sphere that has been heard about and seen also; not any other one.

कथं चैतानि तिष्ठन्ति कस्मिंश्चिद्गृहकोशके पद्माक्षकोशके सूक्ष्मे कथं भान्ति मतंगजाः।  
How can these eight earths stay within the hollow of a house? (It is not possible at all!)  
How can the intoxicated elephants stay inside the hollow of a lotus seed?

ब्रह्मा वदिष्यति  
Brahmaa will speak

युक्तं युष्माभिरस्माभिः सर्वं व्योमात्मकं जगत्स्थितं चित्परमाण्वन्तरन्तःस्वप्नोऽनुभूयते।  
It is indeed the ascertained truth that this entire world which is mine and yours is of the nature of emptiness only. It stays within the supreme atom of Chit and is experienced as a Svapna only.

[We are all in our own experience-field of worlds within the supreme subtle atom of Chit, made of emptiness alone like the countless dreams made of emptiness alone.]

भाति यत्परमस्याणोरन्तस्थस्वगृहोदरे स्फुरितं तत्किमाश्चर्यं, कः स्मयः प्रकृतेः क्रमे।  
So also, it shines within the belly of the house inside the Supreme atom, (like you experience a world of Svapna within the four walls of your house.)  
What is there to wonder about? What is the surprising factor in the natural state of affairs?

मृतेरनन्तरं भाति यथास्थितमिदं जगत्शून्यात्मैव घनाकारं तस्मिन्नेव क्षणे चितः।  
After the death, the world shines as it is of the nature of emptiness, in a dense state, the very next moment in the mind, (as it happened with Brahmin Vasishtha, and King Padma of the Mandapa tale).

[Each and every atom of every world contains a world within it.  
Each and every mind-atom as a Jeeva cherishes a world within it; and the minds (of other Jeevas) that are within that world also have separate worlds as their experience.  
For example, you as a Jeeva are having some particular world experience made of your own understanding, like your private dream; others in your world, co-existing with you as relatives and friends and others are also living in their own private world-structures as per their understanding level. And the 'other others' in their world-structure have their own private worlds as their experience. So it goes on; worlds within worlds; atoms within atoms; and all staying as real within the subtlest atom of all, the Chit-expanse, the shine of Bodha (Knowledge).]

अणावपि जगन्माति यत्र तत्र गृहोदरे सप्तद्वीपा वसुमती कचतीति किमद्भुतम्।  
When an atom itself (as a Jeeva-state) contains a world within itself, what is there to be surprised that the earth with seven islands shines inside a house? (It is also some experience-state for some Jeeva.)

[The eight brothers are not aware that their earths are situated inside their house chambers. Inside that house-space itself, they are fully experiencing a complete world with mountains and skies stretching for countless Yojanas, even stretching up to Lokaaloka hill. They have their own tri-world entities also, and deities that they worship as their favoured ones, as part of their life (not the real Devas who represent these deity-forms). They had the awareness of these worlds only. They were not aware that they as Jeevas were bound within a house; like a person who is dreaming the emperor ship of the earth with seven islands inside a prolonged dream, is not aware that he is still lying within the boundaries of his house only.]

यद्भातीदं च चित्तत्वं जगत्त्वं न जगत्क्वचित्चिन्मात्रमेव तद्भाति शून्यत्वेन यथाम्बरम्।

That which shines as the state of the world is the principle of Chit alone; it is not a solid world as such. ChinMaatram alone shines forth as the 'expanse of emptiness' (potential state).

[How can such a thing happen? But, what actually cannot happen in Chit?

Chit is not a solid atom containing solid worlds within it.

Chit is just the word used for denoting the Knowledge that is spread out everywhere as the objects and people. All the objects, all the people, all the measures of place, time; everything that is part of the perceived is just the knowledge received by the mind as sense-measures, and processed by the mind as a world-scenario. Every object is only an idea in the mind, or some language-less agitation in the mind, as the Praana-quiver.

What is an idea or thought?

Some knowledge you have about something, as conceived by you! It can be in words or without words!

At all times that you live inside a house, you are not remembering it with the words 'my house my house; I am living inside a house'; you do not remember any object as a word; but only as awareness.

'House-space' is just the awareness of the house you have as part of your own mind-structure, known only to your mind, like an awareness of an object that is in your dream.

Every perceived object, living or non-living exists as awareness only of something in your mind. This alone is known as the Jagat. This awareness subtracted of Jagat or objects is the pure Chit-state.

This Chit-state cannot exist separately as 'no-perception' state.

Chit is always the revealing shine of the Jagat in some form or the other.

If this instruction is well-understood, then the earth inside the house is not an amazing factor at all.

What is the thing called 'house'?

Awareness of the house, as perceived through the senses!

What is the physical body?

Awareness of the body, as perceived through the senses!

What is earth with its seven islands?

Awareness of the earth, as perceived through the senses!

The eight ignorant brothers had the awareness of the house till they died, believing that they were inside a house, feeling sad that all their penance-efforts were wasted off by the foolishness of their parents.

The wives were happy that the Jeevas of their husbands will live inside the house even after their death.

After the husbands died, their Jeevas were bound inside the house, and the wives lived as 'Cirantikaas' till they also died some day.

Parents also died some day, feeling guilty of their senseless act till they did.

What happened to the bound Jeevas?

After the death, instantly the boons took shape; and the brothers had their own private experiences of conquering the lands, defeating all kings of the other lands, becoming emperors, and living happily with their brothers and the wives, and the parents.

'Awareness of living inside a house and dying'; was replaced by 'the awareness of living inside a vast land covered by seven islands'.

It is like one idea getting replaced by another idea!

It was like one kind of experience replaced by another experience!

Nothing solid is there anywhere.

'House' is just an 'awareness of house' of a particular mind with limitations.

Death is also an awareness of death attached to the body-idea.

Ruler-ship of earth again is an awareness of living inside a palace under an open sky.

The wives had the awareness of their houses with the dead bodies and the Jeevas trapped inside the houses.

The dead husbands had the awareness of earth with seven islands each.

Since everything is just emptiness alone, there is no clash of these worlds anywhere; like the dreams dreamt by many people in the same room while asleep, do not collide.

The world that each mind experiences, is just a picture drawn by the mind on the emptiness. Death is something like a magic eraser which erases off one picture, and allows another picture to be drawn instantly. This is the way of the ignorant world; picture after picture gets drawn incessantly, brushing off the previous picture with the eraser of death.

A knower on the other hand is free of the eraser and the picture both; he stays always as the emptiness only; without getting affected by any world-picture that arises randomly.]

गौर्याश्रमतापस उवाच  
Gauryaashrama Sage spoke

इति ते ब्रह्मणा प्रोक्ता वरदेन वरास्ततः तानाधिभौतिकभ्रान्तिमयान्संत्यज्य देहकान्  
प्रणम्याजं समं जग्मुरातिवाहिकदेहिनः सप्तद्वीपे च देवानां गृहकोशान्कचज्जनान्।

The boons were thus spoken to by Brahmaa, the giver of boons.

The boons discarded the physical bodies made of illusion; all of them together saluted the Unborn; went off as the Aativaahika bodies only, to the respective houses of the deities (temples) in the seven islands filled with people.

यावत्ते तत्र संपन्नाः सप्तद्वीपाधिनायकाः अष्टवपीष्ठापुष्टानां दिनाष्टकमहीभुजाम्।

Immediately those eight brothers became the rulers of the seven islands and had the experience of performing sacrifices; had the company of the happily rejoicing relatives and friends; and belonged to the family of Svaayambhuva Manu, in the eight divided days of Brahmaa.

[In Indu's story there existed ten Aeindava-Brahmaas in one Brahmaa's creation. Here, eight earths with seven islands each existed in one Brahmaa's creation, that too inside the eight houses.]

ते परस्परमज्ञाता अज्ञान्धान्योन्यबन्धवः अन्योन्यभूमण्डलगा अन्योन्यमभिमते हिताः।

These brothers had no knowledge of each other's worlds; were ignorant; and were always with each other. They ruled the earths together; and were caring about each other.

[Though there were similar earths with similar families, the life led by each brother was different, based on his own Vaasanaas.

Each brother had his other seven brothers in his own world as his companions.

Each brother was ignorant of the other worlds of the other brothers.

Every earth of theirs was complete with their families and relatives.

There was nothing to show that their world was just a copy of the earth with seven islands. It was complete and real.

If any other emperor had ruled the earth with the seven islands outside of their houses, well, he never knew of these eight worlds inside the eight houses.

All the boons were fulfilled, and the curse was also nullified by the power of penance.

All the brothers loved all the other brothers in their own worlds, and lived happily.]

[Even though you might be a Saattvic person, still If you are attached to the images only of your relatives, deities, Gurus, and objects, the same images will repeat in your next dream of life-existence also as your own mind-products. Attachment to any object or person or Godhead is like a sticky gum stuck to your Aativaahika body, and will follow you through countless life-dreams.

Only a person who transcends the image-attachment, and exists as a formless Knowledge-form in a formless world of 'Knowledge-form' is free of this dirty harmful gum.

True dispassion based on reason alone can destroy this gum without a trace.]

[Though all the brothers had the same Vaasanaa, and the same boon, and the same ruler-ship of the earth, their experiences were not the same. So also, every Jeeva in any world is a unique mind-form, and experiences a different life-dream, though inside the same world as a common ground of experience. JeevanMuktas also enjoy different worlds as their eternal self-controlled life-dreams, as per their mind-structures.

The worldly people experience Vaasanaa-controlled dreams, and exist as part of the dreams, with no control over anything. The Knowers experience (or pretend to experience rather) the Vaasanaa-less worlds as their solitary Siddha-worlds, inaccessible to the lowly minds filled only with the Vaasanaas. [Either the dream dreams you, or you dream the dream as Chit; there is no other option.]

तेषां कश्चिद्ब्रह्मस्यान्तरेव तारुण्यसुन्दरः उज्जयिन्यां महापुर्यां राजधान्यां सुखे स्थितः।

Among them, one was a young handsome man inside the house itself.

He lived happily in the huge capital city of Ujjayini.

*(He did not venture out of the palace. He was happy and contended with what he had already. He had no other desire.)*

शाकद्वीपास्पदः कश्चिन्नागलोकजिगीषया विचरत्यब्धिजठरे सर्वदिग्विजयोद्यतः।

Another one was in the ShaakaDveepa. He, with the desire of winning over NaagaLoka, wanders in the ocean belly, engaged in conquering all the lands there.

*(He had the desire to conquer the other worlds through his might.)*

कुशद्वीपराजधान्यां निराधिः सकलप्रजाः कृतदिग्विजयः कश्चित्सुप्तः कान्तावलम्बितः।

Another one with all his people freed of all problems, and after conquering all the lands, sleeps in his wife's embrace in the capital city of Kusha Dveepa. *(He had fulfilled all his desires.)*

शाल्मलिद्वीपशैलेन्द्रशिरःपुर्याः सरोवरे जललीलारतः कश्चित्सहविद्याधरीगणैः।

Another one is engaged in water sports along with the Vidyaaadhara ladies, in the lake situated at the peak of the mountain at Shalmalee Dveepa (of his mind-world). *(He had unfulfilled desires still.)*

क्रौञ्चद्वीपे हेमपुरे सप्तद्वीपविवर्धिते प्रवृत्तो वाजिमेधेन कश्चिद्यष्टं दिनाष्टकम्।

Another one is engaged in performing the Horse-sacrifice, in order to please Brahmaa, at the golden city at KraunchaDveepa, so that his seven islands will prosper.

उद्यतः शाल्मलीद्वीपे कश्चिद्वीपान्तचारिणा योद्धुमुद्धृतदिगदन्तिदन्ताकृष्टकुलाचलः।

Another one at the Shalmalee Dveepa (of his mind-world), is engaged in the battle with a king who had invaded the island; and the Kula Mountains are getting hit by the broken tusks of 'Direction-elephants' (because of the fierce battle-scenes.) *(He had the battle-Vaasanaa.)*

गोमेदद्वीपकः कश्चित्पुष्करद्वीपराट् सुतां समानेतुं वशाद्याति कषत्सेनोऽष्टमोऽभवत्।

Another one, the eighth of the brothers, living at Gomeda Island, desiring to marry the daughter of Pushkara Dveepa king, is attacking that king with his army, moved by lust. *(He had the lust-Vaasanaa.)*

पुष्करद्वीपकः कश्चिल्लोकालोकाद्रिभूभुजः दूतेन दह निर्यातो धनभूमिदिदक्षया।

Another one at Pushkara Dveepa has gone with a messenger of the emperor of the Lokaaloka Mountain to seek treasure-lands. *(He had the adventure-Vaasanaa.)*

प्रत्येकमित्थमेतेषां द्वीपद्वीपाधिनाथतां कुर्वतां स्वगृहाकाशे दृष्ट्वा स्वप्रतिभोचितां  
त्यक्ताभिमानिकाकारा द्विविधास्ते वरास्ततः तंसंविद्भिर्गृहेष्वन्तरेकतां खानि खैरिव।

Observing that all those eight brothers were ruling their earths, like this, in their own way, inside the space of their own homes, according to their own mind-structures; the ‘two types of boons’, which had discarded the physical forms that produced attachment, will become one with their awareness inside the houses, like emptiness mixing off with emptiness.

यास्यन्ति ते भविष्यन्ति संप्राप्ताभिमताश्चिरं सप्तद्वीपेश्वरास्तुष्टा नन्वष्टावपि तुष्टिमत्।

Those eight brothers will become the kings of the seven islands for long; and will be happy.  
All the eight were indeed very happy.

[Since the boons are made of some conscious idea only and not material, the boons as the Chit-awareness will become one with the awareness of the worlds inside the eight houses, which are their own fructification-states. So also, the world-scenes that you are experiencing now on this earth planet also are made of Chit-lustre only. The same Chit-lustre shines as all the worlds of all the minds like the sun alone shines as the rainbows made of different colours.]

इत्येते प्रविकसितोदितक्रियार्थाः प्राप्स्यन्ति प्रविततबुद्धयस्तपोभिः।

In this manner, with their penance blossoming with the suitable fruits, the brothers will attain their fulfilment.

अन्तर्यत्स्फुरति विदस्तदेव बाह्ये नासं कैस्तदुचितकर्मभिः किलेति।

Who is there who does not perceive that (fructification of his desire), which rises inside (from his established Vaasanaa-state), with the means of proper actions!

[KundaDanta still had not got the answer to his question. He repeats the question again to KadambaTaapasa.]

कुन्ददन्त उवाच

KundaDanta spoke

इत्युक्तवानसौ पृष्टः कदम्बतलतापसः सप्तद्वीपा भुवोऽष्टौ ताः कथं भाता गृहेष्विति।

After he finished the story, I asked the Kadamba tree Sage, “How did the eight earths with seven islands shine forth inside those houses?”

कदम्बतापस उवाच

KadambaTaapasa spoke

चिद्धातुरीदृगोवायं यदेष व्योमरूप्यपि सर्वगो यत्रास्ते तत्र तत्रात्मनि स्वयं आत्मानमित्थं त्रैलोक्यरूपेणान्येन वा निजं परिपश्यति रूपं स्वमत्यजन्नेव खात्मकम्।

Chit-element alone, though of the form of emptiness, is in all. Wherever it is (as any Jeeva-essence), it sees itself in itself as the tri-world (of the ignorant) or anything else (Turyaa state of the Knower also), without discarding its empty nature.

कुन्ददन्त उवाच

KundaDanta spoke

एकस्मिन्विमले शान्ते शिवे परमकारणे कथं स्वभावसंसिद्धा नानाता वास्तवी स्थिता।

How in the auspicious taintless tranquil state of the Supreme cause, the manifoldness appears as its own nature appearing as if real?

कदम्बतापस उवाच  
KadambaTaapasa spoke

सर्वं शान्तं चिदाकाशं नानास्तीह न किञ्चन दृश्यमानमपि स्फारमावर्तात्मा यथाम्भसि।

Everything is just the tranquil state of Chit-expanse. There is nothing called manifoldness, though seen as if spread out in this manner, like the whirlpools in the ocean.

असत्स्वेषु पदार्थेषु पदार्था इति भान्ति यत्चित्खं स्वप्नसुषुप्तात्म तत्तस्याच्छं निजं वपुः।

That which shines as objects (with characteristics) in the (perceptions of) the unreal objects, is the Chit-expanse of emptiness, of the nature of Svapna (of both Jaagrata and Svapna) and Sushupti, and is of a taintless pure state.

सस्पन्दोऽपि हि निःस्पन्दः पर्वतोऽपि न पर्वतः यथा स्वप्नेषु चिद्भावः स्वभावोऽर्थगतस्तथा।

Though with movement, it is without movement. Though like a mountain, it is not a mountain.  
(*There is only the Bodha of the movement and the solidity.*)

It is similar to what happens in the Svapna, where one's own nature (mind-status) is seen as the objects (of Knowledge.) (*It is not that the Chit exists as the Jagat and its objects. Actually Jagat is not there at all. Chit is as it is, as the form of Bodha; and is known as the Jagat.*)

न स्वभावा न चैवार्थाः सन्ति सर्वात्मकोचिते सर्गादौ कचित्तं रूपं यद्यथा तत्तथा स्थितम्।

There exist no creations as one's nature or their objects shining in the Reality which is the essence of all. Whatever is there however, that stays as that only.

[The awareness called Chit has to exist as the awareness of some Jagat-form; or as the awareness of oneself. The former is the state of the ignorant; the latter is the state of the Knower. There are no two divided states as the unmanifest Chit and the manifest Jagat.

Whatever is there as anything that you call as the world is Chit alone; but is understood wrongly as the Jagat because of the delusion, or because of the lack of reasoning power.]

न च नाम परं रूपं कचनाकचनात्मकं द्रव्यात्मा चिच्च चिद्व्योम स्थितमित्थं हि केवलम्।

There is not the Supreme as the shine and non shine natures (as the Jagat and the non-Jagat). It is not the inert state of the object also. 'Chit alone' as 'Chit-expanse' stays as it is, like this.

एकैव चिद्यथा स्वप्ने सेनायां जनलक्षतां गतेवाच्छैव कचति तथैवास्याः पदार्थता।

Just as the single Chit-state shines in the Svapna as thousands of people of an army, yet is always undivided and pure, so are the manifold objects seen here.

यत्स्वतः स्वात्मनि स्वच्छे चित्खं कचकचायते ततेनैव तदाकारं जगदित्यनुभूयते।

That Chit-emptiness, which by itself in its own pure state glitters, that itself, because of that state, is experienced as the Jagat.

असत्यपि यथा वह्नावुष्णसंविति भासते संविन्मात्रात्मके व्योम्नि तथार्थः स्वस्वभावकः।

Though not existing (not really burning inside the Svapna-world), the heat of the fire is cognized in the Svapna. (*Fire in the dream is not real; but there is the awareness of the real fire.*)

The perceived object rises out of one's own essence of awareness.

असत्यपि यथा स्तम्भे स्वप्ने खे स्तम्भता विदः तथेदमस्या नानात्वमनन्यदपि चान्यवत्।

Though non-existing, a pillar is experienced in the Svapna-emptiness as a solid pillar. Similarly, the manifoldness gets experienced (as the other objects), as different (from oneself), though actually not-different (from one's awareness state).

[Knowledge does not differ from the object of knowledge.]

आदिसर्गे पदार्थत्वं तत्स्वभावाच्छमेव च चिद्व्योम्ना यद्यथा बुद्धं तत्तथाद्यापि विन्दते।

In the first Creation (imagined as the beginning), the objects that arose (bound by the time and causality factors) are the pure state of its own nature as understood by the Chit-expanse. That alone is known now also, in the same manner.

[Whatever is understood by Chit as the objects and their nature gets understood by all the Jeevas in the same manner always. Some Creation also gets imagined as the first one and exists as conceived by some mind. And, it is not the absolute first Creation, but just a conception of some intellect with some world-idea. The first can vary as per the mind-set!]

पुष्पे पत्रे फले स्तम्भे तरुरेव यथा ततः सर्वं सर्वत्र सर्वात्म परमेव तथाऽपरम्।

The tree alone pervades in the flower, leaf, fruit, and the trunk. So also, the Supreme alone is all, everywhere, as the essence of all, and is the world-state as another.

परमार्थाम्बराम्भोधावापः सर्गपरम्परा परमार्थमहाकाशे शून्यता सर्गसंविदः।

The succession of Creations is the water in the 'Ocean of Chit-expanse', (not different from it). The perception-state of the world is the emptiness in the Chit-sky, (not different from it).

परमार्थश्च सर्गश्च पर्यायौ तरुवृक्षवत्बोधादेतदबोधान्तु द्वैतं दुःखाय केवलम्।

Reality and the world are synonymous words like Taru (tree) and Vrksa (tree), (which mean the same). This (world) is just the shine of Bodha (awareness of the perceived). When it is not understood as Bodha, it is the state of duality (ignorance) and leads to suffering only.

परमार्थो जगच्चेदमेकमित्येव निश्चयः अध्यात्मशास्त्रबोधेन भवेत्सैषा हि मुक्तता।

The Reality and the Jagat – both are the same; this is ascertained. By the study of the texts which teach this truth, liberation state gets attained (when the truth becomes one's natural state of existence).

संकल्पस्य वपुर्ब्रह्म संकल्पकचिदाकृतेः, तदेव जगतो रूपं, तस्माद्ब्रह्मात्मकं जगत्,

यतो वाचो निवर्तन्त न निवर्तन्त एव वा, विधयः प्रतिषेधाश्च भावाभावदृशस्तथा।

Brahmaa (the totality-state) is of the nature of conception only; and belongs to the Chit-state of the nature of conception. That alone is the form of the Jagat. Jagat is of the state of Brahman only, from which words retreat or not retreat at all maybe! *(There is nothing to retreat from actually!)*

Rules, exceptions, absence and presence of objects are like that only (as the state of Chit).

अमौनमौनं जीवात्म यत्पाषाणवदासनं यत्सदेवासदाभासं तद्ब्रह्माभिधमुच्यते।

Jeeva-essence stays like a rock, firm and stable (as Chit).

Reality alone shines as the unreal; that alone is known as Brahman (and it is not the name of the Reality).

सर्वस्मिन्नेकसुधने ब्रह्मण्येव निरामये का प्रवृत्तिनिर्वृत्तिः का भावाभावादिवस्तुनः।

In the Brahman-state which is without any affliction, and is one single dense state as all, what is creation or dissolution, what is the presence or absence of objects?

एकस्यामेव निद्रायां सुषुप्तस्वप्नविभ्रमाः यदा भ्रान्त्यविचित्रायां चित्रा एव निरन्तराः।

The delusory states of Sushupti and Svapna, which are the single undivided state of deep sleep only, shine as varied states though not varied.

एतस्यां चित्स्वसत्तायां तथा मूलकसर्गकाः बहवो भ्रान्त्यचित्रायां चित्रा इव निरन्तराः।

In the same manner, the worlds which appear to have some source (because of ignorance), shine as many, and shine as varied states though not varied. *(Everything is just of Bodha-form only.)*

द्रव्ये द्रव्यान्तरं श्लिष्टं यत्कार्यान्तरमाक्षिपेत्तद्वदन्तस्तथाभूतचित्सारं स्फुरणं मिथः।

An object (like milk) mixed with another object (like sugar) brings out the effect (of taste, nourishment etc). So also, the understanding power in the beings (mixed with the 'understood sense-perceptions') brings forth the effect of the tri-fold unit of the perceiver, perceived and perceiving.

सर्वे पदार्थाश्चित्सारमात्रमप्रतिष्ठाः सदा यथा भान्ति तथा भान्ति चिन्मात्रैकात्मतावशात्।

All the objects are of the nature of Chit-essence (Bodha) only and invulnerable always. In whatever way they are, they shine that way (with particular qualities defining them), as the nature of Chit-essence (Bodha) alone.

चिन्मात्रैकात्मसारत्वाद्यथासंवेदनं स्थिताः निस्पन्दा निर्मनस्काराः स्फुरन्ति द्रव्यशक्तयः।

The qualities of the objects also, being of the nature of Chit-essence alone, stay as the understanding shine only, without movement, and without the mind-processes of duality.

[An object is nothing but the knowledge-array brought in by the senses in quick succession; and the mind connects this inflow of sense-perceptions and presents an object as a perceived something. Objects are the 'shine of awareness' only.]

अविद्यमानमेवेदं दृश्यतेऽथानुभूयते जगत्स्वप्न इवाशेषं सरुद्रोपेन्द्रपद्मजम्।

Jagat with its Rudra, Upendra and Lotus-born, is seen and experienced like this (as real) (for us), though not existing; it is just a state of Svapna all over.

विचित्राः खलु दृश्यन्ते चिज्जले स्पन्दरीतयः हर्षामर्षविषादोत्थजङ्गमस्थावरात्मनि।

The varied movements as different patterns are seen in the Chit-waters, of the form of moving and non-moving things (as not different from itself), as the joy, irritation, sadness etc rising from itself, as itself.

स्वभाववातधूतस्य जगज्जालचमकृतेः हा चिन्मरीचिपांश्वभ्रनीहारस्य विसारिता।

Alas! In the grand magic of the world-network, blown by the wind of 'one's own essence not-known', spreads out the 'perceived of the nature of false understanding', in the form of Vaasanaa-sands, clouds of desires and the mist of ignorance in the Chit-desert of emptiness!

यथा केशोण्डूकं व्योम्नि भाति व्यामलचक्षुषः तथैवेयं जगद्भ्रान्तिर्भात्यनात्मविदोऽम्बरे।

The hair balls exist in the empty sky for the one with infected eyes; so also, this delusion of the world exists in the emptiness for the one who is ignorant of his essence.

यावत्संकल्पितं तावद्यथा संकल्पितं तथा यथा संकल्पनगरं कचतीदं जगत्तथा।

This Jagat glitters like a city of Samkalpa (conceived or understood by the network of minds), as and when it gets conceived, as that only (like the mixed dreams of countless dream-characters).

संकल्पनगरे यावत्संकल्पसकला स्थितिः भवत्येवाप्यसद्रूपा सतीवानुभवे स्थिता।

In the city of Samkalpa, everything is just made of the Samkalpa only; and is unreal; but is experienced as if it is really existent, when experienced only.

प्रवहत्येव नियतिर्नियतार्थप्रदायिनी स्थावरं जङ्गमं चैव तिष्ठत्येव यथाक्रमम्।

The regularities fixing the rules of causality etc to the objects, flows along; and the moving and non-moving objects stay controlled, as bound by them.

[The world-experience is bound by the rules of Physics and maths; so to say!

The Reality of the world is based on the stability of the laws that govern the world-scenario.]

जायते जङ्गमं चैव जीवात्स्थावरं स्थावरादपि नित्यत्वाधो वहत्यम्बु गच्छत्यूर्ध्वमथानलः  
 वहन्ति देहयन्त्राणि ज्योतीषि प्रतपन्ति च वायवो नित्यगतयः स्थिताः शैलादयः स्थिराः  
 ज्योतिर्मयं विवृतं तु धारासाराम्बरीकृतं युगसंवत्सराद्यात्म कालचक्रं प्रवर्तते  
 भूतलैकान्तराब्ध्यद्रिसंनिवेशः स्थितायते भावभावग्रहोत्सर्गद्रव्यशक्तिश्च तिष्ठति।

Because of such unchanging rules (which are common to all the worlds anywhere and everywhere), the moving beings (as physical bodies) arise out of the Jeevas (made of Vaasanaas); and the non-moving plants (stagnant Vaasanaa states) rise out of the plants; water flows downward, and the fire burns upward; the body-machines are able to carry on their works (as powered by the Praana); hot objects burn; winds always are on the move; mountains stay fixed; sky stays with the luminous objects in their fixed paths, and is filled with the rains and other phenomenon of nature; 'wheel of time' rolls with its Yugas and years; mountains and oceans stay as divided in the single earth (perception-state); and the presence, absence, taking and leaving of objects with various qualities also abound.

कुन्ददन्त उवाच  
 KundaDanta spoke

प्राग्दृष्टं स्मृतिमायाति तत्स्वसम्कल्पनान्यतः भाति प्रथमसर्गे तु कस्य प्राग्दृष्टभासनम्।  
 That which is seen previously, that alone gets remembered; and it stays as different from one's own Samkalpa. (*Memory is more powerful in the process of cognition than just the conception rising from the mind.*) Who had that memory of the previous in the first Creation?

कदम्बतापस उवाच  
 KadambaTaapasa spoke

अपूर्वं दृश्यते सर्वं स्वप्ने स्वमरणं यथा प्राग्दृष्टं दृष्टमित्येव तत्रैवाभ्यासतः स्मृतिः।  
 Everything is seen in a random manner only, (without any memory), like one seeing one's own death in the Svapna (which no one can have as a memory). That which is seen alone gets seen (as whatever it is). Smriti is already inbuilt in the perceived.

[The idea of the past or the memory connected with the past is just a mind-concoction only.  
 Memory co-exists with the conception, and is a part of it.  
 Conception exists with the preconceived conception of 'I remember so'!]

चित्वाच्चिद्व्योम्नि कचति जगत्संकल्पपतनं न सन्नासदिदं तस्माद्भाताभातं यतः स्वतः।

The Samkalpa-city of Jagat shines in the Chit-expanse because of the Knowing nature of the Reality. This is not 'existent or non-existent'; therefore, it shines or does not also shine as such.

[This Jagat is not existent at all, because it is non-existent like a mirage-river; but the mirage is a part of the desert-scene. This Jagat cannot be denied of its existence also, because it is the awareness of Chit as the world. It shines as the knowledge; it does not shine as a solid separate thing that is different from Chit.]

चित्प्रसादेन संकल्पस्वप्नाद्यदनुभूयते शुद्धं चिद्व्योम संकल्पपुरं मा स्मर्यतां कथम्।

Whatever is experienced as the Svapna made of Samkalpa, because of the presence of Chit, is pure expanse of Chit alone; and not the city of Samkalpa. So how can it be remembered (and cause the first Creation)?

हर्षामर्षविनिर्मुक्तैर्दुःखेन च सुखेन च प्रकृतेनैव मार्गेण जैश्वक्रैरिव गम्यते।

The Knowers who are free of joy and aversion, pleasure and pain, move in the path whatever is there, like a wheel (which rolls wherever the path goes, unbothered about anything).

निद्राव्यपगमे स्वप्ननगरे यादृशां स्मृतौ चिद्व्योमात्म परं विद्धि तादृशं त्रिजगद्भ्रमम्।

When the sleep is gone, the world of Svapna stays in the memory (vaguely). The illusion of the three worlds also stays the same way in the Supreme Chit-expanse.

संविदाभासमात्रं यज्जगदित्यभिशब्दितं तत्संविद्व्योम संशान्तं केवलं विद्धि नेतरत्।

The shine of understanding-awareness alone is known by the name of Jagat.

That expanse of conscious-shine is just a tranquil state; and not anything else. Understand it to be so.

यस्मिन्सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्सर्वं सर्वतया सर्वं तत्सर्वं सर्वदा स्थितम्।

That in which 'all' exists, that from which 'all' rises, that which is 'all', that which is from 'all', that which is 'all' and is 'all that exists as all', that 'all' is always there.

यथेयं संसृतिर्नाम ब्राह्मी भवतो यद्भविष्यति यथा भानं च दृश्यस्य तदेतत्कथितं मया।

I have told you everything about how the perceived-state appears, and how Brahman-state is alone is the perceived world.

उत्तिष्ठतं व्रजतमास्पदमह्नि पद्मं भृङ्गाविवाभिमतमाशु विधीयतां स्वम्।

Hey dear ones! Get up and go off to your homes, like the bees entering the lotuses when the day rises. Do whatever you want to do (as your course of life)!

तिष्ठामि दुःखमलमस्तसमाधिसंस्थं भूयः समाधिमहमङ्ग चिरं विशामि।

I am now in a painful state (of staying as a part of your dream) without getting absorbed in the Samaadhi state. I will enter the Samaadhi-state and will be absorbed in it for long.

कुन्ददन्त उवाच  
KundaDanta spoke

जरन्मुनिरपीत्युक्त्वा ध्यानमीलितलोचनः आसीदस्पन्दितप्राणमनाश्चित्र इवार्पितः।

The aged Muni said all this and closed his eyes in contemplation.

He remained without the movement of the mind, like a painted picture.

[His image was there as if real and solid, but there was no one there as any individual but the Chit-state which existed as that Kadambaashrama-scenario. The image of the body, as the Chit-shine was unharmed always, and never changed or deteriorated. That image of KadambaTaapasa was just a memory-store as Chit alone, which rose up as a person to clear KundaDanta's doubts.

No one can really contact or talk with a JeevanMukta as a person with a body; he is Chit alone shining as some memory-store. For Rama, Vasishtha was such a Chit-expression. Vasishtha's image was the location of that memory and knowledge-store, as if.

To even rise the Chit from such an image, a certain amount of purity is required.]

आवाभ्यां प्रणोयादारैः प्रार्थितोऽपि पुनःपुनः वाक्यैः संसारमविदन्न वचो दत्तवान्पुनः।

Though we both prayed again and again with words filled with affection and respect, he stayed without the awareness of the world; and did not reply back.

आवां प्रदेशतस्तस्माच्चलित्वा मन्दमुत्सुकौ दिनैः कतिपयैः प्राप्तौ गृहं मुदितबान्धवम्।

We left that place with sadness slowing our gaits and reached the house within a few days, thus filling joy in the hearts of the relatives.

अथ तत्रोत्सवं कृत्वा कथाः प्रोच्य चिरंतनीः स्थितास्तावद्वयं यावत्समापि भ्रातरोऽथ ते क्रमेण विलयं प्राप्ताः

प्रलयेष्वर्णवा इव मुक्तोऽसौ मे सखैवैक एकार्णव इवाष्टकः।

After festivities, and after exchanging stories for long, we stayed there only.

In course of time, all the seven brothers dissolved off, like the oceans at the time of dissolution.

Only my friend was left back like one ocean out of the eight.

ततः कालेन सोऽप्यस्तं दिनान्तेऽर्क इवागतः अहं दुःखपरीतात्मा परं वैधुर्यमागतः।

In course of time, he also vanished like the setting sun at the end of the day.

I was filled with sadness and became highly distressed.

ततोऽहं दुःखितो भूयः कदम्बतरुतापसं गतो दुःखोपघाताय तज्ज्ञानं प्रष्टुमादृतः।

Feeling sad, I again went back to the KadambaTaapasa, in order to gain the knowledge which will destroy the suffering.

तत्र मासत्रयेणासौ समाधिविरतोऽभवत्। प्रणतेन मया पृष्टः सन्निदं प्रोक्तवानथ।

After three months (of my time-measure), he woke up from his (time-less) Samaadhi-state.

I saluted him and asked him for instruction. Then he spoke like this.

[A Knower never feels comfortable, when he has to stay as part of the dream-world of others.

That is why the Munis of excellent Knowledge, stay far from the reach of the ignorant with tainted minds.]

कदम्बतापस उवाच

KadambaTaapasa spoke (as if with impatience)

अहं समाधिविरतः स्थातुं शक्नोमि न क्षणं समाधिमेव प्रविश्याम्यहमाशु कृतत्वरः।

I cannot stay even for a second without the Samaadhi-state. I will immediately get absorbed in that Samaadhi state now.

परमार्थोपदेशस्ते नाभ्यासेन विनानघ लगत्यत्र परां युक्तिमिमां शृणु ततः कुरु।

Hey taintless one! The truth about the Supreme will not be grasped by you without the proper practice of Vichaara. Therefore, listen to what I say, and do likewise. *(Do not disturb me again with your doubts.)*

अयोध्यानाम पूरस्ति तत्रास्ति वसुधाधिपः नाम्ना दशरथस्तस्य पुत्रो राम इति श्रुतः।

सकार्शं तत्र गच्छ त्वं तस्मै कुलगुरुः किल वसिष्ठाख्यो मुनिश्रेष्ठः कथयिष्यति संसदि।

There is a city named Ayodhya, ruled by a king named Dasharatha.

His son is renowned by the name of Rama. Go to him. His family teacher is the great Sage Vasishta.

He will talk about the divine knowledge leading to the attainment of Moksha, in the assembly.

मोक्षोपायकथां दिव्यां तां श्रुत्वा सुचिरं द्विज विश्रान्तिमेष्यसि परे पदेऽहमिव पावने।

Hey Brahmin! After listening to it for long, (and understanding it through the intellect sharpened by dispassion) you will also attain the restful state in the Supreme, like I do.”

कुन्ददन्त उवाच

KundaDanta spoke

इत्युक्त्वा स समाधानरसायनमहार्णवं विवेशाहमिमं देशं त्वत्सकाशमुपागतः।

After saying these words, he entered the nectar ocean of Samaadhi state.

I have come to this country to meet you.

एषोऽहमेतद्दत्तं मे सर्वं कथितवानहं यथावृत्तं यथादृष्टं यथाश्रुतमखण्डितम्।

I have told you all about me, what happened, what was seen, and what was heard.

[The KadambaTaapasa was an excellent Knower; but he did not have any duties to perform in the world. He did not care about the death of the body also, which he was not even aware of.

He had no wants or wishes.

He wanted to stay as the awareness of Chit only, without the awareness of the perceived world. If his body died also, he will continue in the same Samaadhi state forever.

It was his personal choice to remain always in a Samaadhi state.

This Samaadhi of the KadambaTaapasa is not the rock-like Nirvikalpa state that is attained without knowledge; but is a full shine of Chit-state as the knowledge of the absence of the perceived. It was a state where awareness is of one's own self.

KadambaTaapasa was a memory-store without any Jeeva as its support.

It just stayed dissolved in Chit, as a part of the Gauryaashrama, fulfilling the Vaasanaa of those meritorious souls who desired to visit that sacred place.]

[KundaDanta was not fit for any higher knowledge at that time.

He was not mature enough in his intellect. He lacked the dispassion also.

He had to go through the various levels of self-control, before he could be given the supreme knowledge.

The realization of abstract knowledge cannot be gained by just listening to (or studying) the words describing that state.

That is why, he is advised by the KadambaTaapasa to go to Ayodhyaa.

Staying with Rama, and remaining as a member of the learned assembly, he slowly matures in his intellect.

He has the fortune also, of listening to Vasishtha's discourse along with Rama.

After the discourse had reached its end, Rama wonders as to whether KundaDanta was able to clear his doubt after fully listening to Vasishtha's words till now. He requests Vasishtha to check it out himself.]

रामोवाच

Rama spoke

स कुन्ददन्त इत्यादिकथाकथनकोविदः स्थितस्ततःप्रभृत्येव मत्समीपगतः सदा।

That KundaDanta, who expertly related these stories, has always been here with me keeping my company.

स एष कुन्ददन्ताख्यो द्विजः पार्श्वे समास्थितः श्रुतवान्संहितामेतां मोक्षोपायाभिधामिह।

स एष कुन्ददन्ताख्यो मम पार्श्वगतो द्विजः अद्य निःसंशयो जातो न वेति परिपृच्छयताम्।

That Brahmin named KundaDanta is seated next to me and has listened fully to this great discourse on the attainment of Moksha. That Brahmin named KundaDanta is seated next to me; please ask him as to whether he has been freed of all the doubts.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्ते राघवेणाथ प्रोवाच वदतां वरः स वसिष्ठो मुनिश्रेष्ठः कुन्ददन्तं विलोकयन्।

When Rama spoke like this, Vasishtha, the greatest of all Munis, the best of orators, spoke like this, addressing KundaDanta.

वसिष्ठोवाच

Vasishtha spoke

कुन्ददन्त द्विजवर कथ्यतां किं त्वयानघ बुद्धं श्रुतवता ज्ञेयं मदुक्तं मोक्षदं परम्।

Hey KundaDanta! Best of Brahmins! Taintless one!

Have you understood and known (whatever you wanted to know) by listening to what I spoke about attaining Moksha?

[The student who has been studying this sacred text from the beginning of Vairaagya Prakarana, and has started the journey of Knowledge with Rama, and who is single-minded in seeking the goal of the Knowledge state of Turyaa, is also a KundaDanta in essence, a companion of Rama.

Examine your own state of mind; and analyze whether you also have obtained the Knowledge-state like KundaDanta. Check whether you have any lingering doubts left back; read the text again and again, till your mind is free of all the doubts and apprehensions.

If you have developed the ability to see the Jagat as not Jagat, but Brahman only; and do not still feel like running away from whichever life-situation you are placed with; if you are not averse or attracted towards the objects of the world, if you have developed all the traits of a JeevanMukta as described by Vasishtha; then you can humbly bow in front of Vasishtha and answer like KundaDanta himself.]

कुन्ददन्त उवाच  
KundaDanta spoke

सर्वसंशयविच्छेदि चेत एव जयाय मे सर्वसंशयविच्छेदो ज्ञातं ज्ञेयमखण्डितम्।

The mind freed of all doubts alone will fulfil my goal.

I have understood fully 'that knowledge' which will destroy all the doubts.

ज्ञातं ज्ञातव्यममलं दृष्टं द्रष्टव्यमक्षतं प्राप्तं प्राप्तव्यमखिलं विश्रान्तोऽस्मि परे पदे।

That which has to be known has been known without any fault. Whatever is to be seen has been seen fully. Whatever has to be obtained, has been obtained fully. I now rest in the Supreme state.

बुद्ध्यं त्वदिदं सर्वं परमार्थघनं घनं अनन्येनात्मनो व्योम्नि जगद्रूपेण जृम्भितम्।

I have understood from your words, the dense state of dense Reality.

Not differing from the Self, it shines forth grandly as the form of Jagat, in emptiness.

सर्वात्मकतया सर्वरूपिणः सर्वगात्मनः सर्वं सर्वेण सर्वत्र सर्वदा संभवत्यलम्।

By being the essence of all, being the form of all, pervading itself as all, everything happens at all times, at all places, through all.

संभवन्ति जगन्त्यन्तः सिद्धार्थकणकोटरे न संभवन्ति च यथा ज्ञातमेतदशेषतः।

Worlds exist inside the tiny hollow in the white mustard (like the countless plants inside the seed) itself, (as the potential mind-states of Reality). When this is completely understood, they do not appear at all (as real and binding).

गृहेऽन्तःसंभवत्येव सप्तद्वीपा वसुन्धरा गेहं च शून्यमेवास्ते सत्यमेतदसंशयम्।

The earth with its seven islands indeed exists inside the house-space; yet the house is empty only (as seen in the story of the eight brothers). This is the truth for sure.

यद्यद्यदा वस्तु यथोदितात्म भातीह भूतैरनुभूयते च

तत्तदा सर्वघनस्तथास्ते ब्रह्मेत्थमाद्यन्तविमुक्तमस्ति।

Whatever object appears in whatever way and is experienced by the beings, it exists at that time as the dense-state of Brahman as all, in this manner, without beginning or end.