

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK THREE

[STRANGE STORY OF GANDASHAILA (1)]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

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.

हरितायन उवाच
Haritaayana spoke

एवं दत्तात्रेयमुखाद् जगत्त्वं निशम्य तु पप्रच्छ भार्गवो भूयः संदेहकलिलाम्तरः। भगवन्संश्रुतं प्रोक्तं भवता जागतं ननु। यथा ब्रवीषि भगवंस्तथैव न चाऽन्यथा। तथापि कुत एतद्धि भाति सत्यात्मकं सदा। कुतोऽवा अन्यैर्बुद्धिमद्भिः सत्यत्वेन विनिश्चितम्। त्वत्तः श्रुतं चापि भूयो भाति मे सत्यवत्कुतः। ब्रूहेतदकृपया नाथ यथा नश्येदिदं भ्रमः।
After hearing about the principle of the Jagat-formation from Dattaatreya, Bhaargava again questioned, with doubts still disturbing his mind.

(How can the world that is experienced so real could be just an appearance only, and not real in the least; he wondered and worded the doubt as his question.)

‘Bhagavan! I have understood well what you explained about the Jagat being one’s own essence.

Bhagavan! Whatever you have told, it is indeed so, and not otherwise. Even then, why then does this world shine always as so real? Why do other learned scholars talk of the world as real?

Though I have heard from you about its unreal nature, why does it shine like real for me still?

Kindly explain this to me so that this delusion of mine gets removed.’

इत्यापृष्टो भार्गवेण दत्तात्रेयो महाशयः जगत्सत्यभ्रान्तिमूलं प्रवक्तुमुपचक्रमे। शृणु राम जगद्भ्रान्तेः मूलम्।

एतदसनातनं वस्त्वविद्यापूर्वकं यत् दृढभावनमेव तत्। पश्यात्मानं अविज्ञाय स्वात्मबुद्धिं शरीरके।

क्व मांसरुधिरास्थीनि क्व चिदात्माऽतिनिर्मलः। केवलं भावनादाढ्यात् चिदात्मा देहकोऽभवत्। ज्ञातेऽप्यात्मनि

चिद्रूपे भूयो भ्रान्तिः शरीरके। एवमेव भावनया सत्यं भाति जगत् खलु। विपरीतं भावयन्वै दृढभ्रान्तिं निवर्तयेत्।

यो यथा भावयेत्जगत्स्य तथा भवेत्। योगिनां धारणाध्यानैः पश्य तद्रूपसङ्गतिम्।

Thus questioned by Bhaargava, Dattaatreya of noble mind explained to him about the root cause for such a false ascertainment maintained by all the people of the Creation.

‘Listen Rama as to what is the root cause of this delusion of the realness seen in the Jagat.

This illusion of some real absolute independent world with a beginning and end is a very ancient one; and is based on Avidyaa, the lack of right knowledge; and it is a deep rooted belief which is established firmly in the minds for long. (It is something like a dream from which you never wake up, and start living the dream itself as the waking state.) Observe through reason as to how one has forgotten the essence of the true self and is identified with the inert deteriorating physical body as oneself.

What comparison is there between the physical attire made of flesh, blood and bones, and where the extremely taintless state of awareness essence? (How can one believe oneself to be the inert flesh mass?)

The conscious self acts as the inert body because of the sheer intensity of its belief only.

Even if one intellectually comprehends the self as the state of awareness only, the delusion of oneself being the body rises again, as it happens to you. In the same way, the Jagat also shines real through the deep-rooted belief in its realness.

One should remove the wrong belief by the right belief. Whatever one believes the world to be as (real or unreal), so it will appear to him (as real or unreal). Understand the true nature of the world (and its non-existence) by following the methods of great Yogis who stay as the Self and who are always awake in the state of Self-awareness, where the world exists as non-existent only.

अत्र ते वर्तयिष्यामि पुरावृत्तं महाद्भुतम्। अस्ति वङ्गे सुन्दराख्यं पुरं परमपावनम्। तत्रासीन्नृपतिर्धीमान्सुषेण इति विश्रुतः। तस्य भ्राता महासेनो यवीयान् प्रियकृत् सदा। शशास राज्यं नृपतिर्धर्मतः सर्वसम्मतः। कदाचिदश्वमेधैः

सोऽयजत् देवं महेश्वरम्। तत्र राजकुमारास्तु महाबलपराक्रमाः महत्या सेनया यज्ञाश्वं सर्वे ह्यनुसंययुः। अश्वस्य

रोधकान्सर्वान्विजित्य बलिना बलात्यरैरावतीतीरमन्वशं नृपतेः सुताः। ददृशुस्तत्र राजर्षिं तद्गणाख्यं तपोनिधिं

बलोद्धता अवज्ञाय तमसङ्गम्य ते ययुः। तद्वीक्ष्य तद्गणसुतः पितवज्ञां रुषान्वितः जग्राहश्वं यज्ञियं तं राजपुत्रान्

हि भर्त्सयन्। अथ राजकुमारास्ते रुरुधुः सर्वतो हि तम्। तावत्तद्गणपुत्रोऽपि गण्डशैलं पुरः स्थितं विवेशाश्वं

समादाय पश्यत्सु राजसूनुषु। साश्वं शिलाविलीनं तं दृष्ट्वा राजकुमारकाः विभिदुर्गण्डशैलं तं शस्त्रैरुच्चावचैः पृथक्।

चूर्णिताद्गण्डशैलात्स महत्या सेनया वृतः निर्गत्य तद्गणसुतो जिगाय युधि तान् क्षणात्। निहत्य सेनां सौषेणीं

बद्ध्वा राजकुमारकान्प्रविवेश गण्डशैलं भूयस्तद्गणसम्भवः। अथ सेनाभटाः शिष्टा गत्वा राज्ञे न्यवेदयन्

साश्वकुमाराणां हरणं गण्डशैलके।

I will now narrate to you an amazing incident of the past to make you understand this fact.

There is at VangaDesha, an extremely sacred city named Sundara. It was ruled by a renowned wise king named Sushena. His younger brother named MahaaSena was always in devoted service to him. The king ruled the country righteously and was adored by his people. Once, he propitiated Lord Maheshvara by performing the sacrifice of AshvaMedha (Horse-Sacrifice). All the princes who were valorous and strong followed the Sacrificial-horse accompanied by a huge army. Conquering easily all those kings who stopped the horse with the display of great strength, the princes reached the bank of Airaavati River, following the horse from behind. There they saw a great Sage of penance, a Raajarshi (a king who is a Sage) named Tangana. (*Tangana refers to a person who can endure the suffering of a fierce penance.*)

Conceited with their extreme physical prowess, they ignored the Sage as if he was a worthless beggar and moved away without offering him the due salutations. Observing their offensive conduct towards his father, Tangana's son became angry and took hold of the sacrificial horse, after admonishing them with strong words. Angered by his conduct, all the princes together attacked him.

(*There was nearby a huge rock there which measured about some two miles when one goes round it. GandaShaila refers to a rock that falls somewhere randomly by an earthquake or storm.*)

Immediately the young lad dragged the horse and entered into the GandaShaila and vanished into it, even as the princes watched his miraculous act with wonder. The princes saw the horse disappearing inside the rock, and started to break the GandaShaila rock with their sharp weapons. Immediately that young boy came out of the rock surrounded by a huge army, and defeated them all in no time. Tangana's son destroyed the entire army of Sushena, imprisoned the princes and entered off the GandaShaila once again and vanished off. The few soldiers who had escaped from there, went back and reported to King Sushena about the princes who were taken away and imprisoned inside the GandaShaila, by the Sage's son.

सुषेणो विस्मितोऽत्यन्तमुवाचावरजं स्वकम्।वत्साशु गच्छ तं देशं यत्रास्ते तद्गणो मुनिः।तपस्विनो
ऽचिन्त्यवीर्या अजेया देवमानुषैः।तं प्रसाद्य सुतानश्वं चासाद्यायाहि सत्वरम्।न कालोऽतिव्रजेदेष वसन्तो
यज्ञसम्मतः।अभिमानो न कर्तव्यस्तपस्विषु कदाचन।क्रुद्धासस्तपस्विनो लोकान्भस्मीकुर्युः क्षणेन वै।अतः
प्रसादनपरो भूत्वा स्वार्थं प्रसाधय।

Sushena was surprised very much, and said to his younger brother, 'Dear one! Go to that country where Muni Tangana lives. These Rishis of penance have unimaginable powers, and cannot be defeated by men or Devas. Propitiate him. Quickly bring back my sons and the horse. Let not there be too much delay. This season of spring alone is conducive for the Yajna I am performing. One should not show arrogance in front of these great men of penance. These great ones have immense power and can burn all the people to ashes in a second even. Therefore conduct yourself in such a manner as to please him, and get your purpose fulfilled.

इत्यादिष्टो महासेनस्तं देशं शीघ्रमाययौ।अपश्यत्तद्गणं तत्र समाहितमतिं दृढं काष्ठकुट्ट्यात्मतां प्राप्तं

शान्तेन्द्रियमनोधियं निर्विकल्पदशम्भोधिनिरीनस्वात्मभावनम्।प्रणम्य दण्डवद्भूयः कृताञ्जलिपुटस्तदा तुष्टाव
विविधैः स्तोत्रैर्महासेनो मुनीश्वरम्।तथा तस्य संस्तुवतो ह्यत्यगाद्वै दिनत्रयम्। अथाजगाम तत्पुत्रः सन्तुष्टः
पितृसंस्तवात्।प्रोवाच तं महासेनम्।राजन् सन्तुष्टोऽस्मि संस्तवात्।ब्रूहि किं तेऽभिलषितं साधयाम्यविलम्बितम्।
अहं पुत्रोऽस्म्यस्य विभोस्तद्गणस्य महामुनेः।नैतस्य मे पितुः कालो भाषणे।शृणु भूमिप समाहितस्वान्त एष
द्वादशाब्दादनन्तरं समाधितः समुत्तिष्ठेत्।तत्र पञ्चाब्दका गताः सप्तावशेषा।एवं हि समयोऽस्य पुरातनः तते
ऽभिवाञ्छितं ब्रूहि यदस्मात्तत्करोम्यहम्।न मां बालं विजानीहि पितृतुल्यं तपस्विनम्।नासाध्यं विद्यते लोके
योगिनां हि तपस्विनाम्।

Thus ordered, MahaaSena quickly went to that place where TanganaMuni lived. There he saw Muni Tangana, who was absorbed in the Samaadhi in a stabilized state and was motionless similar to a log of wood or rock, whose senses, mind and intellect were quiet, and who had dissolved his self-essence in the ocean of Nirvikalpa state freed of all agitations. MahaaSena prostrated in front of him on the ground like a stick, folded his hands and propitiated the Sage with many hymns praising him. Even as he was engaged in reciting these hymns, three days passed off. Tangana's son was pleased by the hymns offered to his father and approached MahaaSena and said, 'Raajan! I am pleased by the praises offered to my father. Tell me what you desire; I will immediately fulfill it. I am the son of this noble lord the great Sage Tangana. Listen hey king, my father will not talk to anyone now. When he is absorbed in Samaadhi, he will wake up only after twelve years are completed. Now only five years have passed since he entered the Samaadhi state; seven more years have to pass off. This is a habit he has cultivated from long past. Therefore, tell me any desire you want to get fulfilled by him; I will myself fulfill it for you.

Do not think of me as a young immature lad, for I am equal to my father in penance. For those Yogis who perform penance, there is nothing that is impossible.’

श्रुत्वा मुनिकुमारोक्तं महासेनोऽतिबुद्धिमान्प्राह तं तद्गणसुतं प्रणम्य च कृताञ्जलिः।मुनिपुत्र, प्रियं मेऽद्य करोषि यदि सत्यतः त्वत्पितुस्तेऽद्य वाञ्छामि समाधेर्व्युत्थितस्य वै सह संभाषणं किञ्चिदेतदत्यन्तवाञ्छितम्।

अनुकम्प्यो यद्यहं ते द्रुतमेतत्प्रसाधय।

(MuniKumaara, MuniPutra, MuniSuta; all these terms mean the ‘son of the Muni’.)

MahaaSena heard what the MuniKumaara said and was wise enough not to offend the young lad in any manner; and so saluted him and said placed his request with folded hands, ‘MuniPutra! If you really want to do something that I wish for, then I want to converse with your father by waking him out of his Samaadhi; this alone I wish for, more than anything else. If you believe that I am worthy of your compassion, then please fulfill this wish of mine immediately.’

श्रुत्वैतद्वचनं राज्ञः प्राह तापसजः पुनः।राजन्नसाध्यं ह्येतत्ते वाञ्छितं सर्वथा भवेत्।तथापि ते करोमीति

प्रतिश्रुत्यान्यथा कथं ब्रवीमि भूयः।तत्किञ्चित्प्रतीक्षस्वाभियाचितः।मुहूर्तमात्रं मे पश्य सामर्थ्यं योगसंभवम्।

एष मेऽद्य गुरुः शान्तपदे परमपावने संस्थितस्तं बाह्ययत्नैरपि को वै प्रबोधयेत्।पश्याहं बोधयाम्येनं योगयुक्त्यैव सूक्ष्मया।

When the king requested lie this, MuniPutra spoke again, ‘Raajan! This wish of yours can never be fulfilled ever; even then, how can I break the promise of fulfilling any wish of yours, and talk differently now? Therefore, wait a little for your request to get fulfilled. Observe for a few moments my power which rises from my Yogic supremacy. This father of mine is absorbed in the Supreme state of quiescence; who can wake him up from outside, howsoever much one tries! Observe how I will wake him up by my subtle power of Yoga’.

इत्युक्त्वाथ समाविश्य समाहृत्येन्द्रियाण्यलं प्राणोऽपानं सुसंयोज्य मुख्यप्राणेन निर्गतः देहं पितुः प्रविश्याशु प्रलीनं तस्य मानसं बोधयामास चाकृष्य प्रबोध्याशु विनिर्गतः देहं स्वमाविशद् यावतावत् स बुबुधे मुनिः

अपश्यदग्रं भूपं स्तुवन्तं प्रणतं तदा।किमेतदिति सञ्चिन्त्य सर्वं योगदशाऽविदत्।प्रसन्नचित्त आमन्त्र्य पुत्रं प्राह सुशान्तधीः।वत्स नैवं पुनःकार्यम्।क्रोधस्तु तपसो रिपुः।राज्ञा हि रक्षिते लोके तपो निर्विघ्नमेधते।

यज्ञविघ्नक्रिया दैत्यस्वभावो न मुनेः क्वचित्।प्रयच्छाश्वं राजपुत्रानप्यस्मै सुमना द्रुतम्।शीघ्रं यात्वेष्ट यज्ञस्य न कालातिक्रमो भवेत्।इत्युक्तो गण्डशैलं स प्रविश्य क्षणमात्रतः साश्वान्नाजसुतांस्तस्मै ददौ प्रीत्या गतक्रुधः।

So saying, he sat in his Yoga posture, controlled all his senses fully, united his Praana and Apaana winds, came out through the MukhyaPraana (his Aativaahika body that was made of only the mind and the ego-identity), entered the body of his father, produced an agitation in his quiescent mind; and after pulling out his father’s mind and waking it up, came out of his father’s body and entered his own; instantly the Sage woke up and opened his eyes to the outside world; saw the king seated in front of him offering prayers and saluting him; and understood all that had happened through his Yoga-vision. The noble one whose mind was stabilized in the quiet state of the Aatman, felt amused by his son’s conduct, called him near and said, ‘Vatsa (Child)! You should not do like this again! Anger is the enemy of penance. Only when the king protects the world, can the penance be performed by anyone without any obstacle. Creating an obstacle to a Yajna is the nature of Daityas (the Taamasic beings), not of a Sage like you. Get rid of your anger and immediately return the horse and also the princes. Let this king go back soon so that the Yajna is not delayed.’

MuniKumaara immediately entered he GandaShaila as per his father’s words, and within a second gave back the horse and the princes to MahaaSena with a smile, with all his anger gone.

ततः साश्वान्भ्रातृपुत्रान्संप्रेष्य नगरं प्रति महासेनस्तद्गणं तं प्रणम्यात्यन्तविस्मितः अपृच्छत्प्राञ्जलिर्भूत्वा प्रसाद्य मुनिपुङ्गवम्।भगवन्ज्ञातुमिच्छामि साश्व मे भ्रातृनन्दनाः कथं गण्डशैलगर्भे संस्थितास्तत्समीरय।

एवं राज्ञाऽनुयुक्तोऽथ तद्गणः प्राह भूपतिम्।

MahaaSena Was awed by whatever had happened there; so he sent off his brother’s sons along with the horse to the city; saluted Tangana with reverence; folded his hands and pleased the great Muni with praises, and questioned him like this. ‘Bhagavan! How is it that all my brother’s sons and also the horse were kept inside this GandaShaila here? Please explain this to me.’ When questioned by the king like this, Tangana explained everything to the king in detail.

शृणु राजन्प्रवक्ष्यामि पुराऽहं पृथिवीपतिः समुद्रवलयां पृथ्वीमन्वशासं चिरं खलु।महादेवप्रसादेन ज्ञात्वा चितिमधीश्वरीं त्रिपुरां लोकसंस्थानं नीरसं विमृशंस्ततः निर्विण्णो लोकयात्राया न्यस्य राज्यं सुतेष्वथ प्राविशं वनमेतद्वै भार्या मामन्वगात्सती।तस्याभितप्यतो मेऽद्य ययुरर्बुदवत्सराः।भार्यापि मत्सेवनेन परां सिद्धिमुपागता। कदाचिदथ भाव्यर्थगौरवान्मे प्रिया सती समाधावेव कामार्तमानसाऽभूत्तस्तु सा मां दृष्ट्वा रतिमिच्छन्ती समाधिस्थं स्थिरान्तरं असहन्ती कामवेगं भावयामास मद्रतिम्।गाढभावनया प्राप्य संभोगं तु मया सह दधार गर्भं सुषुवे पुत्रमेनं पुरःस्थितम्।पुत्रं न्यस्य मदुत्सङ्गे मां समाधेः प्रबोध्य च देहं भूतेषु सात्कृत्य परव्योमात्मतां ययौ।अथ दृष्ट्वोत्सङ्ग एनं ज्ञात्वा तस्या गतिं परां दयाक्रान्तमना जातस्तेनायं वर्धितो मया। श्रुत्वा कदाचिन्मतोऽयं राज्यशास्तिं पुरा कृतां राज्यशासनकामोऽभूत्प्रार्थयामास मामनु।ततो मदुपदेशेन प्राप्य योगद्धिर्मुत्तमां निर्माय भावनायोगाद्लोकमस्मिन्महाशमनि समुद्रवलयां पृथ्वीं शास्ति नित्यं सुतस्वयम्।तल्लोके ऽथः सुता राज्ञो निरुद्धास्ते हि मोचिताः।इत्येतत्ते समाख्यातं गण्डशैलेऽवरोधनम्।

‘Raajan! Listen I will tell you everything. Long ago, I was a king and ruled for long the earth enveloped on all the sides by the Oceans. By the grace of Lord MahaDeva, I was able to understand Tripuraa the Supreme empress who was the essence of Chit, and who resides in all the minds as the ignorance of Truth. I saw the essenceless in the life-existence, and feeling disgust in the ways of the world, I gave off the kingdom to my sons and entered this forest; and my devoted wife also followed me to the forest. Billions of years (Arbuda) passed for me in my life of penance; and my wife also attained the Aatman-state by serving me, and learning from me; and became proficient in Siddhis (miraculous powers) too. She understood through her Siddhi power that a son was due in the future by her husband’s company, and that the son would become a great Siddha by himself. She willed passion in her mind for a union with me in her contemplation state itself, and desired my company. Since I was absorbed in Samaadhi and could not be made to wake up, she just conceived a union with me in her mind itself. Just by intense conception itself, she united with me in her mind, and became pregnant, and delivered this son of mine standing here. She dropped the child on my lap, woke me up from my Samaadhi state, offered her body to the elements, and dissolved ff in the empty expanse of Reality, desiring no more the state of any identity. I woke up from Samaadhi, saw the child on my lap, and understood that she has dissolved herself and attained the Supreme state. Moved by kindness, I brought him up with care. This boy once heard from me that I had once ruled the kingdom; he also wanted to rule the kingdom and begged me to do so. He was taught all the Siddhis by me and became proficient in handling many powers. He created a huge world inside this huge rock through his power of conception, and rules a huge earth enveloped by Oceans all around inside this rock. He hid the horse and the princes inside his world only, and brought them all outside at my command. I have told you in detail how they were imprisoned inside this GandaShaila.’

इति श्रुत्वा मुनिवचो भूयः पप्रच्छ भूपतिः।श्रुतं त्वदुक्तमेतद्वै महाश्वर्यकरं परम्।तं लोकं द्रष्टुमिच्छामि कृपया मे प्रदर्शय।इति संप्रार्थितो राज्ञा मुनिः पुत्रं समादिशत्।वत्सास्मै दर्शय स्वीयं लोकं सर्वं यथेप्सितम्।इत्युक्त्वा तद्गणो भूयः प्रविवेश समाहितम्।अथ तं तद्गणसुतः समासाद्य नृपं ययौ गण्डशैलं प्रति।ततः प्राविशत् मुनिदारकः।प्रवेष्टुं नाशकद्रूपः आह्वयन्तं मुनेः सुतम्।सोऽपि गण्डशैलशिलान्तस्थो राजानं समुपाह्वयत्।अथ भूयो विनिष्क्रम्य प्राह भूपं मुनेः सुतः।नृपैष लोकस्तेऽसाध्यः प्रवेष्टुं खल्वयोगिनः।अयोगाद्गण्डशैलोऽयं घनः सप्रतिघो ऽभवत्।नेतव्यस्त्वं सर्वथैव पितुर्वचनगौरवात्।तदत्र देहं विन्यस्य कोटरे तृणसंवृते मनोमात्रशरीरःसन् शैलं विश मया सह।इत्युक्तः प्राह नृपतिरशक्तो देहनिर्गमे कथं मुने देहमिममुत्सृजामि समीरय।उत्सृजामि यदि बलात् नाशमेष्यामि सर्वथा।एवं वदन्तं नृपतिं प्रहस्याह मुनेःसुतः।अहो योगानभिज्ञोसि चास्तु नेत्रे निमीलय। इत्युक्त्वा मीलिताक्षं तं प्रविश्य निमिषार्धतः आकृष्य तल्लिङ्गतनुं क्षिप्वा श्वभ्रे च ततनुं योगसामर्थ्यतः शैले निविश्य नृपसंयुतः सुषुप्तं देहवैकल्यात्स्वसङ्कल्पोत्थदेहके संयोज्य बोधयामास।

After hearing the story told by Sage Tangana, the king again made a request like this. ‘What you told me is indeed highly amazing! I want to see that world inside the rock; please show me that.’ Thus requested by the king, the Muni ordered his son like this. ‘Child! Take him to your world and show him whatever he wants to see’. After that, Tangana again absorbed himself in the Samaadhi state. Tangana’s son approached the king, and led him towards the GandaShaila; and entered inside it and vanished. The king was not able to do so, and called out to the Sage’s son. That boy stayed inside the GandaShaila itself and shouted loudly to come inside. He then understood the king’s inability to enter the rock; he came out of the hill and said to the king.

‘Hey king! It is not possible for you to enter this world, because you are not a Yogi who has attained the Siddhi. Since you have not mastered the control of conceptions through Yoga, this GandaShaila is solid and blocks your path. However, I have to take you inside the rock since my father has commanded me to do so. Therefore, you just deposit your physical body inside that hollow in that grassy ground, and with only the mind-body enter the rock along with me.’ The king who was not able to come out of the physical body said, ‘Hey Muni! Tell me how I can I discard this body. If I forcefully leave it (by killing the body), then I will be dead indeed!’ MuniPutra laughed aloud at the king when he said like this. He said, ‘Aha! You do not know of any Yoga-Siddhi! It is alright. Just close your eyes.’ Then after the king closed his eyes, he entered inside the king’s body within half a wink of time-span, pulled out his mind-body (Aatvaahika body which is the real person actually), dropped the physical body inside the hole in the grassy land, entered the rock along with the king through his Yoga-power. Since the king’s original body was in a deep sleep state, he conceived a body for the king inside the hillock, pushed him into that, and woke him up.

प्रबुद्धो नृपतिस्तदा गृहीतं मुनिनाऽपश्यत् स्वं महागगने तदा। ऊर्ध्वं विष्वक् च संपश्यन् नभो भीममनन्तकं भीतः प्राह मुनेःपुत्रम्। मुने मां न परित्यज। परित्यक्तो विनश्यामि पतिष्येऽहं निराश्रये। इति भीतं नृपं दृष्ट्वा प्रहस्याह मुनेःसुतः। परित्यज भयं भूप। नोत्सृजामि। निशामय एनं शैलान्तरस्थानं लोकं धैर्येण सर्वतः। अथ धैर्यं समालम्ब्य नृपः समवलोकयत् अधो दूरे सनक्षत्रमभ्रमन्धतमोवृतम्। प्रविश्य तं देशमपि ततोऽधस्तात् प्रपश्यत् चन्द्रमण्डलमास्फीतम्। तत्रागत्य जडीकृतः चन्द्रमण्डलशीतेन मुनिपुत्रेण रक्षितः। अथ प्राप्य सूर्यलोकं तत्करैः अभितापितः मुनिपुत्रेण योगेन शिशिरीकृतदेहकः अपश्यत्लोकमखिलं स्वर्लोकप्रतिबिम्बवत्। अथ शृङ्गे हेमगिरेः मुनिना सह संस्थितः मुनिप्रदर्शितं सर्वमपश्यत्पृथिवीपतिः। दूरान्तरवलोकाय मुनिर्दत्तशुभेक्षणः अपश्यद्वलयात्मानं लोकालोकाख्यपर्वतं तद्वहिर्ध्वान्तसंदोहमन्तः सौवर्णमेदिनीं समुद्रान् सप्तद्वीपान्श्च नदीगिरिसमाकुलान्भुवनान्यपि सर्वाणि चेन्द्राद्यान्विबुधोत्तमान्दैत्यान्मनुष्यान्क्षाम्मिस यक्षकिंपुरुषादिकान्। तत्रापश्यत् सत्यलोके वैकुण्ठे राजते नगे मुनिपुत्रं स्वमात्मानं ब्रह्मविष्णुशिवात्मना विभज्य संस्थितं सर्वलोकसृष्ट्यादिहेतवे। अथापश्यद्भूविभागे कृत्वा रूपान्तरं तथा प्रशासनपरो भूमेः सार्वभौमत्वमास्थितः।

The king woke up and found himself inside a huge expanse of empty sky, and his hands protectively held by the MuniKumaara. He looked up, down, and all around and saw an extremely huge expanse of space that seemed to have no end at all. Frightened, he shouted at the MuniKumaara in a trembling voice, ‘Hey Muni! Do not let go of me; if you leave me, then I will fall down from here and will die.’

MuniKumaara laughed at the frightened king and said, ‘Hey king! Do not fear; I will not leave your hand. Be courageous and look all around this world which is inside tiny space of the rock.’

The king somehow mustered courage and looked at the space far below, and saw the dark sky that was filled with the stars. He entered that star-studded sky along with MuniKumaara and then saw the dense expanse of the moon-sphere. Coming there, he was frozen by the coolness of Chandra-Mandala, but was rescued by MuniPutra. Then he reached the Sun-expanse and was burnt by its rays, then was made cold by the Yoga-power of MuniPutra. Then he saw the entire world which was like a reflection of heaven. Then the king stayed atop the peak of the golden Meru Mountain and saw everything from there as shown by the young MuniKumaara. He was given yogic vision to see far and near; and saw a huge mountain named Lokaaloka which encircled the entire space; outside of it was dense darkness of nothingness, and inside was the golden pedestal, where there were oceans, the seven islands covered by rivers and hills and many other worlds. He saw also great Devas like Indra, Daityas, Manu’s descendants, guardian Yakshas, KimPurushas and others. He saw SatyaLoka, Vaikuntha and the Silver Mountain where MuniPutra had divided himself and was staying as Brahmaa, Vishnu and Shiva, and doing the function of creation, protection and destruction; and in the BhuLoka, the same MuniKumaara had changed his form, and was ruling the earth as the sovereign emperor.

एवं मुनिकुमारस्य दृष्ट्वा योगर्द्धिमुत्तमां विस्मितोऽभून्महासेनस्ततः प्राह मुनेः सुतः। राजन्नेतल्लोकजातं पश्यतः काल अत्यगात् अर्बुदानां द्वादशकमितोऽप्यत्र दिनात्मकः। गच्छावो बाह्यलोकं तं यत्रास्ते जनको मम। इत्युक्त्वा भूभृता तेन सह भूयः खमाप्लुतः पूर्ववत् तद्रण्डशैलान्निर्गत्याभ्याययौ बहिः।

Observing this great power of Yoga-Siddhi of MuniKumaara, MahaaSena was amazed.

Then MuniPutra said to him, ‘Raajan! When we were engaged in seeing this world and its wonders, twelve billion years have passed in the outside world, which equals a day here. Let us go to the outside world where my father is there’. So saying, he floated in the sky along with the king as before and crossed through the GandaShaila from inside and came out to the outside world where his father was absorbed in Samaadhi.

मुनिपुत्रः पुनः शैलाग्रहासेने विनिर्गते विधाय मूर्च्छितं लिङ्गदेहं संस्कारमात्रकं समादाय विनिर्गत्य प्राक्षिपत् शरीरके।उत्थापयामास तु तं जीर्णदेहसुसङ्गतम्।अथोत्थितो महासेनो बाह्यलोकं समीक्ष्य तु भुवं जनांस्तरून् स्रोतोहृदादींश्चापि नूतनान् बभूव विस्मितोऽत्यन्तं पप्रच्छ मुनिनन्दनम्।कतमो वै महाभाग लोकोऽयं मे प्रदर्शितः पुरादृष्टादपूर्वोऽयं समाचक्ष्वैतदद्भुतम्।

When MahaaSena also came out of the hill, MuniKumaara again dragged the mind-body (just the emptiness made of impressions and memories- 'Samskaara') of the king into his original body by his Yogic power, and joined them both. He woke up the king who was now joined to the physical body. MahaaSena got up and observed that in that world everything had changed and appeared different from before; the people, the trees, the rivers, the lakes, and all other objects looked entirely new. Feeling surprised he asked the MuniKumaara. 'Hey wise one! Which world are you showing me now; I have never seen it before and indeed it looks amazing; tell me about this world'. (The king thought that he was still seeing some other world inside the GandaShaila itself.)

इत्यापृष्टो मुनिसुतो महासेनमुवाच ह शृणु राजन्नयं लोकः पूर्वं योऽस्माभिरास्थितः स एव चिरकालेन परिणामान्तरं गतः।शैललोकगतानां नो दिनमेकं यदत्यगात् तावतैवात्र कालेन द्वादशार्बुदवत्सराः अतिक्रान्ताः। अतो लोकस्त्वयं रूपान्तरं गतः।भिन्नां व्यवहृतिं पश्य भाषां चापि समन्ततः।एवमेव जनानां तु कालेन भिद्यते स्थितिः।एवं मया तु बहुदा दृष्टा भिन्ना जनस्थितिः।पश्यैवमेष स भगवान्समाहितमतिः पिता।सोऽयं देशो यत्र पूर्वं त्वया मे संस्तुतः पिता।एनं पश्य महाशैलं यत्र मे लोक ईक्षितः।त्वद्भ्रातुर्वशपुरुषा अतिक्रान्ताः सहस्रशः। यते पुरं वङ्गदेशे सुन्दराख्यं स्थितं पुरा तत्राभूत्संप्रति वनं व्याप्तं श्वापदमण्डलैः।त्वत्भ्रातुर्वशजः सद्यो वीरबाहुरिति श्रुतः मालवेशो विशालाख्ये क्षिप्रातीरे पुरेऽस्ति हि।त्वद्वंश्योऽपि सुशर्माख्यो द्राविडेष्वभवन्नृपः वर्धने नाम नगरे ताम्रपर्णीसरितटे।लोकस्थितिरियं चेत्यं सर्वदा परिवर्तते।अल्पकालेनैवमेतदभवद् नूतनं जगत्। इतोऽपि चिरकालेन नगा नद्यो हृदा भुवः अन्यथाभावमायान्ति।एवमेव जगद्गतिः।गिरयो निम्नतां यान्ति। निम्नदेशा महोच्चताम्।मरुदेशास्त्वनूपाः स्युः।पर्वता वालुकामयाः।कठिना भूः शिलाप्राया भवेदत्यन्तकोमला। कोमला भूरपि भवेत्पाषाणसदृशी क्वचित्।रुषरा भूर्वरुवा स्यादुर्वरोषरूपिणी।रत्नानि कर्कराः स्युर्वै रत्नात्मानस्तु शर्कराः।क्षारं जलं स्वादुरसं मधुरं क्षारतां गतम्।कदाचिन्नरबाहुल्यं कदाचित् पशुसञ्चयं कदाचित् कृमिकीटादि प्रचुरं जगदीक्षितम्।एवमेतज्जगत् कालभेदात्परिणतं पृथक्।तस्मादयं पुरास्माकं लोक एवेदृशः स्थितः।

Thus questioned, MuniKumaara answered MahaaSena with a smile, as if amused by his ignorance. 'Listen hey Raajan! This world is the same world where we were, before entering the rock-world; and it has changed because we are seeing it after a long time. For us both, who have gone inside the rock-world, a single day only had passed; but here outside of the rock, twelve billion years have already passed. That is why this world looks so much different from what it was previously.

Observe how people have different type of conduct, and also how they speak a different dialect. This is how the people live differently at different times. I have seen such changes many times.

Look how my revered father is still seated in Samaadhi in the same manner, as you had seen him twelve billion years ago. Here is the place where you had offered praising hymns to my father. Look at this big rock inside of which you saw my world. Thousands of men who were descendants of your father's dynasty have passed away already. That place where your city named Sundara which was situated in VangaDesha, is now covered by thick forests, and only the wild animals roam about there. A descendant of your brother's dynasty who is renowned as VeeraBaahu is the ruler of Maalavas, and lives in a city named Vishaala, on the bank of Kshipraa. Another one of your dynasty named Susharma became a king in the Draavida regions, and stays in the city named Vardhana situated on the bank of River Taamraparnee.

It is a common feature of the world that everything keeps changing like this.

This is just a short span of time that has passed; and a new type of world is here. If it is a longer span of time more than this, then the mountains, rivers, lakes in the earth completely change off into something else. This is how the world keeps changing always. Hills sink to the ground and turn into deep holes; hollow grounds turn into higher grounds; desert lands turn into river-places, mountains turn into sand particles; hard grounds that are like rocks become very soft; sometimes soft ground also turns hard like the stone; saline soil will become fertile, fertile lands will become saline; precious stones turn into hard stones, and ordinary stones turn into precious stones; salty water becomes sweet, sweet waters turn salty. Sometimes human population abounds, sometimes the animals fill the land; sometimes the world is filled only with insects and worms.

In this manner, this Jagat changes in many ways as per the time-difference. That is why our old world has now become like this.'

इत्याकर्ण्य मुनिसुतवाक्यं स च महीपतिः महासेनोऽत्यन्तशोकाविष्टो मूर्च्छामुपागतः मुनिपुत्रसमाश्रितः
प्रजामासाद्य भूपतिः अत्यन्तशोकसंविष्टो विललाप सुदीनवत्। भ्रातरं भ्रातृपुत्रांश्च दारान्स्वात्मन एव च पुत्रादीन्श्च
पृथक्स्मृत्वा विललापातिदुःखितः।

After hearing such shocking statements from the MuniKumaara, king MahaaSena became highly distressed and fainted off; then he was revived by the MuniKumaara; but overwhelmed by extreme sadness he wept aloud for long like a wretched person who had lost everything. Remembering his brother, his brother's sons, his wife, his sons again and again, he wept aloud, getting overwhelmed by the sorrow.

अथ तं मोहतो भ्रातृमुखान् शोचन्तमञ्जसा मुनिपुत्रो वचः प्राह बुबोधयिषया नृपम्। राजस्त्वं बुद्धिमान् नूनं कं
किमर्थं शोचसि। अविमृश्य फलं यस्तु कर्म कुर्यात्स बालिशः। तत्त्वं शोचसि क ब्रूहि किमर्थं वा इह शोचनम्।
इत्युक्तः प्राह तं भूपो महासेनोऽतिदुःखितः। किं न पश्यसि शोकस्य स्थानं मम महामुने। सर्वं यस्य हतं तस्य
कारणं पृच्छसीह किम्। एकस्मिन्नपि शोकः स्याद्धते लोकस्य सर्वथा कुतस्त्वं पृच्छसि पुनः सर्वनाशे ह्युपस्थिते।
इत्युक्तो मुनिपुत्रोऽपि भूयः प्राह हसन्निव।

Looking at the king crying for his brother and other relatives through delusion, MuniKumaara decided to enlighten the king about Supreme Truth, and said, 'Raajan! You are indeed a man of wisdom. Whom are you crying for, what for? Wise men never do any action that is wasteful and fruitless!
(Will the time revert back if you keep crying?) A man who does any action which will not be fruitful is immature like a child only. Therefore, whom are you crying for and what for, tell me.'

Thus questioned, king MahaaSena who was in extreme sorrow said, 'Hey MahaaMuni! Do you not understand the reason for my sadness? Why do you ask the reason for the sorrow from a person who has lost everything that was his? Any man of the world will feel sad even if one person or one object is lost! Why do you ask the reason for my sadness when I have lost my entire world?'

Then MuniPutra again spoke as if laughing at his predicament born out of delusion.

मुनिपुत्र उवाच MuniPutra spoke

राजन् ब्रूहि किमेतत्ते कुलधर्मः सनातनः यच्छोचनमकृत्वा तु प्रत्यवायो महान् भवेत् अथवा शोचिते नष्टं
प्राप्यते भूय एव तत्। राजन् विमृश धैर्येण शोचिते किं फलं भवेत्। नष्टेषु बन्धुषु यदि शोचितव्यं तदा शृणु।
अतीता बन्धवो नष्टाः पितामहमुखाः खलु। तत्सर्वदा शोचितव्यं कुतः सर्वं न शोचितम्।

Raajan! Tell me, is it a tradition that is practiced in your dynasty (of ignorant humans), that if you react with sorrow to some unpalatable situation, some great change will happen and everything will return back to as it was before? Or, do you believe that if the sorrow is expressed through tears and weeping, that which is lost will be gained back again? Raajan! Muster up strength of character, and analyze as to what the result of crying is going to be. (Just feeling sad and sorrowful is not going to solve any problem in life. Changes and deaths are unavoidable. Crying for every death and every change in the outside is an immature behaviour.)
If you think that one has to cry for those relatives who are dead, then listen to my words.

Many ancestors of yours are already dead in the past! If one has to cry for the dead, then why not cry for all those who are dead, and keep crying always all throughout your life!

अथ ते बन्धवः कस्य बन्धुत्वं वा कुतस्त्वामातापित्रोः स्वस्य वापि पुरीषकृमयो हि ये असंख्याताः स्वदेहोत्था
देहसंबन्धिनोऽपि च न ते स्युर्बन्धवः कस्मात् कुतो वा ते न शोचिताः।

And you say that they were your close relatives! What relation is there for you and with whom?
(If the body is the only connection, then why not cry for the worms that get born and die inside your body?)

The tiny worms in the excrement of your or your parents are countless indeed! They rise from your own body and are related to your body; why are they not your relatives, and why do you not cry for their death?

राजन् विमृश कस्त्वं वै कान्चिनष्टान्प्रशोचसि। देहस्त्वं देहभिन्नो वा देहः संघातरूपकः। संघातस्यैकदेशस्य वा
नाशान्नाश उच्यते। प्रतिक्षणं त्वेकदेशनाशो देहस्य भावितः। मूत्रोच्चारणक्षेपनखाकेशादेः सन्ततं क्षयः। सर्वात्मना तु
संघातनाशो नहि विभाव्यते।

(Body is just a collection of many parts. Are you just the collection or one single entity? If you are a single entity, then you cannot be the body. If you are a collection of parts, then who are you at all as anyone?)

Raajan! Analyze as to who you are, and who the dead ones are for whom you are crying for.

Are you this body or different from the body? The body is a combined form made of many organs and limbs. Destruction is defined as a total destruction of all which are in a combined state, or of just one part which is at a single point. However, in the body, it is always observed that some part or other is getting always destroyed at each and every moment. Discharge of urine and feces, the phlegm which oozes out, the nails and hairs which fall off are always perishing; but never does a man feel that the entire body is perishing at those times.

भात्रादेस्तव देहांशः स्यात् पृथिव्यादिषु स्फुटम्।अन्ततो देहगगनमविनाश्यस्ति केवलम्।

(Physical bodies are just the grouping of elements. If you are just that, then why cry for the dissipation of elements, which will stay at last as the space element alone? There is no death at all observed in the grouping and regrouping of the elements!)

The bodies of your brother and others should definitely contain earth etc as the part of their bodies (since elements alone make up the body). What is left back after the first four elements dissipate, is just the pure space which was part of the body, and it can not be destroyed.

(Therefore all your relatives who are just element-groups have become eternal as the space element! They never died at all!)

न त्वं देहः किन्तु देही मद्देह इति भाषसे यथा मद्दस्त्रमित्येवं स देहस्त्वं कथं वद।यदि त्वं देहभिन्नोऽसि सम्बन्धः कोऽन्यदेहकैः यथा भात्रादिवासोभिर्नास्ति सम्बन्धलेशकः।अविशेषात्तच्छरीरैः विनष्टैस्ते कथं शुचा।

(Is the body the 'you' or is it 'yours'?)

You are not the physical body; but the body belongs to you, for you always refer to the body as 'my body', like referring to the garment you wear as 'my dress'. Therefore, how can you be the body?

(You cannot be that which you own as the 'mine'! When the body is 'mine', the bodily related people are also 'mine' only! Then what is lost after all?)

If you are not the body and are different from it, then how can there be any relation with the other bodies, since they are also like the garments of yours, and are in no way related to you. Since they are not in any way important for you, why then cry for them? *(Whatever is not 'you' should not affect you in any manner!)*

मच्छरीरं मदक्षाणि मद्प्राणो मन्मनस्त्विति वदन्भवान् किंस्वरूपो वद मे पृच्छते नृप।

(You always speak words like 'I see, I smell, I think, I move, I live' and so on, by identifying with the senses, mind, body etc; but yet you say that all these belong to you as 'mine'? Be clear about what is the true self and what is not. Who are you actually?)

When you always speak words like 'my body' 'my senses' 'my Praanas' 'my mind', and are not any of these, answer my question dear king 'who are you then'?

दत्तात्रेय उवाच

Dattaatreya spoke

एवमुक्तो महासेनो मुहूर्तं सुविचार्य तु अप्राप्यान्तं मुनेः प्रश्ने प्राह दीनतरस्ततः। न जाने भगवन्कोऽहमिति सर्वात्मनाऽप्यहम्।स्वभावतस्तु शोचामि कारणं तत्र नाविदम्।प्रपन्नस्त्वामहं दीनः किमिदं वद।सर्वे शोचन्ति यत् कस्मिन्नपि बन्धौ मृते सति न स्वात्मानं विजानन्ति नान्यं शोचन्ति चैव हि।एतन्मे ब्रूहि भगवन् शिष्याय तव वै स्फुटम्।इति पृष्ठो मुनिसुतो महासेनमथाब्रवीत्।

MahaaSena heard these words of wisdom, and for some time analyzed all that he had heard from MuniKumaara. He could not find the answer to the question that was posed by the great Sage.

He felt more wretched and said, 'Bhagavan! I do not know who I am at all in whatever way I think.

True! I feel sad and am crying as a habit cultivated by all, but I do not know the reason for my sadness.

I feel wretched and have taken shelter in you; what is this sadness felt, tell me.

Is it experienced with a reason or without a reason?

All the people do feel sad and cry when any relative dies (just as a habit maintained by the mind).

No one knows the Self (Aatman); and they do not cry for anyone else also.

Please explain this to me clearly hey Bhagavan, by accepting me as your disciple.'

Thus questioned MuniPutra said to MahaaSena,

मुनिपुत्र उवाच
MuniPutra spoke

राजन् शृणु महादेव्या मायया मोहिता जनाः स्वात्मानमविदित्वैव व्यर्थं शोचन्ति सर्वदा। यावन्न विदितं स्वात्मसत्त्वं तावदैव वै जनाः शोचन्ति विज्ञाय भूयः शोचन्ति न क्वचित्। यथा निद्रामोहितात्मा स्वमविज्ञाय शोचति ऐन्द्रजालिकमन्त्रोत्थमायया मोहितो नरः तत्प्रकल्पितसर्पादिभीत्या यद्वद्धि शोचति तथैव मायया मुग्धः स्वमज्ञात्वा प्रशोचति। यथा स्वप्नात्प्रबुद्धो वा जातैन्द्रजलिकागमः न शोचति क्वचिच्चान्यान्शुचायुक्तान्हसत्यपि एवं स्वात्मविदो मायामुक्ताः शोचन्ति न क्वचित्। शोचतस्त्वादृशान् मायामूढान् प्रविहसन्ति च। तत् त्वं विज्ञाय आत्मतत्त्वं मायामुत्तीर्य दुर्गमां जहि शोकं महाबाहो मोहोत्थं सद्विमर्शनात्।

‘Raajan! Listen! All the people are deluded by the Great goddess Maayaa; and so do not know of their own Self, and always feel sad meaninglessly. As long as the true vision of the Aatman-Self is not realized, all the people cry for their sorrows; but once they realize the Aatman, they never feel sad again.

A person who is deep asleep and is lost in the dream-world cries there when met with unpalatable events, because he does not know of his waking self; so also, a man who is caught by the magic of the sorcerer fears a snake produced by the sorcerer’s power of illusion, and feels sad; so also a man deluded by the power of Maayaa does not know of his true self and cries in the world by feeling miserable always.

When a man wakes up from his dream and finds himself on the bed safe and sound, with nothing of the dream events affecting him, he does not feel sad any more; so also a man who understands that the magical chant of the sorcerer alone is causing all the illusions, will not feel sad anymore; rather he will laugh with amusement at others who are still caught under the sorcerer’s magic and are suffering; so also, those who have realized the Aatman and are freed of the delusion power of Maayaa, do not cry for the world-events anymore; rather they laugh at such ignorant fools like you who are caught by the power of Maayaa and are acting miserable. Therefore, you also realize the principle of Aatman, cross over the terrible Maayaa, and cast the sadness off that is produced by the delusion, through the practice of proper Vichaara.

दत्तात्रेय उवाच
Dattaatreya spoke

इत्युक्तः पुनरप्याह महासेनो मुनीश्वरम्। भगवन्व्यस्त्वया प्रोक्तो दृष्टान्तो विषमः स हि। स्वाप्नो वा मायिको वापि शून्यात्मा भासते परम्। अयं जाग्रत्प्रपञ्चस्तु सत्यः सर्वार्थसाधकः अबाधितः स्थिरश्चापि कथं स्वाप्नसमो भवेत्। इत्युक्तो पुनराचख्यौ मुनिपुत्रोऽतिबुद्धिमान्।

When MuniPutra spoke like this, MahaaSena again said, ‘Bhagavan! The example spoken by you is not proper. Whether it is a dream-experience in the sleep state or an illusion-experience produced by a sorcerer, there is only emptiness that shines as such experiences, and they are not real. However, the experiences of the waking state are real and fulfill so many purposes without any chaotic happenings, and orderly and stable; how the waking state be similar to a dream experience which is not real?’

MuniPutra who was extremely wise, answered the king’s argument like this.

मुनिपुत्र उवाच
MuniPutra spoke

शृणु राजन् यत्त्वयोक्तं दृष्टान्तो विषमस्त्विति। एष मोहो द्वितीयस्ते स्वप्ने स्वाप्नस्य यादृशः स्वाप्नवृक्षोऽपि तत्काले किं न साधयते हितम्। पान्थानां किं न हरति तापं छायाप्रदानतः फलाद्यैः स्वाप्नमर्त्यादीन्न तर्पयति किं वद। स्वप्ने क्व बाधितः स्वाप्नः क्वास्थिरश्च उपलक्षितः।

Raajan! You said that the examples given by me were not proper and do not suit the purpose. I will answer your argument, listen!

This is your second delusion that what experience occurs in the dream is not real.

(Experience whether it is in a dream or is due to illusion or belongs to waking state, still carries the same realness. Only when you are out of it, can you judge the experience as real or not real.)

If you stand under a tree in the dream, does it not serve the purpose you sought for? Does it not remove the heat of the journey for the travelers by providing shade? Does it not offer fruits to appease the hunger of those dream world travelers? Who has been ever affected by the unrealness of the dream while dreaming, and where has one observed that it is unstable while dreaming?

अखिलं बाधितं जाग्रदशायामिति चेच्छृणु।

If you argue that the entire dream-state is understood as unreal when you wake up, then listen to this.

जाग्रत्प्रपञ्चोऽपि सर्वः सुषुप्तौ किं न बाधितः।

Does not the entire waking world vanish off when you are deep asleep?

न बाधितः परदिनेऽप्यनुवृत्तेस्तथेति चेत् स्वाप्नस्यापि परे दिने नानुवृत्तः क्व वा वद।

If you argue that the next day after the sleep, the world continues as it is, then I say that even the dream world continues as it after you leave the waking world.

(Do you ever lose continuity there in the dream? Whatever dream-experience you have, you become a part of it as if it has a reliable past. You can prove that it is not connected to previous dream states, if and only you wake up from it. This waking state also rises as so many life-existences with varied identities like the dream only. You have a reliable past here also in each life existence. Suppose there is another waking state into which you wake up from here, then this will be proved as unreal as a dream. That waking up happens through Vichaara-practice, and is known as Turyaa, the fourth state.)

नानुवृत्तिर्भाति स्वप्ने ति चेन्नृपते शृणु।जाग्रत्यपि क्वानुवृत्तिभासो नव्यावभासके।नव्येऽनुवृत्त्यभासेऽपि

भात्यन्यत्रेति चेच्छृणु।तथा स्वप्नेऽपि भात्येवानुवृत्तिः स्थिरभासने।मृषानुवृत्तिस्तत्रेतिचेज्जाग्रत्यपि सा तथा।

If you argue that the same world does not continue in the dream world, then listen. Where is the so-called continuation even in the waking world, where at every moment the perceived object rises as new?

(Every object is changing without stop. Nothing is stable.)

Though the objects are appearing as new, the situations of the world remain the same; if this is your argument, then listen. While dreaming, the situation there is experienced with the same stability as it happens in the waking world. If you argue that the continuation observed in the dream is not real, then it is how it is in the waking world also. *(You maintain the stability of the waking world through memories and also the connecting thoughts about the objects.)*

सूक्ष्मबुद्ध्या विमृश तद्वस्तु जाग्रति संस्थितम्।

Use your subtle thinking ability that is freed of the blind ascertained beliefs of the ignorant people carried on for generations, and analyze the objects of the waking world.

देहवृक्षनदीदीपादिकं क्षणविभेदितं कथं तदनुवृत्तिर्वै भवेदविथतात्मिका।

Whatever objects you see in the waking state as the body, tree, river, lamp, and all other objects are just momentary perceptions brought forth by the senses (and are not really there similar to the objects of the dream world also); so, how can they carry the realness-essence in them?

अचलानामपि न हि द्वितीयक्षणसङ्गतं रूपमस्ति सर्वदैव निर्झरैर्भेदितात्मनाम्।मूषकैरुपदीकाभिः सूकरैः

निर्झरादिभिः सर्वतस्तु विभिद्यन्ते पर्वताः सर्वदैव हि।पर्वताम्बुधिभूम्याख्या अप्येवं क्षणभेदिनः अथ ते

संप्रवक्ष्यामि पश्य सूक्ष्मधिया नृप।

Even mountains and rocks which appear fixed and motionless are not the same the very next moment, since they also get corroded continuously by waterfalls. Rodents, insects that bore through the rocks, wild boars that dig the ground, water streams that crumble and powder the rocks, wild elephants that ruin the forests and many other factors also keep changing the structure of the mountain at each and every moment. Mountains, oceans, renowned land-marks, even stable world like DevaLoka; all these keep changing at every moment. That is why I am advising you king, see with your subtle vision of a sharpened intellect.

परिच्छिन्नानुवृत्तिर्हि समैव स्वाप्नजाग्रतोः अपरिच्छिन्नानुवृत्तिः कार्येष्वत्यन्तदुर्लभा।अनुवृत्तिः कारणेन रूपेणास्ति

हि सर्वदा इति चेत्कारणं रूपं पृथिव्यादिमयं किल।तच्चानुवृत्तं स्वप्नेऽपि पृथिव्यादेर्हि भासनात्।

This continuation seen in the objects that change at every moment in time, is similar to both the dream and waking states. A continuation of non-changing on objects is very rare to see in the perception action.

(Does not the cause continue in its effect?)

If you argue that the continuation is found in the cause (like clay is the same when the pots are different); the cause of the objects are only the elements like earth, water etc which keep on moving and changing the structures of the objects. In the dream also, the objects are made of the same subtle elements.

अथ स्वाप्नस्य बाधो हि जाग्रति ह्यनुभूयते न जागरस्य बाधस्तु भासते कस्यचित् क्वचित् इति चेच्छृणु
वक्ष्यामि बाधो ह्यनवभासनम्।

The dream is disproved in the waking state, but the waking state is never disproved anywhere for anyone; if that is what you argue, then listen, for I tell you that while experiencing, the dreams-state is also never disproved. (Dream is understood as unreal, when you wake up into the Jaagrat state only.)

सुषुप्तौ सर्वजगतोऽप्यनुभूतं ह्यभासनम्।

The whole world knows that nothing is seen in the deep sleep state.

(In the deep sleep, both the Jaagrat and Svapna states become-non-existent; but since you cannot think in the deep sleep state, you never bother about it.)

अथ बाधो ह्यप्रमाणदर्शनं चेतदा शृणु।

If you argue that the dream-state vanishes in the other state and so is disproved, but the waking state is not affected by sleep or dream (for you wake up into same world as before after the sleep or the dream is over with), then listen. *(It appears so because you are not woken out of it yet.)*

(Waking state acts like the constant stable field of Vaasanaa-fulfillment, with the same body-image maintained by the mind. The impressions of the waking state produce another state called the dream with the same mind still awake and active. In the deep sleep state the mind is inactive; but still not dead.

The mind alone goes through these experiences again and again because of the Vaasanaas. All these three states belong to the ignorant mind only.

Except these three rooms of experience, one with a window to the outside, another with the window closed, and the third one that is completely dark, the mind knows nothing else outside of them.

Only a man of Knowledge kills the mind and escapes the prison made of these three rooms.)

अप्रमाणदृशिर्नास्ति भ्रान्तानां त्वादृशां खलु। ज्ञातविज्ञेयतत्त्वानामप्रमाणदृशिः स्फुटा। तस्मादिदं दृश्यजालं
स्वाप्नदृश्यसमस्थिति।

Deluded minds like you never wake out of this; and for people like you, this Jaagrat state is always proved as real only. For those who have realized the truth through proper reasoning process, the waking state stays as disproved only, in all manners. Therefore this web of perception of the Jaagrat state is similar to the dream state.

दीर्घकालोऽपि च स्वप्ने भासते निर्विशेषतः। तस्माद्बाधितो ह्यर्थक्रियाकारी स्थिरोऽपि च।

The longer time-span you experience in the waking state is experienced in the dream also without any difference as such. Therefore it is unaffected, purposeful and stable when you are dreaming.

स्वाप्नभावस्तेन तुल्यो जाग्रद्भावोऽपि सर्वशः।

The perceived state of the dream is equal to the perceived state of the waking state in all manners.

यथा जाग्रति जाग्रत्वं गृहीतं जागरे स्फुटं स्वप्नेऽपि जाग्रत्वं तु गृहीतं तद्देव हि।

Just like the waking state is experienced as the waking state when in the waking state, the dream state is also experienced as the waking state when in the dream.

एवं स्थिते कुतो राजन् विशेषः स्वनजाग्रतोः। तत्स्वाप्नान्निजबन्धूस्त्वं नहि शोचसि वै कुतः।

When this is so, hey Raajan, what is the difference between the dream and the waking states?

If there is no difference, then why do you not cry for the relatives of your dream-state (who vanished when you woke up)?

केवलं भावनामात्रात्सत्यता जगति स्थिता। शून्यताभावेनापि शून्यं निष्प्रतिघं भवेत्। भावना ह्यप्रमाणत्ववैधुर्येण
स्थिरीकृता। भवेत्तदात्मभावेन सत्यमेतद्गृहीपते। निदर्शनं त्वत्र चेदं मज्जगद्दृष्टमेव ते इमं शैलं परिक्रम्य चैहि

पश्याव संप्रति।

Only by the ascertained belief carried over from long by all, does a person believe in the realness of the Jagat (perception phenomenon). If the Jagat is believed to be emptiness (through reason) then the emptiness also will stay unopposed. Any idea will be ascertained if it is not disproved.

(You are still not able to see the unreal empty state of the perceived, for you still are ignorant.)

By realizing the state of the Self, this Jaagrat will get opposed, hey king.

This is proved for example when you visited my world; let us go round this rock and see for ourselves.

(For the young boy, it was a convenient arrangement, since he will just play for a day inside his rock-world, and when he comes out, his father will come out of the Samaadhi after twelve billion years, and instruct him about more knowledge topics.)

दत्तात्रेय उवाच
Dattaatreya spoke

इत्युक्त्वा नृपतिं हस्ते गृहीत्वा परिचक्रमे।परिक्रम्य गण्डशैलं राज्ञा सह समेत्य तु पुनः प्राह महासेनं मेधावी मुनिनन्दनः।

So saying, he held the hand of the king and went around the rock. After fully circling the GandaShaila, the wise MuniPutra returned to the same place along with the king and said to MahaaSena.

मुनिपुत्र उवाच
MuniPutra spoke

राजन्दृष्ट एष शैलः पादगव्यूतिमात्रकः।

Raajan! This rock when we go round it measures just a Gavyuti-span (two Kroshas, or less than two miles) दृष्ट एवास्य गर्भे ते लोकः सुविततः स्फुटः।एष जाग्रदुत स्वप्नः सत्यो मिथ्यात्मकोऽपि वा शैलोके यद्विनैकं तदत्र द्वादशार्बुदाः वत्सरास्त्वनुभूतास्ते सत्यासत्ये विवेचय।विवेचनं नास्य भवेत् स्वप्नयोर्भिन्नयोरिव।

You have seen inside it as to how that world is very huge (with limitless expanse of space) and real also. Whether my world is a dream, or real or false or whatever, within a day spent in my world, some twelve billion years have passed away in this world. Analyze which one is real and which is not real and find the difference. Like two dreams that are experienced separately, they cannot be proved real or unreal.

(In here, that world looks like a dream; in there this world looks like a dream.

The twelve billion years of this dream-span is a day-span here.

For the people who live here, this alone is real; for the people who live there, that world alone is real.

Which is real, which is not? Analyze!)

अस्मादेतद्विद्धि जगद्भावनामात्रसारकम्।अभाव्यमानं चैतत् लीयेत क्षणमात्रतः।तस्माच्छोकं जहि नृपावेक्ष्य स्वाप्नसमं जगत्।

Understand that this Jagat-phenomenon is just made of conceptions only. When not conceived, it will dissolve off within a second. Therefore discard your sadness by understanding the world-experience to be akin to the dream-experience (since it is real when getting experienced only, and will dissolve off when one wakes up in knowledge.)

स्वाप्नचित्रभित्तिभूतं स्वात्मानं संविदात्मकं दर्पणप्रतिमं मत्वा संस्थितोऽसि यथा तथा जाग्रच्चित्रदर्पणं चावेद्यात्मानं चिदात्मकं परमानन्दितस्वान्तो भव शीघ्रं महीपते।

Just like you understand that the experience you had in the dream-world is just a reflection of one's own self and stay unaffected by them when you wake up; so also, understand the waking-world picture also as a reflection of one's own self.

Be freed of all Vaasanaas that lead to conceptions, and remain with a blissful nature quickly, hey king.

(It is just a matter of understanding; and you can see the illusory nature of everything within a second itself.)