

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER SIXTY ONE

[LAVANOPANISHAT (4)]

{LAVANA NARRATES HIS 'CHAANDAALA LIFE-STORY' (1)}

[LAVANA'S LIFE AS A CHAANDAALA]

Sanskrit text, Translation and Explanation

by

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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 SIXTY ONE

LAVANOPANISHAT (4)

LAVANA NARRATES HIS 'CHAANDAALA LIFE-STORY' (1)

[THE KING WHO BELIEVED THAT HE WAS A CHAANDAALA]

[BRAHMAN WHICH BELIEVES THAT IT IS A JEEVA]

[The word 'Chaandaala' is not a term denoting any caste.

The term Chaandaala means one who revels in cruel deeds or wicked deeds.

It refers to a person who is selfish to the core and has no consideration for anyone other than his family members; sometimes even hurting the family members to satisfy his own selfish needs.

Which man in the world is not selfish?

Which man is not attached to his family and relatives?

Everyone is a Chaandaala only, technically speaking.

A Chaandaala is an actually devolved creature who looks human-like but is worse than an animal.

Who is a Chaandaala?

If you are not clean outwardly and inwardly, if the brain instantly reacts at the sight of an object of pleasure, if the rude words are your natural way of speaking, if you do not mind cows, pigs, cocks, sheep, horses and all other hundreds of species slaughtered painfully to satisfy your momentary pleasure of the tongue, if you do not have manners enough to respect older humans, females and others in the lower category of life-standard, then you are indeed a Chaandaala.

Even with your fair skin scented outwardly, you are only a dark hued stinking Chaandaala within.

Wearing expensive clothes and exhibiting pretence-manners do not help the least in masking you inner Chaandaala nature.

Do you eat the flesh of other animals? (*Are you a non-vegetarian?*)

Then indeed you are a Chaandaala who revels in killing and eating the flesh of animals.

You cannot blame the butchers for the killing and prove your innocence of eating what is served in the plate as food; and escape the blame.

Anyone who hurts other beings; be it an animal, bird, or ant, or other humans by thought word or deed is indeed a Chaandaala; and has no right to read this sacred text even.

You must go back to the Mumukshu Vyavahaara Prakarana and develop the virtues prescribed there before daring to follow Vasishta in his blameless discourses.

First burn the Chaandaala colony in your mind; and then take on to the path to liberation.

How can you eat the flesh of other innocent animals and still claim yourself to be spiritual?

How can you look down upon others and still claim yourself to be saintly?

Tear away your Chaandaala nature and wake up as the emperor, pure and taintless in the heart.

A Jeeva is naturally the Chaandaala state that is only made of selfishness in the form of Vaasanaa-fulfilment.

Jeeva is an 'emperor' who has turned into a Chaandaala creature.

This is the tragic story of Brahman becoming a Jeeva, and how he regained his natural state again after a lot of struggle and suffering.]

LAVANA (JEEVA-ENTITY) TELLS HIS STORY OF DELUSION

[Here begins the story of the Jeeva caught in the magical world produced by Maayaa, which stays concealed within the story of King Lavana who is caught in the illusion of the sorcerer, like the Brahman concealed within the perceived.]

[Both the surface-story of King Lavana and the Jeeva's embodiment story concealed within Lavana's story (within brackets), are given together, side by side.

Like the essence of Aatman hidden within each object, the king's story here hides the 'Upanishad truth' within its ordinary looking words.

It is an amazing technique of poetry composed by Sage Vaalmiki.

Lavana's story in the ordinary sense also is very enlightening; and the 'Upanishad meaning hidden inside that story' is also highly enlightening.

This is how you have to practise; and always try to see the hidden truth of Brahman in all the information-collections brought forth by the senses (mind), at all times.]

LAVANA'S LIFE AS A CHAANDAALA

राजोवाच

The King spoke

इह विविधपदार्थसंकुलायां हृदपत्तनपर्वताकुलायां

कुलशिखरिसमुद्रसंकरायां भुवि विभवावलितोऽस्त्ययं प्रदेशः। (105.28)

Here, this excellent land exists completely covered by prosperity,
abounding with various objects of riches,
crowded by beautiful lakes, cities and mountains,
and all the peaked Kula Mountains and the oceans touching each other,
(and sought by Brahmins and Paarivraajakas, the wandering saints)
in this BhooLoka.

अस्ति तावदयं देशो नानावननदीयुतः वसुधामण्डलस्यास्य सहोदर इवानुजः। (106.01)

This country here endowed with various rivers and forests (and vastly spread out like another Earth),
is like the brother born of the same mother to this 'Great sphere of Bhoomi' ('VasudhaaMandala' which abounds
with mineral, gems, metals, fertility of the soil, waters etc).

[Jeeva speaks: This perceived world of mine is one of the many worlds seen by me as a Jeeva, like many other Jeevas who live
in their own Vaasanaa-worlds that rise from the single state of Para Brahman.

All Jeevas are like brothers; for they all rise out of the same mother Maayaa.]
(Who am I? I am the Jeeva-state surrounded by varieties of perceived-fields.)

अस्मिंश्चायमहं राजा पौराभिमतवृत्तिमान् इन्द्रः स्वर्ग इवास्यां तु सभायां मध्यसंस्थितः। (106.02)

Here I am the king (*the Jeeva*) who acts as per the opinions of the citizens (*desires*).

I am seated in the centre of the court like Indra (*as the embodied being*) in the heavens (*surrounded by enjoyments*).

यावदभ्यागतो दूरात्कश्चिच्छाम्बरिकस्त्वयं रसातलादभ्युदितो मायी मय इव स्वयम्। (106.03)

Then this sorcerer arrived from some far off place, like 'Maya' the great illusionist of the heaven rising out
of the nether world (*like Avidyaa rising from the darkness of the delusion*).

अनेन भमिताद्येह पिच्छिका तेजसोर्जिता कल्पान्तपवनाभ्रेण शक्रचापलता यथा। (106.04)

He (*Maayaa*) waved the magically empowered bunch of peacock feathers (*delusion power*) here,

like the cloud floating in the stormy winds of the dissolution (*that produces the ruin of a Jeeva*) moves the creeper
of the rainbow (*illusion*).

आलोक्यैतामहं लोलमस्याश्वस्य पुरः स्थितः पृष्ठमारूढवानेक आत्मना भ्रान्तमानसः। (106.05)

Even as I watched it moving to and fro (*as the perturbation within the Brahman state*),

I (*Brahman identified with a Jeeva-state*) found myself standing in front of a horse (*the conceiving power*).

I climbed the back of the horse. No one was there around.

(I alone was; and I conceived the world-scenario instantly, forced by the Vaasanaas.)

My mind was deluded (*by misconceptions*).

ततोऽद्रिं प्रलयक्षुब्धं पुष्करावर्तको यथा तथा चलन्तं चलितः स्वश्वमारूढवानहम्। (106.06)

Then like a 'cloud which while holding on to the peak of the mountain floating in the dissolution-floods
gets carried away forcefully', I who was seated on the back of the horse, was carried away along with it.

[Instantly, I was lost in the flood of perceptions rising one after the other without a gap.

The horse, the 'imagination power' was like a mountain floating in the dissolution floods; and I was like a tiny cloud holding
on to its peak. I had lost all my thinking power. The life rolled me on and on with desires and events; and I had forgotten my
own true essence. I was lost indeed!]

गन्तुं प्रवृत्तो मृगयामेकोऽहमतिरंहसा उर्वरामिव निर्भर्तुः कल्लोलः प्रलयाम्बुधेः। (106.07)

With the purpose of some private game-hunting (*of Vaasanaa-fulfilment*), I was riding the horse with extreme
speed, like the fertile land (*of pure state of Brahman*) vehemently getting carried away by the dissolution waves
(*of desires*).

तेनातिविलोलेन दूरं नीतोऽस्मि वाजिना योगाभ्यासजडेनाज्ञो मुग्धस्य मनसा यथा। (106.08)

I was carried very far by the speeding horse, like the idiot who is ignorant and who has become inert by
the enjoyment of sense pleasures, is carried away by his mind.

[I, the Jeeva entrapped by the Vaasanaas, was a complete idiot now; was lost in the world produced by the senses and knew nothing outside of them. I believed myself to be an inert body living inside a world of inert objects.]

THE STATE OF BRAHMAN CAUGHT IN THE DELUSION AS A JEEVA

[This is the state of an embodied Jeeva caught in the successive births and deaths.

Actually there is no individual Jeeva going through births and deaths as a person; but it is just the succession of fresh new dreams as life-stories, where new characters as the 'I-ness' rise up as the Vaasanaa-fulfilment states.

This is the beauty of Maayaa; that no one is there; yet there is a feeling of being someone who continues through many lives. This is the actual delusion; the delusion of being an individual.]

अकिंचनमनःशून्यं स्त्रीचित्तमिव निर्भरं ततः प्रलयनिर्दग्धजगदास्पदभीषणं (09)

निष्पक्षिक्षारनीहारं निर्वृक्षमजलं महत्सम्प्राप्तोऽहमपर्यन्तमरण्यं श्रान्तवाहनः। (106.10)

Then I reached along with my tired steed (*endless imaginations and wants*),

a wilderness with no ends (*no escape from perceptions ever*);

bereft of any birds and unbearably cold (*foolishness at its peak, numbing the brain to the extreme inertness, where it could not ever fly high in freedom*);

bereft of the trees and waters (*no shelter or true joy*);

terrifying like a world burnt off by the dissolution fires (*destruction and disappointment at every step*);

empty like the mind of a recluse (*meaningless enterprises of daily life*);

and vicious like the mind of a woman (*getting trapped by the hope of joy, and getting only pain in the end*).

[This is what the state of Jeeva is that is trapped by delusion. There is no escape at all.

Wherever you run to, the senses will keep creating some perceived scene or other.

You can never reach the end of the perceived at all. There is no finish-line at all.

It is the perceived scene stuck to the Jeeva as the perceiver state.

It appears beginningless and endless and keeps appearing endlessly.]

तद्द्वितीयमिवाकाशं, तथाष्टममिवाम्बुधिं, पञ्चमं सागरमिव संशुष्कं, शून्यकोटरं, (11)

जस्येव विततं चेतो, मूर्खस्येव रषाऽजवं, अदृष्टजनसंसर्गमजाततृणपल्लवं, (12)

अरण्यमिदमासाद्य मतिर्मे खेदमागता ललनेवैत्य दारिद्र्यं निरन्नफलबान्धवम्। (106.13)

The wasteland was like a second sky (empty expanse of the sky spreading without beginning or end);

like the eighth ocean (newly produced after the seventh), but like an empty hollow pit (without waters);

like a fifth sea (other than the four existing ones) and completely dry;

impossible to cross over like the idiotic anger of a fool;

and expansive like the mind of a knower (which contains no object of any name and form);

with no sight of any human being; completely without any trace of any grass or leaf.

Reaching such a desert-land I felt very sad in my mind, like a lady in the state of poverty with no relatives or food or fruits. (*Who can help a Jeeva led by its own misconception? Who can help a fool who believes that he is intelligent?*)

कचन्मरुमरीचिच्यम्बुपुरःप्लुतककुम्मुखं आसूर्यान्तं दिनं तत्र प्रक्रान्तं सीदता मया। (14)

तदरण्यं मयातीतमतिकृच्छ्रेण खेदिना विवेकिनेव संसारो मध्यशून्यतताकृति। (106.15)

Like riding a boat (*of imagination*) in the 'river of mirage in the desert', where all the directions are flooded and covered by the waters (*of continuous experiences*),

and feeling highly distressed (*by the endless sufferings*),

I (*the Jeeva, the false entity*) rode across that forest (*of delusion state*) till the Sun (*of knowledge*) went down in the evening. (*Darkness of ignorance alone was left back.*)

Feeling very sad, I crossed that empty landscape with extreme difficulty.

(*Life had to be lived through whatever the difficulties are.*)

The 'worldly existence also that is fully essence-less when you reach the middle portion (half way)', (*the middle-way between the youth and the old age*) is crossed over with great difficulty, by the discriminating man who is saddened by the ignorance.

(*Discrimination alone helps in crossing over the life-journey, otherwise you are in for ruin for sure.*)

THICK DELUSION STATE

[Life went on with its own share of tragedies and problems rising at every step.

More desires and attachments awaited me even as I travelled more and more inside the wild forest of life.

With desires welcoming me like birds, I took to wicked ways and enjoyed the momentary pleasures, little knowing the ruin that waited ahead of me. I was fooled by the tiny pleasures of day-to-day life and felt happy, little knowing the difficulties that awaited me in the future, like a thief enjoys his stolen goods, little knowing the punishments that await him in the future.]

यदेतेनातिवाह्याहं प्रासवाञ्जङ्गलं क्रमात् अस्ताद्रिसानुं खिन्नाश्वः शून्यभ्रान्त्येव भास्करः (16)

जम्बूकदम्बप्रायेषु कलालापाः पतत्रिणः यत्र स्फुरन्ति खण्डेषु पान्थानामिव बान्धवाः (17)

यत्र शष्पशिखाश्रेण्यो दृश्यन्ते विरलाः स्थले कदर्थलक्ष्म्या जिह्वस्य हृदीवानन्दवृत्तयः। (106.18)

Then, carried by that steed, I reached a forest-region after a long time,

like the *'Sun moving across the empty sky riding on a tired horse reaches the western mountain (with death as the only respite)'*,

where the chirping of the birds rose in the branches of the Jambu and Kadamba trees growing wildly there, like the relatives welcoming the traveller;

where the lines of grass-tips were seen at intervals, like the happy thoughts rising in the heart of a cheat when wealth is attained through deceitful methods (though he is sure to perish by his wicked deeds).

[Every moment the Jeeva is fooled into thinking of a better future awaiting him; though he reaches worse states again and again, day after day.]

पूर्वादरण्यादरसात्तद्धि किञ्चित्सुखावहम्। अत्यन्तदुःखान्मरणाद्वरं व्याधिर्हि जन्तुषु। (106.19)

It was slightly better than the dry wilderness I left behind (so I thought), and I felt cheered up. The creatures indeed feel happy to be afflicted with diseases in this world, than feel the terrible pangs of death.

[Death or disease, ask a man of the world to choose one of them; surely he would want to live stuck to tubes and machines inside a hospital rather, than end his wretched life.]

तत्र जम्बीरखण्डस्य तलं संप्राप्तवानहं, मार्कण्डेय इवागेन्द्रमेकार्णवविहारतः। (106.20)

There I happened to cross under a branch of the Jambheera tree,

like Maarkandeya finding a mountain when drowning in the single stretch of the ocean at the dissolution-times (in an illusory state he had to go through).

आलंबिता मया तत्र स्कन्धसंसर्गिणी लता, नीला जलदमालेव तापतप्तेन भूभृता। (106.21)

I caught hold of a creeper growing in that branch, like a mountain burning by the heat catches hold of a dark array of clouds.

[Every day, when facing difficulties and problems, a Jeeva catches hold of some tiny joy and tries to bear the drudgery of his life; like a beggar overwhelmed by joy at the sudden drop of a fresh sweet in his begging bowl, other than the usual rotten food he is used to. Our joys in the world are only momentary like the beggar's momentary happiness.]

मयि प्रलंबमानेऽस्यां प्रयातः स तुरङ्गमः गङ्गावलंबिनि नरे यथा दुष्कृतसंचयः। (106.22)

The horse went away even as I hung there from that creeper,

like the sins move away from the one who takes the support of River Ganges.

[The conceiving power had left me in the state of a Jeeva, from where there was no escape at all.

I was stuck to the 'perceived' forever and had nothing more to aspire for. I took the life I was living for granted.

The reality of the 'perceived' was too ascertained to be removed off as imagination.

Sins (of the ignorance) move away from the one who bathes in Ganges waters (of Knowledge); but I had no such good fortune.

I was now ready to fall into any muddy water, intent only on keeping my body alive.]

चिरं दीर्घाध्वगः खिन्नस्तत्र विश्रान्तवानहं भानुरस्ताचलोत्सङ्गे तले कल्पतरोरिव। (106.23)

Having travelled for so long, I felt exhausted, and rested there, like the sun (falling exhausted) under the Kalpa tree on the lap of the Western Mountain (almost in a dead state).

[Brahman, the knowledge state had set and the darkness of ignorance only was left back.]

यावत्समस्तसंसारव्यवहारभरैः समं रविर्विश्रमणायैव निविष्टोऽस्ताचलाङ्गणे, (24)

शनैः श्यामिकया ग्रस्ते समस्ते भुवनोदरे, रात्रिसंव्यवहारेषु संप्रवृत्तेषु जङ्गले, (25)

अहं तरुतृणे तस्मिन्पेलवे खण्डकोटरे, निलीनश्चिरलीनास्यः स्वनीढे विहगो यथा। (106.26)

When - the Sun (*Knowledge*) entered the Western Mountain to take rest (*ignorance was spread out like darkness*), and the entire world got immersed in darkness (*of ignorance*) slowly, and the forest became alive with its night-activities (*foolish meaningless activities of the Jeevas*) -

I clung on to that creeper (*my life-story*) entwining that hollow branch (*baseless experiences*),

and kept my face in a bent position on the shoulder (*making myself comfortable with objects and people*),

like a bird rests in its nest with its face bent and resting on its neck-feathers.

[In whichever situation I was trapped, I tried to live through it, seeking even tiny comforts with great difficulty .]

विषदष्टविवेकस्य कीनाशस्य गलत्स्मृतेः विक्रीतस्येव दीनस्य मग्नस्येवान्धकूपके

तत्र कल्पसमा रात्रिर्मोहमग्नस्य मे गता एकार्णवोह्यमानस्य मार्कण्डेयमुनेरिव। (106.27,28)

I was like the wretched person whose intellect is bit by the poisonous snake (*of ignorance*);
like the one who is on the verge of death (*nothing to live for, after experiencing the tragedies endlessly*);
like the one who has lost all the memories (*since the mind was blank and had lost the memory of Brahman-state*);
like a slave who is sold off (*helpless under the power of delusion*);
like a person fallen into a deep dark well (*with no way of escape*).

Completely drowned in delusion, I spent that night there. as if it was equal to a Kalpa.

[When in pain, the time never seems to move forward at all.

That is why, the Jeeva experiences 'prolonged suffering state of life', in the instant of Brahman, like the king experiencing all this, within just two short measures of time (of Dvaita-perception).]

न स्नातवान्नार्चितवान्न तदा भुक्तवानहं, केवलं तु गता रात्रिः सापदां धुरि तिष्ठतः। (106.29)

I had not bathed (*in the waters of scriptures*), or worshipped (*any deity to guide me out of this suffering*);
or eaten (*was never absorbed the instructions of the Knowers*).

I spent that whole night hanging in a precarious way (*since the life of a Jeeva is lived only in apprehension where any moment the life can end without prior notice*).

विनिद्रस्य विधैर्यस्य स्फुरतः सह पल्लवैः समं दुष्टातिदैर्घ्येण सा व्यतीयाय शर्वरी। (106.30)

I had no sleep (*no peace*). I had lost all my courage (*had no hope*).

I was trembling along with the leaves (*in fear of tragedies, diseases and death*).

The horrible night was unimaginably long for me. (*Jeevahood is indeed experienced for long*.)

ततस्तिमिरलेखासु सह तारकेन्दुकैरवैः मयीवापद्यमानासु म्लानतामलमानने (31)

शाम्यतीषु च वेतालक्ष्वेडासु जवजङ्गले, सह शीतार्तिमद्वन्तपङ्क्तिटाङ्कारसीत्कृतैः, (32)

मामेवार्तिविनिर्मग्नं हसन्तीमिव दृष्टवान् अहं, पूर्वा दिशं प्राप्तमधुपानारुणामिव। (106.33)

When the sounds of the lions and vampires all over that huge forest were slowly subsiding;
my teeth were chattering continuously and I was inhaling air through my mouth because of the cold
weather; then the eastern direction appeared red like the face of a drunkard laughing at my terrible plight,
since my face had turned pale, like the night with its eyes of stars and moon.

[To silence the mind of roaring thoughts of anxieties and worries, I took to meditation practices and Praanaayaama practices;
yet I could not rise in Knowledge which is got through Vichaara process only; and my actions were still driven by ignorance
now with the added arrogance of some spiritual words belonging to my vocabulary.

My mind was still red with Rajas, the dust of actions and shone forth with the mind of the moon shining brightly with all its
array of stars as conceptions.]

क्षणदज्ञ इव ज्ञानं दरिद्र इव काञ्चनं दृष्टवानहमर्कं खे वारणारोहणोन्मुखम्। (106.34)

Like the ignorant getting knowledge, and the poverty-stricken man getting the gold, I saw the 'Sun' rising
the next instant, getting ready to climb the elephant guarding the eastern quarters.

[I now became a follower of many cults and philosophers who promised to guide me towards the goal of Moksha,
though for every philosopher Moksha meant a different thing altogether.

For me these cults of Gurus and philosophers were the guiding lights in my spiritual journey.

I was sure of my future prosperity and heavenly worlds that were promised to me by these cults, and followed their methods
with utter sincerity, like a blind man guided by other blind men.]

उत्थायास्तरणं वस्त्रं ततदास्फोटितं मया हस्तिचर्महरेणेव संध्यानृत्यानुरागिणा। (106.35)

When I climbed up slowly on to the branch, my clothes were torn to pieces, similar to where
'Hara who likes to dance violently in the dissolution time' tears off his 'elephant skin garment'.

[My dispassion was outwardly like Hara, but was just the result of tragedies I met at life; and my search for Moksha (freedom)
was still on without any tangible result.]

प्रवृत्तस्तामहं स्फारां विहर्तुं जङ्गलस्थलीं कालो जगत्कुटीं कल्पदग्धभूतगणामिव। (106.36)

I got ready to wander all over that deserted forest (to find some way to survive), like Kaala moves along
the hut of the Jagat where all the beings are burnt off completely by the dissolution-fire.

[I was in search of spiritual heights and wandered among many who masqueraded as saints and Sages.]

न किञ्चिद्दृश्यते तत्र भूतं जरठजङ्गले अभिजातो गुणलवो यथा मूर्खशरीरके। (106.37)

In that wretched forest (*of the world*), not a single living creature (*a Knower who can guide*) was seen, like any good character in the least cannot be found in a fool (*like me*).

केवलं विगताशङ्कं खण्डभ्रमणचञ्चलं चीचीकूचीतिवचना विहरन्ति विहङ्गमाः। (106.38)

Only the birds (*desires*) were hopping from branches to branches chirping loudly without any apprehension. [My Vaasanaas were not destroyed and I hid them under the garb of spirituality, by engaging in the outward show of visiting temples and Ashrams.]

AVIDYAA OFFERS RELIEF

[I was fully in the grip of Avidyaa now.]

अथाष्टभागमापन्ने व्योम्नो दिवसनायके शुष्कावश्यायलेशासु स्नातास्विव लतासु च

दृष्टा मया प्रभ्रमता दारिकौदनधारिणी गृहितामृतसत्कुम्भा दानवेनेव माधवी। (106.39,40)

When the Sun crossed the eighth part of the day (*I was identified with the body with its eight parts*), and the dew-drops bathed the creepers (*desires covered my thoughts*),

Like Danu's sons seeing the (*illusory*) female form of Vishnu holding the pot of nectar (*joy*), I saw in the course of my aimless wanderings, a young maiden (*Avidyaa*) carrying food (*fruits of actions*) in her hands.

AVIDYAA ENTRAPS THE JEEVA WITH THE FRUITS OF ACTIONS

तरतारकनेत्रां तां श्यामामधवलांबरां अहमभ्यागतस्तत्र शर्वरीमिव चन्द्रमाः। (106.41)

She was dark in hue (*since she was the Avidyaa, the form of ignorance*).

She was wearing some dirty clothing (*dirt of attachments and desires*).

The pupils of her eyes were moving continuously (*made of anxieties and apprehensions*).

I approached her like the Moon going to the night (*like the lustrous essence of Brahman as the mind, seeking ignorance*).

“मह्यमोदनमाश्वेतद्वाले बलवदापदि देहि, दीनार्तिहरणात्स्फारतां यान्ति संपदः। (42)

क्षुदन्तमर्हतीयं मे बाले वृद्धिमुपेयुषी कृष्णसर्पा प्रसूतेव कोटरस्था जरदद्रुमे”। (106.43)

“Please give me quickly some food, and help me girl, for I am suffering a lot.

By helping the needy, prosperity indeed increases.

Hunger inside me is increasing enormously hey girl, and it is as if tiny snakes are moving inside my belly, as if the black serpent has delivered more babies in the hollow-hole of the old tree.”

याञ्च्यापि तया मह्यमित्थं दत्तं न किञ्चन यत्प्रार्थनया लक्ष्म्या यथा दुष्कृतिने धनम्। (106.44)

Though I pleaded like this, she did not give me any food like Goddess Lakshmi denying wealth to the wicked ones though prayed for with effort.

[Which ignorant man gets what he wants? His actions always end in contradictory results only.]

केवलं चिरकालेन मयात्यन्तानुगामिना खण्डात्खण्डे निपतति च्छायाभूते पुरःस्थिते। (106.45)

Undaunted, I followed her at close range for a long time, like a ‘shadow of the person in the front’ moves from one trunk to another.

[I became more and more ignorant; was blinded by desires and got stuck in the wheel of actions, without respite.]

तयोक्तं “हारकेयूरिंश्चण्डालीं विद्धि मामिति राक्षसीमिव सुकूरां पुरुषाश्वगजाशनाम्। (46)

राजन्यार्चनमात्रेण मत्तो नाप्लोषि भोजनं ग्राम्यादनभिजातेहात्सौजन्यमिव सुन्दरम्”। (106.47)

She said “Know me to be from the ‘Chaandaala’ clan. (outcastes)

(*Avidyaa is completely opposite to the knowledge state*).

My name is ‘Haarakeyooree’ (one who wears garland and armlets) (*ill-gained wealth and prosperity*).

I am as cruel as a demoness. (*I give lot of suffering to anyone who contacts me*).

I eat humans, horses and elephants. (*I cover all the minds with ignorance*).

Raajan, by just the begging act, you will not get food from me, like you cannot expect courteous behaviour from ordinary village-folk when they have no interest in the person.”

[“Destroy any left-over trace of knowledge also, and completely own me as your companion; do not let any knowledge corrupt your dark mind; then only, you can expect the fruits of your actions, and enjoy pleasures unlimited”];

says Avidyaa as if, enticing a Jeeva to seek pleasures in the state of ignorance.]

[Avidyaa enticed me with pleasures and unexpected enjoyments.]

इत्युक्तवत्या गच्छन्त्या खेलया च पदे पदे कुञ्जकेषु निमज्जन्त्या लीलावनतायोदितम्। (106.48)

Having said this much, she moved forward. At every step she looked back and smiled mischievously. She hid herself behind bushes and came out laughing.

Having played these games expressing her desire for my company, she said at last,
ददामि भोजनमिदं भर्ता भवसि चेन्मम लोको नोपकरोत्यर्थैः सामान्यः स्निग्धतां विना। (49)

वाहयत्यत्र मे दान्तान्केदारो पुलकसः पिता श्मशान इव वेतालः क्षुधितो धूलिधूसरः। (50)

तस्येदमन्नं भवति भर्तृत्वे दीयते स्थिते प्राणैरपि संपूज्या वल्लभाः पुरुषा यतः। (106.51)

“I will give you food, if you will become my husband.

Ordinary people like us do not do favours to strangers.

My father of lowly birth (*the ‘false Knowledge’ namely the belief in the reality of the world*) is ploughing the field, with a pair of bullocks (*Greed and anger*).

He will be covered with dust all over his body (*Rajasic*) after the work, and will be tired.

He will be hungry like a vampire residing in the cremation ground.

(*Death is an inescapable consequence when you befriend him.*)

This food belongs to him. (*You can aspire for the fruit of action, only when you befriend him.*)

Only if a husband is there, can it be offered to him (*and you must own me forever*); because, husbands are to be worshipped well, even by offering one’s own lives.

(*I will also be devoted to you and not let any knowledge come near you.*)”

अथोक्ता सा मया भर्ता भवामि तव सुव्रते, केनापदि विचार्यन्ते वर्णधर्मकुलक्रमाः। (106.52)

Then I told her, “*Hey good lady! I will become your husband.*”

When in trouble, who will bother about class, caste, and family orders?

(*I was completely in her hold. She was my only support in that dreary land, and she offered many pleasures of the lowly sort (bodily comforts).*)

ततस्तयोदनादर्धं मद्यमेकं समर्पितं माधव्येवामृतादर्धमिन्द्रायार्तिमहत्पुरा। (106.53)

Then she gave me half of the food she had with her, like Vishnu in the form of a dark hued lady (Mohini) giving half of the nectar to Indra who was thirsty for it.

जम्बूफलरसः पीतः स भुक्तः पक्कणौदनः विश्रान्तं च मया तत्र मोहापहतचेतसा। (106.54)

The food relished by Chaandaalas was eaten and the juice of the Jamboo fruit was drunk; and I rested well, with my mind fully given to delusion.

[Though in essence the Brahman, I was stuck to the horrid experiences of life and believed that I was very happy.]

मां तत्रार्कमिवापूर्य सा प्रावृट्श्यामला गता हस्तेनाथ समुपादाय प्राणं बहिरिव स्थितम्। (106.55)

Like the monsoon-darkness covering the Sun completely, that dark girl dragged me away with her hands, when I stood there as if my life was outside my body.

[A man who is ignorant is a dead man actually, being identified with the inert body and intent on the body-connected pleasures only.]

दुराकृतिं दुरारम्भमाससाद भयप्रदं पितरं पीवराकारमवीचिमिव यातना। (106.56)

Her father (*false Knowledge presented by the senses*) was fat (*swollen up the imagined world-idea*), ugly (*filled with troubles only*), terrifying (*with obstacles all around*) and of crude manners (*with all the wicked habits*).

She approached him like the pain approaching its source namely the hell.

[Wrong knowledge can give pain only, like a ghost though non-existent can strangle you to death.]

तया मदनुषङ्गिण्या स्वार्थस्तस्मै निवेदितः मातङ्गाय भ्रमर्येव निःस्वनेनालिलग्नया,

“अयं मम भवेद्भर्ता तात हे तव रोचताम्”। (106.57,58)

Clinging to me, she secretly mumbled in the ears of that low-caste man,

“*Father! This one will become my husband if you feel so.*”

स तस्या बाढमित्युक्त्वा दिनान्ते समुपस्थिते मुमोच दान्तावाबद्धौ कृतान्तः किङ्कराविव। (106.58,59)

He said “*Be it so*”, and when the evening approached, he released the two bullocks, like the ‘Deity of Death’ releasing his servants.

नीहाराभ्रकडारासु दिक्षु प्रोद्धूलितासु च वेतालबन्धनात्तस्माद्दिनान्ते चलिता वयम्। (106.59)

The misty clouds (*incorrect beliefs*) had made everything tawny in colour (*misconceived realities*).

The quarters were filled with dusty winds (*Rajas, the urge to always do some work or another*).

From that terrifying forest which held within it many vampires (*of troubles*), we moved away.

[I now had Avidyaa as my companion, false knowledge as my father-in-law to guide my actions, and all the inert enjoyments as my treasures.

Instead of the Taamasic way of wandering aimlessly in the life-forest, I now had the purpose-filled life of actions that procured results; I never had the least idea about the horrible experiences that awaited me in the 'Avidyaa world'.]

'VINDHYA MOUNTAIN', THE ABODE OF TRIBALS, HUNTERS AND CHAANDAALAS

[Now King Lavana had become a Chaandaala to the core; and lived there in that colony of the lowly beings as if he had been always a Chaandaala from birth.]

[Brahman-state was now a Jeeva-state to the core, by the 'sorcery power of Maayaa'. It had forgotten its true nature. Now it was stuck in the Vindhya region, living a life of drudgery and foolishness.

What is Vindhya?

The word 'Vindhya' means - 'that which obstructs'. 'Mountain' refers to the solidity of objects that adds to the certainty of its reality. The obstructing phenomenon here that stands between the Brahman-state and the Jeeva-state is the 'solid-looking perceived world' produced by the mind through the senses.

Jeeva was now a perceiver stuck to the perceived as a part of it, and lived the wretched life intent on the body-comforts only. He was now completely blocked from the Knowledge of his true essence, by the blocking wall of the perceived, namely the Vindhya Mountain.]

CHAANDAALA COLONY/WORLDS OF IGNORANCE

[The Chaandaala colony was a disgusting place, with dirt and dust as a part of it. Mosquitoes and flies were everywhere. Flesh-pieces in various stages of drying were spread out everywhere. Cleanliness was a word they never knew about.

The place was dark, stinking, dirty, and horrible.

Well, this is how the worlds of the ignorant Jeevas also look like, in the level of knowledge.]

क्षणेन पक्कणं प्रासाः संध्यायां दीर्घजङ्गलात्शमशानादिव वेतालः श्मशानमितरन्महत्, (60)

In a second we left the huge forest behind and reached the colony of the Chaandaalas in the evening, like the vampires moving from one cremation ground to the other bigger one;

(I did not even think of escaping that state of ignorance; for I had forgotten my true identity completely, and felt happy to be ignorant among the crowd of ignorant people. Illusion has its own bliss! An idiot is happy in his own way!)

विकर्तितविभागस्थकपिकुकुटवायसं

the sliced and categorized flesh of pigs, horses, monkeys, cocks and crows were everywhere;

(like the worldly people shattered by the troubles of the life, with their varied animal characteristics - greed like the pigs, wayward nature of the horses, restlessness of the monkeys, interested only in eating and mating like the cocks, and cawing senseless words of harsh nature like the crows);

रक्तसिक्तोर्वराभागप्रभ्रमन्मक्षिकागणं, (61)

hosts of flies were resting on the blood-soaked places in the ground;

(like the people's minds resting on the filthy pleasures of senses);

शोषार्थं प्रसृताद्रान्त्रतन्त्रीजालपतत्खगं

birds were falling into the 'net of wet strings of nerves' left to dry on the ground;

(like people getting trapped by various desires and wants);

निष्कुटस्थितजंबीरखण्डलग्नखगध्वनि, (62)

birds were chirping around the Jambeera fruit ieces spread out in the courtyards;

(like the wealthy people feeling happy with their gains, and giving in to loud self-flattery);

शुष्यद्रुवसापिण्डपूर्णातिन्दलसत्खगं

birds were pecking at the flesh pieces kept to dry on the ground outside of the door;

(like the youth enjoying the bodily pleasures);

दृष्टिप्रसृतरक्ताक्तचर्मस्रवदसृगलवं, (63)

drops of blood were seen everywhere dripping from the 'animal skins wet with blood';

(the entire world was filled with pains only);

बालहस्तस्थितक्रव्यपिण्डक्वणितमक्षिकं,

mosquitoes were humming around the meat-piece held in the hand of a boy;

(like the greedy people hanging around the wealthy people, and flattering them with false praises);

जर्जराधिष्ठचण्डालतर्जितारटितार्भकम्। (106.64)

aged Chaandaalas were thrashing the yelling kids;

(like the aged weak men feeling envious of the youth and their enjoyments);

तत्प्रविष्टा वयं कीर्णशिरान्त्रं भीमपक्वणं मृतभूतं जगत्कल्पे कृतान्तानुचरा इव। (106.65)

Then we entered the huge colony of the Chaandaalas strewn with nerve pieces and intestine pieces

(the various ill-gained sense pleasures), like the 'servants of Yama' entering the world at the dissolution-time (where the pleasures ended in pains only).

संभमोपहितानल्पकदलीदलपीठके अहमास्थितवांस्तत्र नवे श्वशुरमन्दिरे। (106.66)

I was made to stay in the new house of my father-in-law (*as a Jeeva fully established in 'False knowledge'*).
Countless banana leaves (*successive births*) were brought, and excitedly spread out to make me a seat.

श्वश्रवा मे केकराक्ष्या तु तेनासृग्लवचक्षुषा जामातायमिति प्रोक्तं तथा सदभिनन्दितम्। (106.67)

My father-in-law informed my mother-in-law named 'Kekaraakshee' (squint-eyed), who had slightly reddish eyes, "*This is our son-in-law*"; and she happily accepted the fact.

(*My mother-in-law was Kekaraakshee, - Avidyaa's mother as if, one who saw everything wrongly with improper sight, like the various wrong philosophical views that are spread out all over the ignorant world.*)

अथ विश्रम्य चण्डालभोजनान्यजिनासने संचितान्युपभुक्तानि दुष्कृतानीव भूरिशः। (106.68)

Then after some rest, varieties of dishes (*countless desire fulfilment-states*) relished by that 'Chaandaala community' (*ignorant worldly people*) were collected on an antelope skin (*anxiety-mat*), like the wicked acts by the ignorant, and were consumed abundantly.

अनन्तदुःखबीजानि न मनोजतराण्यपि तानि प्रणयवाक्यानि श्रुतान्यसुभगान्यलम्। (106.69)

Pleasing words (*about the desired objects, pleasures, family attachments*) that acted as the seeds for the endless agonies of the future which were amiable but not auspicious, were heard in abundance.

निरभ्राम्बरनक्षत्रे कस्मिंश्चिद्विवसे ततः तैस्तैरारम्भसंरंभैस्तैर्वस्त्रविभवार्षणैः

दत्ताप्यनेन सा मह्यं कुमारी भयदायिनी सुकृष्णा कृष्णवर्णेन, दुष्कृतेनेव यातना। (106.71)

On a cloudless day, on some day of some star constellation, with their own festivities including abundant meat and intoxicating drinks, with their own exchange of garments;
one fine day the 'dark-hued father' offered me his daughter who had terrifying looks and was extremely black in colour, like the dark-hued wicked act offering the misery.

[I was drowned in Avidyaa completely and was guided always by false knowledge; and was happy too, like an idiot feeling happy in a burning house. Selfishness was my second nature; I did many wicked acts aiming at the happiness of myself and my family alone, as the goals to be reached. I cared not for the needy. I hovered around the wealthy. I kept knowledge away like some curse. Wealth, riches, and the needs of the family were my foremost goals. I masked my wicked acts, through visits to temples, worships of deities and false shows of charity. I had fallen deeply in love with the dark life I had chosen.]

सरभसमभितो विनेदुरत्र प्रसृतमहामदिरासवाः श्वाकाः

हतपटुपटहा विलासवन्तः स्वयमिव दुष्कृतराशयो महान्तः। (106.72)

Excitedly all those 'dog flesh-eaters' made merry around us, freely distributing wine and liquor all around; beating the drums; roaring with laughter; as if they were the huge piles of wicked acts.

(*Wicked and selfish acts increased without limits, for the deluded Jeeva-Brahman.*)

बहुनात्र किमुक्तेन सौत्सवावर्जिताशयः तदाप्रभृति तत्राहं संपन्नः पुष्टपुल्कसः। (107.01)

What is there to say any more? I became fully engrossed in the festivities of marriage.

After that, I ended up becoming a fat Chaandaala (*as a Jeeva swelling up in ignorance with more desires and wants*).

सप्तरात्रोत्सवस्यान्ते क्रमान्मासाष्टके गते, पुष्पिता सापि संपन्ना, स्थिता गर्भवती ततः,

प्रसूता दुःखदां कन्यां विपद्दुःखक्रियामिव। (107.02,03)

After the seven nights of festivities (*seven lower levels of ignorance*), eight months (*possessing the body with eight-fold limbs- the senses, mind, intellect and ego*) passed away.

My wife came of proper age and became pregnant. (*Avidyaa was ready to produce various ill-characters*).

Then she gave birth to a female child like calamities producing the sorrowful situation.

(*My daughter was 'Aashaa', the desire, which kept growing day by day.*)

सा कन्या ववृधे शीघ्रं मूर्खचिन्तेव पीवरी। (107.03)

That girl grew up fast like the foolish thoughts of the ignorant.

पुनः प्रसूता सा वर्षैस्त्रिभिः पुत्रमशोभनं अनर्थमिव दुर्बुद्धिराशापाशविधायकम्। (107.04)

Again my wife delivered an ugly son (*the state of anger/impatience/irritation/rudeness that rises from frustration and the unfulfilled desires*) after three years (*three states of Jaagrata Svapna and Sushupti*),

like the wicked mind producing harmful situations binding one by the ropes of desires.

पुनः सुतां दुहितरं पुनरप्यर्भकं ततः कलत्रवानहं जातो वने जरठपुल्कसः। (107.05)

That female of the Chaandaala caste gave birth to a daughter, then again a son (more desires and more frustrations). I had now a family in the forest and had become an aged Chaandaala (*went through endless states of suffering, for long*).

तया सह समास्तत्र मम बह्व्योऽतिवाहिताः नारके चिन्तया सार्धं ब्रह्मघ्नेनेव यातनाः। (107.06)

Many years went by like this in her company, like the ‘killer of a Brahmin’ (a great sinner) suffers numerous pains along with the guilt of the sin.

(*Jeeva also is referred to as AatmaHan- a killer of his true self.*

BrahmaHatya is the worst sinful act ever possible; my life was filled with such type of wicked acts only, inflicting pain of words and actions to others; and I myself was never free of any suffering.)

शीतवातातपक्लेशविवशेन वनान्तरे चिरं विलुलितं वृद्धकच्छपेनेव पल्वले। (107.07)

In that distant forest (of life) I was tossed about for long, going through suffering under the cold weathers, storms, and heat of the Sun, (various painful situations), like an aged tortoise living inside a small pond.

कलत्रचिन्ताहतया धिया सन्दह्यमानया दृष्टाः कष्टसमारम्भा दिशः प्रज्वलिता इव। (107.08)

With my mind scorched by the worries of the family, I went through incessant sufferings, as if all the quarters were set afire.

[I as Lavana turned Chaandaala, repeated the same actions again and again and was happy to suffer also.

It was as if I could not stay in peace without any problem to face with.

For me, the problems and anxieties were the life-giving nectar.

I was happy to suffer and wanted to live long, suffering like this only.

I had forgotten my true identity of a king; and had fallen in love with the dirty stinking colony of Avidyaa and false-knowledge.]

क्षौमानेकसमाक्षीणपटे चेण्डकधारिणा काष्ठभारो वने व्यूढो यो मूर्तमिव दुष्कृतम्। (107.09)

Wearing garments made of flax-fibres which were torn by usage of many years (*wants and needs that never could get fulfilled*), I carried stacks of wood (*merits and demerits*) tying them in grass ropes (*conceptions and beliefs*), acting like the ‘personified wicked deed’.

यौकाकीर्णजरत्क्लन्नगन्धिकौपीनवाससा आश्वस्य धवलीकानां तले नीता घनाः समाः। (107.10)

Wearing the ‘stinking and worn out loin-garment infested with louse’ (*passionate desires that brought forth various painful diseases*), I rested under the trees alone (*with no one to support me*), for many heavy years.

कलत्रापूरणोत्केन जर्जरेण हिमानिलैः हेमन्ते दर्दुरेणेव विलीनं वनकुक्षिषु। (107.11)

Longing for joining my family, I hid in the forest caves like a frog (*that croaks harshly all through the night*), to protect myself from the snow storms (*troubles*) in winter.

(*My attachment to the family and relatives were always on the increase.*)

नानाकलहकल्लोलतापप्रसरविद्रुताः बाष्पव्याजेन निर्मुक्ता नेत्राभ्यां रक्तबिन्दवः। (107.12)

Going through many fights and heated arguments, blood flowed out of the eyes like tears.

(*Fights, quarrels, cheating, were all the regular occurrences of life.*)

यामिन्यो विपिने क्लिन्ने वराहामिषभोजनाः शिलातलकुटीकोशे नीता जलदविकलवाः। (107.13)

‘Monsoon nights’ were spent alone under the hollow of the huge rocks, with only boar’s meat as food.

(*Selfishness forced me to enjoy pleasures in private without sharing them with any one.*)

काले क्षयं गते रोहे कालाभ्रघनतां गते असौहार्देन बन्धूनां कलहैश्चापि संततैः

सर्वत्र जातशङ्केन कलाभिमुखरार्भकैः मया कृपणचित्तेन नीताः परगृहे समाः। (107.14,15)

Because of the unfriendly attitude of the relatives and the continuous quarrels among all, feeling suspicious of everyone, and tired of seeing children fighting for morsels, and acting miserly, I spent many years in some other house, when the monsoon ended and the crops sprouted.

[I as a Chaandaala turned king, had become too selfish and wicked.

I never shared my wealth with anyone. I hid my gains from all. I was afraid of even my children taking away my wealth.

I ill-treated my family members and refused to attend to their needs.

I was treating them like enemies and lived in my house like in an enemy’s house, suspicious of all and acting rude towards all.]

(*My face was creased with worries and anxieties. I had forgotten the very simple act of smile.*)

चण्डालीकलहोद्विग्नचण्डचण्डालतर्जनैः मुखं जर्जरतां यातमिन्दू राहुरदैरिव। (107.16)

Taking part in the fierce fights and arguments boosted by the females (*the various vices and wicked qualities*), and getting hit violently, my face became shattered with many marks of injury, like the moon by the bite-marks of Raahu.

LIFE IS ACTUALLY A HELL FOR THE IGNORANT JEEVA LIKE THAT OF A KING TURNING INTO A CHAANDAALA

चर्विताः खर्वितोष्ठेन द्वीपीपिशितपेशयः नारकाहृतविक्रीता नारक्यो रशना इव। (107.17)

The well-ground paste of the tiger-flesh (*Dveepin, a tiger which splits its prey into two*) that were sold by the hell-residents as it were, was chewed and crushed in our mouth, like the taste of hell.
(*The pleasures that rise by the duality sense (Dveepa- that which divides into two) were enjoyed like enjoying the taste of hell.*)

हिमवत्कन्दरोद्रीर्णाश्वण्डा हेमन्तवीचयः शिशिरे शीकरासारतुषारनिचयाश्चिरम्। (107.18)

The fierce snowy winds rising from the hollows of the ‘Snow Mountain’ became ‘heaps of spraying frozen white snow’ in the cold season.
(*Life is never a smooth-going experience; from nowhere suddenly troubles blow causing immense pain.*)

अङ्गे निरम्बरे सोढा मृत्युमुक्ता इवेषवः जराजरठमूढेन मूलानि क्षीरभूरुहां

सुकृतानामिवैकेन समुत्खातानि भूरिशः। (107.19,20)

With all clothes shattered and torn, and wearing nothing over the body, and in order to cover myself with the roots of the old dead ‘Ksheera trees’ (*Milk trees –Nyagrodha, Udumbara, Ashvattha and Madhooka that have milky-sap but not the real milk*), I had to dig them up all by myself to wear them and thus endure the pain of arrows shot by the ‘Death deity’.

(*A Jeeva is emptiness only and is covered by emptiness alone; is covered by Vaasanaas only, with the expectation of joy; but suffers the pains of old age and death again and again; and survives as it were by the few good deeds done very rarely.*)

[Who can give an account of all the humiliations and sufferings that are endured by the Jeeva to satisfy the need and greed of the family members?!]

शरावकेष्वटट्यां च पललं पक्वमादरात् अस्पृष्टेन जनैर्भुक्तं कुकलत्रवता मया। (107.20,21)

My greedy wife and children (*Avidyaa and my wicked qualities*) tormented me to such an extent that I had to stand in front of other rich Chaandaalas, and accept the ‘ground paste of flesh’ (*bodily pleasures*) which they offered with compassion, to satiate the hunger (*wants*).

गृहीततेजःक्षतये बहुवक्त्रविकारिणा मार्गाविकमिवात्मीयं विक्रीतं पण्यमन्यतः। (107.21,22)

In order to pay back the loan (*fulfil the obligations*), I had to sell myself to others like sheep-meat, with my face going through many contours, and bleating (*pathetically*) like a sheep.

प्राण्यङ्गवपुषस्तस्य प्रोत्कृत्योत्कृत्य पेशलः आयसंपरि विक्रीता विन्ध्यपक्वणभूमिषु

जन्मान्तरसहस्रोत्थं स्वपापमिव वृद्धये। (107.22,23)

Cutting again and again the flesh from the animal bodies, and making them tender by cooking them inside the iron vessels, they were sold in the other Chaandaala colonies of Vindhya Mountain, for more money, like selling one’s sins of thousands of births.

(*Sinful acts brought forth their own share of sufferings without fail.*)

अविकीर्णमसत्कीर्णं चण्डालारामभूमिषु दृष्टः कुद्दालको दृष्ट्या संध्यास्नेहविमुक्तया

रौरवापतितेनेव तत्कालस्निग्धतां गतः। (107.24,25)

The left-over flesh was spread on the dirty unclean stinking grounds in the Chaandaala colony; and when the evening came spoiling all the work, the spade (to dig the roots and bulbs) alone, was seen with affection, like a person fallen from one hell into another Raurava hell (the hell where one screams in pain).

(*Life was just a succession of various types of hell experiences.*)

विन्ध्यकन्दरगुल्मानां बन्धुत्वमिव गच्छता पुलिन्दवपुषा यत्र युक्तयोगैः समर्पिताः

तर्पिता लगुडास्फालजितकौलेयरंहसा पुत्रदाराः कदन्नेन ग्रामकान्धोचितेन च। (107.25,26,27)

(*I had to fight with the dogs and win the rotten food thrown on the streets.*)

Feeling related to the bushes that were in the Vindhya valleys (where I hid myself always), and because of the Chaandaala body that belonged to that country, the crowd of dogs that came to eat the food were given the proper (ill) treatment were beaten up with heavy rods and defeated; and the family members were given the rotten food thus earned which was actually fit to be eaten by the blind people of the poor villages only (as it was horrible for sight).

(*What idiotic acts the Jeevas do to possess the lowly objects of the world!*)

धारासारणत्पत्रशुष्कतालतले निशाः नीता रणितदन्तेन सार्धं विपिनवानरैः

रोमभिः कोटिमुद्रोद्यैः शीतेनाध्युषितस्य मे वर्षासु मुक्ताकणद्धता वानलबिन्दवः। (107.27,28,29)

When the rains lashed heavily, feeling extremely cold (*foolish state*), with the teeth chattering (*with fear and anxiety*), with the hair standing sharp like needles, the nights were spent under the dry ‘Taala tree’ (*texts of learning*), along with the monkeys (*idiots*); and the water falling from the clouds (*desire-fulfilment states*) were held by me like pearl pieces (since the body was frozen in cold).
(*Even learned men have to stay along with the stupid to earn their livelihood.*)

अजाजीमूतखण्डार्थं क्षुत्क्षुण्णक्षीणकुक्षिणा कलत्रेण सहाटव्यां कृतः कलह आकुलः। (107.29,30)

For pieces of flesh as thin as cloud-pieces, with the hollow of the stomach shrunk by hunger, great fights were held with the wife, in the wild forest regions.
(*Selfishness abounded among family members also, by the force of Avidyaa.*)

वने रणितदन्तेन शीतकेकरचक्षुषा मषीमलिनगात्रेण वेतालस्वजनायितम्। (107.30,31)

In the forest, with the teeth chattering, eyes squinting with cold, with the body covered by dirty soil (*worst form of worldly actions*), the vampires (*other desire-filled companions*) were the friends I had (*since I also looked like a vampire only, with my pleasure-hungry face*).

सरितीरेषु मत्स्यार्थं भ्रान्तं बडिषधारिणा कल्पे जगत्सुनाशार्थं कृतान्तेनेव पाशिना। (107.31,32)

In the river banks, holding fishing rods, I had to wander searching for *fish* (*search for the objects of pleasures*), like the deity ‘Yama’ wandering with his noose to destroy the entire world.

पीतं बहूपवासेन सद्यःकृतमृगोरसः तत्कालकोष्णं रुधिरं मातुः स्तनपयो यथा। (107.32,33)

After a long span of starvation, the fresh lukewarm blood from the chest of the freshly-cut animals was drunk, like drinking the breast milk from the mother (never bothering about the pains I gave to the others to satisfy my own desires).

श्मशानसंस्थितान्मतो रक्तरक्तान्मलाशिनः विद्रुता वनवेतालाश्वण्डिकाभिद्रुता इव। (107.33,34)

We, who were intoxicated by the smell of the blood, and who stayed in the ‘cremation grounds’ desiring the impure food offered there, were chased away, like the ‘forest vampires’ chased by the ‘fierce Goddesses’.

[Taste for animal-flesh was so much that I never hesitated to eat the meat of the other beings that were killed ruthlessly. I was never given to dispassion and discrimination, and stayed far from them.

How can a man who eats the flesh of another species be evolved enough to gain any Knowledge also?

Jeevas which hurt other animals and eat them are worst type of devils that walk about in human forms.]

वागुरा विपिने व्युत्सा बन्धार्थं मृगपक्षिणां आशा इव विवृद्ध्यर्थं पुत्रदारकलत्रजाः। (107.34,35)

Traps were spread in the forests to catch the animals and birds (*objects of pleasure*), like the ‘desire’ spreads out the ‘trap of sons, wives and other relatives’ and grows well.

मया मायामयैर्लोकाः सूत्रजालमयैः खगाः जालैर्जर्जरातां नीता दिशश्चासुकृतायुषा। (107.35,36)

I spread out ‘tricky nets woven with ropes’, and shattered the birds, and shattered also the directions with dead lives.

(*Senses ruled the ignorant Jeeva’s world. The idiotic Jeeva killed other beings not only for taste, but for the sheer pleasure of killing.*)

तत्रापि दत्तः प्रसरो मनसा दुष्कृतोदये, आशा प्रसारिता दूरं प्रावृषीव तरङ्गिणी

करभ्या इव सर्पेण विद्रुतं दूरतो धिया, दूरे त्यक्ता दया देहे भुजङ्गेनेव कञ्चुकं

क्रौर्यं सुखेन संरम्भशरवर्षि निनादि च। (107.36 to38)

Even in such worst circumstances, the mind was after doing wicked deeds only.

‘Desire’ went far and wide like the muddy stream of the monsoon.

Like the bear pulling out the snake from its hole by its breath, ‘wisdom’ was pulled out from the intellect.

‘Kindness’ was discarded like the skin by the snake. ‘Cruelty’ roared happily like the torrent of clouds by showering arrows with great excitement (at all the living things).

अङ्गीकृतं निदाघान्ते नभसेवासिताम्बुदः विकासिन्यो क्षताः क्षारा दूरं परिहता जनैः। (107.39)

‘Dirty stinking food thrown away by others’ (*acts of begging and scavenging*) was accepted like the sky accepting the dark clouds at the end of summer.

श्वभ्रणेव कुमञ्जर्यश्चिरमूढा मयापदः स्वकालकुलकोणासु नरकोद्दामभूमिषु

उसा दुष्कृतबीजानां मुष्टयो मोहवृष्टयः। (107.40,41)

Like the ‘dirty holes filled with thorny wasteful plants’, I held on to the difficulties that were marked out for me like ‘places in various hells for fixed times’; I sowed the ‘seeds of wicked acts’ from my fists and drenched them with the waters of ‘delusion’.

वागुराभिर्मया विन्ध्यकन्दरस्थेन निर्दयं भूतेष्विव कृतान्तेन मृगेषु परिवल्गितम्। (107.41,42)

In the Vindhya valleys (*Samsaara*), I trapped the animals (*cheated others*) with my traps without any compassion, like the ‘Death deity’ trapping the living beings.

चामरीकण्ठकुड्येषु विश्रान्तशिरसा मया सुसमस्तविवेकेन शेषाङ्गेष्विव शौरिणा। (107.42,43)

Like ‘Shaury’ (Vishnu) sleeping on the ‘Shesha serpent’, I slept with all Viveka gone, resting my head on the neck wrinkles of the yak (*sinful acts*).

विलोलचरणाम्बरया सरावोल्लासिधूमया मम तन्वा सनीहारविन्ध्यकच्छगुहायितम्। (107.43,44)

My body imitated the ‘misty cave’ of the marshy soil of the Vindhya.

In the Vindhya region, the birds moved along in the grounds and the skies; and the roars of tigers and lions filled it all over. In my body, the birds (that had been trapped) were withering under my feet and were carried on my shoulders; and I was always around the wild animals to kill them for flesh.

(My mind was always filled with the shattered hopes and again flying high with new hopes; and the desires and wants roared like tigers, leaving me with no peace.)

कृष्णदेहेन यौकाद्या कन्था स्कन्धे मया चिरं ग्रीष्मे सोढा चलद्भूता वराहेण यथोर्वरा। (107.44,45)

I with my black body, endured the louse-filled torn cloth on my shoulders, like the dried-up mud covering its body is endured by the moving boar.

(The mind that was black with idiocracy had no need for knowledge and was satisfied with the anxiety-filled state of suffering, which the Jeeva got used to as his second skin; and had no regrets about his idiotic life style.)

बहुशोऽहं वनोत्थाग्निनिर्दग्धप्राणिमण्डलः कल्पाग्निभुक्तजगतः कालस्यानुगतिं गतः। (107.45,46)

Mostly I destroyed all the animals like a forest conflagration, and was like ‘Kaala’ who destroys the entire world in the dissolution-fires.

(When fulfilling the desires, the Jeeva had no care or compassion for others; did not care about anything but his selfish needs; and was a cause of harm to himself and others around him.)

लोभिलिङ्गो यथा रोगमनर्थानिव दुर्ग्रहः प्रसूतास्तत्र मे दारा दुःखान्यथ सुखान्यपि। (107.46)

‘Excessive obsession for passion-fulfilment’ gives rise to diseases.

‘Wrong planetary constellations’ create calamities.

The wife (*Avidyaa*), in the same way, gave entry to pleasures and pains of all sorts.

नृपालपुत्रकेनैकतनयेन तदा मया नीता नीरन्ध्रदोषेण षष्टिः कल्पसमाः समाः। (107.47)

Though born in the royal family, I spent sixty long years equal to sixty Kalpas (because of the suffering), in that colony of Chaandaalas. *(An elephant crosses sixty long years and is fully in rut; like a Jeeva always is in need of desire-fulfilment even after prolonged existence as a wretched creature.)*

[The short span of two Muhurtas of king’s life was equal to the sixty year experiences of a Chaandaala.

Brahman’s instant awareness of delusion is the prolonged experiences of countless Jeevas in unimaginable long span of time-modes. This is the wonder of delusion.

This ‘elasticity of time’ was explained in Leelaa’s story also, where the three life-experiences of a Brahmin have different time-measures.]

आक्रुष्टमुरुतरं रुदितं विपत्सु भुक्तं कदन्नमुषितं हतपक्वकणेषु

कालान्तरं बहु मयोपहतेन तत्र दुर्वासनानिगडबन्धगतेन सभ्याः। (107.48)

Hey people in the court-hall! To say it all in brief -

I was dragged by anger; wept aloud when difficulties came; ate the food that was despised (got by hurting other animals); and lived with the worst class of Chaandaalas.

Chained by the evil Vaasanaas, I lived a miserable existence for long, in a different time altogether.