

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY THREE

[SOOCHYUPAAKHYAANAM (3)]

{KARKATI BECOMES A REALIZED SAGE THROUGH 'VICHAARA'}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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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 in 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.

CHAPTER FORTY THREE

SOOCHYUPAAKHYAANAM (3)
KARKATI BECOMES A REALIZED SAGE THROUGH 'VICHAARA'

वसिष्ठोवाच

Vasishta spoke

कर्कटीकटुवृत्तान्तं सर्वमाकर्ण्य वासवः नारदं परिपप्रच्छ पुनर्जातकुतूहलः। (73.01)

After listening to the detailed narration of Karkati's tragic life-story, Indra again questioned Naarada, moved by curiosity.

शक्र उवाच

Indra spoke

सूचीवृत्तपिशाचत्वं तपसोपाज्यं तत्तया कर्कट्या हिममर्कट्या के भुक्ता विभवा मुने। (73.02)

After attaining the invisible Pishaaca-like existence (flesh-consuming state) in the form of a 'Soochee' (needle), through penance, what great experiences were gone through by that 'dumb monkey of the Mountain terrain, Karkati', Hey Muni?

(HimaMarkati – having a stagnant dull intellect by the impact of the cold weather as if, and so is a dull-headed restless monkey of the snowy terrain)

नारद उवाच

Naarada spoke

जीवसूच्याः पिशाचत्वं गतायाः शक्र पेलवं आसीत्कार्ष्णायासी सूची तस्याः समवलम्बनम्। (73.03)

Shakra! 'Jiva-Soochi' (Living-needle) had attained the 'vampire like state invisible and cruel', and was sheltered in a metallic needle form and went through a lot of suffering only.

(Verses from 04 to 25 - which describe the life of the Jiva-Soochi in the world of humans, as to how she attacked the people in various ways, and existed as a wretched being wandering in dirty and stinking places- are omitted here.)

Some random verses:

विराडात्महृदि प्राणवातस्पन्दाः स्फुरन्ति तु यथा तथा स्फुरितं प्रतिदेहगृहं तया। (73.13)

सर्वप्राणिशरीरेषु भान्ति चिच्छक्तयस्तथा दीपप्रभाभासितया गृहिण्येव स्वसद्मसु। (73.14)

Like the Praana-winds (as a quiver of Creation) flow all over in the heart of Viraat-self (through all the Jeevas of his Creation),

like the Chit-powers shine forth inside all the bodies of creatures as intellect, mind etc (as Antaranga, in various manners),

like the lady of the house (Grhinee) lights up the entire house with lamps,

she (Soochee) also moved everywhere without obstruction, appeared in various manners, and filled the bodies all over, with her venom.

अदृश्यया तया चेह मारुतोग्रतुरङ्गया अयःसूच्याऽनिलतया वहन्त्या दिक्ष्वरुद्धया

पीतं भुक्तं विलसितं दत्तं दापितं आहतं नर्तितं गीतमुषितमनन्तैः प्राणिदेहकैः

अदृश्ययाऽशरीरिण्या मनःपवनदेहया कृतमाकाशरूपिण्या न तदस्ति यत्तया मत्तया

शक्त्यास्वादरसाच्चलितमेतया कालमालानमाश्रित्य करिण्येव विवल्गितम्। (73.19) to (73.22)

She was the metallic needle, invisible to all; rode the fast moving wind-horse; moved like wind everywhere; nothing could obstruct her in any direction.

She drank; ate, enjoyed, gave, obtained, took away, danced, sung;

lived inside countless bodies of creatures.

She had a body that was invisible to all; she had a body that moved like the mind and the Praana-wind of the totality state of Brahmaa; she was like the empty sky only.

There was nothing that was there that was not tasted by that intoxicated power holding venom; she leapt everywhere, like a female elephant who was chained to the stake of Death.

बहिरन्तश्च वायूनामेकत्वमनुजातया गन्धलेखिकयेवान्तः स्थितं दुर्बलतया तथा। (73.26)

She had attained oneness with the winds outside and inside

(like a Yogi who has attained oneness with the outside and inside, without the sense of the body);
but she stayed like a fragrance-streak trapped inside the wind (tossed here and there by the wind).

मन्त्रौषधितपोदानदेवपूजादिभिर्हता बहिर्गिरिनदीतुङ्गतरङ्गवदुपद्रुता

दीपप्रभेवाविज्ञातगतिर्गत्याशु लीयते अयःसूच्यां मातरीव तत्र निवृत्तिमेति सा। (73.27,28)

Destroyed by the sacred acts of 'recitation of Mantras, medicines, ascetic disciplines, charity, deity-worship etc', and thrown off by the winds like the waves of the mountain streams, her path unseen like the 'extinguished flame of the lamp', she rests in the metallic portion of the needle, like in a mother.

स्ववासनानुसारेण सर्व आस्पदमीहते सूचित्वमेव राक्षस्या सूचीत्वेनास्पदीकृतम्। (73.29)

Everyone finds a life as prompted by their own Vaasanaas.

Soochee had the Vaasanaa of becoming a needle (that could pierce the bodies) and so she had to live the life of a Soochee (live-needle).

सर्वा विहृत्यापि दिशः स्वमेवास्पदमापदि जीवसूची लोहसूचीमिवायाति जडो जनः। (73.30)

Even after wandering all the directions, a fool returns to his own abode when in trouble, like the life-needle resting in the metal-needle.

एवं प्रयतमाना सा विहरन्ती दिशो दश मानसीं तृप्तिमायाता न शारीरीं कदाचन। (73.31)

Living such a wretched life in dirt and dust, and wandering in the ten directions (seeking food), she felt mind-wise happy (of sucking blood from all beings), but not the bodily satiation of hunger.

सति धर्मिणि धर्मो हि संभवन्तीह नासति, शरीरं विद्यते यस्य तस्य तत्किल तृप्यति। (73.32)

When the means are there, then only, some action is possible; not if it is not there.

He alone who has a body can satiate the hunger also.

(She had an enormous hunger; but no belly to suit that hunger.)

अथ तृप्तस्य देहस्य स्मरणात्प्राक्तनस्य सा बभूव दुःखितस्वान्ता पूर्णोदरसुखार्थिनी। (73.33)

She remembered her previous body which could eat and hold lots of food in the belly; and was depressed in the mind, longing for the (huge) stomach which could be filled with enormous amount of food.

ततः प्राक्तनदेहार्थं करिष्ये विपुलं तपः इति संचिन्त्य तपसे देशं निर्णय सात्मना

विवेशाकाशगृध्रस्य हृदयं तरुणस्य सा प्राणमारुतमार्गेण खं खगीव बिलेशया। (73.35)

In order to regain her own body of the demoness, she decided to perform the penance; thought out a suitable place for the penance; and entered a young vulture's heart-region through the 'respiratory system', like a bird entering the hole of the nest to enter the nest.

गृध्रः स्वामयसूचित्वं कश्चिदेतत्समाश्रितः नितान्तप्रेरितः सूच्या कर्तुं मन उपाददे। (73.36)

The vulture who was infected by Soochee, and holding her within his body, and completely coming under her control, was forced to act as per Soochee's command.

सूचीमादाय गृध्रोऽसौ ययौ तच्चिन्तितं गिरिं अन्तःसूचिपिशाच्यन्ते नुन्नोब्द इव वायुना। (73.37)

The vulture along with Soochee, and with his end nearing, flew towards the snow mountain, as desired by the evil spirit Karkatee, like the 'light cloud carried away by the wind'.

तत्राजने महारण्ये स्थापयामास तामसौ सर्वसंकल्परहिते पदे योगीव चेतनाम्। (73.38)

He deposited her in a deserted forest-area,

like the consciousness of a Yogi placing his awareness in the desire-less state of Brahman.

एकेनैवाशु सा तेन पादप्रान्तेन सुस्थिता संप्रतिष्ठापितेवाद्रिमूर्ध्नि गृध्रेण देवता। (73.39)

She stabilized herself on one foot of hers, as if a deity was deposited on the peak of the mountain by a vulture.

रजःकणगृहस्थाणुशिरस्येकेन सानुना पादेनातिष्ठदुदगीवं शिखीव गिरिमूर्धनि। (73.40)

On the tip of a single atom inside the house of a dust particle, she stands with her one foot, and her neck held high, like the fire lit atop the mountain-peak with its high-rising flame.

उत्थितां स्थापितां सूचीं गृध्रेण जीवसूचिका दृष्ट्वा बहिर्विनिर्गन्तुं खगदेहात्प्रचक्रमे। (73.41)

खगदेहान्निर्जगाम सूची प्रोन्मुखचेतना पवनाद्रन्धलेखेव घ्राणवातलवोन्मुखी। (73.42)

जगाम गृध्रः स्वं देशं भारं त्यक्त्वेव भारिकः निवृत्तव्याधिरिव स बभूवान्तरनाकुलः। (73.43)

When (the metallic needle was) carried away and dropped in the correct place by the vulture, the Jeeva-needle came out of the bird's body.

As soon as she had reached the desired spot when carried by the vulture, she had come out of the vulture's heart through the respiratory system, like the fragrance carried away by the wind. The vulture flew away relieved of his burden.

He felt as if he was cured off a deadly disease, and became freed of affliction.

अतः सूचिस्तयाधारस्तपसे परिकल्पिता दृढः, सुसदृशोर्थानां विनियोगो हि राजते। (73.44)

न ह्यमूर्तस्य सिद्ध्यन्ति विनाधारं किल क्रियाः, इत्याधारैकनिष्ठत्वमाश्रित्यासौ तपःस्थिता। (73.45)

Then the Soochee with her metallic part supported by the live-body, got ready to perform penance with great determination. The common purpose gets fulfilled only by the equal enterprise of the limbs. Actions accompanied by results cannot be performed without the support of a body-medium; and therefore, Soochee took the support of whatever body-form she had, and performed the penance (as suited to her minuscule size).

जीवसूची लोहसूचीं पिशाची शिंशपामिव सर्वतो वलयामास वात्येवामोदलेखिकाम्। (73.46)

The 'Jeeva-Soochee form' of hers, surrounded the metallic form, like a spirit occupying the Shimshapaa tree, like the wind covering the fragrance.

ततस्ततःप्रभृत्येषा सूची दीर्घतपस्विनी अरण्यायां स्थिता शक्र बर्षगणान्बहून्। (73.47)

Hey Shakra! From then onwards, this lady engaged in the prolonged penance-state, has been performing this penance in the forest, for many thousands of years.

तस्या वरार्थं यत्र त्वं कुरु कर्तव्यकोविद चिरेण संभृतं लोकमलं दग्धुं हि तत्तपः। (73.48)

Indra! You are well known for attending to your duties in a perfect manner. You try to get her desire fulfilled, or the 'heat of her prolonged penance' will burn off the entire world!"

वसिष्ठोवाच

Vasishta spoke

VAAYU SEARCHES FOR KARKATEE

इति नारदतः श्रुत्वा शक्रः सूचीनिरीक्षणे मारुतं प्रेषयामास दशदिङ्गमण्डलान्यथ। (73.49)

Hearing the words spoken by Naarada, Shakra sent Maaruta, the 'deity of wind' to search in all the ten directions, to find out the exact place where Soochee was performing the penance.

जगामाथ मरुत्संविदात्मना तामवेक्षितुं अथामुच्य नभोमार्गं विचचार त्वरान्वितः। (73.50)

The 'wind-deity' immediately left for his mission without a moment's delay.

With his divine-vision he hurriedly searched all the places on the earth.

(73.51) to (73.59) is a single sentence

सा तस्य संवित्क्षिप्रार्धनैव सर्वगता सती परमार्चिरिवाविघ्नं सहसैव ददर्श ह - (51)

भूमेः सप्तसमुद्रान्ते निबद्धां विपुलस्थलीं लोकालोकाद्रिरसनां ततो मणिमयोपमम्

स्वादूदकाब्धिवलयं सकोटरककुब्जगणं पुष्करद्वीपवलयं तदन्तर्गिरिमण्डले

मदिराम्भोधिवलयं तज्जलेचरसंस्थितं गोमेदद्वीपकटकं तन्मध्यविषयव्रजम्

इक्ष्वाकूब्धिपरिखं शान्तं गिरिगणान्तरं क्रौञ्चद्वीपोर्वरपीठं शान्तं गतगिरिक्रमं

क्षीराब्धिमुक्तावलयं समध्यगतनायकं श्वेताब्धिद्वीपवलयं संभूतप्रविभागकम्

ततो घृतोदवलयस्वान्तस्थपुरमन्दिरं कुशद्वीपवृत्तिव्याप्तं समहाशैलकोटरम्

दध्यम्भोराशिरशनासान्ताम्बरपुरोदरं शाकद्वीपोर्वराकारं सान्तस्थविषयान्तरम्

क्षाराम्भोधिराशिपरिधिं सान्तस्थविषयान्तरं जम्बूद्वीपे महामेरुं कुलपर्वतसंकुलम्। (73.51 to 59)

His divine mind which spread out everywhere with speed and within a half wink of the eye, 'saw' -

(in Jamboodveepa which was surrounded by these Oceans and islands),
(by entering the Brahmaanda, by passing through all these islands and Oceans which have been described in detail in Mandapaakhyana, where Jnapti sees the Jamboodveepa with her divine vision, and Leelaa sees it as surrounded by Oceans and lands),

immediately without any obstruction 'a lustre that was like Brahmaa's'-
the PushkaraDveepa which was held inside the seven Oceans, which had vast grounds, which had Lokaaloka hill like a bridle made of precious stones, surrounded by the tasty waters,
with the directions decorated by mountains,
and within the circle of hills the Ocean of 'Madiraa' (intoxicating drink) with its own aquatic beings,
then the Gomedaka Dveepa with its own populace,
then the calm Ocean of sugarcane juice with its range of hills,
then the quiet KraunchaDveepa with its range of hills,
then the circle of Milk Ocean with its Lord (Vishnu),
then the circle of Shveta Ocean with its own divisions,
then the Ocean of ghee with its own cities,
then the KushaDveepa spread out by huge Mountains,
then the bridle of the Ocean of curds with its huge cities and skies,
then the fertile land of ShaakaDveepa with its own populace and cities,
then the MahaaMeru Mountain surrounded by Kula Mountains in the Jamboodveepa,
वातस्कन्धेभ्य एवादौ पतितानिलवेदना क्रमेणानेन पर्यन्ते तेनैव प्रसृतोऽञ्जसा

वायुरालोकयन्नद्धा जम्बूद्वीपं निरीक्ष्य च तत्प्राप हिमवच्छृङ्गं यत्र सूची तपस्विनी। (73.61)

and descending down as the seven branches of winds,
and quickly moving all around in a methodical manner,
Vaayu searched all those places and observed everything that covered the Jamboodveepa,
and reached the peak of Himavaan, where 'Soochee the great ascetic' was performing the penance.

शृङ्गमूर्ध्नि महत्युग्रे सारण्यानीमवाप तां द्वितीयाकाशविततां वर्जितां प्राणिकर्मभिः

असंजाततृणव्यूहां निकटत्वाद्विवस्वतः रजोमयीव ततां संसाररचनामिव। (73.62,63)

In the top edge of the peak which was dreadful, he reached the 'huge forest'
that was devoid of all the animal movements;

which was without even a blade of grass, because of the nearness of the sun;
which spread out with dust, like the 'worldly existence' made of Rajas only (dust only).
THE BEAUTIFUL LADY NAMELY THE DESERT-LAND OF WILDERNESS, THE 'BELOVED OF THE SKY'

मृगतृष्णानदीसार्थपूरणीयाब्धितां गतां शक्रकोदण्डसंकाशमृगतृष्णसरिच्छतां

अमितानन्तपर्यन्तां लोकपालेक्षितैरपि केवलं पवनस्पन्दप्रवहद्बलिकुण्डलां

सूर्याशुकुङ्कुमालिसां लग्नचन्द्रांशुचन्दनां विलासिनीमिव व्योम्नो वातसूत्कारपायिनीम्। (73.64,65,66)

She (Desert-land) was spread out far and wide without an end, even for the eyes of the 'guardians of the quarters'; she was like an 'ocean where myriad mirage rivers joined together';
had countless mirage-lakes adorned with rainbows (as her colourful dress);
had the 'circular whirlwinds of dust rising everywhere' (like ear-rings);
had pasted all over her body with the 'red hot rays of the sun' (Sindhoo);
had pasted herself with the 'sandal of moon-rays';
and her breath was hot and noisy as if by the ecstasy of embracing her lover, namely the 'expansive sky'.

सप्त द्वीपसमुद्रमुद्रणसमुच्छन्नैकदेशाश्रयं भूपीठं परितो विहृत्य पवनो दीर्घाध्वना जर्जरः

तां प्राप्योग्रगिरिस्थलीमलिवपुर्व्योमाङ्गलग्नमिव व्याप्तानन्तदिगन्तपूरकबृहद्देहो विशश्राम सः। (73.67)

After roaming the entire Earth-pedestal which contained on it the 'seven islands' marking the ocean,
'Vaayu who had a huge body spread out in all the directions', felt exhausted after the long journey;
and rested after reaching that 'terrible region of the hill' which embraced the 'sky that was like a bee's body (black, because of dust)'.

तस्य तत्रोर्ध्वशृङ्गस्य तस्यां भुवि महावनौ ददर्श मध्यमां सूचीं प्रोत्थितां सशिखामिव (74.01)

एकपादं तपस्यन्तीं शुष्यन्तीं शिरःशुष्मणा, सततानशनां शुष्कपिण्डीभूतोदरत्वचं
सकृद्विकसितास्येन गृहीत्वेवातपानिलान्, पश्चात्यजन्तीं हृदये मे न मान्तीत्यनारतं
शुष्कां चण्डांशुकिरणैर्जर्जरां वनवायुभिः, अचलन्तीं निजास्थानात्स्नापितामिन्दुरश्मिभिः
पूर्वं रजोणुनैकेन संविष्टच्छन्नमस्तकां, कृतार्थत्वं कथयन्तीं ददतान्यस्य नास्पदं

अरण्यान्येव दत्त्वार्थं चिरं जातशिखामिव, मूर्ध्न्यवस्थापितप्राणजटाजूटवलीमिव। (74.01 to 06)

There on that top edge of the peak, in that terrifying forest region (that had dried up completely), he saw Sooochee like a 'central tiny peak' for the 'peak of the mountain'.

She was standing on one leg and doing penance. She was drying up by the heat of her head. By not consuming food, it was as if her stomach-skin had dried up and hung loosely as a mass (as she had no stomach now).

Her mouth was slightly open, as if she was catching the hot air in her mouth and throwing it out, as if she did not feel it as enough.

She had been dried up by the hot sun; shattered by the hot winds; bathed by the moon rays; yet she never ever moved even a little from her place.

Her head was covered by a single particle of dust (Rajas - the action of penance) which never allowed the companion (Tamas-ignorance) any place any more, as if she was expressing her fulfilment of her life-goal. It was as if, the forest had given off all its wealth of trees and bushes, and had grown hairs, which shone like the 'line of the matted lock of a Yogi where the Praana was centered on the head region'.

तां प्रेक्ष्य पवनः सूचीं विस्मयाकुलचेतनः प्रणम्यावलोक्य सुचिरं भीतभीत इवागतः। (74.07)

महातपस्विनी सूची किमर्थं तप्यते तपः नेति प्रष्टुं शशाकासौ ततेजोराशिनिर्जितः। (74.08)

Seeing the tiny needle form of Sooochee, Vaayu was shocked in his mind.

He saluted her from far itself; was frightened very much; was too afraid to approach her, and question her about the penance, since the heat emanating from her body forced him to remain at a distance.

भगवत्या महासूच्या अहो चित्रं महातपः इत्येव केवलं ध्यायन्मारुतो गगनं ययौ। (74.09)

'Ah it is amazing indeed; the great 'Goddess Mahaa Sooochee' is performing penance for long' only with this thought, he returned back to the sky.

समुल्लङ्ग्याभ्रमार्गं तु वातस्कन्धानतीत्य च सिद्धवृन्दानधःकृत्वा

सूर्यमार्गमुपेत्य च ऊर्ध्वमेत्य विमानेभ्यः प्राप शक्रपुरान्तरे।

Crossing over many spheres of the sky and the winds; leaving the Siddha world far below; reaching for the solar sphere; he went further up in the skies, and crossing the world of stars filled with the air-vehicles he reached the palace of Indra, the king of Devas.

सूचीदर्शनपुण्यं तमालिलिङ्ग पुरंदरः,

पृष्ठं कथयामास दृष्टं सर्वं मयेत्यसौ सहदेवनिकायाय शक्रायास्थानवासिने। (74.12)

Indra embraced him shining with the merit of the vision of Sooochee.

He enquired Vaayu as to what he saw on the Earth. Vaayu spoke in detail about what he saw to Indra who was seated in his court along with the other Devas.

वायुरुवाच - जम्बूद्वीपेऽस्ति शैलेन्द्रो हिमवान्नाम सून्नतः जामाता यस्य भगवान्साक्षाच्छशिकलाधरः। (13)

तस्योत्तरे महाशृङ्गपृष्ठे परमरूपिणी स्थिता तपस्विनी सूची तपश्चरति दारुणम्।

बहुनात्र किमुक्तेन वाताद्यशनशान्तये यया स्वोदरसौषिर्यं पिण्डीकृत्वा निवारितम्।

शान्तसंकोचसूक्ष्मार्थं विकास्यास्यं रजोऽणुना तयाद्य स्थगितं शीतवाताशननिवृत्तये।

तस्यास्तीव्रेण तपसा तुहिनाकरमुत्सृजन् अग्न्याकारमयो गृह्णन् देव दुःसेव्यतां गतः।

तदुत्तिष्ठाशु गच्छामः सर्व एव पितामहं तद्वरार्थमनर्थाय विद्धि तत्सुमहत्तपः। (74.13 to 18)

Vaayu spoke: "In the Jamboo Dveepa, there is the 'great king of mountains' named 'Himavaan'.

He stands high above all the mountains.

‘Bhagavaan Shiva with the moon adorning the crest’ is his son-in-law.

On the northern side of the peak, Soochee the great ‘Tapasvinee’, is performing the penance of the fiercest kind. What more to say!

In order to abstain from even swallowing air, she has crushed the hollow of the belly, and remains empty as it were.

Even not wanting the cool air to contact her, she keeps her tiny hole of a mouth slightly open, and has blocked it with a dust particle.

Because of her fierce penance, the mountain-lord has discarded his snow-form and has taken on a fire-form; and has become unapproachable to any one.

Come! Let us all approach Lord Brahmaa and ask him to grant her wish; or else, her penance is going to end up in disastrous consequences.”

इति वातेरितः शक्रः सह देवगणेन सः जगाम ब्रह्मणो लोकं प्रार्थयामास तं विभुम्।

सूच्या वरमहं दातुं गच्छामि हिमवच्छिरः ब्रह्मणेति परिज्ञाते शक्रः स्वर्गमुपाययौ। (74.19,20)

Indra decided to act on Vaayu’s suggestion and went along with other Devas to the world of Brahmaa.

Brahmaa heeded to their request and promised to visit Soochee and grant her wish.

Indra then returned back to his heaven.

THE PURITY OF PENANCE

एतावताथ कालेन सा बभूवातिपावनी सूची निजतपस्तापतापितामरमन्दिरा। (74.21)

In such a long time as seven thousand years, Soochee had attained a highly purified state, and had scorched the ‘abode of Devas’ also, with the ‘heat of her penance’.

‘CHAAAYAA’ KEEPS COUNT OF THE DAYS

[The shadow of Soochi, Chaayaa alone bears witness to her penance done in that desolate land.]

मुखरन्ध्रस्थितार्काशुदृशा स्वच्छाययैव सा विकसिन्या विवर्तिस्था चोदितान्तमवेक्षिता।

कौशेयरूपया सूच्या मेरुः स्थैर्येण निर्जितः मज्जनं नैति वृद्ध्वैवं मुक्तमाद्यन्तयोर्दिने।

मध्याह्ने तापभीत्येव विशन्त्या मारुतान्तरं, अन्यदा गौरवाद्दृष्ट्वा दूरतः प्रेक्षमाणया

सा तामवेक्षते क्षारात्तापादङ्गे निमज्जति। संकटे विस्मरत्येव जनो गौरवसत्क्रियाम्। (74.25)

The sun-ray which stayed in her tiny mouth-hole became the ‘sight’ for her shadow (Chaayaa), who increased and contracted, and could know of the rise and setting of the sun.

This ‘Chaayaa’ grew in size twice a day and contracted again, in order to observe -

‘whether the Meru Mountain (known for its stability over Kalpa-spans) drowned itself or not inside the Ocean, feeling embarrassed by the stability shown by Soochi who was as tiny as a silk thread’.

At noon, this Chaayaa was afraid of the heat of the sun as it were, and entered the ‘belly of Soochi filled with the air’; otherwise she would just observe her from far with a lot of respect.

She (Chaayaa) always looks at her (Karkati/Soochi) with respect, from a distance only; but enters her body, when the heat of the sun burns her.

People indeed forget their respectful conduct when in painful situations!

THE THREE SOOCHIS

छायासूची तापसूची यश्चात्मा स तृतीयया त्रिकोणं तपसा पूतं वाराणस्या समं कृतम्।

गतास्तेन त्रिकोणेन त्रिवर्णपरिखावता वायवः पांसवो येऽपि ते परां मुक्तिमागताः। (74.26,27)

The three Soochees - ‘Shadow-Soochee, Heat-Soochee and the original Soochee’ had made a triangle-form by joining together and had sanctified that place equal to Vaaraanasee.

(Asee, Varanaa, Gangaa join together at Vaaraanasee)

With the triangle of three colours (invisible dryness of original Soochi, black colour of Chaayaa and the white colour of the sun-ray) forming a trench all around, the winds and sand-particles whichever crossed that region attained the ‘supreme liberation’.

विदितपरमकारणाद्य जाता स्वयमनुचेतनसंविदं विचार्य

स्वमननकलनानुसार एकस्त्विह हि गुरुः परमो न राघवान्यः। (74.28)

She had realized the Supreme Cause, by enquiring within herself, the mystery of existence. *'Successive thoughts about the Self through one's own reasoning capacity'* - this alone is the supreme Guru; no one else is a Guru, Raaghava!

BRAHMAA VISITS SOOCHEE, THE YOGINEE

अतः वर्षसहस्रेण तां पितामह आययौ वरं पुत्रि गृहाणेति व्याजहार नभस्तलात्।

सूची कर्मेन्द्रियाभावाज्जीवमात्रकलावती न किञ्चिद्व्याजहारास्मै चिन्तयामास केवलम्। (75.01,02)

After thousand years, Brahmaa visited Karkatee.

Standing high above in the sky he said, *"Daughter! Accept any boon you wish for!"*

Soochee had no organs of action; she was just a streak of Jeeva now.

She did not say anything; she just thought -

पूर्णास्मि गतसंदेहा किं वरेण करोम्यहं शाम्यामि परिनिर्वामि सुखमासे च केवलम्। (03)

ज्ञातं ज्ञातव्यमखिलं शान्ता संदेहजालिका स्वविवेको विकसितः किमन्येन प्रयोजनम्।

यथा स्थितेयमस्मीह संतिष्ठेयं तथैव हि सत्यासत्यकलामेव त्यक्त्वा किमितरेण मे।

एतावन्तमहं कालमविवेकेन योजिता स्वसंकल्पसमुत्थेन वेतालेनेव बालिका।

इदानीमुपशान्तोऽसौ स्वविचारणया स्वयं ईप्सितानीप्सितैरर्थः को भवेत्कलितैर्मम। (75.03 to 07)

I am complete within myself. What will I do with a boon? I will rest in the Self.

I will completely withdraw within myself. I will just remain as the expression of bliss.

I have known whatever is to be known. The net of doubts has been cleared off.

My intellect has bloomed with discrimination. What other need is there for me now?

However as I am staying here, I will continue to be in the same state.

Discarding the true state of the Self, what am I going to gain out of unreal things?

I was ignorant all these days like a girl getting harassed by the ghost of her own imagination.

Now that ghost has been subdued through self-enquiry.

What meaning is there for me to like something or dislike something?

इति निश्चययुक्तां तं सूचीं कर्मेन्द्रियोञ्जितां तूष्णींस्थितां सनियतिः स पश्यन्भगवान्स्थितः। (75.08)

Brahmaa stayed there observing Soochee who was thinking like this, who had no organs of action to render any speech, and who remained silent thereof.

ब्रह्मा पुनरुवाचेदं वीतरागां प्रसन्नधीः,

"वरं पुत्रि गृहाण त्वम्। किञ्चित्कालं च भूतले भोगान्भुक्त्वा ततः पश्चाद्गमिष्यसि परं पदम्।

अव्यावृत्तिस्वरूपाया नियतरेष निश्चयः। तपसानेन संकल्पः सफलोऽस्तु तवोत्तमे।

पीना भव पुनः शैले हिमकाननराक्षसी यया पूर्वं वियुक्तसि तन्वा जलदरूपया।

बीजान्तर्वृक्षता पुत्रि बृहद्वृक्षतया यथा योगमेष्यसि भूयश्च तन्वान्तर्बीजरूपिणी,

तथैव रससेकेन लतयेवाङ्कुरस्थितिः।

बाधां विदितवेद्यत्वान्न च लोके करिष्यसि अन्तःशुद्धा स्पन्दवती शारदीवाभ्रमण्डली"। (75.09 to 14)

Brahmaa felt pleased, and addressed that great Yoginee who was free of all desires, like this.

"Daughter, accept the boon! Enjoy the pleasures of the Earth for some more time.

Later you can enter the Supreme state. The law of the creation ordains this as your future course of life.

Even we cannot transgress the rules of the creation. *(The fruit of the penance has to be experienced by you.)*

O Excellent one! Let your penance be fructified. Be endowed with your huge form of the demoness.

Wander freely in all the forests of the Snow mountain.

Daughter! The very 'dark huge form' you had discarded will be yours now, like the huge tree coming out of a seed, and you will regain your body which is in the seed form within you, like a creeper sprouting through the water. You will not harm the world because you have realized the supreme truth, and are pure in your mind like the autumn free of the clouds.

अश्रान्तध्याननिरता कदाचिल्लीलया यदि भविष्यसि बहीरूपा सर्वात्मध्यानरूपिणी (15)

व्यवहारात्मकध्यानधारणाधाररूपिणी वातस्वभाववद्देहपरिस्पन्दाद्विलासिनी।

तदा विरोधिनी पुत्रि स्वकर्मस्पन्दरोधिनी न्यायेन क्षुन्निवृत्त्यर्थं भूतबाधां करिष्यसि

भविष्यसि न्यायवृत्तिर्लोके त्वन्यायबाधिका जीवन्मुक्तया देहे स्वविवेकैकपालिका। (75.15 to 18)

“You will be always absorbed in the contemplation of the Supreme essence.

Sometime you will wake up and see the outside world (as the perceived).

You will see everything as the essence of the Self alone. (There will not be any difference between your contemplation state and the ‘out of contemplation state’.)

For others, it will appear as if you are in the contemplation state and then waking out of it.

You will do bodily actions in the world like the movement of the wind only, without differing in your state of realization.

You will keep control over your nature of violence that belongs to your bodily trait.

You will kill the beings in a righteous manner and eat them when you are hungry only.

You will act in the proper manner and will not allow wicked acts to propagate.

You will be a JeevanMuktaa; and act with your body and you will be always given to discrimination.”

इत्युक्त्वा गगनतलाज्जगाम देवः।

So saying, Brahmaa returned to his abode.

SOOCHEE REGAINS HER ORIGINAL FORM

सूची सा भवतु ममेति किं विरोधः रागो वाब्जजवचनार्थवारणेऽस्मिन्नित्यन्तः स्वतनुमयी मनाग्बभूव।

प्रादेशः प्रथममभूततोऽपि हस्तो व्यामश्चाप्यथ विटपस्ततोऽभ्रमाला

सोद्यत्स्वावयवलता बभौ निमेषात्संकल्पद्रुमकणिकाङ्कुरक्रमेण।

तद्गात्राप्यविकलशक्तिमन्ति देहादुद्भूतान्यथ करणेन्द्रियाणि सम्यक्

संकल्पद्रुमवनपुष्पवत्समन्ताद्विजौघान्यलमभवंस्तिरोहितानि। (75.19 to 21)

Soochee thought ‘*what need do I have to act contradictory to Brahmaa’s words, or feel elated by them?*’

She for a moment remembered her previous body in her mind.

Immediately the body grew into the size of a thumb space; then to the size of a hand;

then spread out horizontally; then the size a tree; then the size of the array of clouds.

Within the wink of the eye, like a tree rising from of the tiny ‘Samkalpa sprout,’ she stood with all her ‘limb creepers’ flowing from her. Her strong limbs again grew back, like the flowers appearing in the forest of trees in imagination, along with all the hosts of seeds that were blocked till now.

अथाभवदसौ सूची कर्कटीराक्षसी पुनः सूक्ष्मैव स्थौल्यमायाता मेघलेखेव वार्षिकी। (76.01)

निजमाकाशमासाद्य किञ्चित्प्रमुदिता सती बृहद्राक्षसभावं तद्विधात्कञ्चुकवज्जहौ। (76.02)

तत्रैव ध्यायती तस्थौ बद्धपद्मासनस्थितिः व्यालम्ब्य संविदं शुद्धां संस्थिता गिरिकूटवत्। (76.03)

Soochee had now become the demoness Karkatee as before. Her subtle form had now turned into a solid physical form, like the streak of the cloud turning into rains.

She, identifying with the inner expanse of the Self, stayed in the bliss of the silence; and through that knowledge, discarded the identity of that demoness-form, like throwing off a cloth covering oneself. She sat now firmly in the ‘lotus posture’; got absorbed in the contemplation of her pure inner essence, and stayed motionless like a mountain rock.

अथ सा मासषट्केन ध्यानाद्बोधमुपागता महाजलदनादेन प्रावृषीव शिखण्डिनी। (76.04)

प्रबुद्धा सा बहिर्वृत्तिर्बभूव क्षुत्परायणा।यावद्देहं स्वभावोऽस्य देहस्य न निवर्तते। (76.05)

अथ सा किं ग्रस इति चिन्तयामास चिन्तया।

After six months, she woke up from her contemplation, like a peacock waking up at the thundering clouds. Immediately she was conscious of her body and felt extremely hungry.

The nature of a body cannot be removed as long as it remains.

She wondered what she could eat now.

‘भोक्तव्यः परजीवश्च न्यायेन न विना मया।

यदार्यगर्हितं यद्वा न्यायेन न समर्जितं तस्माद्ग्रासाद्वरं मन्ये मरणं देहिनामिदम्।
 यदि देहं त्यजामीदं तन्न्यायोपार्जितं विना न किञ्चिदस्ति निर्न्यायं भुक्तोऽर्थो हि गरायते।
 यत्र लोकक्रमप्राप्तं तेन भुक्तेन किं भवेत्। न जीवितेन नो मृत्या किञ्चित्कारणमस्ति मे।
 मनोमात्रमहं मन्ये ह्यासं देहादिभ्रमभूषणं तच्छान्तं स्वावबोधेन देहादेहदृशौ कुतः।’ (76.06 to 10)

‘I have to eat other living things not without a proper reason.

It is better to seek death than eat food through means condemned by the noble or that which is not earned in the proper manner.

If I discard the body by not consuming anything that is not obtained by proper means, then there is nothing wrong. If I eat anything that is obtained through improper means, then it will equal poison.

What can I gain by enjoying something which is not approved by people?

There is no reason for me to live or die.

I understand that I am the mind only which is decorated by the ornament namely the body-delusion.

That delusion has been subdued by me through the realization of the true knowledge.

What meaning is there in the birth or death of the body?’

एवं स्थिता मौनवती सुश्राव गगनाद्गिरं रक्षःस्वरूपसंत्यागतुष्टेनोक्तां नभस्वता। (76.11)

“गच्छ कर्कटि मूढांस्त्वं ज्ञानेनाश्वबोधय। मूढोत्तारणमेवेह स्वभावो महतामिति। (76.12)

बोध्यमानो भवत्यापि यो न बोधमुपैष्यति स्वनाशायैव जातोऽसौ न्याय्यो ग्रासो भवेत्तव”। (76.13)

When she was thinking like this, she heard the words from the sky spoken by ‘Vaayu’, who was pleased by her discarding the body identity.

“Hey Karkatee! Go and enlighten all the fools through knowledge.

The nature of the great ones is to help the fools become better.

Even when taught by you if a person does not get enlightened, then consider him as born to get destroyed only. He will be the ‘food for you’, earned in the proper manner.”