

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER FOURTEEN

[STORY OF BRAHMIN GAADHI]

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 FOURTEEN

## STORY OF BRAHMIN GAADHI

## वसिष्ठोवाच

Vasishtha spoke

['Conquering of the mind' means to know its nature completely, keep the thoughts in control, and not get fooled by its varied presentation of the world-scenes. 'Mind control' means to remain alert to every agitation of the mind, and not get carried away as the agitation itself.])

रामापर्यवसानेयं माया संसृतिनामिका आत्मचित्तजयेनैव क्षयमायाति नान्यथा। (44.01)

Rama! This delusion power of Brahman (Maayaa) known by the name of 'Samsriti' (the slithering experiences seen as the world), is endless; it can cease to exist as real, by the conquering of the mind only.

जगन्मायाप्रपञ्चस्य वैचित्र्यप्रतिपत्तये इतिहासमिमं वक्ष्ये शृणुष्व्वावहितोऽनघ। (44.02)

In order to understand the varieties of ways in which the 'delusion of the world of elements' can unfold, listen to this occurrence of the past; listen with attention, hey taintless one!

## STORY OF BRAHMIN GAADHI

[The word 'Gaadhi' in this story-context actually means one who is shallow in thinking; a person noble at heart but not capable of abstract deep thinking; a person who is highly attached to a form of a deity, but is unable to transcend the form-state of the deity and reach the formless essence within.]

अस्त्यस्मिन्वसुधापीठे कोसलो नाम मण्डलः कल्पवृक्षवनं मेराविव रत्नगणाकरः। (44.03)

In this 'Earth pedestal' is a kingdom called 'Kosala, a mine of gems', like the forest of Kalpa trees in the Meru Mountain.

तत्राभूद्ब्राह्मणः कश्चिद्गुणी गाधिरिति श्रुतः परमश्रोत्रियो धीमान्धर्ममूर्तिरिव स्थितः। (44.04)

There lived a Brahmin named Gaadhi there, who was highly virtuous, was learned in Vedas, was noble; and was like the personification of Dharma itself.

आबाल्यात्प्रविरक्तेन चेतसा स व्यराजत निष्कलङ्कावदातेन भुवनं नभसा यथा। (44.05)

From childhood itself, he shone with dispassion and disinterest in the sense pleasures, like the 'Earth adorned by the white splendour of the sky'.

[Since Gaadhi was not able to understand the concept of 'Maayaa, the illusory nature of Reality shining as the world', he decided to perform penance on his favoured deity and get the required knowledge.]

किमप्यभिमतं कार्यं विनिधाय स्वचेतसि बन्धुवृन्दाद्विनिष्क्रम्य तपस्तप्तुं वनं ययौ। (44.06)

For fulfilling some wish he had, he took leave of all his relatives and went to the forest to perform penance.

उत्फुल्लकमलं प्राप सरस्तत्र स विप्रराट् चन्द्रः प्रसन्नविमलं तारासारमिवाम्बरम्। (44.07)

That excellent Brahmin soon reached a lake filled with lotuses, like the moon approaching a star-filled sky which was beautiful and clear of all the clouds.

आशौरिदर्शनं तस्मिंस्तपोऽर्थं सरसि द्विजः आकण्ठमम्बुनिर्मग्नः प्रावृट्पद्म इवाविशत्। (44.08)

In order to perform the penance till he had the vision of Lord Vishnu, he stood in the neck-deep water; (his head now appeared like another lotus newly bloomed amongst other lotuses) and he shone like a lotus drenched by the monsoon rains.

*(Standing for days inside the cold water with only the head protruding out of the waters is one form of asceticism.)*

ययौ मासाष्टकं तस्य मग्नस्य सरसोम्भसि वासपङ्कजसंकोचमनाग्भग्नमुखच्छवेः। (44.09)

Eight months passed for him even as he stood continuously inside that water; and being in the company of lotuses which contract by the separation of the Sun, his face also looked slightly faded in hue as it were *(waiting for the arrival of his adored deity)*.

अथैनं तपसात्समाजगामैकदा हरिः निदागार्थं घनः श्यामः प्रावृषीव धरातलम्। (44.10)

Pleased by his penance, Lord Vishnu appeared in front of him, like the dark cloud appearing in the scorching summer sky to dampen the earth, and he asked him to request for any boon.

श्री भगवानुवाच, विप्रोत्तिष्ठ पयोमध्याद्गृहाणाभिमतं वरं, अभीप्सितफलोपेतो जातस्ते नियमद्रुमः। (44.11)

Lord Vishnu spoke: "Hey Brahmin! Come out of the waters and accept the required boon; your tree of penance has borne the desired fruit".

ब्राह्मण उवाच, असंख्येयजगद्भूतहृत्पद्मकुहरालिने जगत्त्रयैकनलिनीसरसे विष्णवे नमः। (44.12)

मायामिमां त्वद्रचितां भगवन्पारमात्मिकीं द्रष्टुमिच्छामि संसारनाम्नीमान्ध्यैककारिणीम्। (44.13)

The Brahmin spoke: “Salutation hey all-pervading Vishnu! You are the (dark-hued) bee hovering in the ‘hollow of the lotus of the hearts of countless beings’, in the ‘single lotus-lake of the Tri-world’!

Bhagavan! I want to see (experience and understand) this ‘Maayaa (deluding power) of the Supreme Being’ that is created by you and which is named as the ‘worldly existence’ and which blinds one and all.”

[Where is this Maayaa? Maayaa is not actually there; but is there as long as the world exists as real for you.

The very questioning entity himself is a product of Maayaa; and is surrounded by the world-scenes produced by Maayaa, and the questioning about Maayaa itself also is a feat of Maayaa. That is the power of Maayaa.

As long as duality exists as ‘I’ and the ‘God’, ‘I’ and the ‘world’, there is no escape from Maayaa.

And Gaadhi wanted to experience it, though he was already experiencing it in his duality state.]

इमां द्रक्ष्यसि मायां त्वं ततस्त्यक्ष्यसि चेत्यजः उक्त्वा ययावदृश्यत्वं गान्धर्वमिव पत्तनम्। (44.14)

“You will experience that ‘Maayaa’ and you will get rid of it also”; so saying, the ‘Unborn Lord’ vanished off, like an illusory city.

गते विष्णौ समुत्तस्थौ जलात्स ब्राह्मणेश्वरः शीतलामलमूर्तित्वादिन्दुः क्षीरोदकादिव। (44.15)

After Lord Vishnu vanished off, the excellent Brahmin got out of the water like the Moon rising out of the cool and pure Milk-ocean.

बभूव परितुष्टात्मा दर्शनेन जगत्पतेः दर्शनस्पर्शनैरिन्दोरुत्फुल्लमिव कैरवम्। (44.16)

He felt very much satisfied by the ‘vision of the Lord of the Jagat’, like the night-lotus blooming by the sight and touch of the Moon.

अथास्य कतिचित्स्मिन्दिवसा निर्ययुर्वने हरिसन्दर्शनानन्दवतो ब्राह्मणकर्मणा। (44.17)

A few more days passed in doing his routine duties in that forest for that Brahmin, who was overjoyed by the vision of the Lord.

#### EXPERIENCE OF MAAYAA

[How does Maayaa act? What is her power?

The following incidents in Gaadhi’s life give us a glimpse of this Maayaa.

It so happens that Gaadhi, when submerged in water while performing his worship rites and within the span of few minutes under the water, witnesses his death as a householder, his next birth as a Chaandaala, and the death also of that Chaandaala. He goes through those experiences day by day, minute by minute; and remembers every single detail of the wretched life he had lived as a Chaandaala. Though he dismisses it as some dream-like experience that had occurred within his mind, later he comes to know that the events of the Chaandaala life had occurred in the outside world also. Curious, he visits those places and gets the proof of the life lived by him as a Chaandaala. His doubt as to how the private experience of few minutes under the water could really have happened in the outside world in a longer time-span gets clarified by Lord Vishnu, later.]

एकदारब्धवान्स्नानं सरस्युदितपङ्कजे चिन्तयन्वैष्णवं वाक्यं महर्षिरिव मानसे। (44.18)

One day, he had begun his bathing rite in a lake where the lotuses were slowly blooming up, and was thinking about What Vishnu had said, like a great Rishi absorbed in thinking about the great truths of the Scriptures.

अथ स्नानविधावन्तर्जलमेष चकार ह सकलाघविघातार्थं परिवर्तमिवात्मना। (44.19)

As a part of the bathing rite, he recited the special chants that ward of the sins, with suitable gestures, holding the Kusha grass in his hand, remaining inside the water itself, and circled himself.

GAADHI SEES HIS OWN DEATH SCENE AS IF, WHILE PERFORMING THE BATHING RITE

अन्तर्जलविधौ तस्मिन्विस्मृतध्यानमन्त्रधीः पर्यस्तसंवित्प्रसरः सोऽपश्यज्जलमध्यतः, (20)

मृतमात्मानमात्मीये सदने शोच्यतां गतं, पतितं वातवेगेन कन्दरान्तरिव द्रुमं, (21)

When performing bathing rites with the appropriate hymns, he put his head under the water as a part of the rite; at that moment he forgot the Mantra (and also himself and his world of Gaadhi); he looked around (as if peeping inside another world of another life-story), and at that very instant, inside the water itself, he saw that he himself was lying dead in his house like a ‘tree which was stuck by the heavy winds fallen into the chasm from the top of the mountain’, and everyone lamenting his death.

प्राणापानप्रवाहेण मुक्तमन्तमुपागतं, संशान्तावयवस्पन्दं निर्वात इव खण्डकं, (22)

that body of his was lifeless and was without the functions of the ‘Praana and Apaana flow of airs’;

the body-parts stayed without any movement like the broken piece of a banana trunk that had fallen in a windless atmosphere;

पाण्डुराननमाम्लानं वृक्षपर्णमिवारसं, शवीभूतमिवाग्लानं छिन्ननालमिवाम्बुजं, (23)

the face had become pale and bloodless like the dried up leaf of a tree; the body appeared dead without any emotion like a lotus cut off from the stem;

विपर्यस्तेक्षणं प्रातर्मग्नतारमिवाम्बरं, सावग्रहमिव ग्रामं सर्वतः पांसुधूसरं, (24)

the eyes had lost their power of sight, like the early morning sky that had lost its stars; the entire place appeared as forlorn as a village filled with dust all over, when there are no rains;

बाष्पक्विलन्नमुखैर्दीनैः करुणाक्रन्दकारिभिः आवृतं बन्धुभिः खिन्नैः कुररैरिव पादपं, (25)

the body was surrounded by many relatives who were lamenting aloud, and crying in a pathetic manner, like the 'Kurara birds' (ospreys) crying when the tree is cut off;

सेतुभङ्गगलद्वारिद्वियमाणमुखाब्जया नलिन्या समधर्मिण्या भार्यया पादयोः श्रितं, (26)

his wife was holding on to the feet of his dead body, like a lotus adorning his feet, and her lotus-face was looking like a lotus that was getting carried off by the floods (of tears) produced by the breaking of the dam;

ताराक्रन्दरणद्रेफप्रलापालापलुब्धया मात्रा गृहीतं चिबुके नवव्यञ्जनलाञ्छिते, (27)

his mother was crying aloud in a high pitch like the humming bee, and was holding with her hands, his chin which was covered with newly growing hairs; and her lamentations had no end;

अन्यैः पार्श्वगतैर्दीनैः स्रवदश्रुमुखैर्जनैः श्रितं गलदवश्यायैः शुष्कपर्णैरिव द्रुमं, (28)

the faces of the people who were sitting next to the body were damp by the continuous flow of tears, and it looked as if dew drops (like tear drops) were flowing down from the dried up leaves (dried up eyes) that were still left on the tree (face);

वियोगभीत्या संयोगपरिहारपरैरिव दूरं विपसृतैरङ्गैरनात्मीयैरिवावृतं, (29)

the limbs were spread out like unrelated members, not wanting to join the main body as if by the fear of separation, for they knew that union always leads to separation;

परस्परमलग्नाभ्यामोष्ठाभ्यां दशनैर्सितैः सविरागमिवाम्लानैर्हसन्तं स्वात्मजीवितं, (30)

the lips were parted slightly baring the slightly darkened white teeth, and it was as if the dead body was laughing with contempt about its previous life with dispassion, as it were;

मौनध्यानमिवापन्नं, पङ्कादिव विनिर्मितं, अप्रबोधाय संसुप्तं, विश्राम्यन्तमिवोच्चकैः, (31)

the body was silent and meditating as if; as if it was made of wet mud only; as if deep asleep and not intent on waking up at all; as if in profuse rest;

बान्धवाक्रन्दसंरम्भकोलाहलगता गिरः स्नेहभावविचारार्थं शृण्वन्तमिव यत्नतः। (44.32)

as if trying to hear the screaming shouts of the grieving crowd with great effort to analyze their degree of affection.

GAADHI SEES HIS OWN DEAD BODY TAKEN TO THE CREMATION GROUND

अथ तत्कालकल्लोलप्रलापाकुलचेष्टितैः सोरस्ताडनमूर्च्छोत्थनेत्रवारिवहाप्लुतैः, (33)

क्रमेण स्वजनैः क्षुब्धैस्ताराक्रन्दादिघर्घरैः निष्कालितममङ्गल्यमपुनर्दर्शनाय वै, (34)

The relatives who were highly distressed, wept aloud expressing their sadness through varied type of actions suited to the occasion of the death of their near one, like beating their chests, fainting, and shedding abundant tears; screaming aloud with choking throats;

नीतं श्मशानं मांसान्त्रवसापङ्ककलङ्कितं शुष्काशुष्करसक्विलन्नं कंकालशतसंकुलं, (35)

the relatives then carried 'the inauspicious body from the house so as to never see it again', towards the 'cremation-ground which was dirty and stinking being spread out with the flesh-pieces and nerves, and which was wet with melted marrow'; where the ground was damp with blood at some places, and dried-up at some places, and hundreds of skeletons were lying here and there;

गृध्राभ्रच्छन्नसूर्याशुचिताज्वलननिस्तमः शिवाशिवमुखज्वालाजालपल्लवितावनि, (36)

hovering vultures blocked the sunlight, and the darkness was removed by the flames burning in the pyre;

the ground looked as if covered by leaves when the flames reflected on the inauspicious mouths of the female jackals;

वहद्रक्तसरित्स्नातमग्नकङ्कोग्रवायसं रक्तार्द्रतन्त्रीप्रसरजालाबद्धजरत्खगम्। (44.37)

the wild crows dipped themselves and bathed in the rivers of blood flowing here and there; the aged birds were trapped in the wet nerves that enveloped them from all over.

GAADHI SEES HIS OWN BODY GETTING BURNT IN THE PYRE

तत्र ते ज्वलने दीप्ते चक्रुस्तं भस्मसाच्छवं बान्धवाः सलिलापूरं समुद्रा इव वाडवे। (44.38)

Then they placed the dead body inside the blazing fire and burnt it to ashes, like the oceans burning off their own waters in the Vadava fire.

चितिश्वटचटास्फोटैः शवमाशु ददाह सा शुष्केन्धनबहूच्छूनज्वालाजालजटावली। (44.39)

The burning pyre burnt the dead body quickly to the accompaniment of crackling sounds, with its rows of high rising flames produced from the heap of dry wood.

अभ्युल्लसत्कटकटारवमुक्तगन्धव्यासाम्बुप्रवाहपटलोऽस्थिचयं हुताशः

दन्ती सरन्ध्रमिव वेणुवनं समन्तादुद्धान्तमेदुररसं दलयांचकार। (44.40)

Like a wild elephant destroying the bamboo forest, the fire destroyed the dead body with all its inner liquids oozing out from all over, accompanied by the noise of cracking bone; there was also the stinking smell of the burning flesh; and the clouds of smoke were floating upwards.

[This one scene should have revealed to Gaadhi, the power of Maayaa; yet he was unable to catch the hidden message of that scene. Who was dead actually? Gaadhi...? But he was alive and seeing another dead Gaadhi.

Who was the real Gaadhi, the dead one or the living one?

If Gaadhi was dead, then who was seeing the dead Gaadhi?

Which life was real, this life or that life?

His identical form was lying as a dead body there; that is all; but the wife, the mother, the relatives were not at all there in his original life. He was not married at all, and his parents were dead long back.

Then itself, at the sight of the dead Gaadhi form, he should have analysed the truth of his own life as the living Gaadhi and the other life as the dead Gaadhi, like analyzing two dream-worlds, and should have dismissed them both as unreal; but he did not do so. He lacked the power of Vichaara, and just flowed along with the experiences without pausing to analyze the perceived scenes. For him, duality alone was real; and the body-form was alone the identity.

He must have analyzed then itself, as to who was experiencing the two lives at the same time.

He must have instantly got out of both the worlds, discarding both the life-experiences as meaningless and should have walked out of the waters as a realized Yogi. But Gaadhi was a firm believer in the reality of the world, and loved his own identity as a Gaadhi of Brahmin birth. He immediately believed that he alone was dead and lying there.

As soon the mind caught on to that identity, he was forced to go to the next life.

His fear of death and the fear of the 'life after death' pushed him into more horrible experiences than what he could imagine also. This is the power of anxiety riddled mind; whatever you fear and do not want to happen will indeed happen as if willed by you. Beware of the mind!]

GAADHI SEES HIMSELF TAKING BIRTH AS A CHAANDAALA

अथापश्यदसौ गाधिः स्वाधिपीवरया धिया अन्तर्जलस्य एवान्तरात्मनात्मनि निर्मले, (45.01)

*Then Gaadhi saw with a highly distressed state saw within his mind, inside the water itself, inside his own untainted mind (a non-stop flow of events one after the other as mentioned below);*

भूतमण्डलपर्यन्तग्रामोपान्तनिवासिनां श्वपचानां स्त्रिया गर्भे स्थितिमात्मानमाकुलं, (2)

himself staying in an agitated state as a foetus inside the womb of a Chaandaala woman who belonged to a group of Chaandaalas living in the outskirts of a country named BhootaMandala;

गर्भवासभराक्रान्तं पीडितं पेलवाङ्गकं श्वपचीहृदये सुप्तं स्वविष्टायामिवाकुलं, (3)

himself suffering the pangs of residing inside a womb with fragile limbs; tormented inside the low-caste woman's body as if lying in one's own faeces;

शनैः पक्वतया काले प्रसूतं मेचकच्छविं श्वपच्या प्रावृषेवाब्दं श्याममावलितं मलैः, (4)

himself in course of time, getting born with a black-hue like the monsoon producing a dark cloud, and lying on the ground covered by filthy stuff;

संपन्नं श्वपचागारे शिशुं श्वपचवल्लभं इतश्चेतश्च गच्छन्तमुत्पीडमिव यामुनं, (5)

himself becoming a favoured child in a Chaandaala home and very much loved by his parents;

moving here and there as if caught in the floods of the dark waters of Yamunaa River;

द्वादशाब्ददशां यातं संस्थितं षोडशाब्दिकं पीवरांसमुदाराङ्गं पयोदमिव मेदुरं, (6)

himself then becoming a twelve year old, then turning into sixteen and having thick shoulders and a plump body like a fat dark cloud;

सारमेयपरीवारं विहरन्तं वनाद्वनं निघ्नन्तं मृगलक्षाणि पौलिन्दीं स्थितिमागतं, (7)

himself moving in the wild forests accompanied by hosts of dogs, killing hundreds of deer, and fully living the life of a Chaandaala;

तमाललतयेवाथ श्रितं श्वपचकान्तया स्तनस्तबकशालिन्या नवपल्लवहस्तया, (8)

श्यामया मलिनाकारदशनामलमालया वनपल्लवया भूरिविलासवलिताङ्गया, (9)

himself then married to an attractive dark-hued 'Chaandaala girl who was like the dark Tamaala creeper, and was charming with breasts like the clusters of blossoms, and the hands like the tender sprouts, who was garlanded on the face by the taintless white teeth which were dirty (because of lack of hygiene), who was covered by dresses made of forest leaves and looked charming';

विलसन्तं वनान्तेषु तया सह नवेष्टया श्यामलं श्यामया भृङ्गं भृङ्गयेव कुसुमर्द्धिषु, (10)

himself then roaming about in the forest-regions along with his beloved, like a dark bee along with the companion-dark bee, among the clusters of flowers;

वनपर्णलतापत्रे वसन्तं व्यसनातुरं विन्ध्यकान्तारमाकारमभ्यागतमिवोद्भटं, (11)

himself living inside the huts constructed out of logs of forest wood and the roofs covered by the leaves and creepers, and engaged always in fulfilling his base desires; looking terrifying as if the 'entire Vindhya mountain wilderness' had personified in his form;

विश्रान्तं वनकुञ्जेषु सुप्तं गिरिदरीषु च निलीनं पत्रपुञ्जेषु गुल्मकेषु कृतालयं, (12)

himself resting inside the cool bowers of the forest, sleeping inside the caves of the hills; covering himself with heaps of leaves, making houses in the bushes;

किंकिरावतंसाढ्यं यूथिकास्रग्विभूषितं केतकोतंससुभगं सहकारस्रगाकुलं, (13)

decorating himself with the various pollens of the flowers, wearing the garland of fragrant 'needle jasmine flowers', looking handsome with the head decorated by the pine flowers, wearing the ornaments made of mango blossoms and leaves;

लुलितं पुष्पशय्यासु भ्रान्तमद्रितटीषु च तज्जं काननकोशेषु बहुजं मृगमारणे, (14)

himself rolling in the beds made of flowers, roaming on the slopes of the hills; being an expert in the knowledge of the forest treasures, and adept in killing animals ruthlessly;

प्रसूतमथ शैलेषु पुत्रान्निजकुलाङ्कुरानत्यन्तविषमोदन्तान्खदिरः कण्टकानिव, (15)

like the wasteful thorny bushes yielding thorns, himself getting children in the hills who were the sprouts of his family-tree and who were of extreme vicious conduct;

कलत्रवन्तं संपन्नं स्थितं प्रक्षीणयौवनं शनैर्जजरतां यातं वृष्टिहीनमिव स्थलं, (16)

himself living as a family man in this manner, and losing the youthful state of life in the course of time, slowly growing old and weak like the country without rains;

ततो भूतग्रहग्रामजन्मदेशमुपेत्य तं संस्थितं मठिकां पर्णेः कृत्वा दूरे मुनीन्द्रवत्, (17)

himself, then reaching the his native village situated on the outskirts of the country named 'BhootaGraha' and living inside a small hut made of leaves, and staying away from the crowd like a great Sage;

जराजरठतां यातं स्वदेहसमपुत्रकं जीर्णप्रायरसश्वभ्रतमालतरुसन्निभं, (18)

himself growing old and drooping with old age, the sons now grown up and looking huge like his own body, and living like a drying-up old Tamaala tree growing out of a snake-hole;

प्रौढं श्वपचगार्हस्थ्यं कुर्वाणं बहुबान्धवं क्रूरनामार्थवचनं परां वृद्धिमुपागतम्। (45.19)

himself acting like an experienced adult by controlling all and living as a Chaandaala householder, surrounded by many relatives, befitting well the word named 'cruelty', and grown well as a typical householder with all its varied activities and tensions.

[Gaadhi had completely forgotten his Brahmin-identity, and was fully into the character of the Chaandaala. He was born, grew up, married, lived as a busy householder and became old also within the few minutes of his submerged-state inside the water.]

अथापश्यदसौ गाधिर्यावत्तस्य कलत्रिणः जरठः श्वपचेभ्यश्च स्वात्मनो भ्रमहारिणः (20)

तत्कलत्रमशेषेण नीतमावृत्य मृत्युना आसारसलिलेनाशु वनपर्णगणो यथा। (45.21)

*Then Gaadhi saw that-*

As time went by, Gaadhi who was the oldest of all Chaandaalas and who was lost fully in the delusion state, bore witness to all the members of his family being taken away by death (through diseases and calamities), like the flooding river carrying away the entire heap of forest leaves.

प्रलपत्येक एवासावटव्यां दुःखकर्षितः वियूथ इव सारङ्गो विगतास्थोऽश्रुलोचनः। (45.22)

Crushed by the grief and lamenting alone in the forest, with no one to support him and eyes pouring out tears, he wandered alone in the forest like a deer that had lost his herd.

दिनानि कतिचित्तत्र नीत्वा शोकपरीतधीः जहौ स्वदेशं संशुष्कपद्मं सर इवाण्डजः। (45.23)

He spent a few more days in the same place; but unable to bear the grief, he left that village like a bird flying away from the lake filled with only the dried up lotuses.

विजहार बहून्देशाननास्थश्चिन्तयान्वितः प्रेर्यमाण इवान्येन वातनुन्न इवाम्बुदः। (45.24)

He wandered aimlessly in many countries, feeling depressed and forlorn; just moving as if pushed by some unseen hands, like a cloud thrown about by the wind here and there.

एकदा प्राप कीराणां मण्डले श्रीमतीं पुरीं खेचरो विहरञ्छून्ये सद्विमानमिवाम्बरे। (45.25)

Wandering like this through many countries, he at last reached the prosperous country ruled by 'Keeras', like a traveller in the sky, who while wandering in the empty sky suddenly comes across a beautiful sky-vehicle.

नृत्यद्रत्नांशुकच्छन्नमार्गवृक्षलताङ्गनं आगुल्फाकीर्णकुसुमं चन्दनागुरुसुन्दरं (26)

सामन्तैर्ललनाभिश्च नागरैश्च निरन्तरं स्वर्गमार्गोपमं राजमार्गमध्यमवाप सः। (45.27)

Gaadhi had come to the royal high way which looked like a pathway leading towards the heaven.

*(The city was immensely beautiful and pleasing to the eyes).*

Both the 'the creepers enveloping the trees planted along the roadside' and the 'pretty women covered by bejewelled garments' were dancing as it were; flowers were strewn all over the road reaching up to the ankles; fragrance of the sandal pervaded everywhere; the city was buzzing with the activities of the subordinate kings, ladies of excellent conduct, and well-bred citizens.

मणिरत्नकृतागारं तत्र मङ्गलहस्तिनं ददर्शामरशैलेन्द्रमिव संचारचञ्चलं (28)

मृते राजनि राजार्थं विहरन्तमितस्ततः रत्नमिव रत्नार्थं चिन्तामणिदिदृक्षया। (45.29)

He saw there, an auspiciously looking elephant that was decorated with gems and diamonds, as if the huge Meru Mountain covered by gems was on the move, which was moving here and there on that road in search of a new king for the country, like a diamond-expert going here and there to find the wish-fulfilling 'ChintaaMani Gem', since the king of that country was dead.

तमसौ श्वपचो नागं कौतुकोद्दुरया दृशा चिरमालोकयामास स्पन्दयुक्ताचलोपमम्। (45.30)

With the inborn curiosity as a hunter of all animals, this Gaadhi-Chaandaala (of the worst character ever) remained staring at the elephant which was like a huge motionless mountain slowly moving towards him.

आलोकयन्तमादाय तं करेण स वारणः स्वकटेऽयोजयन्मेरुस्तटेऽर्कमिव सादरम्। (45.31)

Even as he was staring dumbly, the elephant lifted him with his trunk and gently placed him on its back, like placing the Sun on top of the Meru Mount.

तस्मिन्कटगते नेदुर्जयदुन्दुभयोऽभितः कल्पाम्बुद इवाकाशमधिरूढे महार्णवाः। (45.32)

The moment he was placed on its back, suddenly all the huge drums were beaten up aloud, marking the auspicious moment, like the turbulent waves of the seven oceans making noise when the dissolution-clouds appear on the sky.

पूरिताशो बभौ राजा जयतीति जनस्वनः उदभूत्संप्रबुद्धानां विहगानामिवारवः। (45.33)

The shouts of the people 'May the King be Victorious' filled the quarters, like the chattering noise of

the birds when they wake up in the morning.

उदभ्रूद्वन्दिवृन्दानां घनकोलाहलस्ततः वेलाविलुलिताम्बूनामम्बुधीनामिव ध्वनिः। (45.34)

The 'excited shouts of the groups of heralds' rose up, high like the noise made by the waters of the sea dashing against the shore.

तं तत्रावरयामासुर्मण्डनार्थं वराङ्गनाः क्षीरोदगतविभ्रान्ता लहर्य इव मन्दरम्। (45.35)

Ladies of excellent beauty belonging to noble families surrounded the surprised Chaandaala, like the waves of the pure Milk-Ocean enveloping the dark rugged Mandara Mountain.

मानिन्यस्तं गुणप्रोत्तैर्नानारत्नैरपूरयन्नानाप्रभाप्रभातार्का वेला इव तटाचलम्। (45.36)

'Those pretty maidens belonging to renowned families' decorated him with the 'neck-ornaments made of precious stones that were strung on golden strings', like the 'waves of the shore' decorating the 'banks of the hill' with their waters shining by the 'many rays of the sun' that were falling on them.

तुषारशिशिरस्पर्शस्तास्तं हारैरभूषयन्श्यामा वननदीपूरैर्वर्षाः शृङ्गमिवोत्तमम्। (45.37)

They decorated him with ornaments of all kinds, with their touches that were cold and soft like the snow; they were like the 'dark rains' decorating the 'mountain with excellent peak' by filling the forest-rivers with waters.

विचित्रवर्णसौगन्ध्यैः पुष्पैरावलयन्स्त्रियः वनं मधुश्रिय इव तं लोलकरपल्लवाः (38)

नानावर्णरसामोदैस्तास्तमाशु विलेपनैः अलेपयन्प्रभाजालैर्नगोऽभ्रमिव धातुभिः। (45.39)

'Beautiful ladies' stood around him with varieties of flowers of excellent fragrance, and moved their 'sprout-like tender hands' charmingly, like the 'spring-charm' seen inside the forest (covering all the trees and creepers with tender buds), and anointed his body with variously coloured fragrant pastes, like the mountain colouring up the cloud with various colours by the sunlight falling on its minerals.

रत्नकाञ्चनकान्तोऽसावाददे चित्तमाततं संध्याभ्रतारेन्दुनदीव्यासं मेरुरिवाम्बरम्। (45.40)

The 'Chaandaala, now looking quite handsome with all these decorations of gold and diamonds, and his stinking body covered by fragrant pastes, stole the minds of all the high caste ladies that surrounded him with affection and respect, like the golden Meru Mountain shining with precious stones attracting the sky covered by the evening clouds, stars, moon and the heavenly Ganges.

भूषितः सविलासाभिर्बालवल्लीभिरावृतः रत्नपुष्पांशुकाकीर्णः कल्पवृक्ष इवाबभौ। (45.41)

Looking grand with all these beautiful ladies of great charm surrounding him, the aged ugly Chaandaala now shone like the 'Kalpa tree that was covered by the garment made of the diamond-flowers was surrounded by the tender lovely creepers'.

तादृशं तमुपाजग्मुः परिवारसमन्वितः सर्वाः प्रकृतयः फुल्लं मार्गदुममिवाध्वगाः। (45.42)

Like the travellers seeking the shelter of a road-side tree filled with flowers, all the people in the palace went near him along with their families, to offer their respects to him.

ता एनमासने सैहे तत्राभिषिषिचुः क्रमात्स्मिन्नेव गजे शक्रमैरावत इवामराः। (45.43)

They got him seated on the 'Royal throne', and with due ceremonies consecrated him as the king of that country, and made him go in a procession seated on the very elephant that had chosen him as the king; and they followed him humbly, like the Devas following Indra seated on his Aeiraavata elephant.

एवं स श्वपचो राज्यं प्राप कीरपुरान्तरे आरण्यं हरिणं पुष्टमप्राणमिव वायसः। (45.44)

In this manner, the 'worthless Chaandaala of heinous character' got that kingdom, like a crow getting a dead fat deer of the forest, without much effort.

कीरीकरतलाम्भोजप्रमृष्टचरणाम्बुजः सर्वाङ्गे कुङ्कुमालेपैः संध्याम्बुधरशोभनः (45)

जज्वाल कीरनगरे नागरीगणवानसौ सिंहीगणयुतः सिंहो यथा कुसुमिते वने। (45.46)

His lotus feet was wiped by the lotus-like hands of the Keera ladies; and his body shone like the dark sky covered by the lustre of the red evening clouds because of the various Kumkum pastes applied on him.

Like a lion along with its group of females living in a garden filled with flowering trees, the 'Gaadhi-Chaandaala' lived in the 'Keera city' along with the ladies born in the noble families.

हरिहतकरिकुम्भोन्मुक्तमुक्ताकलापप्रविरचितशरीरः शान्तचिन्ताविषादः

अरमत सह सद्भिस्तत्र भोगैः सरस्यां रविकरमदतप्तो वारिपूरैरिवेभः। (45.47)

His body covered with the 'rare pearls found on the head of the elephants stuck by mighty lions'; freed of all apprehensions and grief; he enjoyed the royal pleasures offered by the 'noble people of the country', like the 'rogue elephant which is scorched by the sharp rays of the sun' enjoying the cool waters of the taintless river.

परिविसृतनृपौजाः सर्वदिक्संस्थिताज्ञः कतिपयदिवसेहासिद्धदेशव्यवस्थः

प्रकृतिभिरलमूढाशेषराजन्यभारः स गवल इति नाम्ना तत्र राजा बभूव। (45.48)

His royal lustre spread all over; his commands were obeyed by one and all in all the directions. Within a few days itself, the 'cunning Chaandaala' took over the control of the entire kingdom, and ruled as he wished. Having been offered the care of the kingdom by the 'innocent and noble hearted people of Keera', he became a 'ruler of the Keera-kingdom' and was known by the name of 'Gavala' (wild buffalo). Gavala lived happily enjoying all the pleasures of the royal class.

विलासिनीभिर्वलितो मन्त्रिमण्डलपूजितः वन्दितः सर्वसामन्तैश्छत्रचामरलालितः (46.01)

सिद्धानुशासनः कान्तो जातराज्यगुणक्रमः वीतशोकभयायासप्रज्ञः प्राप्तमहादशः (02)

विस्मृतात्मस्वभावोऽभूदनिशं स्तवमङ्गलैः आनन्दपूर्णया वृत्त्या भृशं क्षीब इवासवैः। (46.03)

कीरेषु श्वपचो राज्यं वर्षाण्यष्टौ चकार ह आर्यवृत्तमशेषेण तावत्कालं बभार ह। (46.04)

He was always surrounded by pretty maidens; he was worshipped by the ministers; he was saluted by all the subordinate kings; he walked under the 'white royal umbrella' while getting fanned by the royal chowries; his orders were obeyed without a question; he was an expert now in the art of controlling one and all, by his royal status; he now had no grief for his dead Chaandaala family, was not anxious about anyone finding out his true caste, and had no problem of struggling to satisfy his base needs; he had obtained the highest position of all; he had forgotten his very identity as a Chaandaala; he was always getting praised by the poets; his mind was intoxicated as if drunk by so much joy and well-being. In this manner he ruled the kingdom of Keeras for eight years, pretending to be highly civilized like a high caste man, when others were present.

*(Though living amongst the noble crowd of Keeras, his inner Chaandaala habits had not changed. He cleverly hid his real nature when in the presence of others. He was indeed a wild buffalo only, making all shudder at his sight.)*

यदृच्छयैकदाथासावततिष्ठत्यक्तभूषणः अतमस्तारकेन्द्रकतेजोम्भोदमिवाम्बरम्। (46.05)

One day, by chance he had removed all the royal adornments, and was sitting alone in his private chambers, like the sky which was not dark, and 'which was removed of all the clouds, sunlight, moon and the stars'.

बह्वमन्यत नो हारकेयूरवलयान्यसौ प्रभुताबृंहितं चेतो नाहार्यमभिनन्दति। (46.06)

He did not highly value the gold and diamond ornaments now, for his mind had bloated by the status of a king and did not feel the need for those ornaments.

एक एवाजिरं बाह्यं तादृग्वेषः स निर्ययौ मुख्याङ्गणान्नभोभागादस्तं गच्छन्निवांशुमान्। (46.07)

Alone and without getting followed by his attendants, he, in such a state only (not adorned by any ornament) moved out of the royal chambers of the palace, and entered the outside courtyard where the commoners stayed, like the Sun sets below the horizon leaving the expanse of the sky.

तत्रापश्यद्धनं श्यामं पीनं श्वपचपेटकं गायन्मृदु वसन्तोत्थं कोकिलानामिव व्रजं (08)

धुनानं वल्लकीतन्त्रीं करपल्लवलीलया मृदुरेफं रणद्रेफामलिश्रेणिमिव द्रुमम्। (46.09)

He saw there, a group of fat dark Chaandaalas, singing melodiously to the accompaniment of a stringed instrument played dexterously, and shaking the very trees as it were; it was like the group of cuckoo birds singing in the spring, and felt soft like the bees humming aloud.

*(For his Chaandaala-ears, the song of his clan was more melodious than the royal orchestra.)*

एकस्तस्मात्समुत्स्थौ जरावान्नक्तलोचनः काचशृङ्गहिमापूर्णमिव श्वपचनायकः भो कटंजेति सहसा

वदन्कीरमहीपतिम्, इह राजा भवन्तं वा कच्चिद्रेयक्रियाविदं रक्तकण्ठं मानयति रागवानिव कोकिलं

आपूरयति वा कच्चिद्द्रहवस्त्रासनार्पणैः मधू रसालवितपं फलपुष्पभरैरिव। (10,11,12,13)

One old man out of that group immediately got up as soon as he saw the old king; his eyes were red because of the old age; he was the ‘chief of that Chaandaala group’, and looked like the peak of the crystal mountain covered by the snow (because of his dust-covered body).

Addressing the king of Keeras immediately as ‘Hey Katanja’ (as in the old times), he assured all his people around him, that the king will reward the best singer (RaktaKantha) among them with gifts, like a expert musician appreciating the song of the Koel, and will offer various gifts like houses, clothes, and seats to all of them, like the spring rewarding the mango tree by filling it with fruits and flowers.

“दर्शनेन तवाद्याहं परां निर्वृतिमागतः पद्मं सूर्योदयेनेव चन्द्रोदय इवौषधी।

आनन्दानामशेषाणां लाभानां महतामपि विश्रामाणामनन्तानां सीमान्तो बन्धुदर्शनम्”। (13,14,15)

He called out to the king and said loudly, “Hey King! I am extremely happy to see you, like the lotus by the rise of the Sun, like the herbal plants by the rise of the Moon.

‘Sight of a relative’ is the best of all the joys, best of all the gains, and best of all the resorts.”

श्वपचे प्रवदत्येवं राजा यावत्तया तया चकार तत्कालजया चेष्टयैवावधीरणम्। (46.15)

When the Chaandaala uttered these words, the king pretended not to understand his words and moved away (ignoring that Chaandaala).

तावद्वातायनगताः कान्ताः प्रकृतयस्तथा श्वपचोऽयमिति ज्ञात्वा म्लानतामलमाययुः (16)

पद्मास्तुषारप्रावृष्ट्या ग्रामाः सावग्रहा इव। दाववन्त इवाद्दीन्द्रा नागरा न विरेजिरे। (46.17)

However, the ‘ladies of the harem’ were looking out into the courtyard through the windows, and saw all this and were pained to know that their king was a Chaandaala by birth, and their faces lost colours like the lotuses hit by the snow, like the villages hit by the sudden famine.

‘Those noble ladies and other citizens who were there’, felt embarrassed and turned red like the mountains caught in the conflagration-fire.

नृपोऽवधीरयामास तां तां श्वपचसंकथां वृक्षाग्रगतमार्जारफेत्कारं मृगराडिव। (46.18)

Like a lion ignoring the calls of a cat sitting on top of a tree, the king moved away quickly from that place, disregarding the Chaandaala who was calling out to him.

सत्वरं प्रविवेशान्तःपुरमाम्लानमानवं राजहंस इवावर्षे सीदत्सरसिजं सरः। (46.19)

He made haste, and entered the harem where all his wives stood with faded faces, like a royal swan entering a lake where the lotuses were drying up due to lack of rains.

सर्वावयविश्रान्तां म्लानतामयमाययौ जानुस्थम्भान्तरमहारन्धाग्निरिव दुर्द्रुमः। (46.20)

He felt weak in all his limbs and collapsing as if, like a tall tree that was set on fire at the bottommost part of the trunk.

तत्रापश्यदसौ सर्वं विषण्णवदनं जनं जालं कुङ्कुमपुष्पाणां भुक्तमूलमिवाखुना। (46.21)

He saw that every one of them wore a saddened look, like the thick bush that was yielding red flowers had been eaten away at the roots by the rat.

मन्त्रिणो नागरा नार्यस्ततस्ते तं महीपतिं नास्प्राक्षुरपि तिष्ठन्तं गृह एव शवं यथा। (46.22)

The ministers, citizens and his wives avoided the nearness of the king, as if he was a corpse that had been placed inside the house itself.

भृत्याश्चाकृतसत्कारं दूर एनमथात्यजन् दुःखयुक्ता घनस्नेहा अपि बालाः शवं यथा। (46.23)

The servants remained at a distance and did not offer him any service, like the children though filled with affection and crying for the death of the person, still remain at a distance from the dead body.

अनानन्दमुखं श्यामं शरीरं श्रीविवर्जितं दग्धं स्थलमिवैनं ते बह्वमन्यन्त नाकुलाः। (46.24)

All those high-caste men and women who were not of ignoble birth like him, felt disgusted with him and disregarded him who was looking ugly, dark-bodied and was without the decorations of ornaments, like the ‘burnt ground which was unpleasant, black-bodied and bereft of all beauty’.

धूमायमानदेहस्य परितापदशावती नादौकतास्य जनता पार्श्वमग्निर्गिरेरिव। (46.25)

The citizens avoided moving next to that black-hued wretched man like the fire avoiding the hard rocky slope of the hill.

मन्दोत्साहाः समुद्रूताः सभ्यसंघातवर्जिताः न तदाज्ञाः पदं प्रापुर्भस्मनीवाम्बुविपुषः। (46.26)

His commands were ignored by his subordinates, and felt no excitement as before, like the water-drops falling against the ashes.

क्रूरकर्मकराकारात्संगताशुभदायिनः तस्माद्विशेषेण जना राक्षसादिव दुद्रुवुः। (46.27)

People ran away from him as if from a demon known well for his cruel and inauspicious acts.

एक एव बभूवासौ जनमध्यगतोऽपि सन् अर्थादिगुणनिर्मुक्तः परदेश इवाध्वगः। (46.28)

Though surrounded by crowds, he stood alone ignored by all, like the traveller without money and identity in a foreign land.

भृशमालपतेऽप्यस्मै नालापं नागरा ददुः मुक्ताजालयुतायापि कीचकायाध्वगा इव। (46.29)

Though he tried to make a conversation, nobody gave their ears to his words like the traveller ignores the sound emanating from the bamboo bush, though it has pearls on it.

अथ सर्वे वयं दीर्घकालं श्वपचदूषिताः प्रायश्चित्तैर्न शुद्ध्यामः प्रविशामो हुताशनं, (30)

इति निर्णय नगरे नागरा मन्त्रिणस्तथा अभितो ज्वालयामासुश्चिताः शुष्केन्धनैधिताः। (46.31)

*'We have lived all these years in the contact of this Chaandaala and have polluted our lives; we cannot purify ourselves by any atonement act; let us enter the fire'*; coming to such a conclusion, all the citizens, ministers and all those who belonged to the city, set fire to all the places in the city, using dried sticks as the fuel.

ALL THE NOBLE MEN OF THE CITY OFFER THEIR BODIES TO THE BLAZING FIRE

ज्वलितास्वभितस्तासु तारकास्विव खे तदा बभूव नगरं सर्वमाक्रन्दपरमानवं, (32)

The city was fully ablaze in the fire and was covered by the floating sparks; and looked like the dark sky lit only by the stars; the screams of the burning bodies filled the city all over;

करुणारावमुखरैः कलत्रैर्बाष्पवर्षिभिः अवष्टब्धं ज्वलत्कुण्डोपान्तमन्दरुदत्प्रजं, (33)

the womenfolk shouted and wept aloud with tears pouring from their eyes like the rains; and pulled back the men-folk who were silently crying, standing next to the blazing pyre, ready to enter it.

अग्निकुण्डप्रविष्टानां मन्त्रिणां भृत्यरोदनैः रुदत्क्रन्दद्दृढतरमरण्यमिव मारुतैः, (34)

all the ministers entered the pyre bravely, and burnt themselves alive; their servants lamented for their dead masters by weeping and shouting aloud; it was like a forest lashed by heavy winds and rains;

चितादीपितविप्रेन्द्रमांसमांसलगन्धया जातनीहारमुत्पातवात्ययावकरोद्धतैः, (35)

the 'thick smell' of the 'flesh of the noble Brahmins getting burnt' inside the pyre, was carried upwards by the wind like dust (Avakara) and covered the entire city with mist;

वातदीर्घवसागन्धदूरानीतखगोर्जितैः चक्रैर्व्योमाभवच्छन्नभास्करं जलदैरिव, (36)

the smell of the burning flesh and marrow spread far and wide attracting the carnivorous birds towards the city; and they started circling above on the sky, and covered the sun like the dark clouds;

वातोद्धतचितावह्निप्रज्वलद्योममण्डलं उड्डीनाग्निकणव्राततारासारदिगन्तरं, (37)

the entire sky looked ablaze with fire by the winds blowing across the pyres; and all the quarters were covered as if by the stars, by the rising sparks of fire;

प्रमत्ततस्करक्रन्दद्वेल्लद्वालकुमारकं, संत्रस्तनागरापास्तजीविताख्यमसंस्थिति, (38)

thieves and robbers looted the houses even as the young lads screamed aloud and trembled with fear; with all the noble men of the city burnt off in the fire by remorse, the city had to be named as a dead city only; and no one was there to control the wicked and evil men from looting the city;

अलक्षितगृहं चौरलुण्टिताखिलसंचयं त्यक्तपुत्रकलत्रं तन्मरणव्यग्रनागरम्। (46.39)

the houses were left uncared for; wealth from all the houses was taken away by the thieves; with all the men dead, the sons and wives were left back lamenting and helpless.

GAVALA WAS FILLED WITH REMORSE

तस्मिंस्तथा वर्तमाने कष्टे विधिविपर्यये अशेषजनताशेषकल्पान्तसदृशस्थितौ

राज्यसज्जनसंपर्कपवित्रीकृतधीरधीः गवलश्चिन्तयामास शोकेनाकुलचेतनः। (46.41)

The city looked dead as if stuck by a huge calamity induced by bad destiny.

It was as if the dissolution had suddenly appeared and swallowed up the entire city.

None of the noble folk of the city were left back alive.

Gavala who had reformed a little by staying in the contact of the noble men of the city for all these years, felt highly remorseful and thought like this.

GAVALA ENTERS THE FIRE

‘मदर्थं हि कदर्थोऽयं देशोऽस्मिन्स्थितिमागतः अकालकल्पान्तमयः सर्वनायकनाशनः। (46.42)

किं मे जीवितदुःखेन मरणं मे महोत्सवः, लोकनिन्द्यस्य दुर्जन्तोर्जीवितान्मरणं वरम्। (46.43)

‘Because of me only, this city has come to such harm and has been ruined like this, as if stuck by the untimely dissolution, killing all the men of the city. Why should I live anymore and suffer the pain of this guilt; death alone is the most joyous occasion I can long for.’

इति निश्चित्य गवलो ज्वलिते ज्वलने पुनः पतङ्गवदनुद्वेगमकरोदाहुतिं वपुः। (46.44)

Thinking like this, Gavala offered his body into the fires that were still blazing high, without any apprehension, like a moth entering the fire, willingly.

GAADHI WAKES UP IN THE WATER

तस्मिन्बलाद्गवलनाम्नि हुताशराशौ देहे पतत्यवयवाकुलतां प्रयाते

स्वाङ्गावदाहदहनस्फुरणानुरोधादन्तर्जले झटिति बोधमवाप गाधिः। (46.45)

Even as the body named Gavala fell inside the fire forcefully, and the limbs moved by the pain of it all, Gaadhi while trying to escape out of the fire burning his own body, suddenly woke up to his real identity inside the water itself.

वाल्मीकिरुवाच

Valmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगामश्यामाक्षये रविकरेण सहाजगाम॥ (46.46)

When the Sage was speaking these words, the day ended; the Sun (ina) set; the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites; and as the night ended, they all returned along with the rays of the Sun.

वसिष्ठोवाच

Vasishta spoke

मुहूर्तद्वितयेनाथ गाधिराधिभवभ्रमात् प्रशशामाकुलीभावो वेलावर्त इवाम्बुधेः। (47.01)

Within two or three seconds, Gaadhi recovered from the afflicted state of delusion in the mind, like the subsiding of the dashing waves of the ocean (when the tide subsides).

मनोनिर्माणसंमोहात्तस्मात्स विरराम ह कल्पान्तसमये बह्ना जगद्विरचनादिव। (47.02)

He was freed of the delusory state produced in the mind, like Lord Brahmaa freed of his ‘world-creation job’ after the dissolution of the entire Creation.

बोधमाप शनैः शान्तः स्वमेवोन्निद्रधीरिव क्षीबतायां प्रशान्तायां यथा परिणताशयः। (47.03)

He slowly woke up to his original world of the Brahmin’s life, as a natural process of coming out of a nightmare, and feeling relieved that all of that was not real; as if becoming sober after the effect of the liquor was lessened.

अयं सोऽहमिदं कार्यमिदं नेति ददर्श ह निशाव्यपगमे लोको यथा क्षीणे तमःपटे। (47.04)

‘I am so and so’ (I am Gaadhi only, and not the Gavala Chaandaala) ‘this is what is happening’ (I am inside the water and not inside the fire) ‘this is not’ (Chaandaala life is not real, because it happened in my mind only, like a dream); he understood all this, like the people who are sleeping and dreaming, wake up to the affairs of the world, when the night ends and the darkness disappears.

स्मृतस्वरूपोऽथ पदमुद्धरे स जलान्तरात्शिशिरान्ते प्रवृत्तास्यं सरोजमिव माधवः। (47.05)

Remembering his own identity, he lifted his foot out of the water and came out of the lake, like the spring-deity revealing his presence as the blooming bud of the lotus.

एतद्वारिककुब्ज्योमवतीं वसुमतीमिमां अन्यामिव पुनः पश्यन्विस्मयं परमं ययौ। (47.06)

Looking at the land with its waters, directions and sky again and again, he felt as if he was in a different world, and was highly astonished.

कोऽहं किमिव पश्यामि किमकार्षमहं किल एवं विचारयंश्चित्रं सभूभङ्गमभूत्क्षणम्। (47.07)

Wrinkling his eye brows, he tried to analyze the strange occurrences of his life and wondered who he actually was, what he had seen as a Chaandaala, and what he did there and where everything was gone.

श्रान्तस्तत्क्षणमात्रेण संभ्रमं दृष्टवानहं इति विज्ञाय सलिलादुदस्थादुदयार्कवत्। (47.08)

He concluded that whatever he saw as a Chaandaala was a momentary experience that was produced by mere exhaustion may be and was just a dream-like experience, and so was of no value; and he came out of the water like the rising sun.

GAADHI ANALYZES ALL THE EVENTS HE EXPERIENCED WITHIN THE WATER

चिन्तयामास च तटे 'क्व सा माता क्व सा प्रिया यदाहं मृतिमायातो मध्ये मातृमहेलयोः। (47.09)

He sat on the lake-bank and thought like this;

'When I was lying dead between the mother and the wife, who was that mother and who was that wife?

'बालस्य मातापितरौ नष्टौ किल ममामतेः वातनीतपत्रस्य वल्लीवृक्षमिवासिना। (47.10)

My parents had died when I had not even crossed my childhood and when I was still not mature enough; I was an orphan and had floated away like a fallen leaf, similar to where the tree along with its entwining creeper (father and mother) gets cut off by a sword.

अविवाहोऽस्मि जानामि न स्वरूपमपि स्त्रियः दुष्टायाः क्षोभकारिण्या मदिराया इव द्विजः। (47.11)

I was not married at all; I do not even know what a woman is like, like a Brahmin knows not the taste of the sinful liquor.

अतिदूरतरीभूताः स्वदेशस्य स्वबान्धवाः के नाम येषां ते मध्ये जीवं त्यजाम्यहम्। (47.12)

My own relatives also live very far from me; how could I die amongst them?

तस्मादेतत्समुद्भूतमहं किं नाम दृष्टवान्विविधारम्भसंरम्भं गन्धर्वनगरं यथा। (47.13)

Then how was it that I saw so many events of my own death, like the vision of an illusory city?

तदास्तां एतदेषा हि बन्धुमध्ये मृतस्थितिः, मायामोहे मनागस्मिन्न सत्यमुपलभ्यते। (47.14)

Or rather, I should not bother about my staying dead surrounded by the crying relatives; it must be some hallucination experienced by the mind. There is not the least truth in such scenes imagined by the mind in its delusory state.

नित्यमेवमनन्तासु भ्रान्तिदृष्टिषु देहिनां चेतो भ्रमति शार्दूलो वनराजिष्विवोन्मदः'। (47.15)

The mind is capable of wandering in so many countless imagined scenes, like a mad tiger roaming in the forest regions.'

[Gaadhi had cleared only the surface of his mind, by dismissing the Chaandaala-life as not real; but deep within, his mind still retained all the vivid details of his Chaandaala life; and he never could believe in the 'non-real nature of those experiences'. It was as if he wanted them to be the true happenings of an outside world.]

अवधार्यति तं चित्ते मोहं गाधिर्निनाय सः दिनानि कतिचित्स्मिन्स्वक एवाश्रमे तदा। (47.16)

Having reasoned out like this, Gaadhi did not give much importance to that delusory experience.

He lived in that hut itself engaged in his routine rites and worships.

एकदा गाधिमगमत्कश्चित्त्र प्रियोऽतिथिः ब्रह्माणमिव दुर्वासाः स विशश्राम सश्रमः। (47.17)

Once, a friend of his arrived at Gaadhi's hermitage, like Durvaasa visiting Brahmaa; he appeared exhausted and worn out; and had come there to stay for the night.

परमां तुष्टिमान्नीतः फलपुष्परसाशनैः सोऽतिथिर्गाधिना तेन वसन्तेनेव पादपः। (47.18)

The guest was offered fruits, flowers and drinks by Gaadhi like the spring-deity filling the tree with fruits, flowers and moisture; the friend was extremely pleased by all these affectionate gestures.

मिथो वन्दितसंध्यौ तौ कृतजाप्यावुभावपि क्रमाच्छयनमासाद्य तस्थतुर्मृदुपल्लवम्। (47.19)

They both together finished their evening rites, and recited the ordained Mantras; then at night, both of them lay down on their beds made of tender leaves.

ततः प्रावर्तते (प्रावर्तत+ई) शान्ता तयोस्तापसयोः कथा स्वव्यापारोचिता पुष्पश्रीरिवर्तुत्वमाशयोः। (47.20)

Then started off the conversation between those two ascetic friends, as befitting their way of life like the world gets naturally filled with the beauty of flowers when the ‘Sun the divider of seasons’ moves towards the north.

तं प्रपच्छातिथिं गाधिः प्रसङ्गपतितं वचः किं ब्रह्मन्सुकृशाङ्गस्त्वं किमिति श्रमवानसि। (47.21)

Gaadhi then asked him the course of the conversation, “Hey Brahman, why you have become emaciated like this and why do you look so tired and exhausted?”

अतिथिरुवाच

The guest spoke

ममातिकाश्रयश्रमयोर्भगवन्शृणु कारणं कथयामि तथाभूतं वयं नासत्यवादिनः। (47.22)

Hey Bhagavan, listen, I will tell you the reason as to why I have become so emaciated. I will relate to you exactly all the strange events that I have met with; and I am not telling you any made-up story also.

अस्त्यस्मिन्वसुधापीठे उत्तराशानिकुञ्जके कीरो नामातिविख्यातः श्रीमाञ्जनपदो महान्। (47.23)

On this pedestal of Earth, in the bower of northern direction, there is the great country renowned as Keera which is endowed with all prosperities.

तत्राहमवसं मासं पूज्यमानः पुरे जनैः नानात्मस्वादलोलात्मा चित्तवेतालमोहितः। (47.24)

I lived there for a month or so, worshipped by the Brahmins of that country, and enjoyed the taste of the various delicacies offered to me, like an idiot under the control of the mind-vampire.

एकदैकेन तत्रोक्तं कथाप्रस्तावतः क्वचित् इहाभूच्छवपचो राजा वर्षाण्यष्टौ द्विजेति मे। (47.25)

Once, one of them told me in the midst of some conversation that a Chaandaala had ruled that country, for as long as eight years.

ततो ग्रामेषु तत्पृष्ठैः प्रोक्तं सकलजन्तुभिः राजा बभूव श्वपचो वर्षाण्यष्टाविहेति तैः। (47.26)

सोऽयमन्ते परिज्ञातः प्रविष्टो ज्वलनं जवात्। ततो द्विजशतानीह प्रविष्टानि हुताशनम्। (47.27)

When I enquired about the same in the villages there, all the people repeated the same story without any hesitation, and told me that a Chaandaala had been their ruler for eight long years, and when found out, at the end of eight years, he immediately enter the blazing fire. And, they also told me that hundreds of Brahmins had entered the fire when they came to know about it.

इति तेषां मुखाच्छ्रुत्वा तस्मान्निर्गत्य मण्डलात् प्रयागेऽकरवं शुद्ध्यै प्रायश्चित्तमहं द्विज। (47.28)

Hearing these words from them, I left that place immediately and performed some rites at ‘Prayaaga’ to purify myself, hey Brahmin.

कृत्वा चान्द्रायणस्यान्ते तृतीयस्याद्य पारणं इहाहमागतस्तेन श्रान्तोऽस्म्यतिकृशोऽस्मि च। (47.29)

I performed the fasting ‘ritual of Chaandraayana Vow’ thrice and came to you; since this is the day I break my fast. That is why, I am so emaciated and exhausted also”.

*(Chaandraayana Vrata- a religious observance; fifteen mouthfuls at the full moon; diminishing one mouthful everyday during the dark fortnight; zero mouthfuls on the new moon; increased again in the next fortnight)*

वसिष्ठोवाच

Vasishta spoke

इति श्रुतवता तेन गाधिना स तदा द्विजः भूयः पृष्ठोऽप्येतदेव कथयामास नान्यथा। (47.30)

When Gaadhi heard this story related by his friend, he felt shocked. He again and again questioned the guest about the story, and he repeated the same thing, and not any other.

अथ विस्मयवान्गाधिस्तां नीत्वा तत्र शर्वरीं जगद्रेहमहादीपे रवावुदयमागते (31)

कृतप्रातःस्नानविधावापृच्छय स्वाथितौ गते इदं संचिन्तयामास विस्मयोद्दुरया धिया। (47.32)

Surprised, Gaadhi spent the night sleepless. As soon as the ‘sun rose up, like a huge light to light up the world-house’, and after completing all the morning rites, and after his guest took leave of him, he started to think about all that he had heard, with his mind still stuck in wonder.

GAADHI THINKS LIKE THIS:

‘यन्मया संभ्रमे दृष्टं सत्यभूतं द्विजेन तत् उक्तं ममेति किं नाम स्यान्मायाशम्बरक्रमः। (47.33)

What I experienced in a deluded state within a few seconds inside the water, was told by my friend as some real event that had occurred at some place.

What is this but a magical feat that is beyond understanding!

यद्वन्धुमध्ये मरणं मया तद्दृष्टमात्मनः सा मायैव न संदेहः शेषं पश्यामि तस्य तम्। (47.34)

What I saw as my death in the midst of relatives was indeed a delusion (for I am alive and well, and have no wife or mother or relatives as such; and since I did not die, I cannot be born as a Chaandaala also).

There is no doubt about it.

I should myself see the truth of it all (as per the story of the Chaandaala that was narrated by my friend).

तदात्मश्वपचोदन्तं द्रष्टुं तावदखिन्नधीः भूतमण्डलपर्यन्तग्रामं गच्छामि सत्वरम्। (47.35)

Therefore, without feeling apprehensive about anything, I should visit the village near the ‘BhootaMandala’, as soon as possible, and find out if such a Chaandaala really lived in that place.’

GAADHI DECIDES TO VISIT BHOOTAMANDALA

इति संचिन्तयन्गन्तुं मण्डलान्तरमादरात् उत्तस्थौ भास्करः पार्श्वं मेरोर्द्रष्टुमिवोद्यतः। (47.36)

Having made a decision like this, he got ready to journey to the other country, like the Sun wanting to see the other side of the Meru Mountain.

[Mind holds the magic-wand of fulfilling any least want of yours in whatever way you want.

Gaadhi was caught in the magical web of Maayaa from the moment he submerged his face inside the water.

Experiences were flowing like waters in his mind, and he had no way of knowing which experience was real, and which one was delusory. He had marked the coming out of waters as the border-line between Chaandaala life and the Brahmin life; but had he actually come out of the delusory experience yet, or was he still caught in the magical web of Maayaa?]

मनोराज्यमपि प्राज्ञा लभन्ते व्यवसायिनः गाधिना स्वप्नसंदृष्टं गत्वा लब्धमखण्डितम्। (47.37)

Even if the events are just parts of a mind-kingdom (delusion based imaginations), those who make effort (to see them as real) will surely obtain them as real.

Gaadhi also got more than enough reality of the events he had experienced in his mind-dream.

सर्वमध्यवसायेन दुष्प्रापमपि लभ्यते पश्यन्गाधिर्जगन्मायां प्रमेयीकर्तुमुद्यतः। (47.38)

Even those things which are not easily attainable are attained by making dogged effort.

Gaadhi who was experiencing the grand feat of Maayaa of the world-state was ready to experience it directly now (as a fulfilment of his own Vaasanaa for making the Chaandaala experience real).

[World is just a flow of experiences only. There is no measuring tool to determine the real or unreal nature of the events experienced by anyone. At the moment of experience, the experience is real for the man who experiences it, and to no one else. Which experience in Gaadhi’s life was real, and which was unreal? Was the Chaandaala life real, or was the Brahmin’s life real, or were both lives just false experiences fructifying through some Vaasanaas? Was the guest real? Was Gaadhi’s journey to Keera country real? Where is the borderline to differentiate the experiences as real or unreal?]

विनिर्गत्याभवन्मार्गं प्रावृडोघजवेन सः देशानुल्लङ्घयामास बहून्वाततुरङ्गवत्। (47.39)

Leaving the forest-region of his residence, he travelled fast like a monsoon stream, and crossed many countries as if riding the ‘horse of wind’ itself.

तच्चेदृशनिजाचारं भूतमण्डलमागतः करभः कण्टकार्थ्यकः कारञ्जमिव काननम्। (47.40)

He came to ‘BhootaMandala’ at last, where he had experienced the life of Chaandaala, like a camel entering the forest filled with only thorny bushes, to relish the thorny plants.

(Gaadhi was paving his way for more confusions and sufferings.)

तत्र संवित्स्थितेनैव संनिवेशेन वै पुनः अपश्यद्ग्रामकं कंचिद्वन्धर्व इव पतनम्। (47.41)

With all the memories of that life intact in his mind, he again saw that same village appearing in front of him like an illusory city. (Nothing was magical about it, because it was not difficult for the mind to produce another illusory experience outside of the water also.)

ददर्श तस्य पर्यन्ते तमेव श्वपचालयं अधस्ताद्भूवनस्येव पाताले नरकव्रजम्। (47.42)

At the outskirts of that village, he saw the ‘same colony of Chaandaalas’, which was like an ‘array of hells situated in the Paataala, under the forest of the Earth’.

चित्तचिन्तितविस्तारं तन्निवेशमयं परं गन्धर्ववदसावात्मश्वपचत्वं च दृष्टवान्। (47.43)

Like a Gandharva (adept at producing illusory cities), he saw that hut as having the same size as remembered by him, and also saw the objects that proved his having lived as a Chaandaala in that place.

तेनैव संनिवेशेन प्राग्दृष्टं श्वपचास्पदं तस्य कामपि वैराग्यपदवीमनयन्मनः। (47.44)

When he saw the ‘hut of the Chaandaala, which was exactly like what he had experienced before’, his mind sort of felt some ‘dispassion rising out of sadness at the sight of the ruins of the house’.  
(This dispassion was not the true dispassion born through Knowledge. This dispassion of Gaadhi was somewhat like the philosophical state of mind which ignorant people experience at the occasion of some one’s death or when seeing old dilapidated palaces and mansions.)

THE HUT, WHERE HE HAD LIVED FOR SO MANY YEARS AS A CHAANDAALA

प्रावृडासारलुठितं भित्तिजातयवाङ्कुरं पर्यस्तच्छादनार्धाङ्कं किञ्चिदादृष्टतल्पकं, (45)

The hut was ruined by the many monsoons that it had gone through; and the walls were hardly seen, being covered by the grass shoots that had sprouted on them;

some cot-like thing was seen with some torn tattered blanket half-covering it;

दारिद्र्यं तद्दृढमिव दौर्भाग्यमिव कुड्यमत् भ्रष्टाङ्गमिव दौरात्म्यं दौःस्थित्यमिव खण्डितं, (46)

it was as if the strong walls were made of misfortune only and were held by the poverty itself; the house had broken as if adversity itself had broken its limbs stuck by adversity; and was in pieces as if the disaster itself was in pieces stuck by disaster;

गाधिर्दन्तावदलितैर्गवाश्वमहिषास्थिभिः धवलैर्व्यासपर्यन्तं साक्ष्यं कर्तुमिव स्थितैः, (47)

the dried-up white bones of the cows and buffaloes that were chewed by teeth and spit out, were scattered all around the ruins of the hut, offering the evidence for the life he had experienced there;

भुक्तं पीतं पुरा तेन येषु खर्परकेषु वै तैरस्पन्दाभ्रसलिलैः पानपूर्णैरिवावृतं, (48)

the ‘hollow skulls used by him for eating and drinking’ were now filled with stagnant rain waters, and gave a musty smell;

ताभिरेवान्त्रतन्त्रीभिः संशुष्काभिर्लतावृतैः तृष्णाभिरिव दीर्घाभिः परितः परिवेष्टितं, (49)

the remains of the sinews and nerves of the animals were covered by the dried up creepers; the ‘broken chords of the roof’ were completely covered by the thickly grown dried-up creepers, as if the lengthy ropes of Trshnaa (thirst for pleasures) had tied them all over;

चिरमालोकयामास स तदात्मगृहं जवात् प्राक्तनं शुष्कशवतां यातं देहमिवात्मवान्। (47.50)

Gaadhi spent a long time there, quickly going through each and every thing there and remembering it as belonging to his previous life, like a man who is established in the self-essence observes his previous body which is dead and is left to dry up, uncared for;

GAADHI CONTINUES HIS JOURNEY

अतिविस्मयमातस्थौ ग्रामकं समुपाययौ उल्लङ्घ्य म्लेच्छनगरमार्यदेशमिवाध्वगः। (47.51)

Gaadhi was amazed by all this; (and wanting to find more truths about this all), he reached the village next to the ‘Chaandaala dwelling’, like a traveller crossing over the slums and reaching the civilized areas.

तत्रापृच्छज्जनं साधो कच्चित्स्मरति भो भवान्प्राग्वृत्तमस्य ग्रामस्य पर्यन्ते श्वपचक्रमम्,

सर्व एव हि धीमन्तश्चिरवृत्तमपि स्फुटं करस्थमिव पश्यन्ति मयेति सुजनाच्छ्रुतम्,

अत्र श्वपचमेकान्ते वासिनं वृद्धमुत्तमं स्मरस्येनं किमुत भो दुःखानामिव देहकं,

यदि जानासि भोः साधो तन्मे कथय तत्त्वतः, पान्थसंशयविच्छेदे महत्पुण्यफलं स्मृतम्। (47.52)

He enquired every villager he met like this. “Hey Good man! Do you know what happened to the Chaandaalas who lived in the outskirts of this village? ‘An intelligent man always remembers the events that have happened far back in the past also’ - so say the wise! Do you remember the ‘good old Chaandaala, who lived like the embodiment of suffering, aloof from all’? If you know, please tell me all that happened to him. Clarifying matters to a traveller is considered to be a meritorious deed.”

भूयो भूय इति ग्राम्याः पृष्टा गाधिद्विजन्मना अनल्पस्मयसंदर्भमार्तनेव चिकित्सकाः। (47.56)

Like a diseased man questioning the medical expert, the villagers were questioned again and again by the Brahmin Gaadhi, who was overwhelmed by surprise and felt highly excited.

ग्राम्या ऊचुः, "यथा कथयसि ब्रह्मस्तत्तथा न तदन्यथा, कटंजनामा श्वपच इहाभूद्धारुणाकृतिः,

पुत्रपौत्रसुहृद्भृत्यबन्धुस्वजनपेटकं यस्यातिविस्तीर्णमभूत्पत्रवृन्दं तरोरिव। (47.57,58)

The Villagers spoke: "What you are saying is exactly true, and not otherwise at all. An ugly Chaandaala of terrifying looks named Katanja indeed lived here nearby. He lived along with his huge crowd of people made of sons, grandsons, friends, servants and relatives, like a tree with its hosts of leaves.

यस्य वृद्धस्य तत्सर्वं कलत्रं मृत्युराच्छिनत् अद्रेः पुष्पफलोपेतं दावो वनमिवानलः। (47.59)

The 'entire crowd of relatives of that old man' was snatched away by death, like the fire destroying the 'forest-trees of the mountain filled with flowers and fruits'.

यस्ततो देशमुत्सृज्य ययौ कीरपुरान्तरं वर्षाण्यष्टावनुद्वेगं तत्र राजा बभूव सः। (47.60)

Therefore, he left this place and went to the country of Keeras and lived happily as a king there for eight years.

यस्तत्रार्थं परिज्ञाय जनैर्दूरे निराकृतः यथा राशिरनर्थस्य यथा ग्रामे विषदुमः। (47.61)

When the people found out that he was a Chaandaala by birth, they moved away from him, as if he was the zodiac sign predicting calamity, as if he was a poisonous tree that is seen inside a village.

ततो जनेऽग्निं प्रविशत्यात्मना यो हुताशनं आर्यतामार्यसंसर्गादागतः प्रविवेश ह। (47.62)

When the people there entered the fire because of his deceitful act, the Chaandaala, who had managed to acquire some noble thoughts by their company for so long, entered the fire and gave up his life.

किं त्वमेव प्रयत्नेन श्वपचं पृच्छसि प्रभो किं ते बन्धुरसौ कच्चिदभवत्स्त्वं स्वतोऽथवा"। (47.63)

Hey noble man! Why are you making so much effort to know about what happened to an ordinary Chaandaala? Was he connected to you in any way or were you connected to him by any chance?"

एवं कथयतो ग्राम्यान्गाधिः पृच्छन्पुनःपुनः सर्वेषु तत्र प्रान्तेषु मासमेकमुवास सः। (47.64)

Conversing with the people of the villages nearby and asking again and again the same questions, Gaadhi spent a month in this manner.

यथा तेनानुभूतं तच्छवापचं तत्तथैव तैः ग्रामीणैस्तस्य कथितं सर्वैरेवावखण्डितम्। (47.65)

Whatever he had experienced as a Chaandaala life in 'his delusory dream under the waters within a few minutes', the same was related by all those villagers also, without any contradiction.

अव्याहतं सकलभूतमुखादथैतदाकर्ण्य सम्यगवलोक्य यथानुभूतं

गाधिः शशाङ्कमलवद्दृदयेऽधिरूढं गूढाकृतिः परमविस्मयमाजगाम। (47.66)

After hearing from all that the 'Chaandaala-existence' had been a real occurrence witnessed by all, and coming to the conclusion of it being a real event, Gaadhi held his shame inside, like the moon holding on to the taint, and was extremely surprised.

लुठितं श्वपचागारे पुनर्विस्मयमाययौ गाधेर्मनो हि नायाति तृप्तिमाश्चर्यदर्शने। (48.01)

Again he visited the ruins of the 'Chaandaala colony' and again was surprised; Gaadhi's mind could not feel enough of the surprise of all 'his experiences that had occurred within his mind under the water, having really occurred in the real time and place outside of his mind also'.

[Gaadhi's mind was producing the wondrous joy again and again, as a fulfilment of his Vaasanaa for experiencing the wonder. The ignorant Brahmin was engrossed in the magical nature of events and believed that to be Maayaa's amazing power alone, and failed to see that even his very existence as Gaadhi was itself the state of Maayaa.]

तत्रावलोकयामास स्थानानि सदनानि च कल्पक्षोभिवृत्तानि जगन्तीवाम्बुजोद्भवः। (48.02)

He again wandered through all those deserted places and houses in the forest, like the Brahmaa observing the worlds destroyed by the dissolution. (*His mind was the Brahmaa here.*)

उवाच स्वात्मनैवेदमरण्ये लुठितालये शुष्कास्थिमालावलिते पिशाचक इव द्रुमे। (48.03)

He spoke to himself, after seeing the ruins of his ‘Chaandaala-abode’ in that forest, like a ‘flesh-eating vampire sitting on top of the tree’ talks to itself, observing the ‘dried up bones of the dead people scattered all around’.

“इमास्ता मृतमातङ्गदन्तमाला वृत्तौ कृताः अद्यापि संस्थिताः कल्पं प्रतिमेरुशिखा इव। (48.04)

“These are the ‘garlands of ivory tusks of dead elephants, that were made in the courtyard, and are still seen here, like the peaks of Merus belonging to every Kalpa (Brahmaa’s creation-day).

इह तद्वानरीमांसं पक्ववंशाङ्कुरैः सह भुक्तं पुरासवोन्मत्तैः सह श्वपचबन्धुभिः। (48.05)

Here at this place, along with the Chaandaala relatives who were intoxicated by consuming liquor, I had eaten the flesh of the monkey along with the cooked bamboo-sprouts.

आलिङ्ग्य श्वपचश्यामामिह केसरिवर्मणि सुसमापीय मैरेयं तिकं गजमदेन च। (48.06)

Here, on this bed made of horse’s skin, I had drunk the liquor flavoured by the elephant-flesh, and had slept embracing my dark Chaandaala wife.

कौलेयककुटुम्बिन्यः पिण्याकपलवर्धिताः इह बद्धा वरत्राभिर्मृतेभरदकाष्ठके। (48.07)

The dogs and their families which were fed the ‘cakes of crushed meat’ were tied here with leather-stirps to these dead-elephant tusks. (मृत, इभ, रद)

इह वारणमुक्तानां ददासीत्पिठरत्रयं पिनद्धं माहिषेणोग्रचर्मणाम्बुदशोभिना। (48.08)

Here was kept a ‘huge vessel triple the size of ordinary pans’ made of ivory tusks (दत्/दत्), filled with the pearls removed from the head of elephants that were killed by us, and covered by the skin of the wild buffalo which was dark in colour, like a cloud.

स्थलीष्वेतासु तास्वत्र सह श्वपचबालकैः चिरं विलुठितं चूतपत्रपुञ्जे पिकैरिव। (48.09)

Here, in all these muddy swamps, I had played wildly along with other Chaandaala boys of my age, like the parrots inside the heap of mango leaves.

अत्र तद्वालनिःश्वासरणद्वंशप्रवृत्तवत् गीतं पीतं शुनीरक्तं साधिता शवभूषितः। (48.10)

Here, the songs were sung, with the breath thrown out of the mouths, like from the bamboo holes; and the dog’s blood was drunk, and the robbed decorations on the dead bodies were made as our adornments.

अत्र सार्धं कुटुम्बेन जन्यत्रेषु कुटुम्बिना नृतं तत्कृतमुन्नादं कल्लोलैर्जलधाविव। (48.11)

At marriage occasions, I had danced along with my relatives here, and had made a lot of noise (shouting madly getting intoxicated by consuming liquor), like the high rising waves of the ocean.

अत्रोड्डयनलोलानां काकभासपत्रिणां धृतानामन्यदाशार्थं ग्रथितं वंशपञ्जरम्। (48.12)

Here, we had constructed bamboo cages to catch the crows and other birds of prey, to harass and eat them as snacks, later in the course of the day”.

एवंप्रायाः स्मरन्गाधिः प्राक्तनीः श्वपचक्रियाः विस्मयोत्कम्पितशिरा धातुश्वेषां परामृशत्। (48.13)

In this manner, Gaadhi remembered all the events of his life as a Chaandaala, and his head shaking by the amazing nature of it all, he analyzed the works of the Creator.

चचाल तस्माद्दीर्घेण देशात्कालेन कार्यवित् भूतमण्डलमुत्सृज्य प्राप देशान्तरं क्रमात्। (48.14)

Then he decided to reach his next destination of Keera-land, left the BhootaMandala region and went to the other country, after a long long time.

समुल्लङ्ग्य नदीशैलमण्डलारण्यसंततिं आससाद तुषाराद्रिरत्रं किल जनास्पदम्। (48.15)

After crossing many rivers and hills and forests, he at last reached the Keera-land, which was like a gem hidden inside the Snow-mountain.

तत्र प्राप महीपालनगरं नगसंनिभं जगद्भ्रमणखिन्नात्मा स्वर्लोकमिव नारदः। (48.16)

Then, he entered the ‘capital city of the king’, which was standing high with its tall mansions, like Naarada entering the heaven after getting exhausted by wandering all over the world.

अथात्मनानुभूतानि दृष्टान्यासेवितानि च स्थानानि नगरे पश्यन्प्रच्छ जनमादतः। (48.17)

साधो स्मरसि किंचित्त्वमिह श्वपचमीश्वरं यदि जानासि तत्त्वं मे वर्णयाशु यथाविधि। (48.18)

There, he saw all those places he had lived and experienced in that city in his Chaandaala life, and he questioned the citizens there with much excitement,  
 “Hey Good one! Do you remember anything of that Chaandaala king? If you know anything about the events that had happened here long back, then please tell me about them.”

नागरा ऊचुः, “अभूदिहाष्टौ वर्षाणि श्वपचो भूमिपो द्विज राजत्वमर्पितं यस्य नाम मङ्गलहस्तिना, (19)

अन्ते च संपरिज्ञातः स प्रविष्टो हुताशनं अद्य द्वादशवर्षाणि समतीतानि तापस”। (48.20)

The citizens spoke: “Hey Brahmin! A Chaandaala ruled here for eight years as the king.

The royal elephant chose him as the ruler, when the previous king had died.

Later the truth was found out and he entered the fire.

Hey ascetic Brahmin! Twelve years have passed after that tragic event.”

यं यं पृच्छत्यसौ गाधिर्जनं जातकुतूहलः तस्य तस्य मुखादेव शृणोत्यास्वादयत्यपि। (48.21)

Moved by curiosity, Gaadhi questioned each and everyone, and he heard the same story from every one, and felt amazed, and enjoyed also, the miraculous nature of the events.

अथापश्यत्पुरे तस्मिन्नृपं सबलवाहनं देवं चक्रधरं विष्णुं मन्दिरान्निर्गतं बहिः। (48.22)

Then, he saw the ‘king of the city’ in the form of ‘Lord Vishnu holding the discus seated on a royal elephant and accompanied by his army’, coming out of the temple.

*(Instead of understanding that all this was a magical scene produced by Lord Vishnu, Gaadhi lost himself again in the memories of the royal life he had experienced as the Chaandaala.)*

स दृष्ट्वा स्थगिताकाशं चलरेणुपयोधरैः प्राक्तनीं राजतां स्मृत्वा समुवाचातिविस्मयः। (48.23)

The sky was covered by the dust-clouds rising out of the fast movement of the army;

Gaadhi remembered then his own royal procession of the past and felt surprised and said -

“इमास्ताः कीरकामिन्यः पद्मगर्भोपमत्वचः कनकद्रववर्णिन्यो लोलनीलोत्पलेक्षणाः। (48.24)

“These are the ‘Keera ladies with the hue of the ‘molten gold, like the inside of the lotuses’, with their charming eyes looking like blue lotuses.

चामरौघा इमे चन्द्रकरसंपिण्डपाण्डुराः स्थिरनिर्झरसंकाशाः काशपुष्पचया इव। (48.25)

These ‘hosts of Chowries waved by the lady-attendants’ are white as if painted by the paste of moon-rays, and are like the frozen waterfalls and look like the collection of white Kaasha flowers.

कान्ताभिरवधूयन्ते बालव्यजनराजयः इमास्ता वनवल्लीभिर्दीप्यमाना इवर्द्धयः। (48.26)

The ‘many wives of the king’ are fanning him with the ‘fans made of tender fragrant leaves’, holding them like the ‘bunch of leaves held by the forest creepers’.

इमास्ता मत्तमातङ्गघटा घटितदिक्टाः संकल्पपादपा मेरोरिव शृङ्गपरंपराः। (48.27)

These are the ‘intoxicated elephants’, which are tearing the directions with their strong tusks, and look like the ‘array of peaks of Meru with its wish-fulfilling Kalpa trees’.

एते ते यमवारीशकुबेरप्रतिमौजसः सामन्ता वासवस्येव लोकपाला महीभृतः। (48.28)

These are the ‘subordinate kings’ who shine with lustre like the guardian-deities Yama, Varuna, Kubera following Lord Indra.

इमास्ताः सर्ववस्त्वौघाः सर्वाभिमतदास्तताः कल्पवृक्षलताकुञ्जसुन्दर्यो गृहपङ्क्तयः। (48.29)

These are the ‘rows of mansions filled with all the riches and comforts’, fulfilling all the needs, and looking beautiful like the ‘bowers made of Kalpa tree with its creeper’.

इदं तत्कीरजनताराज्यं प्राग्भुक्तमद्य मे आत्मजन्मान्तराचार इव प्रत्यक्षतां गतम्। (48.30)

This ‘kingdom of Keeras’, which was experienced by me in the past, has appeared again in front of me, like a life lived in another birth.

सत्यं स्वप्न इवायं मे जाग्रद्भूतः पुनः स्थितः न जाने किं कृतोत्थाना मायेयं प्रविजृम्भते। (48.31)

Like a dream that has turned real, this is again in front of me in the waking state also; I do not understand how this ‘Maayaa’ plays around, and from where forth ‘she’ rises!

अहो नु खलु दीर्घेण मनो मोहेन वल्गता वैवश्यमुपनीतोऽहं जालेनेव शकुन्तकः। (48.32)

Ah! Because of my mind stuck by this ‘prolonged state of delusion’, I feel confused and trapped, like a peacock caught in a net.

हा धिक्कष्टमबुद्धं मे मनो वासनया हतं पश्यति भ्रमजालानि विततानि शिशोरिव। (48.33)

Ha! Alas! What a horrible state! My ignorant mind is stuck by Vaasanaas, and sees a network of illusions like an immature child.

एषा हि माया महती तेन मे चक्रधारिणा दर्शितेत्यधुना साधु मया स्मृतमखण्डितम्। (48.34)

This is the great feat of Maayaa, which has been revealed to me by Lord Vishnu.

Well, now I remember everything fully.

तदिदानीं तथा यत्रं करिष्ये गिरिकन्दरे यथा कुसंभ्रमस्यास्य जाने जन्म तथा स्थितिम्। (48.35)

Therefore, I will go to a mountain-cave and do effort in penance, till I understand the source and reality of this delusory experience.”

इति संचिन्त्य नगराद्गाधिस्तस्माज्जगाम ह, कन्दरं प्राप्य शैलस्य तस्थौ विश्रान्तसिंहवत्। (48.36)

Having made a decision like this, Gaadhi left that city and reached a cave of some mountain, and stayed there, like a lion in rest.

तत्र संवत्सरं सार्धं पयश्चलुकभोजनं तपश्चक्रे महातेजास्तुष्टये शार्ङ्गधन्वनः। (48.37)

For half a span of the year, the great ascetic Gaadhi remained there consuming only a handful of water daily, and performed penance of Lord Vishnu who holds the Shaarnga-bow.

अथास्य पुण्डरीकाक्षः पयोमूर्तिरूपाययौ प्रसादमुत्पलश्यामः शरदीव महाहृदः। (48.38)

Then, ‘Lord Vishnu’, with ‘his eyes like the white lotuses’, ‘filled with compassion-waters like the cloud filled with waters’, ‘dark in hue like the blue lotus’, brought relief to the ‘dried-up heart of the Brahmin’, like the ‘sight’ of the ‘taintless lake filled with waters and adorned with dark and white lotuses when the sky is cloudless at the autumn’.

तमाजगाम शैलेन्द्रकन्दरं द्विजमन्दिरं पयोधरवदच्छाच्छच्छविर्योमन्यथावसत्। (48.39)

He came to the ‘mountain-cave’, where the Brahmin resided; and stayed looming above him, like a dark cloud in the expanse of the sky, purer than the purest of forms.

श्री भगवानुवाच

Lord Vishnu spoke

गाधे कच्चित्त्वया दृष्टा माया मम गरीयसी, दृष्टं त्वया जगज्जालचेष्टितं दैष्टिकात्मकम्।

चित्ताभिगत एतस्मिन्प्राप्ते संयगनिन्दितः तपो गिरितटे कुर्वन्किमन्यदभिवाञ्छसि। (48.41)

Hey Gaadhi! Have you witnessed a ‘glimpse of my dense power of Maayaa’, ‘which brings about the various experiences of the Jagat which is divine in character’? Since you have already obtained whatever you asked for, what more do you want by performing penance like this, on the slope of the hill?”

एवं वदन्तमालोक्य हरिं गाधिर्द्विजोत्तमः अर्चा कुसुमपूरेण पादयोः पर्यपूरयत्। (48.42)

दत्त्वाघर्यं कीर्णकुसुमः प्रणम्याशु प्रदक्षिणैः विष्णुमाह द्विजो वाक्यमम्भोदमिव चातकः। (48.43)

‘Gaadhi, the Brahmin of excellent character’ was overcome with joy at the vision of the Lord; and worshipped him by the offering of flowers at his feet; offered him Arghya with flowers; saluted him with circumambulation, and spoke to Lord Vishnu, looking at him like a thirsty chaataka bird looks at the dark cloud.

गाधिरुवाच

Gaadhi spoke

देव यैषा त्वया माया दर्शिताऽतितमोमयी महीं प्रातरिवादित्यस्तां मे प्रकटतां नय। (48.44)

“Deva! Give me the understanding of this extremely dark deluding power of yours, which you revealed to me, like the Sun lighting up the Earth in the morning and removing the darkness without a trace.

भ्रमं यं पश्यति मनो वासनामलमालितं स्वप्नवत्स कथं देव जाग्रत्यपि हि दृश्यते। (48.45)

Deva! ‘Whatever delusion’ the ‘mind that is garlanded by the dirt of Vaasanaa’, had perceived as if like a dream, how it gets seen even in the waking-state also?

मुहूर्तमुपलब्धश्च जलान्तः स्वप्नविभ्रमः कथं प्रत्यक्षतां प्राप्सो ममामलपदास्पद। (48.46)

Deva, you are established in the state of taintless Knowledge!

How did my dream-like delusion which was experienced for a few minutes inside the water, become the object of real experience (in the wakeful-state)?

दैर्घ्यादैर्घ्यस्य कालस्य शरीरस्य भवाभवाः कथमन्तस्थिता न स्युर्मदीयैः श्वपचभ्रमैः। (48.47)

How is it that, when I was having the delusion of being a Chaandaala, 'the short or long duration of the time; and the birth and death of the body', were not contained wholly within the mind only?

(How were they experienced outside of the mind also?)

श्री भगवानुवाच

Lord Vishnu spoke

गाधे स्वाधिविधूतस्य स्वरूपस्यैतदात्मकं चेतसोऽदृष्टतत्त्वस्य यत्पश्यत्युरुविभ्रमम्। (48.48)

Gaadhi! The 'abundant delusion' that you had witnessed as the 'inside and outside experiences of the mind', belongs only to the 'agitation nature of the mind which is ignorant of the Supreme Truth', and which is tossed about by the Vaasanaas, and which is the very nature of the (embodied) Self.

(What the mind defines as the inside becomes the inside, what it defines as the outside becomes the outside. Actually there is no 'outside' at all!)

बहिर्न किंचिदप्यस्ति खाद्र्यध्युर्वीदिगादिकं एतत्स्वचित्त एवास्ति पत्रपुञ्जमिवाङ्कुरे। (48.49)

There is nothing 'outside' like the sky, mountain, water, Earth, directions etc.

All this is inside the mind like the 'collection of leaves inside the sprout'.

फलादि स्फारतामेति यथैव बहिरङ्कुरात्बहिः प्रकटतां याति तथा पृथ्व्यादिचेतसः। (48.50)

Like the fruit etc rise up from the sprout and appear outside, so do the objects made of (elements like) earth etc rise from the mind itself.

सत्यं पृथ्व्यादि चित्तस्थं न बहिष्ठं कदाचन, अङ्कुरस्थः पल्लवस्तु तस्माद्यस्मात्फलश्रियः। (48.51)

It is indeed true that the objects made of earth etc are inside the perceiving nature (Chitta) only, and never in any 'outside'. The bud is inside the sprout alone, and becomes the fruit later on.

रूपालोकमनस्कारतत्ताकालक्रियात्मकं कुम्भकारो घटमिव चेतो हन्ति करोति च। (48.52)

'Shapes and names with qualities' are conceived by the mind only, and seen as some solid objects that are staying at some point of time (past, present or future), and get interacted with. Like the potter making a pot, the mind alone removes something as not seen, and brings in something as seen.

आबालमेतत्पुरुषैः सर्वैरेवानुभूयते स्वप्नभ्रममदावेगरागरोगादिदृष्टिषु। (48.53)

From a child onwards, this is experienced by one and all - as when dreaming, when deluded, when in the confused state of intoxication; when in passion, when ill and so on!

चित्ते वृत्तान्तलक्षाणि संस्थितान्यातवासने पादपे फलपुष्पाणि मूलाक्रान्तावनाविव। (48.54)

Countless events (possibilities) remain in the mind, seized by the Vaasanaas, like the fruits and flowers in the tree which has its roots spread out all over the ground.

त्यक्तावनेर्विटपिनो भूयः पत्राणि नो यथा निर्वासनस्य जीवस्य पुनर्जन्मादि नो तथा। (48.55)

The tree which is detached from the ground does not again produce leaves; so also the 'Jeeva removed from the Vaasanaas' does not go through the imagined delusions of births and deaths.

यत्रानन्तजगज्जालं संस्थितं तेन तेजसा श्वपचत्वं प्रकटितं यदि तद्विस्मयोऽत्र किम्। (48.56)

Where endless world narratives (Vaasanaa-fulfilment states) exist by its power, if just one 'Chaandaala life-story' is manifested as a real experience, what is there to be surprised about?

अवबुद्धा श्वपचता प्रतिभासवशात्त्वया यथैवानाल्पसंरम्भा विचित्राधिविकारदा, (57)

तथैवातिथिरायातो भुक्तवान्सुसवान्द्विजः कथां कथितवांश्चेति दृष्टवानसि संभ्रमम्, (58)

तथैवोत्थाय गच्छामि प्राप्सोऽहं भूतमण्डलं इमे भूता इमे ग्रामा दृष्टवानसि संभ्रमम्, (59)

तथैवेदं कटंजस्य प्राक्तनं लुठितं गृहं जनैरुक्तं कटंजस्य दृष्टवानसि संभ्रमम्, (60)

तथैव कीरनगरं प्राप्तोऽस्मि कथितं च मे कीरैः श्वपचराजत्वं दृष्टवानसि संभ्रमम्, (61)

एवं सर्वं त्वया दृष्टं मोहजालं द्विजोत्तम यत्सत्यमिति जानासि यच्चासत्यमवैषि च। (48.62)

The 'Chaandaala state' was understood by you as a real occurrence because of the same appearances connected to that delusion-life, presenting abundant proofs of various types.

That is how the guest came to visit you; the Brahmin ate and slept at your place; he narrated to you the same story you had yourself experienced; and you were amazed by seeing all this.

That is how you got up and said, 'I will visit that country' and thought, 'I have reached the dwelling-place of the Chaandaalas' 'these are the Chaandaalas' 'these are the villages'; and you were amazed by seeing all this. That is how you saw the ruins of Katanja's house; the people of that place said that the house belonged to Katanja; and you were amazed by seeing all this.

That is how you said, 'I have reached the country of Keeras, and all these people also tell me that some Chaandaala was their ruler'; and you were amazed by seeing all this.

Hey excellent Brahmin! All this was just part of your delusory experience.

Whatever you believe to be real, know that to be actually unreal only.

वासनावलितं चेतः किं नामान्तर्न पश्यति, साधितं दृश्यते स्वप्ने वर्षसाध्यं प्रयोजनम्। (48.63)

The mind which is entwined by the Vaasanaas all over; what it cannot see within itself? In a moment-span of a dream itself, it can produce what it wants as the 'day to day experiences of a year' also.

नातिथिर्न च भूतास्ते न कीरास्ते न तत्पुरं सर्वमेतन्महाबुद्धे व्यामोहाद्दृष्टवानसि। (48.64)

The guest was not real; there were no Chaandaalas; no Keeras; nor was there that city.

Hey wise one! You saw all this because of your own delusion.

*(The arrival of the guest also was a play of your mind only.)*

गच्छता भवता भूतदेशं पान्थेन कन्दरे कर्मिंश्चिद्विप्र विश्रान्तं कुरङ्गेणैव कानने। (48.65)

When you went in search of the dwelling place of Chaandaalas, you rested in some cave of the hill, like a deer in the forest.

तत्रैव श्रममूढत्वादिदं तद्भूतमण्डलं इदं तच्छ्वपचागारमिति दृष्टं न सत्यतः। (48.66)

Inside that cave only, being tired of the journey, you felt drowsy and saw the BhootaMandala and the house lived by you as a Chaandaala. Nothing was real!

तथैव कीरनगरं दृष्टवानसि तत्तथा तदैव चान्यदा वापि मायार्थं हि भवान्द्विज। (48.67)

So also, you saw the city of Keeras too. Whatever you saw there (in Gaadhi's hermitage or in the cave) or anywhere else (as when you took holy dip), was caused by delusion alone, hey Brahmin!

सर्वदैव समग्रासु विहरन्नसि दृष्टवान्दिक्षु प्रोन्मत्तक इव विभ्रमं मनसा मुने। (48.68)

Always you saw yourself wandering in various places, in all directions like a mad man because of the mind filled with delusion.

तदुत्तिष्ठ निजं कर्म कुर्वस्तिष्ठोपशान्तधीः न स्वकर्म विना श्रेयः प्राप्नुवन्तीह मानवाः। (48.69)

Therefore, get up now; remain with a peaceful mind doing your regular duties.

Men do not attain any good without performing their respective duties.

वसिष्ठोवाच

Vasishta spoke

इति निगदितवान्स पद्मनाभो भुवनगतापसवृन्दपूज्यमानः

विबुधमुनिगणैः पवित्रहस्तैर्वृत उदधिं निजमास्पदं जगाम। (48.70)

Having explained all this about Maayaa, Lord Vishnu went off to his abode in the Milk-Ocean, worshipped by all the ascetics in the world, and followed by the Sages who belonged to the Heaven.

अथ गाधिर्गते विष्णौ पुनर्भूतादिकं क्रमात् स्वयं मोहविचारार्थं बभ्रामाभ्रमिवाम्बरे। (49.01)

After Lord Vishnu had gone off, Gaadhi again visited the BhootaMandala and other places in the same order to analyze the nature of delusion, like a cloud floating in the sky.

उपलभ्य तथैवात्मवृत्तान्तं जनतस्ततः हरिमाराधयामास पुनरद्रिगुहां गतः। (49.02)

He again got the same report from all the people confirming the story of Chaandaala. Gaadhi returned back to the cave in the Mountain, and performed penance on Lord Vishnu.

आजगामैनमल्पेन कालेनाथ जनार्दनः सकृदाराधनेनैव माधवो याति बन्धुताम्। (49.03)

Very soon Lord Vishnu appeared in front of him.

Maadhava becomes connected, even by a slight show of worship.

उवाच गाधिं भगवान्मयूरमिव वारिदः किं त्वं प्रार्थयसे भूयस्तपसेति प्रसादवान्। (49.04)

Bhagavaan, who was pleased by Gaadhi's effort at analyzing the delusion factor, spoke to Gaadhi, like a cloud addressing the peacock and asked, 'what more do you want through the performance of this penance?'

गाधिरुवाच

Gaadhi spoke

भ्रान्तोऽस्मि देव षण्मासान्भूतकीरजनास्पदं तत्र व्यभिचरत्यस्मद्भ्रान्तो न कथास्वपि। (49.05)

Deva! I wandered for six months in the BhootaMandala and the Keera country.

My story is not altered even slightly, in their casual conversations also.

मायया भूतभूर्दृष्टा त्वयेत्युक्तोऽस्मि किं प्रभो मोहनाशाय महतां वचो न मोहवृद्धये। (49.06)

Prabhu! You told me that this land of BhootaMandala was seen by me because of the delusory power of Maayaa. The great ones should remove the confusion with their words, and not increase it.

*(I am still confused about all this.)*

श्री भगवानुवाच

Lord Vishnu spoke

[‘You still are under the delusion that your inside and outside are separate worlds, and the inner world cannot be seen outside. If you believe that you really saw the Chaandaala region and the Keera country, and the people there are real, well here is the answer’.]

काकतालीययोगेन चेतसि श्वपचस्थितिः सर्वेषां भूतकीराणां तवेव प्रतिबिम्बति। (49.07)

Your experience of the ‘Chaandaala life’ that is part of your mind, reflects itself in the minds of all the other Chaandaalas and Keeras, similar to how ‘your identity as Gaadhi Brahmin’ is understood by them; it is just a matter of ‘mutual reflection power’ present in the mind, just a natural occurrence like the Taala leaf falling when the crow sits on the tree.

[Inside the waters, in the Chaandaala-life you had experienced, the people there knew you as the Chaandaala, because you were identified with the Chaandaala-form; and outside here you are understood by them as a Brahmin, because you are identified with the Brahmin-form. Like the dream-world characters experiencing the same world without any confusion, in the waking state also, all the people experience the same world without any confusion.

Each mind reflects the ideas of the other, and a common world gets experienced by all.]

तेनाङ्ग तव वृत्तान्तं यथावत्कथयन्ति ते प्रतिभासो हि नायाति पुनरप्रतिभासताम्। (49.08)

Therefore dear Gaadhi, they will all narrate your own story as you had experienced it.

Whatever idea rises in any mind as an experience cannot be erased off as if not experienced!

*(Why do you want to believe that you alone were the Chaandaala named Gavala?)*

केनचिच्छ्वपचेनान्ते ग्रामस्य रचितं गृहं तत्त्वया दृष्टमाविष्टमिष्टकाखण्डतां गतम्। (49.09)

Some Chaandaala might have built a hut at the outskirts of the village. You saw that; and believed that you had built it; and got it proved by others also, like brick after brick placed above the other.

कदाचित्प्रतिभैकैव बहूनामपि जायते काकोलतालस्थितिवद्विचित्रा हि मनोगतिः। (49.10)

Sometimes the same illusory appearance is perceived by many, as a matter of co-incidence (each mind supporting the other). The mind's ways are indescribable, like the Kaakola crow causing the Taala leaf to fall.

तथाहि बहवः स्वप्नमेकं पश्यन्ति मानवाः स्वापभ्रमदमैरेयमदमन्थरचितवत्। (49.11)

Similarly, a single dream-experience is shared by many men, similar to getting a confused state of mind, as in a dream or by consuming intoxicating drinks.

*(Many boys together conceive of hills, houses, etc in a heap of sand and act accordingly in unison.*

*The deer-cubs together perceive the dark green grass-land and run towards it.)*

एकस्यामेव लीलायां रमन्ते बहुबालकाः एकस्यामेव लीलायां वनस्थल्यामिवैणकाः। (49.12)

Many boys together enjoy a single sport. Many deer-cubs are attracted at once by the dark-green hue of the forest-land.

बहवस्तुल्यकालं च प्रतिभासेन कर्मणां जना यतन्ते स्वफलपाकेऽतिबहुलाकृतौ। (49.13)

Many men join together to do efforts as part of a huge group, and attain their individual results in various ways 'because of the vision of the fulfilment of one goal simultaneously'.

KAALA – THE DIVIDING POWER OF MAAYAA

[The time factor belongs to the mind only, and does not exist as real. Time elongates or contracts as a part of the experience only. What the mind defines as the span of the time, that alone has to be believed as true.]

प्रतिबन्धाभ्यनुज्ञानां कालो दातेति या श्रुतिः विप्र संकल्पमात्रोऽसौ कालो ह्यात्मनि तिष्ठति। (49.14)

It is a common knowledge that Kaala (change or division-factor) alone creates blockages or opening of all events (*in the form of seasons, sun and moon's positions, and so on*).

Hey Brahmin! Kaala exists in one's own self in the form of conception alone.

[Brahman shines as the perceived phenomenon and the perceived phenomenon is not possible without the introduction of the time-span. Each mind has its own measure of time for each of its experience.]

अमूर्तो भगवान्कालो ब्रह्मैव तमजं विदुः न जहाति न चादत्ते किञ्चित्कस्य कदेति च। (49.15)

'Bhagavaan' Kaala is formless; he is Brahmaa himself; he is unborn!

He does not remove or add anything to anyone at anytime.

[Any object that is conceived by the mind has to necessarily exist in some 'time and place frame'.

Mind cannot exist without the idea of space and time.

That is why, it is difficult to understand the principle of Reality that is not in any space or time point.)

लौकिको यस्त्वयं कालो वर्षकल्पयुगात्मकः संकल्प्यते पदार्थोद्यैः पदार्थोद्यश्च तेन तु। (49.16)

'Kaala', for the common populace, exists in the form of year, Kalpa, Yuga etc.

He (Kaala) is conceived through hosts of objects. Hosts of objects exist because of that (Kaala)!

समानप्रतिभासोत्थसंभ्रमं भ्रान्तचेतसः तथा तं दृष्टवन्तस्ते भूतकीरजनोच्चयाः। (49.17)

The 'deluded minds' together experienced the delusion simultaneously.

That is why, all the Chaandaalas and Keeras saw the king in their own experience also.

स्वव्यापारपरो भूत्वा धियात्मानं विचारय साधो गतमनोमोहमिहैवास्व व्रजाम्यहम्। (49.18)

Just do what you have to do in your life and analyze the inner essence through your intellect.

Hey Good man! Remain here without getting deluded in the mind anymore. I am leaving.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा भगवान्विष्णुर्जगामान्तर्धिमीश्वरः अतिष्ठत्कन्दरे गाधिराधिपीवरया धिया। (49.19)

After this speech, Bhagavaan Vishnu the Ruler of all, vanished from sight. Gaadhi remained in the same cave, thinking about all the events that happened in his life.

(Gaadhi could not get out of the disgust he felt as the Chaandaala identity; and he also felt remorseful for causing the death of so many good people.)

ततः कतिपयेष्वद्रौ मासेष्वतिगतेषु सः पुनराराधयामास पुण्डरीककरं द्विजः। (49.20)

ददर्श चैकदा नाथमागतं प्रणनाम तं पूजयामास मनसा चोक्तेनोवाच चेश्वरम्। (49.21)

After a few months, the Brahmin again worshipped Naaraayana who holds the white lotus in his hand, through penance. Naaraayana appeared in front of him.

Gaadhi saluted him, and offered worship in his mind itself, and spoke the following words.

गाधिरुवाच

Gaadhi spoke

भगवन्संस्मरंश्चैतामात्मनः श्वपचस्थितं इमां संसारमायां च परिमुह्यामि चेतसा। (49.22)

तदुक्त्वास्व यथावस्तु महामोहनिवृत्तये एकस्मिन्नेव विमले मां नियोजय कर्मणि। (49.23)

Bhagavan! Remembering 'my Chaandaala-life experiences' and the 'delusory nature of this worldly-existence', I feel greatly confused.

Therefore, remove the great delusion in my mind, by explaining the truth of everything.

After stating the truth (do not disappear off instantly) remain here (till I am cleared of all the doubts); and make me get engaged in one single taintless action.

*(Who am I actually, the Chaandaala or the Brahmin? Which life experience is really mine, and which is not?)*

श्री भगवानुवाच

Lord Vishnu spoke

ब्रह्मन्जगदिदं मायामहाशम्बरडंबरं सर्वा आश्चर्यकलनाः संभवन्तीह विस्मृतेः। (49.24)

Brahman! This world is a great magical extravaganza!

Because of the forgetting of the true Self, all sorts of amazing events occur here!

भूतकीरपुरे मोहादृष्टवांस्ततथा भवानित्येतत्संभवत्येव दृश्यते हि जनैर्भ्रमः। (49.25)

You had many experiences in the 'Chaandaala and Keera regions', because of delusion.

Such delusory experiences are commonly there for all, while asleep.

भूतास्त्वमिव कीराश्च दृष्टवन्तस्तथा भ्रमं मुधैवेत्यपि सत्याभं समकालादिसंभवात्। (49.26)

Like you, the other Chaandaalas, other Keeras also had the same delusion.

Though it is not real, it appeared real because of the simultaneous experience.

इदं तु शृणु वक्ष्यामि यथाभूतमनिन्दितं यथैति तनुतां चिन्ता मार्गशीर्षलतेव ते। (49.27)

Listen, I will explain everything as it is, without any reason for doubt, so that your 'agitation of being a Chaandaala' fades away, like a creeper in winter.

योऽसौ कटञ्जको नाम श्वपचो भूतमण्डले तेनैव संनिवेशेन स तथैवाभवत्पुरा। (49.28)

tathैव विकलत्रत्वं प्राप्य देशान्तरं गतः बभूव कीरनृपतिः प्रविवेशानलं ततः। (49.29)

भवतः केवलं चित्ते जलान्तर्वर्तिनस्तदा प्रतिभाता तथाभूता कटंजाचारसंस्थितिः। (49.30)

For a 'Chaandaala named Katanjaka', who lived in the Chaandaala colony, all the events had occurred in the past, which you perceived in your delusory-state as belonging to you. His family members died, and he went off to another country, became the king of Keeras; and entered the fire later on. For you, the very same experiences of that Chaandaala flashed in the mind, when you were submerged in the water.

द्रष्टानुभूतमप्यर्थं कदाचिद्विस्मरत्यलं कदाचिदप्यदृष्टं तु चेतः पश्यति दृष्टवत्। (49.31)

Sometimes, what is seen and experienced gets completely forgotten!

Sometimes, the mind remembers what is 'not seen', as 'seen'!

[Reality-state of Brahman is the source of all possible perceptions.

Jeevas are just delusion-states of various levels and exist as the experiences of any possible perception. Any Jeeva can experience anything of anyone randomly, as it happens in a dream, where you may dream that you are a different person. Since the source is the same Reality, any perception can be experienced by any mind of any Jeeva, when in ignorance.]

यथा स्वप्नमनोराज्यधातुसंस्थितिविभ्रमाः जाग्रत्यपि तथैवाङ्ग दृश्यन्ते मनसा स्वयम्। (49.32)

Delusions occur during dreams, imaginations, and fevers and are caused by the imbalance of chemicals inside the body. The same delusions are seen dear Gaadhi, even in the wakeful-states by the mind by itself (without any external agent).

भविष्यद्भूतकालस्थं यथा त्रैकाल्यदर्शिनः प्रतिभामेति गाधे यत्कटंजाचरितं तथा। ((49.33)

Hey Gaadhi! The events of the past and future are seen by the 'Yogis, who know the occurrences of all the three time modes'. Similarly, the events in the life of Katanja were also seen!

*(What 'future' events are seen by the Yogis are 'past' for them; but later experienced by others.*

*What events you saw as 'present' were the 'past' of the others.)*

अयं सोऽहमिदं तन्म इति मज्जति नात्मवान् अयं सोऽहमिदं तन्म इति मज्जत्यनात्मवान्। (49.34)

'I am so and so' 'this is mine' 'that is mine'- a realized person does not drown in such delusions.

'I am so and so' 'this is mine' 'that is mine'- a non-realized person alone drowns in such delusions.

सर्वमेवाहमिति तत्त्वज्ञो नावसीदति न गृह्णाति पदार्थेषु विभागानर्थभावनम्। (49.35)

A 'Knower of Brahman', who has realized that he is the essence of all, does not grieve; does not see the divisions of objects (as mine and yours), and does not suffer through attachment.

तेनासौ भ्रमयोगेषु सुखदुःखविलासिषु न निमज्जति मग्नोऽपि तुम्बीपात्रमिवाम्भसि। (49.36)

Because of such an attitude, he does not drown in the events that are caused by delusion, which end up in pain or pleasure, and is like the hollow gourd in the waters, though he appears to be immersed in the events.

त्वं तावद्वासनाजालग्रस्तचित्तो विचेतनः किञ्चिच्छेषमहाव्याधिरिव न स्वस्थमागतः। (49.37)

You are still having a 'mind caught in the net of Vaasanaas', and are not aware of the reality.

You have not reached the 'natural state of the Knowledge of the Aatman', and are like a 'diseased man under treatment', who still has some left-over residue of a dangerous fever.

ज्ञानस्यापरिपूर्णत्वान्न शक्नोषि मनोभ्रमं विनिवारयितुं मेघमसंयग्यत्नवानिव। (49.38)

Since your knowledge is incomplete, you are incapable of removing the cloud of your mental delusion, like a person who has not put in enough effort.

यदेव ते मनोमात्रे सहसा प्रतिभासते तरुरुच्चजनेनेव तेनैवाक्रम्यसे क्षणात्। (49.39)

Whatever appears on the stage of your mind any moment, you are getting engrossed in it, like a tree seen by a tall man.

चित्तं नाभिः किलास्येह मायाचक्रस्य सर्वतः स्थीयते चेतदाक्रम्य तन्न किञ्चित्प्रबाधते। (49.40)

Mind is the 'central nave of this wheel of delusion' which rotates everywhere.

If that mind is brought under control and kept the same way, the wheel has no power to move.

त्वमुत्तिष्ठ गिरेः कुञ्जे दश वर्षाण्यखिन्नधीः तपः कुरु ततो ज्ञानमनन्तं समवाप्स्यसि। (49.41)

Get up! Perform penance (control of the mind) on this hill, with an undisturbed mind, for another ten years. Then, you will attain the knowledge which has no end.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा पुण्डरीकाक्षस्तत्रैवान्तरधीयत वाताभवद्दीपकवद्यमुनोत्पीडवत्क्षणात्। (49.42)

Having said these words, Lord Vishnu of lotus eyes vanished from sight, like the cloud thrown off by the wind; like the snuffed out light; like the rising wave of the Yamunaa River.

गाधिर्विवेकवशजं वैराग्यपदमागतः शरत्समयपर्यन्ते वैरस्यमिव पादपः। (49.43)

विचित्रं चेष्टितं धातुरसमञ्जसमागतं भ्रमद्भ्रमभरोन्मुक्तमतिर्मन्दमर्हयत्। (49.44)

Gaadhi soon attained dispassion through discrimination, like the tree drying up at the end of the autumn season. Slowly freeing himself of the delusions, and understanding the false nature of the various experiences that he had witnessed by some random agitation of the mind, he felt remorseful of his foolish actions of the past.

जगाम करुणार्द्रात्मा नियमायोत्तमश्रिये विश्रान्त्यै ऋष्यमूकं तु पयोधर इवाचलम्। (49.45)

निरस्ताशेषसंकल्पस्तपस्तत्र चकार ह दशवर्षाणि तेनासावात्मज्ञानमवाप ह। (49.46)

Feeling wretched by his foolish nature in the past, he went to the RishyaMooka Mountain like a cloud moving towards the Mountain, for gaining full control over his mind, and to attain the restful state freed of the agitations of the mind. Having renounced all conceptions, and engaged in the Vichaara-penance for ten years, he attained the 'Supreme Knowledge'.

अरमत तदनु स्वां प्राप्य सत्तां महात्मा ह्यपगतभयशोको भोगभूमावनीषु

सततमुदितजीवन्मुक्तरूपः प्रशान्तः सकल इव शशाङ्को घूर्णितापूर्णचेताः। (49.47)

The 'noble Gaadhi' attained the 'realization of the essence of Reality', realized his true essence, was freed of fear and grief, was established in the state of JeevanMukti; and remaining in the Quiescent state, with a mind filled with unbroken bliss, he shone forth in the Brahman-expanse, like the moon complete with all the digits.

गाध्युपाख्यानं संपूर्णम्

[THE STORY OF GAADHI IS COMPLETE]