

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER FIFTY THREE

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (12)]

[MUKTA, THE BRAHMAN CURED OF BLINDNESS]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission 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.

JEEVANMUKTI

JeevanMukti is a word that is never comprehended properly by anyone easily.

JeevanMukti means the freedom from the delusion of Jeeva-ness.

What is this delusion?

Delusion is imagining the image of the body to be real; and imagining one's limitations also as real, and imagining the world that is made of just sensations, ideas and memories also, as real. To be free of this delusion is the aim of any Jeeva; and when he is freed of this delusion, he is free and liberated.

Nothing else happens by Mukti; but, what is real looks real, and what is unreal looks unreal.

You are what you are - just 'an emptiness-point which can think'.

No form exists, but any form can be willed, so that others with forms can see you and talk to you.

Some particular form is not the identity as in the earth, but the knowledge-level becomes the identity.

That is why, Chudaalaa can take on any form at will; and is the same always.

Form is not the person; but the knowledge-content only.

The body owned by the JeevanMukta is not the body made of cells and atoms, but is just an appearance that appears at will, as just some information-content only; and the ego is completely absent.

The 'I' of a JeevanMukta is an empty word, like the 'I' of a the barren woman's son.

What is ego or Ahamkaara?

The ego is just an imagination-content that is made of some memory-store of 'some form or some face or some relatives or some opinions'.

This imagination is not found in a JeevanMukta; he just maintains a make-believe ego, so as to communicate with others. That is why, Devas like Vishnu, Shiva or Brahmaa cannot be visited at will; they always stay as emptiness-points only, with no form-identity, but appear with some form and place as their communication-points. When they are alone, their bodies remain un-produced only.

These JeevanMuktas can take on any form they like, and move to any world they fancy, instantly.

This limitation-less state alone, is known as JeevanMukti.

The Vaasanaa-destruction or the Chitta-destruction is just the lowest level of realization.

It is just a purificatory bath, so to say!

Without a purified state of the intellect, the truth cannot be visualized as such.

Till the 'complete non-existence of the world and the body' as 'Atyanta Abhaava' is achieved as the truth absolute, the so-called Mukti is not achieved as such; and the journey towards the goal is short or long, as per the effort and sincerity of the student.

ShikhiDhvaja had attained the Chitta-destruction; but had yet to attain JeevanMukti proper, and Chudaalaa guides him step by step in this journey and raises her husband also to her level.

What is the Mukti which an excellent Knower like Chudaalaa had achieved through Vichaara and sincere effort? What is Mukti of the highest level?

This alone covers the next half of Chudaalaa's story.

In the excellent state of Mukti, the intellectual understanding should become the personal vision.

For example, blazing fire is always 'seen' as hot though you never see the heat with your eyes; and this is the Knowledge-vision of the least sort; and helps in survival; and this vision alone is known as Aatman in its lowest level of understanding capacity, like the sun covered by the clouds in the winter. It is the lowest Aatman-level found in the evolved mammals.

The non-existence of the world also is intellectually comprehended through Vichaara first, and then becomes the natural vision, though the world is seen as usual, as before; this is the excellent state that a thinking being can reach out for.

This process takes a long time for ordinary people; because of their attachment to family and objects, and of course to the 'body-I'; but Chudaalaa had achieved it very fast within a few days of constant probing, and was acting now as 'Brahman with a mind'. She was truly liberated.

Brahman is inert-like, cannot think, cannot sense anything, cannot analyze, cannot enjoy anything, but is always the 'quiet awareness'. When this state is enhanced to its fullest capacity with a mind (Sattva), then that Brahman is a Mukta and is freed of its bondage of 'not seeing'.

This is the Mukti explained in Nirvaana Prakarana, the last section of the Great text.

Giving 'eyes' to the blind-Brahman is Mukti!

The blind Brahman getting the eyes to see the perceived is the real Mukti. This alone is explained in this last section, which refers to the 'Mukti word', from the level of Brahman itself.

'You' are not at all there as anything or anybody; but Brahman alone evolves to see the perceived, with no mirages attached.

Brahman means 'to evolve' 'to grow' 'to expand'. Brahman evolves to own a pure mind state without the interfering 'I' and its idiocy; this is Mukti in truth. That is why, a JeevanMukta is not considered as a person, but is seen as the Brahman with a costume of the mind that sees the perceived as itself.

When the gold evolves to see the bracelet as its own shine, then it is known as Mukti.

Gold stays blind and sees no bracelet; and there is the 'bracelet vision of the delusion alone', as the ignorant state. When gold itself, sees the bracelet as itself, with delusion gone, then it is the excellent Mukti! This is not a deluded state; but an evolved state of Brahman, where Brahman evolves to see the perceived without the infection of delusion.

Chudaalaa had completely destroyed herself, like offering oneself as an offering at the Brahman-altar, and had endowed the Brahman state with the power to see the perceived (like some hunter devotee gave his own eyes to the blinded Linga as an offering).

Chudaalaa was not there anymore as anyone; but there existed, only the Brahman with a costume of the Chudaalaa mind. And this 'Chudaalaa Brahman' had mastered Siddhis also, as an additional power to play around in the perceived.

For the Brahman with the mind, the perceived is just a playground; and a place for amusement only; like enjoying every tiny experience good or bad, as just a walk inside the mirage-city!

The 'Chudaalaa Brahman' was the Mukta endowed with the excellent mind-function of Chudaalaa.

What will this Brahman see the world as?

As itself, and enjoying itself, seeing itself as all, itself appearing as all!

The division-less reality enjoying the divided state with the knowledge-vision; this is true Mukti, where no one but the Brahman is there, as the Mukta state.

Why then Chudaalaa had to rescue ShikhiDhvaja from his foolish state?

Chudaalaa's mind is co-joined to ShikhiDhvaja mind so intensely, that they cannot be separated as two. Chudaalaa and ShikhiDhvaja are two halves of the single mind as it were.

One half had destroyed itself and attained the Brahman state; the other half as ShikhiDhvaja was still in the ignorant state. That is why, Chudaalaa had to bring sense to ShikhiDhvaja and rise him up in knowledge. Then only, the Mukti will be complete for the single form of Chudaala/ShikhiDhvaja mind. In this story of Chudaalaa, this 'Mukta Brahman', which is wearing the costume of Chudaalaa-form is instructing 'itself which is wearing another costume of ShikhiDhvaja-form'.

The perceived is just a play-ground for this 'Mukta Brahman'.

Sacrifice yourself at the altar of Brahman and give the poor blind Brahman, the excellent Mukti!

CHAPTER FIFTY THREE

[MUKTA, THE BRAHMAN CURED OF BLINDNESS]

वसिष्ठोवाच

Vasishta spoke

निर्विकल्पसमाधानात्काष्ठकुट्टयोपमस्थितिः एवं शिखिध्वजो राजा चूडालामधुना शृणु। (103.01)

King ShikhiDhvaja stayed like a wooden statue absorbed in the Nirvikalpa Samaadhi (through the Yoga method). Now listen to what Chudaalaa did now.

शिखिध्वजं तं भर्तारं कुम्भवेष्टेन तेन सा प्रबोधान्तर्धिमागत्य ततार तरसा नभः। (103.02)

Chudaalaa, in the form of Kumbha, after enlightening her husband ShikhiDhvaja, vanished from that place, and quickly crossed over the sky path.

देवपुत्राकृतिं व्योम्नि जहौ मायाविनिर्मितां विदग्धमुग्धमाकारं स्त्रैणं जग्राह सुन्दरम्। (103.03)

In the sky itself, she discarded the form of 'DevaPutra' which was created out of her miraculous power, and became her own charming female form, which appeared innocent but shone with wisdom.

नभसा स्वपुरं पाप विवेशान्तःपुरं क्षणात् दृश्या बभूव लोकस्य नृपकर्म चकार च। (103.04)

She, in a second reached her country through the sky-path and entered the harem; was seen by everyone as their queen; and she quickly attended to the affairs of the kingdom.

(She was a Siddhaa of the excellent sort; and so she did not travel through any gross sky path; but just vanished as Kumbha-form in the forest and re-appeared as Chudaalaa-form in the palace instantly. What is space and distance for those who are established in the Brahman-canvas, which is itself all the pictures that it appears as?!)

वासरत्रितयेनाथ पुनरम्बरमेत्य सा बभूव कुम्भो योगेन, शिखिध्वजवनं ययौ। (103.05)

After three days, she again ascended the sky (Siddha-path of Brahman-state); changed her form to that of Kumbha; and through her Yogic powers, went instantly to the forest where the king stayed.

तथा तत्रैव तं भूपमपश्यद्वनभूमिगा निर्विकल्पसमाधिस्थं समुत्कीर्णमिव द्रुमम्। (103.06)

She saw the king still absorbed in Nirvikalpa Samaadhi in that forest, looking like a carved wooden statue.

अहो नु खलु भो दिष्ट्या विश्रान्तोऽयमिहात्मनि स्थितः स्वस्थः समः शान्त इत्युवाच पुनःपुनः। (103.07)

‘Aha! It is good that he is absorbed in the Aatman-state, now at last; and is in the state of the Supreme, is equal and quiescent in nature’; she repeated these words again and again and felt happy.

(Then she thought for a while, like this;)

तदेनं यावदेतस्माद्बोधयामि परात्पदात्,

‘Let me wake him up from his Samaadhi-state of absorption (since if he is left like this in an absorbed state, he will discard the body for sure, without waking up at all).

इदानीमेव किं देहत्यागमेष करोति वै। (103.08)

But, why should he discard the body now itself?

किञ्चित्कालं स्फुरत्वेष्टेन राज्येन विपिनेन वा।

Let him continue to live in the forest or kingdom, whatever he chooses after waking up.

सममेव गमिष्यावस्त्यक्तदेहाविमौ समौ। (103.09)

I will live along with him wherever he stays; and later on, let us both discard the body together.

तस्योपदेशो विषमः परिणामं न गच्छति

The instructions given to him will go waste, without him attaining the higher levels.

(He has yet to finish his life here and attain the many levels of realization and enjoy them.)

अनेनाभ्यासयोगेन तावदाबोधयाम्यहम्। (103.10)

Therefore, let me wake him up from his contemplation.’

(The king may not have reached the highest state of realization yet; for, in the highest level of realization, there is no action of discarding the body or attaining one, since the body is completely non-existent in that state of existence.

In that auspicious state, it is just Brahman and the wish arising through a purified mind.

It is neither the Sadeha Mukti nor the Videha Mukti; it is just Brahman existing as the truth-vision and a purified mind.

(Chudaala thinks:

I am not acting here as Chudaalaa; but as Brahman shining through a mind-screen as the 'Chudaalaa's perceived field'; and this 'Chudaalaa-mind field' is intrinsically connected to the ShikhiDhvaja-mind like 'one divided as two'.

Therefore, acting as a Chudaalaa mind-field, Brahman has to shine through the purified mind of ShikhiDhvaja too. I have to test his realized state, and see whether he is in the par excellent state of realization, where one stays body-less, though appearing with a body.)

इति संचिन्त्य चूडाला सिंहनादं चकार सा भूयोभूयः प्रभोरग्रे वनेचरभयप्रदम्। (103.11)

Thinking like this, she produced by her Yogic power, the loud roaring noise of a lion that was terrifying in nature, near her Lord, again and again (in order to disturb his contemplation state).

न चचाल शिलेवाद्रौ यदा नादेन तेन सः भूयोभूयः कृतेनापि तदा सा तं व्यचालयत्। (103.12)

When the king stayed like a rock stuck on the mountain and did not move even slightly, even when the same noise was repeated again and again, she shook him hard and tried to wake him up.

चालितःपातितोऽप्येष यदा न बुबुधे नृपः तदा संचिन्तयामास चूडाला कुम्भरूपिणी। (103.13)

Though the body moved, and fell down on the ground, the king did not wake up even then.

Then, Chudaalaa in the form of Kumbha thought like this;

अहो परिणतः साधुः स्वपदे भगवानयं,

‘Aha! This noble one has reached the height of realization and is absorbed in his own original state as Brahman itself, and is the Supremacy itself without any ego-sense.

तदेनं हि कया युक्त्या सांप्रतं बोधयाम्यहम्। (103.14)

Through what method can I make his ego rise up again (so that this body can be revived once again, as the king)?

अथैवेनं महात्मानं किमर्थं बोधयाम्यहं, विदेहं बोधमासाद्य तिष्ठत्वेव यथासुखम्। (103.15)

Or, why should I disturb him at all and further enlighten him? Let him attain the body-less liberation and be in the blissful state (where no ego exists at all, as a slight disturbance also).

(What is any life for me, without him?)

अहमप्यङ्गनादेहमिमं त्यक्त्वा परं पदं अपुनर्जननायैव गच्छामीह हि किं समम्। (103.16)

Shall I also discard this female body here, and go off along with him to the Supreme state, where I will not be born again?’

(ShikhiDhvaja was absorbed in Brahman, no doubt; but in what level of realization was he?

The state of realization is not something you reach like a destination; it is the 'ascent forever' of Brahman knowledge that never ends.

This ascent cannot happen till one gets rid of the Chitta, namely the delusion state of untruth.

Therefore, this journey into the unfathomable Brahman 'begins' only, with the destruction of Chitta.

Once it is gone, the Chitta gets replaced with a purified state of mind, which sees the world, yet is aware of the truth as a natural sight. This state of mind is known as Sattva. It is a mind-absent state.

Here, in this level of realization, the ego is held for namesake, so as to move through the perceived world as a normal person; since one cannot live like a formless ghost inside the world of forms.

The Knower stays as the witness state of Reality with the Sattva mind, and is always in Samaadhi, since 'contemplation' is his natural state whether his eyes are closed or open, whether his body is seated at one place or moving busily in regular duties.

This is the state where Chudaala was established in, and she was a Great Siddhaa too, and had mastered many powers, and belonged to the world of Siddhas. She was beyond the Sattva-level also. She did not need a Sattva-mind; she was Brahman in full bloom as a Chudaalaa-form.

ShikhiDhvaja was just at the beginning stage of realization; had just now understood the value of Vichaara as against the routine ascetic disciplines, and was in the state of deep contemplation now, which he could easily accomplish as an ascetic.

Had he fully reached the Turyaateeta state, or was still some ignorance left in him, was not known yet. If he had not destroyed his Sattva state, then the purified mind will again force him to wake up in the perceived world; and he will just wander off aimlessly if he was left to himself, without the guidance of his wife.

She had to test him in various ways and make him understand that Nirvikalpa Samaadhi is not synonymous with Moksha-state. She had to find out, if any Sattva was still left back in him.)

इति संचिन्त्य देहं स्वं त्यक्तुमभ्युद्यता सती पुनः संचिन्तयामास चूडाला सा महामतिः। (103.17)

After thinking like this, she got ready to discard her own body-appearance also, as something worthless; but again Chudaalaa of great wisdom, stopped herself from such an act and thought like this.

आलोकयामि चैतावदेनं देहं महीपतेः यद्यस्य सत्त्वशेषोऽस्ति बोधबीजं हृदन्तरे। (103.18)

'Let me find out,
if the seed of enlightenment (Bodha-Beeja) is still left with any subtle impressions (Sattva-Shesha) belonging to the king's identity,
inside the heart-space (Brahman) (Hrdambara) of the king.

तत्कालेनैष भगवान्संप्रबोधमुपैष्यति मूलकोशरसालीनं पुष्पजालमिव द्रुमे। (103.19)

If so, then the Lord (Bhagavaan) will again wake up from his Samaadhi-state by himself in course of time; like the essence of the flower-clusters hidden inside the roots of the tree express themselves as blossoms in course of time (as in the spring).

तदेवं विहरञ्जीवन्मुक्त एव भवत्यलं,

If he wakes up now, then he will be made to ascend further in his knowledge-level by my guidance in Kumbha-form, and then he will wander in this world as a JeevanMukta itself, in this world (like I do).

मुक्तो भवत्यथ यदि मन्ये गच्छामि तत्समम्। (103.20)

When he is fully liberated (and is free of all impressions), then I will also leave this world along with him (and attain VidehaMukti) (not bothering to hold on to any image as an identity).

(We will both exist as Siddhas without appearing as any particular form.)'

इति संचिन्त्य चूडाला स्पर्शनेन नयेन च पतिमालोक्य साशङ्कमुवाच वरवर्णिनी। (103.21)

अस्त्येव सत्त्वशेषोऽस्य हृदि संबोधकारणं,

So thinking, Chudaalaa examined him by touch and other Yogic methods and said,
'there is 'Sattva-Shesha' left back in the heart-space, which will make him wake up for sure'.

संबोधहेतूदयेन सत्त्वशेषं व्यबुध्यत। (103.22)

Then, she disturbed the Sattva-Shesha which will make him wake up from his Samaadhi-state, (and then woke him up by addressing him with her Kumbha form).

रामोवाच

Rama spoke

भृशं संशान्तचित्तस्य काष्ठलोष्टसमसंस्थितेः सत्त्वशेषः कथं ब्रह्मन् ज्ञायते ध्यानशालिनः। (103.23)

Brahman! When a person is absorbed in Nirvikalpa Samaadhi, then his Chitta which is connected to the perceived world is completely subdued; and the body remains just like a log of wood.

How can one know the 'Sattva-Shesha' of a person who is absorbed in contemplation?

वसिष्ठोवाच

Vasishta spoke

प्रबोधकारणं यस्य दुर्लक्ष्याणुवपुर्हृदि विद्यते सत्त्वशेषोऽन्तर्बीजे पुष्पफलं यथा। (103.24)

This 'Sattva Shesha' cannot be observed as a physical sign in a person;

it is like some indivisible atom-like residue, which will some day wake up the person to the world he was in, and it stays dormant in the heart (centre of Jeeva-state),

like the flowers and fruits stay invisible and dormant, inside the seed.

(A person not having any Sattva Shesha, namely the residue of some Chitta-agitation will be like this.)

चित्तस्पन्दवियुक्तस्य तस्यास्पन्दितसच्चितः

When he is in the absorption-state of vibration-less Chit, he has no Chitta-vibration at all;

द्वित्वैकत्वविहीनस्य

he sees no divisions of oneness and two-ness even as a witness,

समस्याचलसंस्थितेः

and is equal at all times as the quiescent state, and stays unshaken by any perceived event that occurs around him;

for such a person -

कायः समसमाभोगो न ग्लायति न हृष्यति नास्तमेति न चोदेति सममेवावतिष्ठते। (103.25,26)

the 'body' becomes just a name-sake appearance for others to see and react with, and is always in the equal state (like a name-sake person); and it does not deteriorate, or express joy or sorrow, never sets or rises as if with birth and death, and stays always equal only (since it is just an appearance he holds on to, and he, a state of knowledge only, does not act as the physical body like the ignorant).

द्वित्वैकत्वादियुक्तस्य यस्य प्रस्पन्दते मनः तस्य देहोऽन्यतामेति,

However, if one still has the ideas of duality and one-ness in his state of realization, then his mind is alive and stays as the agitation of the realized-ego ('I have realized' state).

His body remains separated from him, as something that is connected to him, but not as his identity; (and he remains as the pure state of Sattva as a witness).

नास्पन्दस्य कदाचन। (103.27)

It is not so with the person whose mind does not vibrate; (the body or form is completely non-existent for a person like Chudaalaa).

चित्तस्पन्दो हि सर्वेषां कारणं जगतः स्थितेः राम भावविकाराणां, कुसुमानां यथा मधुः। (103.28)

Rama! The vibration of the Chitta alone is the cause of all the manifold conceptions that make the world come into existence as real, like the spring is the cause for the blooming of the flowers.

अस्मिन्प्रयास्यतो देहे चेतसो हि मुहुर्मुहुः हर्षः कोपो न संमोहो वशमेति रघूद्वह। (103.29)

That is why Rama, the joy, anger, or delusions do not get controlled even after repeated efforts for the mind which moves from one body-existence to the other (since the mind-vibration is still alive).

(Even if slightest agitation of the mind is there as joy, anger, or delusion about the realness of the perceived, then an enlightened Yogi also is forced into more Jeeva-states.)

चित्ते प्रशममायाते कायो यः सत्त्ववर्जितः बाधते नाम्बरस्येव तस्य भावविकारभूः। (103.30)

When the Chitta has been completely subdued, then the body is discarded by the ‘Sattva-state’ of the mind (which is freed of the Vaasanaas), by completely getting established in its non-existence. The body then looks like only some lines drawn on the empty space and therefore, the many types of actions connected to the body do not affect one in that state, like the empty space does not affect any one.

वीच्यादि न यथोदेति समाया जलसंततेः तथा न दृश्यते दोषः समायाः सत्त्वसंततेः। (103.31)

When the ocean is quiet and calm as the uninterrupted stretch of water, the waves do not rise up; so also, the faults of the body (ageing, and body-connected agitations) do not exist for the mind, which is in the uninterrupted state of Sattva.

(A Mukta of the excellent type exists as the body-less emptiness only.)

सत्त्वस्यानुपलम्भोऽस्ति तस्योपशमादृते यावद्भाति समं तत्त्वं कालाच्छाम्यति केवलम्। (103.32)

However, such a Sattva-state attainment will not be possible, till the residue of the past actions in the form of impressions is completely subdued; and till the undivided Self-principle shines equal in all that is perceived. This happens in course of time (for the JeevanMukta), even as he gradually practices Vichaara, till the realness that is seen in the body and the perceived, is completely gone.

देहे यस्मिंस्तु नो चित्तं नापि सत्त्वं च विद्यते,

Rama! The body seen as a Knower, has no Chitta or the Sattva, (is not a body with birth and death, but is just an image-information produced by the Knower; and such a body is not connected to any perceived field at all, like that of the Vaasanaa-bound mind).

स तापे हिमवद्राम पञ्चत्वेन विलीयते। (103.33)

It rises from emptiness and dissolves off into emptiness, and mixes off into the five elements like the melting snow in the hot sun (and stays as Brahman only).

(The Knower like Chudaalaa exists as just the emptiness of Brahman with no identity; but, can act as any form she chooses.

That is why, Chudaala without any guilt, can take on any form she chooses and make a story for it, acting as a Kumbha, or Madanikaa (of the future story), or whatever.

What is lie or truth for a Brahman-state?

She wants ShikhiDhvaja also to melt off his Sattva-residue, and be like her, as an emptiness without any identity, and be a Siddha of the excellent sort.)

शिखिध्वजस्य देहोऽसौ निश्चितस्तेजसोर्जितः सत्त्वांशेन च संयुक्तस्तेन न ग्लानिभाजनम्। (103.34)

ShikhiDhvaja’s body which was without the Chitta, was warm by the presence of life-principle; and was having the essence of ‘Sattva’ state of the mind still left back as the seed of the perceived, and will not allow the body to dissolve off (but may rise as another perceived field with another body as his identity).

(He will be pushed back into the perceived world with a Sattva-mind once again, and act as the ‘realized ShikhiDhvaja’ till his body falls off by death, and rise as another identity also, caught in some other delusion, once again. Till the Sattva also gets destroyed, his ShikhiDhvaja-identity will not end, and will be producing various experiences as connected to the realized ShikhiDhvaja.)

BRAHMAN AS THE CHUDAALAA MIND

[Everything is the Brahman alone, for such an empty-point of the Knower.
For example, the words that fill this book, though refer to different meanings, say - some referring to poetry, some referring to love, some referring to the world, and so on; all these words are seen as divided; and so, some are liked; some are disliked; some are profound, some are ordinary; but for a Knower, each word is just another synonymous word for Brahman only.]

A person at this stage of Nirvaana Prakarana does not read the book as words and meanings; but as a state of Brahman absorption only; where every word with meaning rises the Aatman-shine only. So also, every action, every event, every form whether that of a worm or a Brahmaa, is Brahman alone for the Knower like Chudaalaa.

Then, why is she bothered about the king's future?

It is some indescribable love which one cherishes for a companion as in the case of a Shivaa seeking a Shiva. She had to complete the job of rising her other half to her level, and give him also the choice of whatever future course he chooses as his. She maintains this 'Pativrataa-identity' (devotion to husband) as her essence of existence, as her world-identity. This sort of love for a companion, is not possible in this 'planet earth' which is run by chemicals only, and not by true emotions. Emotions of the higher worlds are not chemical-based; are not form-based or gender-based.

'Perceived state of any world experience' is a mirage-city only, and the Jeevas are all the mirage-entities engaged in the mirage-enjoyments that actually are just appearances rising at every moment by the mind-agitation (or Praana agitation or the imagined quivering state of Reality).

A Knower like Chudaalaa, is outside the mirage-city by the knowledge she gained through Vichaara. Yet, she masters the powers that can create variety of mirages at will.

And so, she (the Brahman that is endowed with the purified mind called Chudaalaa), with the full realization that the mirage is unreal, plays as the mirage character of Chudaalaa inside the mirage city. She becomes Kumbha, Madanikaa, and others as per her wish, with the sole purpose of making her husband ShikhiDhvaja raise up in knowledge, where ShikhiDhvaja also is just the mirage character connected to the Chudaalaa mind.

Of course, she makes up many imagined stories to complete this goal; but what is lie or truth inside the 'lie called the perceived'?

Everyone is an imagined story-character only; therefore, adding more stories to the already existing stories, does no harm to anyone. What is the world but a library of fiction-books!

Chudaalaa creates an army also at will, with countless people as a part of it!

All those Jeevas instantly rise from the emptiness of Brahman as another set of Jeevas with their own past and future as their stories in their minds.

When there is no division at all as real, you can draw any line on the space at will, and make it a part of the mirage! Who is there but the Brahman! Jeevas are just some random lines drawn on space!

A Knower is not bound by Karma, merits, ethics, compassion etc, and is not bound to 'goodness' as a quality. Goodness is another mirage-property belonging to the divided vision of ignorance.

When no one is there, who is there to be good towards whom?

Chudaalaa, the Brahman acting as mirage character, with the full knowledge of the unreal nature of the world, enters the mirage-world, makes the husband raise in Knowledge through many illusory events concocted by her, produces an army also as per his wish, returns to the city and rules the country along with her husband for countless years of eternity. Time exists for the ignorant; not for the Knower.

Brahman alone as the 'Chudaalaa /ShikhiDhvaja mind' exists as the perceived field of Chudaalaa.]

वसिष्ठोवाच

Vasishta continues the story

तं तथाभूतमालोक्य भर्तुर्देहं वराङ्गना अनुज्झितवती देहं चिन्तयामास सत्त्वरम्। (103.35)

The wise queen saw ShikhiDhvaja in that state of Samaadhi with the lingering 'Sattva Shesha', and did not discard her body-appearance; but thought like this.

चित्तत्वं सर्वगं शुद्धं प्रविश्याबोधयाम्यहं भविष्यद्बोधनं कान्तमथ तत्र हि संस्थिता। (103.36)

'I will enter the pure principle of Chit, the common principle in all Jeevas, and which is in everything; and remaining in that state, I will wake up my beloved husband who will wake up for sure, in the future.

न बोधयामि यद्येनं चिराद्बुद्ध्यते स्वयं, किमेकैवावतिष्ठेऽहमित्येवं बोधयाम्यहम्। (103.37)

If I do not wake him up now, then he will wake up after a long time, by himself.

Why do I have to wait for him to wake up, staying alone all those years, (and look after the kingdom also as before, all alone); so I will wake him up, now itself.'

(Imagine the entire world-picture as a 3D picture running on a screen.

Chudaalaa was now in the screen-state of Brahman only, not as a Chudaalaa.

Be that of a Chudaalaa or Kumbha, the form was just a picture appearing on the screen.

The Screen-Brahman inside the 'Chudaalaa picture', can also rise in the 'ShikhiDhvaja picture', and wake up from there.

It is like mono acting, or playing chess with oneself, by moving the coins from both sides. It is just a wish from Brahman state of Chudaalaa, which will fructify inside ShikhiDhvaja-mind, which is also supported by the same Brahman.)

इति संचिन्त्य चूडाला देहं करणपञ्जरं संत्यज्य प्राप चित्तत्वे स्थितिमाद्यन्तवर्जिते। (103.38)

Chudaala decided to wake up as ShikhiDhvaja, and discarded her Kumbha-form, which was just a tool-cage for functioning in the world (Karana-Panjara), and reverted back to the Brahman state, the principle of Chit which was without beginning or end.

अत्र सा चेतनास्पन्दं कृत्वा सत्त्ववतः प्रभोः स्वं विवेश पुनर्देहं स्वं नीडमिव पक्षिणी। (103.39)

She created an agitation inside her Lord's mind endowed with Sattva, and instantly was out of it and entered the Kumbha-body, like a female bird entering her nest.

कुंभाकृतिरथोत्थाय निविष्टा कुसुमस्थले साम गातुं प्रवृत्ता सा भ्रमरीवृन्दनिःस्वना। (103.40)

Rising as the Kumbha-form, she entered a bower filled with flowers and started singing 'Saama', the melodious hymns that describe Brahman state, with a soft and tender voice like that of the soft humming of the bees.

तं सामस्वनमाकर्ण्य चित्सत्त्वगुणशालिनी बुबुधे भूपतेर्देहे वसन्तमिव पद्मिनी। (103.41)

Hearing this song of Saama, the Chit-principle inside the king's form that was dormant as the Sattva-mind, woke up, like the lotus faded by the winter blossoming again in the warmth of the spring.

दृशं विकासयामास तां तदार्क इवाब्जिनीं गृहीतसत्त्वसंपतिः शिखिध्वजमहीपतिः। (103.42)

King ShikhiDhvaja opened his eyes which were closed in contemplation, like the lotus opening its petals by the touch of the Sun, with his mind enriched by Sattva.

अपश्यत्कुम्भमग्रस्थं सामगायनतत्परं परेण वपुषा युक्तं सामवेदमिवापरम्। (103.43)

He saw Kumbha in front of him engaged in singing 'Saama', and standing there with the shining body of a Deva, as if he was another SaamaVeda itself endowed with the excellent Brahman Knowledge.

अहो बत वयं धन्याः पुनः प्राप्सो मुनिः स्वतः इत्येवोदाहरन्नाजा कुंभाय कुसुमं ददौ। (103.44)

'Aha! We are indeed blessed! The great Muni has again come here'; exclaiming aloud like this, the king offered the flowers to Kumbha (which he had previously collected and which were still fresh by the power of his penance) (and spoke like this).

शिखिध्वज उवाच

ShikhiDhvaja spoke

दिष्ट्योदिताः स्मो भगवंस्तव चेतसि पावने, के नाम वा महासत्त्वाः प्रसादेष्वङ्ग नो स्थिताः। (103.45)

‘Bhagavan! We have risen in your mind as a thought by our good fortune!

(Blessed are we that you remember us still.)

It is a wonder that such great persons are standing here to bless us!

अस्मत्पवित्रीकरणमेवागमनकारणं न चेत्किं चागमे ब्रूहि द्वितीयं कारणं भवेत्। (103.46)

You must have arrived here again to make us purified; or, if otherwise, then tell me what would be the second reason?’

(This shows that the king was still attached to Kumbha as his friend, and was still not fully into the Brahman-state.)

कुम्भ उवाच

Kumbha spoke

यतःप्रभृति यातोस्मि त्वत्सकाशादनिन्दितः ततःप्रभृति चेतो मे त्वयैवेह समं स्थितम्। (103.47)

From the moment when I left you, after conversing such knowledge-topics with you, my mind has been with you only, here itself!

रम्ये स्वर्गे न तिष्ठामि समीपे तव सांप्रतं,

Even the heaven filled with such beautiful places does not please me like your company, and I will not go there any more now.

अभीष्टमुद्यदेवाङ्ग रम्याणां तत्पुरः स्थितम्। (103.48)

(बहूनामपि रम्याणां मध्ये चित्तस्य यदेवाभीष्टं भवति तत् उद्यत् उद्योगप्राप्यमेव सत् पुरःस्थितम् भवति, न उद्योगं विना)

(Whatever is most desired among the pleasing things, that appears in front by effort, not without effort.)

Dear one! That (experience) alone, which is more pleasing than anything, is sought by the Chitta with effort always, and this factor alone has made me stand in front of you now (due to my effort in making it happen, by taking permission my father.)

त्वादृशो बन्धुरासश्च सुहृमित्रं तथा सखा विश्वास्यो वापि शिष्यश्च मन्ये जगति नास्ति मे। (103.49)

There is no one for me in this world like you who can take the place of a relative also, or be so close that I can confide all my feelings without hesitation; you alone are my well wisher and friend; the only one I can trust, and the true disciple who trusts my words of instructions.’

शिखिध्वज उवाच

ShikhiDhvaja spoke

(ShikhiDhvaja was overwhelmed with joy, and said,)

अहो नु फलितं पुण्यपादपैर्नः कुलाचले यस्माद्भवानसङ्गोऽपि वाञ्छत्यस्मत्समागमम्। (103.50)

Aha! The trees of my merits have indeed yielded fruits for me in this Mandara Mountain today; because though you are unattached to all, you still desire my company.

इदं वनं इमे वृक्षा भृत्योऽयमहमादृतः।

This forest, these trees, and this servant, all are at your service.

रोचते ते न चेत्स्वर्गस्तदिह स्थीयतां प्रभो। (103.51)

If the heaven does not please you my lord, then stay off here itself.

भवद्वितीर्णया योगयुक्त्या विश्रान्तवानहं यथा साधो तथा मन्ये स्वर्गे विश्रमणं कुतः। (103.52)

I am now resting in my own true nature, because of the instructions given by you; and do wonder where can such a rest be found in the heaven even!

तामेव संस्थितिं स्वच्छामवलम्ब्य प्रकाशिनीं विहरेह यथाकामं स्वर्गे भूमितले तथा। (103.53)

You also are in that pure state which is self-revealing, and therefore you keep wandering here on this earth, as per your liking, as if it is the heaven!’

कुम्भ उवाच

Kumbha spoke

(Kumbha then inquired about is knowledge level and asked)

परे पदे महानन्देकच्चिद्विश्रान्तवानसि।

Are you resting in the 'Supreme state of bliss'?

इदं भेदमयं दुःखं कच्चित्संत्यक्तवानसि। (103.54)

Have you completely renounced the misery that gets produced by conceiving the divisions?

कच्चिदापातरम्येभ्यः संकल्पेभ्यो रतिर्भृशं निर्मूलतां गता राजन्भोगनीरसमेव ते। (103.55)

Raajan, have you completely destroyed the attraction towards the pleasures which are momentary?

(Has the attraction towards the conceived things which are pleasing at the moment of experience only, been destroyed completely, and do you find 'all the pleasures of the world that stay glorified by the ignorant in the form of wealth, family etc', as completely essence-less?)

हेयादेयदशातीतं शान्तं शमसमस्थिति यथाप्राप्तेष्वनुद्वेगं कच्चित्तव मनःस्थितम्। (103.56)

Is your mind quietly established in the 'quiescent state of equal-ness beyond the levels of acceptance and rejection'; and is it only engaged in the normal duties that belong to you, without feeling anxious?

शिखिध्वज उवाच

ShikhiDhvaja spoke

(ShikhiDhvaja described his level of realization and said)

त्वत्प्रसादेन भगवन्दृष्टा दृशातिगा गतिः

Bhagavan! By your grace, I have had the vision that transcends the perceived phenomenon.

प्राप्तः संसारसीमान्तो लब्धो लब्धव्यनिश्चयः। (103.57)

I have reached the far end of this worldly-existence. I have gained that which has to be gained for sure.

चिरादतिचिरेणैव विश्रान्तोऽस्मि निरामयः

I have remained absorbed in that state without any affliction, after a long time of wasteful enterprises undertaken by me (yet the state of contemplation lasted only for the short span of three days).

लब्धं लब्धव्यमखिलं तृप्तः संश्रितसंस्थितः। (103.58)

I have gained whatever has to be gained; and have attained the satisfaction which will last forever.

नोपदेष्टव्यमस्माकं किंचिदप्युपयुज्यते, सर्वत्रैवातितृप्तोऽस्मि, संस्थितोऽस्मि गतज्वरः। (103.59)

I need no more instructions further on. I am very much satisfied, wherever I am.

I remain now without the fever of 'Bhava'.

ज्ञातमज्ञातमप्राप्तं (प्राप्तं), त्यक्तं त्यक्तव्यमाश्रितं तत्त्वं,

I have known that which is to be known, and attained that which cannot be attained outside of me.

I have renounced that which has to be renounced.

I have taken shelter in the 'Supreme principle of Reality'.

परत्वं सत्त्वं मे, स्वस्थैवास्ति न किंचन। (103.60)

My Vaasanaa-less mind in the state of Sattva, has taken shelter in the Supreme.

I do not own anything but myself.

निःसंसृतिर्विगतमोहभयो विरागो नित्योदितः समसमाशयसर्वसौम्यः

सर्वात्मकः सकलसंकलनाविरुक्त आकाशकोशविशदः सममास्थितोऽस्मि। (103.61)

I am free of this worldly-existence. I have no more fear or delusion.

I am not attracted by anything. I am always shining as the Self-awareness which never sets.

I am equal-minded, and see everything as the 'equally spread out state of Aatman.'

I am in all, as their essence.

I alone am spread out as the 'entire expanse of the perceived', with all the faults of divisions gone.

I am equally in all.

वसिष्ठोवाच

Vasishta spoke

इत्यध्यात्मविचित्राभिः कथाभिस्तौ परस्परं आसातां वेद्यवेतारौ मुहूर्तत्रितयं वने। (104.01)

In this manner, those two 'Knowers of that which is to be known', remained for a triad of Muhurtas conversing about various instances connected to the Knowledge of Brahman, in that forest.

तत उत्थाय कस्मिंश्चित्सानौ सरससारसे सरोवरे वने चैव विहृतौ नन्दने वने। (104.02)

Later, they both got up and wandered on the 'summit of the mountain which abounded in the forest-lands', and also the 'lakes filled Saarasa birds and lotuses', as if it was the 'Nandana garden of Indra'.

तेनाचारेण ताभिश्च कथाभिस्तौ वने ततः नीतवन्तौ दिनान्यष्टौ तासु काननवीथिषु। (104.03)

Staying together, and always enjoying each other's company, and discussing on various topics about each other, eight days passed for them in those forest paths.

अथ कुम्भ उवाचान्यद्वनं यावो गिराविति तदोमिति नृपो मत्वा तावुभौ प्रविचेरतुः

Kumbha then suggested that they should go to some other forest in that Mountain; then the king agreed saying 'Om' ('so it shall be'), and they both left for another forest and wandered -

वनानि अनेकरूपाणि जङ्गलानि तटानि च सरांसि गुल्मजालानि शृङ्गाणि गहनानि च

नदीर्देशांस्तथा ग्रामान्नगराणि वनानि च मञ्जुघोषान्गिरीन्कुञ्जांस्तीर्थान्यायतनानि च। (104.04 to 06)

in many types of forests, wilderness places, banks of the lakes surrounded by shrubs, high peaks of many mountains, rivers, countries villages, cities, forests, hills with soft murmuring streams and bowers, sacred centres, temples, (without any marked destination as such, but moving as and where they liked).

सममेव समस्नेहौ समवेतौ स्थितावुभौ समसत्त्वौ समोत्साहौ शंसन्तौ तत्स्थितुः सदा। (104.07)

They had equal love towards each other, were equal in all respects, equal in character (as Brahman-Knowers), equal in enthusiasm, and together they remained discussing various experiences.

आनर्चतुः पितृन्देवान्बुभुजाते च राघव समं तप्ते च सिते च समबुद्धी बभूवतुः। (104.08)

Raaghava! They worshipped the ancestors and deities together; ate together; performed ascetic disciplines together; bathed in the holy streams together, and were of similar thoughts always.

तमालवनखण्डेषु मन्दारगहनेषु च दम्पती स्निग्धहृदयौ सुहृदौ तौ विरेजतुः। (104.09)

The couple who were highly affectionate towards each other, wandered in the groves of Tamaala trees and the deep forests of Mandara mountain, as two close friends.

इदं गेहमिदं नेति विकल्पकलना मनः न जहार तयो राम वात्येव विबुधाचलम्। (104.10)

Rama! 'This is the place we should make a home' 'This place is not good enough for our stay'; such ideas of attraction or repulsion did not move their minds, like the wind cannot affect the Meru Mountain (the Mountain of Suras).

विचेरतुस्तौ सुहृदौ क्वचिद्भूलिविधूसरौ क्वचिच्चन्दनदिग्धाङ्गौ क्वचिभस्मानुरञ्जितौ

क्वचिद्व्याम्बरधरौ चित्राम्बरधरौ क्वचित् क्वचित्पल्लवसंछन्नौ क्वचित्कुसुममण्डितौ। (104.11,12)

Those two friends wandered freely across many places; sometimes they were covered by dust (when in dusty desolate lands); sometimes by sandal paste (where people worshipped them as saints); sometimes by ashes (when practising asceticism in holy places); sometimes by divine garments (when wandering among the Devas); sometimes by coloured garments with various design patterns (when visiting strange places); sometimes by leaves (when walking for long in the forest-lands); sometimes adorned by flowers (when in the flower-filled gardens).

दिनैः कतिपयैरेव समचित्ततया तया सत्वोदात्ततया चैव राजा कुम्भवदाबभौ। (104.13)

अथ तं सुरगर्भाभं चूडाला सा शिखिध्वजं दृष्ट्वा शोभामुपागतं चिन्तयामास मानिनी। (104.14)

Within a few days, the king became completely freed of all Vaasanaa residues and developed equanimity of mind; and he became equal to Kumbha in his spiritual level. Chudaalaa observed that the king was now shining forth with lustre like a divine being (young and handsome); and she thought like this.

चूडाला चिन्तयामास

Chudaalaa thinks like this

(ShikhiDhvaja was now a lower level of Siddha with a deathless non-ageing body, and was endowed with some Siddha-powers gained through some proper practices, as tutored by Kumbha.)

अयं पतिरदीनात्मा रम्याश्च वनभूमयः इयं स्थितिरनायासा या न कामेन वञ्चिता। (104.15)

‘My husband is now in the excellent state of mind and body, and is shining with youth (by the power of Siddhi). The forest lands are beautiful, being decorated by flowers and their fragrances.

Our state endowed with knowledge-eyes cannot be deceived by the ordinary type of passion that the ignorant are prone to, by attachment to the inert flesh.

जीवन्मुक्तधियां भोगं यथाप्राप्तमतिष्ठतां एकाग्रहात्मिका तुच्छा मूढतैवोदिता भवेत्। (104.16)

(एकाग्रहात्मिका -

एकस्यां भोगनिवृत्तौ एव आग्रहो निर्बन्धः तदात्मिका या वृत्तिः - adamant in enjoying only a particular type of pleasure)

For those intellects established in the JeevanMukti of the excellent sort,

‘avoiding the ordinary pleasures of the world as sinful and sticking only to a particular way of life through the division-concept of ‘this is good and this is bad’ and outwardly expressing moral supremacy’, is indeed a lowly state and is indeed the rise of foolishness.

(What is to be avoided or sought for, in this world with effort, and what is wrong in the pleasures that are met with in the course of life?

Of course, till the division-less state is attained, one has to withdraw his mind from the objects of pleasure with effort; but we both are now in the established level of Brahman state, and nothing is seen other than the Self-shine (Brahman) in all the objects.

Whatever joy is experienced outside, is just an expression of the inner quiescent bliss, and will not affect our state of self-awareness. Like walking, talking, bathing, eating, as a natural way of life, the other pleasures also can be enjoyed without falling from our state of truth-vision. Why avoid purposefully the natural relationship of a husband and wife, as if it will create a dent in our self-state?)

निजः पतिरुदारात्मा निराधिश्च नवं वयः, गृहाणि पुष्पजालानि, सा हता या न कामिनी। (104.17)

My husband is of an affectionate and kind nature, does not have any mental ailment, and is shining forth as a person in the fresh youthful state; and the forest abounds with bowers hanging with clusters of flowers which act as tiny huts where we both take shelter in; and if the natural love for the spouse is not enjoyed, then the loving wife indeed loses the precious moments of life where she gets cheated out of her husband’s love.

वनपुष्पलतागेहे स्वायते भर्तरि प्रिया रमते या न निर्दुःखा सा हतैव दुरङ्गना। (104.18)

The loving wife who does not enjoy the company of her husband, when staying in these tiny houses made of forest flowers, with the husband close by, and does not venture to fulfil her natural desire, is indeed ruined, and is an object to be pitied!

रम्यं विवाहितं कान्तं पतिमासाद्य निर्जने स्त्री सती या न रमते तां धिगस्तु तां दुरङ्गनाम्। (104.19)

Fie on that unfortunate woman who does not enjoy the marital company of a ‘man when he is married to her, who is handsome and who is extremely loving and affectionate towards the wife’.

(A Knower who has known that which has to be known, and who is firmly established in the self-awareness, has to live as some made up ego and a form; he or she cannot sit with closed eyes, absorbed in contemplation, at all times.

What meaning is there is such a realized state, where one runs away from the world and its objects? When everything is Brahman, what harm can rise from enjoying the normal pleasures of the life?)

समुज्झता यथाप्राप्तमपि वेद्यविदा सदा अनिन्द्यं समुदारार्थं किं तज्ज्ञेन कृतं भवेत्। (104.20)

When the normal pleasures of life are easily at hand and are not against the ethical Scriptures at any time, and when no harm also rises by enjoying them, what does a Knower of the Reality attain by avoiding them?

*(How can the knowledge that nothing exists but Brahman, be shaken by the normal enjoyments of life, which are harmless and which are not against the Scriptural injunctions?
However, I cannot present myself as my original identity of Chudaalaa to my husband, at present.
I do not yet know of the level of realization he has reached. He still sees me as Kumbha only.)*

तत्किंचिद्रचयाम्याशु प्रपञ्चं प्रेक्षया वने येनायं भूपतिर्भर्ता रमते मयि मानदः। (104.21)

(प्रेक्षया स्वप्रज्ञया) (by his own will)

I have to make up some story, (and through my power of Siddhi appear as another beautiful woman in front of him), and the noble king, my husband, has to be forced into my company by his own will (and shown that the normal pleasures of the life, in no way, hurt the Brahman-state that one is established in).

वसिष्ठोवाच

Vasishta spoke

इति संचिन्त्य चूडाला कुम्भवेषधरा पतिं प्राह काननगुल्मस्था कोकिलं कोकिला यथा। (104.22)

Having thought like this, Chudaalaa in the form of Kumbha, spoke to her husband like a female cuckoo bird which is hiding in the forest-bushes, calls out to her mate.

कुम्भ उवाच

Kumbha spoke

चैत्रमासस्य शुक्लोऽयं प्रतिपद्विषो महान् अद्यास्थानं महारम्भं स्वर्गे भवति वै हरेः। (104.23)

Today is the first day of the bright lunar fortnight, and is very sacred; and today, there will be an assembly in the Heaven, in the presence of Indra the Ruler of the three-worlds.

संनिधानं मया तत्र कर्तव्यं पितुरग्रतः यथास्थिता हि नियतिर्न संत्याज्या कदाचन। (104.24)

I also must accompany my father to that court, since the rules followed till now cannot be broken suddenly.

प्रतिपालयितव्यं मे त्वयेह च वनावनौ क्रीडता नवपुष्पायां समुद्रेगमगच्छता। (104.25)

You must please wait for me in this forest, sporting among the flower bowers alone, for some time, without feeling apprehensive about my return.

आगच्छामि दिनान्तेऽथ निर्विकल्पं नभस्थलात् सर्गादतिरामेव, त्वत्सङ्गो मम तुष्टये। (104.26)

By the end of the day, today itself, I will definitely descend down from the sky, and be with you for sure, without any cause of anxiety for you (Nirvikalpam), as soon I return from the Heaven.

Your company alone gives me more joy than the heavenly abode.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा मञ्जरीं कुम्भो ददौ मित्राय कौसुमीं प्रीतये स्वामिव प्रीतिं कान्तां नन्दनवृक्षजाम्। (104.27)

Having said this, Kumbha gave his friend, a fragrant beautiful cluster of flowers of the Kalpa tree of Nandana garden, as if offering his own love.

आगन्तव्यं त्वया शीघ्रमेवं वदति भूपतौ पुप्लुवेऽथ वनाद्व्योम शरन्मुखपयोदवत्। (104.28)

Even as the king kept on calling out loudly, 'Come back soon!', Kumbha floated up from the forest towards the sky, like a dissolving cloud of the autumn.

पुष्पाञ्जलिं जहौ व्योम व्रजन्कुसुमदामजं विसारि वनवातेन हिमं हैम इवाम्बुदः। (104.29)

Even as he moved away, he took the flowers from his garland in his hand, and scattered them along with the blowing forest-wind (which fell all over the place where the king stood), like the snow-flakes from the cloud above, in the icy winter.

शिखिध्वजो ब्रजन्तं तं ददर्शाऽऽदर्शनं तदा उन्निद्रोऽब्दं यथा बर्ही, धीमत्प्रीतिर्हि दुस्त्यजा। (104.30)

ShikhiDhvaja then kept watching the disappearing form of Kumbha as far as he could watch, like the peacock anxiously watches the disappearing cloud. The affection towards the wise is hard to renounce!

शिखिध्वजदृशामन्ते व्योम्नि कुम्भवपुर्जहौ शान्तावर्तेव वारिश्रीर्मुग्धा स्वं रूपमाययौ। (104.31)

As soon as she was out of sight of ShikhiDhvaja, Chudaalaa discarded her Kumbha-form and returned to her own charming form, like the water returning to its natural state after the whirling patterns was gone.

प्राप मञ्जरिताकारकल्पवृक्षोपमं पुरं स्फुरत्पताकमात्मीयं स्वर्गरम्यं दिवः पथा। (104.32)

Through the subtle sky-path of the Siddhas, she reached her own city which was beautiful like the heaven, and which shone as if with the clusters of gem-flowers of Kalpa tree, with its colourful flags fluttering on top of all the tall mansions.

अन्तःपुरमदृश्यैव विवेश ललनाकुलं मधुमासमहालक्ष्मीर्लसल्लतमिव द्रुमम्। (104.33)

She entered the inner harem filled with the women-folk, unseen by anyone, like the Goddess of the spring season entering the tree that is covered by the beautiful creepers.

राजकार्याणि सर्वाणि तत्र सम्पाद्य सत्वरं शिखिध्वजस्य पुरतः पपात फलपुष्पवत्। (104.34)

She quickly completed all the affairs of the kingdom, and fell in front of ShikhiDhvaja in her Kumbha-form, like a fruit falling suddenly from the tree.

तत्र म्लानद्युतिमुखं चकाराखिन्नमानसा इन्दुं सनीहारमिव श्यामा खिन्नमिवाम्बुजम्। (104.35)

That young woman, whose mind was never actually distressed by anything, made her face look sad and faded, like a lotus flower that was paled away by the mist.

तं दृष्ट्वा तादृशाकारं समुत्तस्थौ शिखिध्वजः बभूव खिन्नचेताश्च समुवाचेदमादृतः। (104.36)

Seeing Kumbha in such a state, ShikhiDhvaja got up immediately with concern; and feeling anxious, said,

शिखिध्वज उवाच

ShikhiDhvaja spoke

देवपुत्र नमस्तेऽस्तु विमना इव लक्ष्यसे कुम्भस्त्वं त्यज संरम्भमिदमासनमास्यताम्। (104.37)

DevaPutra! Salutations! You look disturbed in the mind!

You are Kumbha the Great Knower! Discard this anxiety! Come, be seated here!

सन्तो विदितवेद्या ये ते हि हर्षविषादजां नाश्रयन्ति स्थितिं स्वस्थाः पद्मा इव जलाद्रताम्। (104.38)

The noble ones who are the Knowers of the Reality, never feel distressed or happy by the world-events, like the lotuses never getting wet by the water though staying inside the water.

वसिष्ठोवाच

Vasishta spoke

तेन क्षमापतिनेत्युक्ते कुम्भ आह आसने विशन् गिरा विषण्णया शीर्णवंशस्वनसमानया। (104.39)

When the king spoke like this, Kumbha sat down on the grass-mat and spoke with a choking voice which was like the sound coming out of a broken flute.

कुम्भ उवाच

Kumbha spoke

(Whatever you avoid physically is just a pretense and not real. If you are avoiding anything as if it will pollute the Brahman-state of yours, then you are still in the grip of Maayaa only; for the pictures made by the senses still look real to you, and you cannot see the Brahman in those objects too.)

यावद्देहमवस्थासु समचित्तायैव ये कर्मन्द्रियैर्न तिष्ठन्ति न ते तत्त्वविदाः शठाः। (104.40)

Those who do not remain with equanimity in all the situations of life and do not act just with just the organs of action as long as the body exists, are not the Knowers of the Self; but are cheats (hypocrites)!

ये ह्यतत्त्वविदो मूढा राजन्वालायैव ते अवस्थाभ्यः पलायन्ते गृहीताभ्यः स्वभावतः। (104.41)

(पलायन च्यवन – moving away, slipping away)

Raajan! Those who are not the 'Knowers of the Aatman alone', act with immaturity and behave like fools by forcefully holding on to the control of their (physical) organs only, (lack equanimity), and swerve from the path toward right knowledge by their nature of ignorance itself (and avoid the ordinary things of life as bad or sinful).

यावत्तिलं यथा तैलं यावद्देहं तथा दशा, यो न देहदशामेति स च्छिनत्यसिनाम्बरम्। (104.42)

As long as the sesame seed is there, it will contain the oil; as long as the body is there, the states that the body goes through, have to be experienced.

He who does not accept the state of the body and tries to avoid something and seek something else (by acting contradictory to the bodily-needs and makes it suffer through extreme methods of asceticism) indeed is trying to cut the sky with the sword (and sees divisions in the division-less emptiness of the Reality).

एष देहदशादुःखपरित्यागो ह्यनुत्तमः यत्साम्यं चेतसो योगान्न तु कर्मन्द्रियस्थितेः। (104.43)

The renunciation of the pain connected to the body is indeed excellent; and has to be achieved by the equanimity observed by the mind (where everything is understood as the shine of the Aatman alone), (and one transcends the level of likes and dislikes towards the objects through the division-less vision). It is never achieved by the 'Yoga of the control of the Karma-organs only' (physical abstinence only), (with the mind still seeing the divided state of the world as real).

यावद्देहं यथाचारं दशास्वङ्गं विजानता कर्मन्द्रियैर्हि स्थातव्यं न तु बुद्धीन्द्रियैः क्वचित्। (104.44)

Dear Friend (Anga)! As long as the body is experienced as a constant tool of actions, and as long as one is forced to have a form that others can see and interact with, a Knower has to act only through the organs of action, and not at any time with the organs of knowledge.

(There is no escaping the normal actions of the body as connected to one's life, as long as the body exists. A Knower keeps himself busy with the organs of actions, going through the routine pleasures and pains of the life, but his mind stays always unaffected by the objects, and he is always in the division-less vision of Reality.)

परमेश्विप्रभृतयः सर्व एवोदिताशयाः देहावस्थासु तिष्ठन्ति, नियतेरेष निश्चयः। (104.45)

The Creator Brahmaa and other Knowers like him, are always in the awareness of the division-less Brahman, yet go through the experiences connected to the body; this is the 'Niyati' ordained by the Creator (that the body has to go through such and such experiences naturally).

अज्ञतत्त्वज्ञभूतानि दृश्यजातमिदं हि यत्तत्सर्वमेव नियतिं धावत्यम्बु यथाम्बुधिम्। (104.46)

Both for the ignorant and the Knower of Aatman, the objects seen in the perceived follow the ordained rules of the Creation (Niyati), like the river always moving towards the ocean.

(Torturing or hurting the body in the name of asceticism, or practising hardships as HathaYoga, suffering through discomforts and injuries in the name of spiritual practice, meaningless abstinence, are all against the rules ordained by the Creation, and bring about harm only.)

(The Knowers also have to go through the body-experiences though they know the body as non-existent, like experiencing the dream-body inside a dream. Their intellects remain established in the equal-ness of all, as Brahman, as the 'SthitaPrajnataa-state' (stabilized state of the knowledge).)

तज्ज्ञा बुद्ध्यादिसाम्येन पाण्यादिचलनेन च नियतिं यापयन्तीमां यावद्देहमखण्डिताम्। (104.47)

As long as they have to hold on to the body, the Knowers just move the legs and hands wherever they have to be used in action, and obey the ordained rules of Nature without going against them.

(The ignorant have no control over their organs of knowledge; and are fully lost in the division-state of delusion.)

अज्ञास्तु सर्वक्षोभेण सुखदुःखदशाहताः नियतिं यापयन्त्यङ्ग देहलक्षैर्विखण्डिताम्। (104.48)

Dear one! The ignorant on the other hand, exist as the essence of anxiety only, and are hit by joys and sorrows again and again (since they exist as the body-beings only). They also obey the rules of Nature, but are always controlled by the ever-rising desires and wants, and keep on experiencing the states of the body, in countless body-identities.

(If the mind is free of all desires and wants, and is ascertained in the division-less state of Reality, then what harm is there in going through the ordinary states of the body that the life demands? What harm can an inert action of the inert body bring about? One has to eat when hungry, cry when in pain, laugh when in joy, love the wife or husband in a normal way, and so on.)

इत्थं सुखेषु ननु दुःखदशासु चेत्थं स्थातव्यमित्यधिगतं यदिहाङ्ग जीवैः

अज्ञभूतनिवहस्फुरितस्तदेवं दुर्लङ्घ्य एष नियतो नियतेर्विलासः। (104.49)

Dear Friend! In this manner, it has been ordained that the Jeevas should conduct in some particular way in the happy occasions, and in some particular way in the sad occasions, whether one is ignorant or is a Knower (as per the life-story that has fallen to them). This is the Niyati ordained by the Creator; and it cannot be transgressed. It is all the play of Niyati. (Who can go against it!)

शिखिध्वज उवाच

ShikhiDhvaja spoke

(ShikhiDhvaja spoke these soothing words.

'You are so much learned and know all this already; then what is the problem that you are facing now?')

एवं स्थिते महाभाग कथमुद्वेगमीदृशं लब्धवानसि देवोऽपि वद वेद्यविदां वर। (105.01)

Hey noble one, if that is how it is, then why have you become so apprehensive, even when you are of a divine origin, that too the grandson of Brahmaa? Tell me hey Best of Knowers!

कुम्भ उवाच

Kumbha spoke

शृणु कार्यमिदं चित्तं मदीयं वसुधाधिप कथयामि तवाशेषं सर्गे यदुत्तमद्य मे। (105.02)

Hey Lord of the earth! Pay attention to my words. I will tell you in detail what happened to me today.

सुहृद्यावेदितं दुःखं परमायाति तानवं घनं जडं कृष्णमपि मुक्तवृष्टिरिवाम्बुदः। (105.03)

The sorrow indeed becomes less when shared with a friend, like even a dense dark cloud feels light after the down pour.

सुहृदा पृच्छता साधु चेतो याति प्रसन्नतां स्वच्छतोपगतेनाशु कतकेन जलं यथा। (105.04)

When a close friend worries and questions about the cause of the sorrow, hey Good one, the mind feels soothed and clear, like the water getting cleansed by the contact of the Kataka-fruit.

(This is what happened, to throw me into such a depressed state.)

अहं तावदितो यातो भवते पुष्पमञ्जरीं दत्त्वा गगनमुङ्घ्य सम्प्राप्तश्च त्रिविष्टपम्। (105.05)

I gave you the cluster of flowers and went away from here; crossed the sky and entered the heaven.

ततः पित्रा महेन्द्रस्य सभास्थाने यथाक्रमं स्थित्वोत्थाय तथोत्थानकाले पित्रा विवर्जितः। (105.06)

I stayed at the court of Indra; and, at the assembly of Indra, my father made me stay with him till the meeting was over, and gave me permission to leave, only after the necessary ceremonies were over with.

इहागन्तुमहं त्यक्त्वा स्वर्गं संप्राप्तवान्नभः दिवाकरहयैः सार्धं वहाम्यलिनवर्त्मनि। (105.07)

I left the heaven immediately so as to come here and meet you at the earliest, and so floated in the sky along with the horses of the Sun, carried by the flow of the wind.

अथैकत्र गतो भानुरेकेनान्येन वर्त्मना आगच्छाम्यहमाकाशं सागरापतिताकृतिः। (105.08)

Half-way through the journey, the sun moved in the other direction and I travelled towards this forest in the sky above the ocean, with my reflection moving across the surface of the waters.

SAGE DURVAASA

(The word 'Abhisaarikaa' means, 'hurrying towards', and refers to a young girl who goes hurriedly to meet her lover at dark nights, covered by dark cloths that hide her shining ornaments, and moves stealthily, always hiding under the shades of trees to avoid getting seen by anyone, and her body shines yellow by the sandal paste she has applied on her person all over.

Durvaasa is so-called because he never can remember the body he owns, and never covers it properly; and he cannot also stand indiscipline or stupidity of any sort from anyone, and is hard to serve.

He was now hurrying towards the Celestial River Gangaa to perform his evening worship.

Kumbha sees Durvaasa on his path, and makes fun of him by calling him an Abhisaarikaa, and gets cursed by him to become a 'woman longing for a lover at nights'.

This story is a made up story of Chudaalaa, who wants to enjoy the company of her husband as a woman, and also wants to prove to him, that no pleasure of the world can dent the vision of knowledge one is established in.)

अथाग्रे वारिपूर्णानां मेघानां मध्यवर्त्मना अपश्यं मुनिमायान्तमहं दुर्वाससं जवात्

At that time, I saw Sage Durvaasa coming hurriedly amidst the dark water-bearing clouds.

पयोधरपटच्छन्नं विद्युत्तल्लयभूषितं अभिसारिकया तुल्यं धाराधौताङ्गचन्दनं

स्थितां सुतरुसुच्छायामापगां वसुधातले वेगेनाभिसरन्तं तां तपोलक्ष्मीमिव प्रियाम्। (105.09 to 11)

He looked like an 'Abhisaarikaa' (a lady stealthily moving at dark night to meet her lover, covering herself with dark clothes, so as to be not seen by any one else),

he was fully covered by the dark clouds all over, as if covered by a black cloth;

with the lightning flashes shining all around him like hidden ornaments;

with his body shining yellow by the melting sandal paste, even as he was getting drenched in the downpour; he was (on his way to bathe in Gangaa waters and do some penance; and was) hurrying like an 'Abhisaarikaa' to meet his beloved namely the 'Goddess of penance' in the form of Gangaa who was waiting for him in the earth, hiding under the shades of well-grown trees (was flowing under the shades of the trees).

तस्य कृत्वा नमस्कारमुक्तं खे वहता मया मुने नीलाभ्रवस्त्रस्त्वमभिसारिकया समः। (105.12)

I saluted him in the due manner, and even as he was hurrying past me as I floated in the sky, I said, 'Hey Muni, you are covered by the dark clouds as by the clothes, and look like an Abhisaarikaa.'

इत्याकर्ण्य मुमोचासौ मयि मानद शापकं स्तनकेशवती कान्ता हावभावविलासिनी

गच्छानेन दुरुक्तेन रात्रौ योषा भविष्यसि। (105.13,14)

My comments angered the Sage and he threw a curse at me saying, 'Your ill-timed comment will turn you at every night into a woman with breasts and long hair, endowed with all the feminine charms attached to the form, and you will long for the union of a lover, as a woman!'

इति श्रुत्वा अशुभं वाक्यमुत्थितं जर्जरद्विजात् विमृशामि मनाग्यावत्तावदन्तर्हितो मुनिः। (105.14,15)

Hearing the inauspicious words from the old Sage, I was shocked; but by the time I could muster enough courage to apologize to him, he had vanished already!

इत्युद्वेगमनाः साधो संप्राप्तोऽहं नभस्थलात्। (105.15)

That is why, I have arrived here, feeling dejected and sad, my good friend!

एतत्ते कथितं सर्वं संपन्नोऽस्मि निशाङ्गना।

I have told you all my problems. I will become a woman at every night.

अतिवाह्यं दिनान्तेषु स्त्रीत्वमेतन्मया कथं योषितस्तनवती रात्रौ, वक्तव्यं किं मया पितुः। (105.16,17)

How will I bear to have a female body with breasts, at the end of the day at night?

What will I tell my father?

संसृतौ भवितव्यानामहो नु विषमा गतिः। (105.17)

Ah, the miseries that are undergone by those who stay in this world!

अहमप्यद्य यदैवाद्यूनामामिषतां गतः। (105.18)

I have now attained the state of a meat-piece for the vultures namely the young men!

कष्टं मदपहारेण कलहो जायतेऽधुना दिवि देवकुमाराणां कामाकुलधियामिह। (105.18,19)

Ah the misery! Now there will be a fight to own me among the young passionate Devas in the heaven!

गुरुदेवद्विजातीनां लज्जापरवशात्मना कथमग्रे मया सम्यग्वस्तव्यं यामिनीस्त्रिया। (105.19,20)

I will be so embarrassed to move in front of the elderly Sages, Devas and Brahmins.

and how will I ever live amongst them when I have to turn into a female-body at every night?

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा क्षणमेकं सा तूष्णीं स्थित्वा मुनिस्थितौ धैर्यमाश्रित्य कुंभोऽत्र पुनराह रघूद्वह। (105.20,21)

After speaking like this with anxiety and apprehension, Kumbha remained silent for some time, stabilizing his mind.

Hey Scion of the Raghus! Again he mustered up some courage and said,

किमज्ञ इव शोचामि, किं मम क्षतमात्मनः, यथागतमयं देहो मतोऽन्योऽनुभविष्यति। (105.21,22)

‘Why should I lament like an ignorant man?

In what way the ‘Aatman awareness state’ is injured by this?

This body has appeared due to the result of my own foolish action!

If some one is attracted by the female structure and wants to enjoy it, then what harm is there?

(What matters if the body is that of a Kumbha or a female? Both are non-existent for me!)

शिखिध्वज उवाच

ShikhiDhvaja spoke

(ShikhiDhvaja consoled him and said)

परिदेवनया कोऽर्थो तथैतया, यदायाति तदायातु, देहस्यात्मा न लिप्यते। (105.22,23)

What is the purpose of lamenting like this, my friend?

Whatever has come; let it come. What harm is there?

Body-image does not taint the Aatman in any way.

कानिचिद्यानि दुःखानि सुखानि विहितानि च तानि सर्वाणि देहस्य, देहिनो न तु कानिचित्। (105.23,24)

Whatever pains and pleasures are destined for the body, belong only to the body;

nothing belongs to the embodied Aatman.

यदि त्वमपि कार्याणामखेदार्होऽपि खिद्यसे तदन्येषामुपायः स्यात्क इवागमभूषणः। (105.24,25)

You are adorned by the ‘Knowledge of the Vedas’!

You are never a person to feel perturbed by anything of the world.

If even a Great Sage like you act distressed like this, then what will others do?

(I know for sure, that you are not a person to get distressed by such matters concerning the body; for you are always established in the Aatman.

What consolation can be offered to the wise one, who needs no consolation at all?)

खेदे खेदोचितं वाच्यमिति किंचित्त्वमुक्तवान् इदानीं समतामेत्य तिष्ठाखिन्नो यथास्थितम्। (105.25,26)

You always say that when one is distressed, soothing words should be uttered.

Now, take recourse to equanimity and stay without any apprehension, whatever the situation be.

वसिष्ठोवाच

Vasishta spoke

(The emotions of the mind alone, reflect all over the world, for everyone.

Even for Kumbha, who was feeling embarrassed by the future event of his becoming a female,

the entire Nature looked cruel and heartless, as if every tree below and every star above was ridiculing him and laughing with scorn.

It was as if, the Nature itself had contrived against Kumbha and was intent on punishing him with womanhood, and ridicule him as it were.)

तावेवमादिभिर्वाक्यैरन्योन्याश्वासनं स्वयं कृत्वा स्थितौ वनस्निग्धौ सुहृदौ खेदिनौ मिथः। (105.26,27)
Both the friends who were fond of the forest-life, consoled each other with such affectionate words; yet were feeling sad about the unfortunate events that had happened.

अथार्कोऽप्यस्य कुम्भस्य स्त्रीत्वमुत्पादयन्निव जगामास्तं जगद्दीपो दीपः स्नेहक्षयादिव। (105.27,28)
Sun also had no compassion left in him and soon, the light of the world (Sun) set, like the light of the lamp going off because of lack of oil (kindness), as if wanting to produce the femaleness in Kumbha as fast as possible.

(Everything shrunk in embarrassment as it were!)

व्यवहारभरैः सार्धं पद्माः संकोचमाययुः मार्गाश्च पथिकैः सार्धं पान्थस्त्रीहृदयानि च। (105.28,29)

The paths in-between the villages going through the forest were shrunk by the shades of the trees falling over them; and the travellers who were busy in their own affairs were now with their bodies shrunk in restful sleep; and the lotuses also shrunk after the sunset, like the hearts of the disappointed women-folk waiting for their husbands in the village-houses.

(The cruel hunter catches the birds, and puts them in a dirty sack; and the sky-hunter catches stars and puts them in the dark sack of the darkness! Both are similar in cruelty!)

दाशवद्विहगान्सर्वान्कुर्वदेकत्र संचितान्तरकारत्नजालाढ्यं भुवनं साम्यतां ययौ। (105.29,30)

(दाशाः - समुद्रद्वीपस्थकैवर्ताः - fishermen who live in the islands of the ocean, who collect, fishes, birds and also jewels in the ocean)

The hunter catches the birds (fishes and gems) and collects them all in a single sack in the below-world; and the above-world also like the hunter had collected the gems of stars (which float like the birds and the fishes), in its sack of the sky; and both were similar actually.

(And these stars also laughed scornfully at Kumbha; for he could hear their laughter in the wild cries of the birds and the humming of the bees, and saw their smiles in the bloomed white lotuses.)

खं हसदिव ताराढ्यं विकासिकुमुदाकरं ययावुन्नादचक्राहभ्रमद्भ्रमरपेटकम्। (105.30,31)

The stars in the sky twinkled and laughed scornfully at the grooves of blossomed white lotuses, by producing their laughter-sound in the cries of Chakravaaka birds and the humming of the bees around the lake.

सुहृदौ तावथोत्थाय संध्यामुद्यन्निशाकरां वन्दयित्वा तथा कृत्वा जप्यं गुल्मान्तरे स्थितौ। (105.31,32)

The two friends got up, worshipped Sandhya (deity presiding over the three divisions of the day) who was heralding the arrival of night; and remained within the bushes, reciting chants.

ततः कुम्भः शनैस्तत्र स्त्रैणमभ्याहरन्वपुः शिखिध्वजं पुरःसंस्थं प्रोवाच गलदक्षरम्। (105.32,33)

Then Kumbha, who was slowly turning into a female-form along with the ornaments and garments suited to his new image, spoke in a choking voice to ShikhiDhvaja who was in front.

पतामीव स्फुरामीव द्रवामीवाङ्गयष्टिभिः लज्जयैव च ते राजन्मन्ये स्त्रीत्वं व्रजाम्यहम्। (105.33,34)

‘My body feels as if falling by the weight of hips; as if expanding by the growth of breasts; as if melting off, with delicate and graceful limbs!

Raajan! I feel so embarrassed by the fact that I am turning into a woman!

पश्येमे परिवर्धन्ते राजन्मम शिरोरुहाः प्रस्फुरत्तारकामाला दिनान्ततिमिरा इव। (105.34,35)

Look! These hairs of mine on the head are growing profuse and long (and are adorned with pearl garlands), like the dark night adorned by the garland of stars!

पश्येमौ मम जायेते प्रोन्मुखावुरसि स्तनौ कोरकाविव पद्मिन्या वसन्ते गगनोन्मुखौ। (105.35,36)

Look at the breasts getting formed on my chest looking upward towards my face, like the lotus buds looking up at the sky in the spring.

आगुल्फमेव लम्बानि संपद्यन्तेऽम्बराणि मे देहादेव सखे पश्य स्त्रिया इव शनैः शनैः। (105.36,37)

Friend! Look at the clothes hanging down to the ankles, like what the women wear, which are getting produced by the body itself, very slowly.

भूषणान्युत रत्नानि माल्यानि विविधानि च पश्येमान्यङ्ग जायन्ते स्वाङ्गेभ्यो वृक्षपुष्पवत्। (105.37,38)

Dear one! Look at these ornaments, jewels, and different varieties of garlands, which are all growing out of my limbs, like flowers from a tree.

पश्यायं स्वयमेवाद्य चन्द्राम्शुकरशोभनः मूर्ध्नि पट्टांशुको जातो नीहारोऽद्राविवाङ्ग मे। (105.38,39)

Look! The head is adorned by a silken garment shining like the moon, all by itself, like the mist covering the peak of the mountain!

सर्वाणि कान्तलिङ्गानि जातानि मम मानद। (105.39)

Look! Hey noble one! All my limbs have become attractive as that of a woman.

हा धिक्कष्टं विषादो मे किं करोम्यङ्गनास्म्यहम्।

Ha! Alas! I feel so sorrowful! What shall I do? I have turned into a female!

हा धिक्कष्टमहो साधो स्थित एवाहमङ्गना संविदानुभवाम्यन्तर्नितम्बजघने त्विमे। (105.40,41)

Ha! Alas! Oh! I have turned into a woman completely!

I can feel myself as a woman now all over, the two hips sideways and at the back of me'.

विपिने कुंभ इत्युक्त्वा तूष्णीं खिन्नो बभूव ह। (105.41)

Kumbha remained silent and sad after speaking like this, in that forest-land.

राजापि तमालोक्य तथैवासीद्विषण्णधीः मुहूर्तमात्रेणोवाच शिखिध्वज इदं वचः। (105.42)

The king also looked at the female Kumbha, and remained sad and silent.

After a few minutes of that heavy silence, ShikhiDhvaja spoke like this.

कष्टं सोऽयं महासत्त्वः संपन्ना वरवर्णिनी।

'Alas! What a sorrowful situation! The noble Sage has turned into a beautiful woman!

साधो विदितवेद्यस्त्वं जानासि नियतेर्गतिम्। (105.43)

Hey Good one! You are a Knower of the Self! You know the ways of 'Niyati'!

अवश्यंभाविन्यर्थेऽस्मिन्मा खिन्नहृदयो भव।

You should not worry about things that cannot be prevented!

आपतन्ति दशास्तात सुधियां देहमात्रके। (105.44)

Dear one! For the wise, the body alone gets into various states; not the mind!

न चेतस्यधियां त्वेताश्चितं यान्ति न देहकम्।

For the ignorant, these physical acts reach not just the body, but the mind also, and linger as Vaasanaas!'

कुम्भ उवाच

Kumbha spoke

एवमस्त्वनुतिष्ठामि यामिनीस्त्रीत्वमात्मनः, न खेदमनुगच्छामि नियतिः केन लङ्घ्यते। (105.45,46)

Let it be so! I will undergo this state of woman-hood forming at night, with forbearance.

I will not worry anymore. Who can cross over the 'Niyati'?

(The curse got by my foolish act has to be gone through somehow.)

वसिष्ठोवाच

Vasishta spoke

इति निर्णय तौ खेदं तं नीत्वा तनुतामिव एकतल्पे निशां तूष्णीं नीतवन्तौ चिरेण ताम्। (105.46,47)

Having consoled each other like this, both of them stopped worrying, and slept on the same bed together, and felt the night to be too long (the king worried about Kumbha's plight, and Chudaalaa longing to express her love to her husband).

अथ प्रभाते तत्स्त्रैणं वपुरुत्सृज्य यौवनं बभूव कुम्भः कुम्भाभः कुचप्रोज्झितमूर्तिमान्। (105.47,48)

In the morning, Kumbha discarded his youthful female form and became Kumbha-form again, shining like the young ascetic he was, without the burden of breasts.

इति सा राजमहिषी चूडाला वरवर्णिनी कुम्भत्वमास्थिता भर्तुः पश्चात्स्त्रीत्वमुपागता।

विजहार वनान्तेषु कुमारीधर्मिणी निशि कुम्भरूपधरा चाह्नि भर्त्रा मित्रेण संयुता। (105.48,49)

In this manner, that Empress Chudaalaa of golden hue, remained as Kumbha near her husband; and attained womanhood again (and named herself as Madanikaa).
At nights she wandered in the forest as a young woman, and in the day-time she stayed in the form of Kumbha, with her husband as a close friend.

कैलासमन्दरमहेन्द्रसुमेरुसह्यसानुषु अविस्खलितयोगगमागमा सा

साकं प्रियेण सुहृदा भवता यथेच्छं स्रग्दामहारवलिता विजहार नारी। (105.50)

That Great Yoginee who could move at her will among mountains like Kailaasa, Mandara, Mahendra, Meru, Sahya and others through her Yoga-power, (yet who cherished extreme devotion and love for her human husband),

stayed with her lover in the form of an ascetic friend at day-times (decorated by ashes),
and as a woman well-adorned by all types of flower garlands, at night-time.

(Her inner light of knowledge was not disturbed in the least by whatever form she choose to be, or by any action of the body.)

ततः कतिपयेष्वेव दिवसेषु गतेषु सा इदं प्रोवाच भर्तारं कुम्भरूपधरा सती। (106.01)

After a few days passed like this, the devoted wife Chudaalaa in the form of Kumbha spoke to her husband like this,

राजन्नाजीवपत्राक्ष ममेदं वचनं शृणु, निशायां प्रत्यहं तावत्स्थित एवाहमङ्गना। (106.02)

‘Raajan, you of lotus eyes! Listen to these words of mine! Every night, I turn into a woman anyhow!

तदिच्छाम्यङ्गनाधर्मं निपुणीकर्तुमीदृशम्।

Therefore, I want to fulfil the purpose of this female body (to fulfil the curse of Sage Durvaasa)!

भर्त्रे कस्मैचिदात्मानं विवाहेन ददाम्यहं तद्भवानेव मे भर्ता रोचते भुवनत्रये।

I will have to marry someone and offer myself to that husband, as the ‘Dharma’ to be followed by a woman. Surely you alone are fit to be my husband in all the three worlds; for I like you so much!

गृहाण मां विवाहेन भार्यात्वे निशि सर्वदा। (106.03,04)

Accept me as your wedded wife, in the nights.

अयत्नोपनतं साधो प्रियेण सुहृदा सह स्त्रीसुखं भोक्तुमिच्छामि, मा मे विघ्नकरो भव। (106.05)

Hey noble one! Now I want to enjoy the pleasures of being a woman, which is available for me without any effort, in your company who are my friend and lover.

Do not place any objection.

क्रमप्रवृत्तमासृष्टेः सुखं साध्यं मनोरमं प्रकृतं कुर्वतः कार्यं दोषः क इव जायते। (106.06)

This union of a man and a woman has been there from the beginning of the Creation.

It is pleasing, easily available, and makes one happy.

If one does what is natural, then what fault can arise for us both?

इच्छानिच्छे फले त्यक्त्वा समन्तात्सर्ववस्तुषु वयं न सेच्छा नानिच्छाः कुर्मस्तेनेदमीप्सितम्। (106.07)

Without entertaining desire or no-desire for all the objects of the world,

let us both do what we want to do,

renouncing the fruits of the action, and staying without any attachment.

शिखिध्वज उवाच

ShikhiDhvaja spoke

कृतेनानेन कार्येण न शुभं नाशुभं सखे पश्यामि, तन्महाबुद्धे यथेच्छसि तथा कुरु। (106.08)

Friend! I do not see this action as either auspicious or non-auspicious.

Wise one! Do whatever you want to do.

समतां संप्रयातेन चेतसेदं जगत्त्रयं स्वरूपमेव पश्यामि, यथेच्छसि तदाचर। (106.09)

Endowed with equal vision in my mind, I see the three worlds as the Self alone!

Whatever you intend to do, I have no objection.’

MARRIAGE OF MADANIKAA AND SHIKHIDHVAJA

[The marriage of female Kumbha and the king, is described in detail now.

‘Why waste time in reading all this’; a student may feel so, and say that all these descriptions are inappropriate in such an Upanishad-based text. However, this Chudaalaa-section proves as a test for the one who is aspiring to become a JeevanMukta; so that one can understand his or her own level of knowledge-vision.

When there is no division at all, but the Brahman shining as each and everything as each thought and action of yours, what then is to be sought and what is to be avoided?

What is sacred and what is not sacred?

Are the words describing Brahman different and more sacred from the words describing the marriage?

For the essence of reading, which shines as the same joy in any word and meaning, what matters what the word is or what the meaning is? Reading is a joy for the one who is the essence of reading.

Aatman alone is the essence of the entire life lived; which action is to be liked and which should not?

Each action, each thought, each knowing-wave is blissful only, for a Knower like Chudaalaa.

Is the ascetic-rite more sacred than walking on the road for buying some groceries?

Is conversing with another person less sacred than reciting hymns?

For a true Mukta, every word he utters is a hymn of Brahman; every action of his is a flower offered to the ‘Aatman Supremacy’.

What is good and what is bad in Brahman?

What matters for a person who is fully sunk inside the nectar ocean, which wave rises as the thought or action of the mind?

As Shiva explained in a previous chapter, all the ordinary actions like eating, walking, talking, breathing, smelling, tasting etc, all are the flowers offered to Brahman.

‘Aatman worship’ is to just live as a Knower of truth.

When one knows that the world is just a mirage city, even the Knower is not there as any Knower, but is Brahman only. Nothing is good, nothing is bad! No one is there at all as anyone!

World is Brahman as the truth, or is a lie as the mirage water.

Brahman alone ‘is’, and nothing else.

When you are not there anymore as you, but have destroyed the ego and left the Brahman (vision of truth) to take over, then each and every thought is a ray of Aatman, each and every action is the shine of Aatman; and each and everything is a joy-wave only.

To be without the Chitta is the greatest bliss; and any action or thought cannot destroy this bliss ever.

For a ‘Mukta-Brahman like Chudaalaa’, everything is Brahman only.

She proves to her husband, that even the ordinary rites of marriage, and the love-acts maintained between two good souls are, as sacred as the ascetic rites that he had performed for eighteen years in a forest.

What is to be sought and what is to be avoided? What is auspicious and what is inauspicious?

As long as the division-vision is there, one has to make effort for the mind-control, and maintain self-discipline.

When only the Brahman is there shining as the perceived, with no limitation of the ego, then what need is there for any self-control?

When the mind is not at all there as the Vaasanaa-agitation, then what control is needed any more?

Who has to control what?

How can any picture on the canvas affect the canvas, be it that of a penance-rite or the marriage-rite?

That is why, Chudaalaa makes an elaborate show of marriage, and tests the equal-vision of her husband.

Same example can be stated about the ‘Vaasishtam Grantham’ also.

The study of the sacred book like Vaasishtam also, is given to some few great meritorious souls only; for not all can approach it or understand it. It is the sacred presence of Vaasishta and Vaalmiki that oozes through the words here. Each and everyone cannot have access to such abstract knowledge! May be only a person who is at the fag end of his Jeeva-ness, gets access to Vasishta’s presence in the form of this text.

Whether it is Brahman that is described, or a marriage that is described, or nature’s beauty that is described, it is all rising from the sacred presence of these two Rishis only, namely Vasishta and Vaalmiki. No word is a waste! No instruction is purposeless!

To be in their sacred presence itself (as a study of this book) will destroy the Vaasanaas of countless births in an instant. Who are we to judge, that this section is a waste and avoid reading it, or give importance to some other profound words of the text and read it again and again as if they are more sacred?

Everything is sacred; everything is Brahman!

Just realize the truth like Chudaalaa, and drown in the Brahman-ocean of nectar!

Every wave of the world is sacred and nectar only! Bliss alone is left back!]

कुम्भ उवाच

Kumbha spoke

यद्येवं तन्महीपाल लग्नमद्यैव शोभनं राकेयं श्रावणस्यास्य ह्यः सर्वं गणितं मया। (106.10)

If that is so, hey king, then let the marriage be performed today itself.

Today is the auspicious full moon day of the Shraavana month.

Yesterday itself, I have calculated this day as the perfect day for our marriage.

रात्रावद्योदिते चन्द्रे परिपूर्णकलामले जन्यत्रो नौ महाबाहो द्वयोरेव भविष्यति (11)

When the night rises today, and the moon shines with all its digits,

the marriage (Janyatra) will be performed for both of us, hey MahaaBaahu -

महेन्द्राद्रिशिरःशृङ्गसानावद्य मनोरमे रत्नदीपप्रकाशाद्वये मणिकन्दरमन्दिरे (12)

on the beautiful peak of Mahendra Mountain which is pleasing to the mind with its lustre of gems, and inside the cave-abode shining with the light emitted from precious gems,

पुष्पभारनतोत्तुङ्गवृक्षराजिविराजिते वनपुष्पलतालास्यनारीनृत्यमनोहरे (13)

where abound all around the tall trees bending by the weight of fresh flowers,

where the pretty girls in the form of forest-creepers dance gracefully.

निशि व्योमगतास्तारा भर्त्रा पूर्णेन्दुना सह आवयोः परिपश्यन्तु कर्णान्तायतलोचन। (106.14)

At night, the star-ladies standing in the sky along with their moon-husband will bless us both, hey you with large eyes extending up to the ears!

उत्तिष्ठात्मविवाहार्थं कुर्वः काननकोटरात् राजन् चन्दनपुष्पादिसंभारं रत्नसंयुतम्। (106.15)

Get up now; let us both collect hey king, the sandal paste and flowers along with the gems from this divine forest, and prepare for the marriage ceremony.

वसिष्ठोवाच

Vasishta spoke

(After making the king agree for the marriage with her, as Madanikaa),

इत्युक्त्वा कुम्भ उत्थाय सह तेन महीभृता कुसुमावचयं चक्रे तथा रत्नादिसंचयम्। (106.16)

After speaking like this, Kumbha got up along with the king, and became busy in collecting flowers and precious gems of various colours.

ततो मुहूर्तमात्रेण रत्नसानौ समे शुभे समालम्भनपुष्पाणां ताभ्यां वै राशयः कृताः। (17)

Within a short time, they both collected 'heaps of flowers that were to be used in the worship of many deities' on a 'platform which was constructed on the equally-levelled auspicious ground' of that 'jewel-peak of the sacred Mountain';

हाराम्बरमणीन्द्रादिराशयस्त्वपरेऽजिरे सौभाग्यस्येव कामेन कोशाः कालेन संभृताः। (106.18)

and in another platform also, varieties of garlands, garments and diamonds were heaped up quickly, like the deity 'Kaama' (desire/ambition) bringing about all the excellent riches.

तथा जन्यसंभारं कृत्वा काञ्चनकन्दरे ययतुस्तौ महामित्रे स्नातुं मन्दाकिनीं नदीम्। (106.19)

After collecting all the materials necessary for the marriage in that golden cave of the mountain, the great friends went to River Mandaakini, to have the sacred bath.

तत्रैनं स्नापयामास महाराजं महादरात् गजकुम्भोपमस्कन्धं कुम्भो मङ्गलपूर्वकम्। (106.20)

Kumbha with overflowing affection, gave a holy bath with all the necessary auspicious ingredients, to the great king who had shoulders that were equal to the pot-like elephant-head.

भविष्यद्वयितारूपां भविष्यद्वयितोऽङ्गनां चूडालां स्नापयामास कुम्भरूपधरां प्रियाम्। (106.21)

The future husband also gave a holy bath to his beloved future wife Chudaalaa, who was now in the form of Kumbha.

पूजयामासतुः स्नातौ तत्र देवपितृन्मुनीन् यथा क्रियाफलेऽनिच्छौ क्रियात्यागे तथैव तौ। (106.22)

After the bathing ceremony was over, they both worshipped the deities, ancestors, Munis, with appropriate hymns. They had no desire for fruits of actions when doing these actions, as when renouncing these actions also.

(What is action or non-action for the one who is not attached to any result of the action?

They both just went through the actions of the body; the Brahman alone was there as the quiescent state, in both of their forms.)

नित्यज्ञानरसातृप्तौ व्यवस्थायां जगत्स्थितेः चक्राते भोजनं भव्यं तावन्योन्यसमीहितम्। (106.23)

They were always fully satisfied with the essence of knowledge, and needed no food also in their Siddha-states; but as per the rules that prevailed in the ordinary system of the world, they fed each other many varieties of food produced by their Siddhi power.

कल्पवृक्षदुकूलानि परिधाय सितानि तौ फलानि भुक्त्वा जन्यत्रस्थानमाययतुः क्रमात्। (106.24)

Later, they wore the white coloured bark garments of the Kalpa tree, ate the fruits before the evening time, and came to the place where the altar for marriage had been readied, after the necessary rites.

एतावताथ कालेन तयोर्जन्यत्रसोत्कयोः प्रियं कर्तुमिवास्ताद्रिं द्रागित्येवाविशद्विविः। (106.25)

(सोत्क - longing)

Soon, as if to please them both who were waiting for the marriage to be performed, the sun quickly entered the western mountain.

अथ सन्ध्याक्रमे वृत्ते कृते जप्याघमर्षणे विवाहदर्शनायैव ताराजाले खमागते

The evening rites were completed and all the hymns to be recited were done with; the stars arrived in the sky to witness the marriage ceremony;

मिथुनैकसखीयामा कुमुदोत्करहासिनी प्रालेयजालप्रकरं विकिरन्ती समाययौ। (106.26,27)

the 'night-lady' who was the only one acting as a friend to the loving couples everywhere, and who stayed for the three divisions of night, and who made all the white lotuses smile at her, arrived scattering the dew drops everywhere.

(When Brahman is marrying Brahman in Brahman, who else is there to bless the act, but Brahman itself?)

(To be a Knower is indeed the most excelled state; and to be a Knower and also have Siddhis is still a better state; but to be a Knower and have Siddhis and have also the capacity to imagine and produce some unique joyous experience is also an art which Chudaalaa excelled at.

The marriage of ShikhiDhvaja and Chudaalaa was indeed the best of all the worlds.)

रत्नदीपान्बहून्सानौ कुम्भः सम्यगयोजयत् ज्योतीषीन्द्रकयुक्तानि पद्मोद्भव इवाम्बरे। (106.28)

Kumbha arranged beautifully all the gem-lamps on the peak, like the Lotus-born arranging the astronomical objects like the moon and the sun in the sky.

भूषयामास राजानं स्त्रीत्वं गच्छन्निशागमे चन्दनागुरुकर्पूरपूरैर्मृगजकुङ्कुमैः

हारकेयूरकटकैस्तथा कल्पलतांशुकैः स्रग्द्वामावतंसैश्च माल्यैश्च विविधोचितैः

तथा कल्पलतागुच्छैर्मन्दारैः पारिजातकैः संतानैर्बहुरत्नैश्च मौलिना चेन्दुरूपिणा। (106.29 to 31)

He turned into a woman when the night came, and decorated the king with pastes fragrant with sandal, Aguru, camphor, Kasturi and Kumkum, and ornaments like pearl garlands, armlets, bracelets, and the garments weaved from the Kalpa creepers, varieties of jewelries, diamond ornaments of various types,

and also decorated him with a crown which was lustrous like a full moon and which was decorated with the clusters of flowers of Kalpa creepers, Mandaara flowers, hosts of Paarijaata flowers, and precious gems; (and all these were produced by her Siddha-powers, in that forest).

एतावताथ कालेन वधूत्वं कुंभ आययौ घनस्तनभराक्रान्तो बभूवाशु विलासवान्। (106.32)

After this, Kumbha was now a bride with the fully blossoming female body, and was having thoughts like a bride.

इदं संचिन्तयामास संपन्नोऽयमहं वधूः कामायात्मा मया देयः कार्यं कालोचितं किल। (106.33)

इयमस्मि वधूः कान्ता भर्ता त्वं मे पुरःस्थितः गृहाण काम मामेहि कालोऽयं तव हृच्छयः। (106.34)

He started to think like this, ‘ I have become a bride now; and should offer myself to the husband who is in the form of ‘Kaama (Manmatha)’ at this time, and I should approach him and say ‘ I am your wife who is beautiful and attractive, you are my husband standing in front of me. Hey Kaama, accept me, this is the time to express the love in your heart’;

इति संचिन्त्य भर्तारमग्रस्थगहनस्थितं उदयन्तमिवादित्यं रतिः काममिवाभ्यगात्। (106.35)

so thinking, Kumbha in the form of a female, approached her husband who was shining like the Sun, like RatiDevi approaching Kaama.

अहं मदनिका नाम भार्यास्मि तव मानद पादयोस्ते प्रणामोऽयं सस्नेहं क्रियते मया। (106.36)

‘I am Madanikaa, your wife; hey noble one, I am saluting at your feet with devotion and love’;

इत्युक्त्वा सानवद्याङ्गी लज्जावनमितानना लोलालकेन शिरसा प्रणनाम लसत्पतिम्। (106.37)

and she saluted her handsome husband and bent her head adorned by the dancing hair-locks.

उवाचेदं च हे नाथ त्वं मां भूषय भूषणैः क्रमेणाग्निं च संज्वाल्य मत्पाणिग्रहणं कुरु। (106.38)

She then said, ‘ hey Lord! You decorate me with the auspicious ornaments to be offered to the bride, light the sacred fire, and hold my hand in marriage.

राजसेऽतितरां राजन्मां करोषि स्मरातुरां रतेर्विवाहे मदनमभिभूयाधितिष्ठसि। (106.39)

‘Raajan! You are shining so handsome and majestic, that you have created a longing in me to unite with you, and you are so beautiful that you excel in beauty even the Manmatha marrying Rati.

इन्दोरिवांशुजालानि राजन्माल्यानि तानि ते मेरुगङ्गाप्रवाहाभां धत्ते हारस्तवोरसि। (106.40)

‘Raajan! The garlands you are wearing on your chest are spreading lustre like the moon, and the pearl garland worn on your golden chest looks like Gangaa with her pearly waves flowing across the golden Meru Mountain.

मन्दारकुसुमप्रोतैः कुन्तलैर्नृप राजसे कनकाब्जमिवोल्लोलैर्भृङ्गैः खचितकेसरैः

रत्नांशुजालैः कुसुमैः श्रिया स्थैर्येण तेजसा रत्नस्थानं विभो मेरुमभिभूयावतिष्ठसे। (106.41,42)

‘You shine so beautiful and adoring,

with your ‘black curly locks decorated by Mandaara flowers on your smiling golden face’, that it looks like a ‘golden lotus’ decorated by the ‘hovering bees that are coloured by the pollen’ got from the ‘flowers shinning forth as gems throwing rays of various colours’.

By your beauty and majestic disposition you are indeed a store of gems and excel even the Meru Mountain.’

एवमादि वदन्तौ तौ भविष्यन्नवदम्पती प्रच्छन्नपूर्वदाम्पत्यौ मिथस्तुष्टौ बभूवतुः। (106.43)

The king also praised her beauty in various ways;

and thus exchanging their love for each other through words, the ‘to be wedded bride and bridegroom’ became happy, with the original relationship of the husband and wife completely hidden.

महाराज्ञी मदनिकां महाराजः शिखिध्वजः काञ्चनोपलपर्यङ्के निविष्टो भूषयत्स्वयं

अवतंसैस्तथा माल्यैर्मणिरत्नविभूषणैः वस्त्रैर्विलेपनैः पुष्पै रुचिरस्थानकार्पितैः। (106.44,45)

The Great King ShikhiDhvaja seated the Great Queen Madanikaa on a cot made of golden stone, and decorated her himself, with hanging flowers, garlands, ornaments of precious stones, shining garments, and flowers in many ways, befitting her beauty.

सा बभौ भूषिता तन्वी मदनी मददायिनी गिरिजेव विवाहोत्का कामकान्तेव कामिनी। (106.46)

The decorated bride looked extremely charming and beautiful,

and she was herself intoxicated by love and was making the lover also intoxicated by her beauty; and was like Girijaa longing to marry Shiva, like Rati longing to unite with KaamaDeva.

महाराजो महाराज्ञी भूषयित्वेदमाह तां

The Great king completed decorating the Great queen said,

राजसे मृगशावाक्षि लक्ष्मीरिव नवोदिता। (106.47)

शक्रेण सह यच्छ्रया यल्लक्ष्म्या हरिणा सह यद्रौर्याः शंभुना सार्धं तत्ते भवतु मङ्गलम्। (106.48)

‘Hey you with the eyes of a deer-cub, you look beautiful like Goddess Lakshmi who has risen from the Milk Ocean. ‘Let auspiciousness be there for you in my company, as that of ShaciDevi with Indra, as that of Lakshmi with Hari, as that of Gauree with Shambhu.

पद्मकोशाङ्कुरहृदा लोलनीलोत्पलेक्षणा आमोदशुभझाङ्कारा स्वास्थिता पद्मिनीव सा। (106.49)

‘Like the red lotus with its hollow filled with sprouts, your heart-lotus bears love for me;

your eyes are restless like the blue lotuses moving in the wind;

the fragrance from you is auspicious like the hum of the bees on the lotus;

you are indeed like a lotus pond filled with lotuses.

सुरक्तपल्लवकरा स्तनस्तबकधारिणी त्वमनेकफला मन्ये कालकल्पतरोर्लता। (106.50)

‘Your palms are red like the tender leaves; you are adorned by breasts like a creeper adorned by the flower clusters; you look like the creeper holding on to the divine Kalpa tree, bearing many fruits of auspicious acts.

हिमशीतावदाताङ्गी ज्योत्स्नाप्रसरहासिनी पूर्णन्दुश्रीरिवोद्युक्ता हृष्टैवाह्लादयस्यलम्। (106.51)

‘Your limbs shed the cool lustre like the moon, you smile like the moonlight emanating from the moon, and like the full moon you are so joyous that you spread your joy to all the others too.

तदुत्तिष्ठ वरारोहे वेदीं वैवाहिकीं स्वयम्।

Now get up and adorn the altar of marriage, yourself.’

तत्र पुष्पलताजालैः काण्डं प्रति शिलाङ्कितैः मुक्ताकुसुमजालानां

प्रकरैः स्तबकोपमैः चतुर्दिक्कं चतुर्भिश्च नालिकेरमहाफलैः (52,53)

पूर्णकुम्भैस्तथा गङ्गावारिपूर्णेः प्रकल्पितैः ज्वालयामासुस्तस्या मध्ये चन्दनदारुभिः। (106.54)

(The altar was created by the power of Siddhi.)

It was decorated at each leg with clusters of precious stones which were like the flowers and creepers, was covered all over with hanging thick garlands made of pearl-flowers, and four golden coconuts hung on all the four sides; and the auspicious pots that were placed on the altar were filled with Ganges waters. They both lighted the fire on the sandalwood sticks.

ज्वलनं ज्वलितज्वालं दक्षिणस्थं प्रदक्षिणं पूर्वाभिमुखमेवाग्नेरग्रे पल्लवविष्टरे (55)

नियोज्य दंपती कान्तौ तयोर्विविशतुः स्वयम्। (106.56)

After the fire started burning with fragrant smoke, they did the circumambulation of the fire on the right side, facing the eastern direction; and then sat on the leaf-seats by themselves.

स हुत्वा तिललाजानि पावकाय शिखिध्वजः उत्थायोत्थाय कान्तां स पाणिभ्यां स्वयमाददे। (106.56,57)

ShikhiDhvaja offered the sesame grains into the fire, and got up, made her also get up, and then accepted her hand in marriage.

अन्योन्यं शोभमानौ तौ भवाविव वने शिवौ चक्रतुर्दंपती तस्य पावकस्य प्रदक्षिणम्। (106.57,58)

Each enhancing the beauty of the other, the auspicious couple performed the circumambulation of the fire like Bhava and Bhavaani.

स्वदायं ज्ञानसर्वस्वं हृदयं प्रेम चापलं ददतुस्तौ मिथोऽन्योन्यस्मितकान्तमुखश्रियौ। (106.58,59)

They smiled at each other with beautiful faces, and offered to each other the 'gift, in the form of all the knowledge and also the hearts filled with longing and love'.

प्रदक्षिणत्रयं कृत्वा लाजांस्त्यक्त्वाथ वह्नये भार्यावरौ समं तुष्टौ करौ तत्त्यजतुः क्रमात्। (106.59,60)

They performed the circumambulation three times, and offered the auspicious rice grains into the fire holding hands together. The couple now felt happy and satisfied, and left each other's hands.

स्मयमानमुखौ कान्तौ चन्द्राविव नवोदितौ पुर्वोपरचिते पुष्पतल्पे विशतुर्नवे। (106.60,61)

They were both smiling joyously and looked like two newly risen moons, and they both entered the flower-bed that had been already prepared by them.

एतस्मिन्नन्तरे चन्द्रश्चतुर्भागं नभस्तलात्शनैराक्रमयामास शोभां द्रष्टुमिवानयोः। (106.61,62)

Meanwhile, the moon arrived there, occupying one fourth of the night, as if to look at their beauty.

तस्मिंश्च ललनाच्छिद्रं द्रष्टुं दृष्टिरिवाभितः लोलः संचारयामास करानिन्दुर्लतागृहे। (106.62,63)

And, as if wanting to find a hole to peep inside, the enamoured moon searched all above the creeper-room, passing his hands (rays) slowly on the surface.

तैस्तैर्नवकथालापैरिन्दावभ्युदिते त्वथ तावासांचक्रतुः कान्तौ दंपती सुमुहूर्तकम्। (106.63,64)

After the moon-rise, the beautiful couple passed some time in love-filled conversations, waiting for the auspicious moment.

अथोत्थाय ज्वलद्रत्नदीपां काञ्चनकन्दरां स्वयं पूर्वोपरचितां गुप्तां विविशतुः प्रियौ। (106.64,65)

Then in the proper hour, both the lovers got up and entered the golden cave adorned by gem-lamps that were already prepared by them.

FLOWER-BED

ददर्शतुर्नवं तत्र तल्पं कुसुमकल्पितं परितो व्यासमुकीर्णैर्मपङ्कजराशिभिः

मन्दारादिभिरन्यैश्च पुष्पैर्गर्लानिविवर्जितैः

There they saw a 'freshly made bed' that was shaped like a hooded couch, and which had been made by heaping together heaps of soft and tender non-fading lotuses, Mandaara flowers and other manifold varieties of flowers;

उच्चकैः सुप्रमाणेन निर्मितैः कुसुमैः समैः

the flowers were heaped high to form the shape of a bed, and were spread out equally;

दीर्घेन्दुबिम्बप्रतिमैस्तुषारस्थलशीतलैः

the flower-bed was elongated and looked like the reflection of the elongated moon, and was cool like the snow-filled ground;

क्षीरोदजलधाराभं ज्योत्स्नासंपिण्डसुन्दरं प्रतिबिम्बमनन्तस्य

the bed looked like a stream of Milk Ocean;

was beautiful like the compressed moonlight, like a reflection of the Shesha-bed (Ananata) of Vishnu.

नतं भित्ताविव स्थितं सुगन्धमुन्नतं कान्तं

the bed was very firm like a bent wall, was fragrant with flower scents, was quite high, was very beautiful and attractive;

चिरादन्यतयोत्थितम्। (106.66 to 69)

it looked like an illusion as if, after such a long time of separation (after the king had left for the forest, leaving Chudaalaa at the palace).

मिथुनं पुष्पराशौ तन्न्यषीदत्परितोऽमले तस्मिन्समसमाभोगे क्षीरोदे मन्दरो यथा।

The pair entered that soft heap of flowers which was equal and firm, like the Mandara entering the Milk Ocean with a splash of sprays.

तैस्तैर्मिथः प्रणयपेशलवाग्विलासैस्तत्कालकार्यसुभगैः प्रणयोपचारैः सत्कान्तयोर्नवनवेन

तयोः सुखेन दीर्घा मुहूर्त इव सा रजनी जगाम। (106.69,70)

The long night passed like a moment for the two lovers, in love-filled conversations, and in love-actions that were new as if meeting for the first time.

अथ सूर्याख्यरङ्गेण रञ्जिते भुवनोदरे शिखिध्वजाङ्गना प्रातर्मदनी कुंभतां ययौ। (107.01)

Later, the hollow of the world was painted beautifully with the colour called the sun, and the newly wed wife of ShikhiDhvaja who was named Madanikaa turned into Kumbha, the young ascetic.

एवं महेन्द्रदर्या तावुभौ कुम्भशिखिध्वजौ स्वयं विवाहिताविष्टौ संपन्नौ देवदंपती। (107.02)

In this manner, both Kumbha and ShikhiDhvaja got married by themselves in that cave of Mahendra Mountain, and became the divine couple who loved each other (with all the Siddha type of enjoyments at hand).

विलेसतुर्विचित्रासु प्रत्यहं वनराजिषु प्रपक्वफलभारासु पुष्पपल्लविनीषु च। (107.03)

They roamed happily everyday in the groves of the forest that was filled with trees weighed down by the ripe fruits, and the creeper bowers overflowing with leaves and flowers.

दिवा प्रीततरौ मित्रे यामिन्यामिष्टदम्पती प्रभादीपाविव श्लिष्टौ न वियुक्तौ बभूवतुः। (107.04)

In the morning, they remained affectionate friends; and at night, were the loving couple as husband and wife, and were never separated like the lamp and its flame, with the ever burning oil of love.

रेमाते वनकुञ्जेषु गुहासु च महीभृतां तमालजालखण्डेषु मन्दारगहनेषु च

सह्यदर्दुरकैलासमहेन्द्रमलयेषु च गन्धमादनविन्ध्याद्रिलोकालोकतटेषु च। (107.05,06)

They spent time happily in the flower-filled groves of the forests, in the dark caves of the mountains, inside the dark shady groves of Tamaala trees, inside the dark hollows of Mandaara mountain, and roamed in all the mountains like Sahya, Dardura, Kailaasa, Mahendra, Malaya, GandhaMaadana, Vindhya, Lokaaloka etc.

दिनैस्त्रिभिस्त्रिभिर्गत्वा निद्रां गतवति प्रिये चूडाला राजकार्याणि कृत्वा स्वभ्याययौ पुनः। (107.07)

Once in three days, when the husband was asleep, Chudaalaa went back to the city, finished her duties as a queen and returned to the cave again.

तौ दिवा सुहृदौ मित्रे दंपती कुम्भभूमिपौ नानाकुसुमसंवीतौ तस्थतुर्मुदितौ मिथः

The noble ones, Kumbha and the king who were affectionate friends in the morning, and a loving couple at night, were happy always to be together. In the day time, they as male-forms covered themselves with varieties of flower garlands and moved about like the forest dwellers;

मासमेकं महेन्द्राद्रौ रम्ये सरलसंकुले रत्नकुड्ये गुहागेहे

पूजितौ सुरकिन्नरैः हस्तलभ्योदितामोघमन्दारवनमालिते

they both spent a month in the Mahendra Mountain filled with beautiful Sarala trees that were inside the caves made of precious stones, they wore the garlands made of Mandara flowers with magical properties produced by their Siddhis, and were worshipped by Suras and Kinnaras;

एवं शुक्तिमतः पृष्ठे पक्षं कल्पलतागृहे मासद्वयं

and in this manner, they spent a fortnight in the slopes of Shuktimaan Mountain, two months in the bowers of Kalpa tree,

पक्षवतो गिरेर्दक्षिणदिक्कटे पारिजातवने देवपुष्पस्तबकमण्डपे

and roamed in the southern slopes of Mainaaka mountain with its wings, and in the forests of Paarijaata trees, inside the creeper houses made of the divine flowers,

जम्बूखण्डतले मेरोः पादे जम्बूनदीतटे जाम्बूदमये मासं जंबूफलरसासवैः

and a month at the bank of Meru Mountain in the Jambu tree forest that is situated on the Jambu River filled with gigantic Jambu fruits that ooze with magically powered juice;

दशोत्तरकुरूणां च मण्डले

and ten days in the northern Kuru kingdom,

दिवसानि तौ कोसलेषूत्तरस्थेषु सप्तविंशतिवासरान्

twenty seven days in the Northern Kosala kingdom;

एवमन्येषु देशेषु विचित्रेषु महीभृतां स्थितवन्तौ महाभागौ सुहृदौ,

and the two great Siddhas as friends, stayed in many other strange countries that were situated on the mountains,

निशि दम्पती। (107.08 to 14)

and at nights remained as the loving married couple as ShikhiDhvaja and Madanikaa.

ततो यातेषु मासेषु शनैः कतिपयेषु सा चूडाला चिन्तयामास देवपुत्रकरूपिणी

सुरूपभोगभारेण परीक्षेहं शिखिध्वजं मा कदाचन चेतोऽस्य भोगेषु रतिमेष्यति। (107.15,16)

After some months passed like this, Chudaalaa in the form of Naarada's son started to think like this, 'I will test ShikhiDhvaja with abundant heavenly pleasures, and observe whether his mind gets attracted towards the pleasures or not'.

इति संचिन्त्य चूडाला मायया विपिनावनौ आगतं दर्शयामास ससुराप्सरसं हरिम्। (107.17)

Having thought like this, Chudaalaa through her powers made Indra appear in front of ShikhiDhvaja in that forest land, along with all his attendants and Apsaraas.

इन्द्रमभ्यागतं दृष्ट्वा परिवारसमन्वितं यथावत्पूजयामास वनसंस्थः शिखिध्वजः। (107.18)

Seeing Indra in front of him along with all his attendants, ShikhiDhvaja who was in the forest was surprised, and offered Indra the due worship.

शिखिध्वज उवाच

ShikhiDhvaja spoke

आत्मना किं कृता दूरादभ्यागमकदर्धना देवराज यथा तन्मे प्रसादाद्बहुमहसि। (107.19)

Hey DevaRaaja! What meritorious act have I done, that you have taken the trouble to come here from that far to visit me, please tell me.

इन्द्र उवाच

Indra spoke

इमे वयमिहायातास्त्वद्गुणातिशयेन खात्, हृदि लग्नेन सूत्रेण, खगा वनगता इव। (107.20)

We have arrived here from the heaven, getting pulled by the noble qualities of yours, like the birds floating in the sky getting pulled by a man on the ground, with a string.

उत्तिष्ठ स्वर्गमागच्छ, तत्र सर्वे त्वदुन्मुखाः त्वद्गुणश्रवणाश्रयाः स्थिता देवाङ्गनागणाः। (107.21)

Get up, and come to the heaven. The beautiful girls of the heaven are eager to offer their services to you, after hearing about your greatness.

पादुकागुटिकाखड्गरसादीदमथापि च गृहीत्वा सिद्धमार्गेण स्वीकुरु स्वर्गमण्डलम्। (107.22)

Accept these magical objects like the foot-wear, sword, drinks etc, and also the air-vehicle, horses etc, and move through the paths taken by the Siddhas. Accept the offering of the entire heaven itself.

आगत्य विविधा भोगास्त्वया विबुधसद्गुणानि जीवन्मुक्तेन भोक्तव्यास्तेन त्वामहमागतः। (107.23)

You have to come to the heaven, since you as a JeevanMukta are entitled to enjoy all the pleasures of the heavenly worlds; that is why I have come here.

विमानयन्ति संप्राप्तां न तिरस्करणैः श्रियं नाभिवाञ्छन्ति न प्राप्तां त्वादृशाः साधु साधवः। (107.24)

Hey noble Sage! Knowers like you never reject and dishonour what has come to them without asking for, and never hanker after the things that they do not have.

अविघ्नमागतेनाद्य सुखं विहरता त्वया स्वर्गः पवित्रतां यातु हरिणेव जगत्त्रयम्। (107.25)

By enjoying the heaven that has come to you, without any effort on your side, sanctify it like Lord Hari sanctifying the three worlds.

शिखिध्वज उवाच

ShikhiDhvaja spoke

सर्व स्वर्गसमाचारं वेद्मि देवाधिनायक।

Hey Emperor of Devas! I know all about the heaven you speak of.

किंतु सर्वत्र मे स्वर्गो नियतो न तु कुत्रचित्। (107.26)

Everywhere I enjoy the heaven only; and not as situated at some place, far from here.

सर्वत्रैव हि तुष्यामि सर्वत्रैव रमे प्रभो।

I am happy everywhere; I enjoy everywhere, hey Prabhu!

अवाञ्छन्त्वान्मनसः सर्वत्रानन्दवानहम्। (107.27)

Since the mind does not desire anything, I am happy everywhere.

नियतं किञ्चिदेकत्र स्थितं स्वर्गकमीदृशं शक्रं गन्तुं न जानामि त्वदाज्ञां न करोम्यहम्। (107.28)

Shakra! I do not know how to go to any heaven which exists separately like what you say!

Therefore, I cannot obey your orders.'

इन्द्र उवाच

Indra spoke

साधो विदितवेद्यानां परिपूर्णधियां समं सज्जनाचरितं युक्तं मन्ये भोगोपसेवनम्। (107.29)

Hey Good man! For the Knowers who are in the fulfilled state of the intellect, enjoyment of pleasures is equal to non-enjoyment only.

वसिष्ठोवाच

Vasishta spoke

देवेशे प्रोक्तवत्येवं तूष्णीमेव स्थिते नृपे किमितो नापयास्येष त्वमिति प्रोक्तवान् हरिः। (107.30)

The king remained silent without saying anything.

Indra said with disappointment, 'Will you not move from here at all?'

नाहमयैव कालेन वदतीति शिखिध्वजे, कल्याणं तेऽस्तु कुंभेति वदन्नन्तर्धिमाययौ। (107.31)

When ShikhiDhvaja said apologetically, 'Not today; but I will come when you need me in the battles', Indra looked at Kumbha (Chudaalaa) and said, 'Kumbha! May all that you wish happen'; and vanished from sight.

तद्देववृन्दमखिलं त्रिदशेशयुक्तं तत्र क्षणादलमदृश्यमभूद्द्वितीयं

कल्लोलराशिरिव वारिनिधौ प्रशान्ते वाते स्फुरन्मकरफेनफणीन्द्रवृन्दम्। (107.32)

All his retinue also vanished immediately,

like when the ocean becomes calm by the cessation of the storm, all the aquatic animals like crocodiles, snakes etc also vanish off within.

तां मायां शममानीय चूडाला समचिन्तयत्

After the illusory scene was removed, Chudaalaa thought like this,

दिष्ट्या भोगेच्छया नायं ह्वियते वसुधाधिपः। (108.01)

'By good fortune, this king is no more attracted towards the pleasures.

ज्ञातः समसमाभोग एवं शक्रसमागमे असंरम्भमहेलं च कृतवान्व्यावहारिकम्। (108.02)

(समसमाभोग - सदा विक्रियशून्यत्वात् समेन आकाशादिना सम आभोगो सुखादि अवयवस्थितिः यस्य)

He was only in the 'Vision of Knowledge' even in the presence of Indra too;

he did not show any reaction in any manner, in the face or in the body, (equal to the space which is never affected by anything) (samasamaabhoga); he did not get over-excited;

yet showed due respect and conducted properly in his presence, without offending Indra in any manner.

भूय एव प्रपञ्चेन विमृश्यामेव सादरं रागद्वेषप्रधानेन केनचिद्बुद्धिहारिणा। (108.03)

Now, I will create another magical situation and try to provoke him to express attachment or anger.' (If he sees my Madanikaa's form with another man, what will his reaction will be? Let me find out'.)

इति संचिन्त्य सा रात्राविन्दावभ्युदिते वने गृहीतमङ्गनारूपं कान्ता मदनिका,

सति वाते वहति फुल्लाढ्ये मधुरामोदमांसले, संध्याजाप्यपरे नद्यास्तीरसंस्थे शिखिध्वजे,

संतानकलतागेहं नीरन्ध्रैः पुष्पगुच्छकैः शुद्धान्तं वनदेवीनां प्रविवेश मदान्विता। (108.04 to 06)

Having thought like this, (she presented another illusory scene to him at night when she donned the beautiful form of Madanikaa),

even as the moon rose up in the sky,

even as the wind was gently blowing with the heavy fragrance of all the blossomed flowers;

even as ShikhiDhvaja was engaged in reciting the Sandhya hymns on the River bank;

Madanikaa, who was intoxicated and was moved by passion,

entered a beautiful concealed bower of divine Santaana creepers that was thickly laid down with clusters of flowers, that belonged to the forest-goddesses.

तत्र संकल्पिते पुष्पशयने माल्यमालिता कण्ठे संकल्पितं कान्तं खिङ्गमादाय संस्थिता। (108.07)

She wore many fragrant flower garlands, and created a soft bed made of fragrant flowers by her Yogic power; she also created a young paramour of some sixteen years of age on the bed (who was like a female without the beard or hair on his face) and lay down with him enjoying his company, and embracing him tightly by the neck.

आगत्यान्विष्य कुञ्जात्स प्रददर्श शिखिध्वजः लतागेहे मदनिकां कण्ठे खिङ्गं मनोहरम्। (108.08)

ShikhiDhvaja finished his evening rites and came searching for Madanikaa;

and saw her in the arms of another very young man inside the bower.

(The two young ones were fully embracing each other in passion and were looking very happy.

Verses from 09 to 13 describe both the lovers in tight embrace, and sporting in passion.)

तदालोक्याविकारेण चेतसालं तुतोष सः,

अहो सुखं स्थितौ खिङ्गावित्याह स शिखिध्वजः। (108.14)

तिष्ठताङ्ग यथाकामं सुखं खिङ्गौ यथास्थितं विघ्नं माकरवं भीतावित्युक्त्वा निर्जगाम सः। (108.15)

Observing them both engaged in love-sports, ShikhiDhvaja just felt happy in his mind, without any reaction as anger or frustration, and exclaimed within himself, 'Hey kids enjoy yourself, I will not disturb you both, for you may get frightened if you see me', and he quietly walked out of that place.

ततो मुहूर्तमात्रेण प्रपञ्चं तमुपेक्ष्य सा निर्ययौ दर्शयन्ती स्वं रतिफुल्लाकुलं वपुः। (108.16)

Madanikaa instantly dissolved her illusory scene; came out of the bower with all her clothes crumpled, and her body flushed by the passionate acts.

उपविष्टं ददर्शनं नृपं हेमशिलातले समाधिसंस्थमेकान्ते मनाग्विकसितेक्षणम्। (108.17)

She found the king on the bank of Meru Mountain absorbed in contemplation, in solitude, with slightly open eyes.

तं प्रदेशमुपागम्य लज्जावनमितानना तूष्णीमासीत्क्षणं खिन्ना म्लाना मदनिकाङ्गना। (108.18)

She slowly approached him with her face bent by guilt and embarrassment, and stood silently there, with her face faded and distressed.

क्षणच्छिखिध्वजो ध्यानाद्विरतस्तामुवाच ह अत्यन्तमधुरं वाक्यमिदमक्षुब्धया धिया। (108.19)

ShikhiDhvaja knew of her presence, woke up from contemplation, opened his eyes, and without the least irritation or anger, spoke tender and sweet words to her like this.

शिखिध्वज उवाच

ShikhiDhvaja spoke

तन्वि किं शीघ्रमेव त्वं विघ्नितानन्दमागता, आनन्दायैव भूतानि यतन्ते यानि कानिचित्। (108.20)

Beautiful girl! Why have you come here so soon, by stopping your enjoyments half-way? All the beings strive for happiness only, in some way or other.

भूयस्तोषय तं गच्छ कान्तं प्रणयवृत्तिभिः, परस्परेप्सितस्नेहो दुर्लभो हि जगत्त्रये। (108.21)

'Go and satisfy your handsome lover with your loving acts.

It is indeed difficult to find a couple who dearly love each other, in the three worlds.

अहमेतेन चार्थेन नोद्वेगं यामि मानिनि, यद्यदिष्टतमं लोके तत्तदेवं विजानता। (108.22)

I am not annoyed with this act of yours, good lady!

A Knower of the Self knows that people feel happy by the fulfilment of their desires.

अहं कुम्भश्च तन्वङ्गि वीतरागाविहेतरा दुर्वासःशापजा बाला त्वं यदिच्छसि तत्कुरु। (108.23)

Pretty Girl! I and Kumbha have no desires. You are Kumbha in another form.

You are an innocent girl produced by the curse of Durvaasa.

You can do whatever you want; go and enjoy yourself.'

मदनिकोवाच

Madanikaa spoke

एवमेष महाभाग, स्त्रीस्वभावो हि चञ्चलः, कामो ह्यष्टगुणः, स्त्रीणां न कोपं कर्तुमर्हसि। (108.24)

Yes, dear one! Restlessness is the nature of a woman. Passion leads anyone astray.

You should not get angered by my conduct.

अबलाहमनेनास्मि, रात्रौ गहनकानने त्वयि संध्याजपपरे किं करोमि वराकिका। (108.25)

I am after all, a weak and helpless person, and he desired my company.

You were engaged in Sandhyaa worship; and I felt lonely in this dense forest this night.

What can a weak person like me do?

अबला वा कुमारी वा जारं न रतिरोधनं करोति, परिखिङ्गेन नाङ्गे स्वे विनिवेशितम्। (108.26)

Whether under the control of a husband or whether a young unmarried girl, a woman cannot control her passion and avoid the company of a handsome man to whom one's body, mind, lives, and everything has been offered.

स्त्रियः सुन्दरतां याताः पुरःपुंसां असङ्गमे,

Woman own beauty, so that they can attract men! Nothing can stop their union.

मन्युः निषेध आक्रन्दः सतीत्वं किं करिष्यति। (108.27)

What can the anger of the society, ethical rules ordained for a wife, ill-fame, or devotion to husband, do anything to stop it?

अबला स्त्री तथा बाला मूढाहमपराधिनी, क्षन्तुमर्हसि नाथ त्वं क्षमावन्तो हि साधवः। (108.28)

I am helpless. I am immature. I am foolish. I have committed a fault.

Lord! Forgive me. Pious men always forgive the mistakes of others.'

शिखिध्वज उवाच

ShikhiDhvaja spoke

मन्युर्न मम बालेऽन्तर्विद्यते ख इव द्रुमः, केवलं साधुनिन्दित्वान्नेच्छामि त्वामहं वधूम्। (108.29)

Like a tree in the sky, the anger is not there at all in my mind, immature girl!

I do not like you to be like this, only because it is censured by the noble.

सुहृत्त्वेन वनान्तेषु पूर्ववत्सुखमङ्गने वीतरागतया नित्यं सममेव रमावहे। (108.30)

Let us wander together again in the forest and enjoy each other's company, without entertaining any attachment for the pleasures.

(Whatever rises as a scene in front of you as death, birth, deceit, joy, sorrow or any particular event is just some information-set with no beginning or end or cause or meaning, yet rising instantly from the empty casket of Reality. And, the ego (I) is also an information only! In this dust storm of intermingling information, what is there to get annoyed at, or feel angry, sad, or joyous?)

Brahman is an endless source of information only; and the ego has access to only a limited content of information; and a life lived by the ego is just its reaction to the limited information.

If you had access to all the information at this moment, you will have to be eternally crying for all deaths or eternally laughing madly for all the births (as shown in the Punya/Paavana story).

How can a realized entity, who is a 'witness only' to any information, react as an ego?

ShikhiDhvaja would not have been affected even if Madanikaa's dead body was seen as some information.

After all, Brahman alone is all, and the Jeeva-states are just lines drawn in the empty space!

Everyone that you see is Brahman (the real you) as another shape only.

Presence and absence of these shapes and also any story of life that unfolds in front of you, makes no difference in Brahman, the real you.)

वसिष्ठोवाच

Vasishta spoke

एवं समतया तत्र स्थिते तस्मिञ्छिखिध्वजे चूडाला चिन्तयामास तत्सत्त्वेनोदिताशया। (108.31)

(उदिताशया - हृष्टा)

When ShikhiDhvaja stayed like this with equanimity, Chudaalaa who was happy by his purity of mind that was freed of all hatred, desire and Vaasanaas, thought like this.

अहो बत परं साम्यं भगवानयमागतः वीतरागतयाऽक्रोधो जीवन्मुक्तोऽवतिष्ठते। (108.32)

'Aha! My noble Bhagavaan, has attained 'supreme quiescence' in the mind.

He has no attraction towards anything; and does not become angry also by any annoying situation; and stays as a JeevanMukta alone, always.

नैनं हरन्ति ते भोगा न महत्योऽपि सिद्धयः न सुखानि न दुःखानि आपदो न च संपदः। (108.33)

Pleasures interest him no more; he does not even hanker after Siddhis that are great also.

Happiness or sorrow, prosperity or calamity; all are treated by him as equal.

चिन्तिताः सकला एकं प्रयान्त्येनमनिन्दिताः मन्ये महद्दर्यः कान्ता नारायणमिवापरम्। (108.34)

Whatever noble qualities, the greatest riches one can own, which I expected him to have as a JeevanMukta (forbearance, contentment, courage, dispassion, etc) that make him adorable, have entered him as the only shelter for them, as if he is another Naaraayana.

आत्मवृत्तान्तमखिलं तमेनं स्मरयाम्यहम्, कुंभरूपमिदं त्यक्त्वा चूडालैव भवाम्यहम्। (108.35)

This is the right time for me to disclose all my actions to him.

I will discard the form of Kumbha and become Chudaalaa, once again.'

इति संचिन्त्य चूडाला चूडालावपुरक्षता दर्शयामास अत्राशु त्यक्त्वा मदनिकावपुः। (108.36)

So thinking, Chudaalaa immediately discarded the Madanikaa-form, and revealed her blameless Chudaalaa-form.

तस्मान्मदनिकादेहाच्चूडाला निर्गतेव सा बभावस्य पुरो युक्ता निर्गतेव समुद्रकात्। (108.37)

Like coming out of a casket in front, Chudaalaa came out of the body of Madanikaa, and shone forth as herself through her Yogic power (Yuktaa).

तां ददर्शानवद्याङ्गीं पुनः प्रणयपेशलां कान्तां मदनिकामेव चूडालां दयितां स्थितां

समुदितामिव माधवपद्मिनीमुपगतामिव भूमितलाच्छ्रयं प्रकटितामिव रत्नसमुद्रकात्

परिददर्श निजां दयितां नृपः। (108.38,39)

The king saw the blameless form of his wife Chudaalaa who was always devoted towards him, to be the very same attractive form of Madanikaa;

she was like the lotus bloomed in spring, she was like a treasure that was gained from under the ground, and she was like a gem coming out of a casket.

अथ तां दयितां दृष्ट्वा विस्मयोत्फुल्ललोचनः शिखिध्वज उवाचेदमाश्चर्याकुलया गिरा। (109.01)

Seeing his wife suddenly there, ShikhiDhvaja's eyes bloomed up with surprise; and he spoke with his voice choking in surprise, unable to believe what he saw.

शिखिध्वज उवाच

ShikhiDhvaja spoke

का त्वमुत्पलपत्राक्षि, कुतः प्राप्तासि सुन्दरि, किमिहासि, कियत्कालं किमर्थमिह तिष्ठसि। (109.02)

Hey lotus eyed lady, who are you? From where have you arrived, beautiful lady? Why are you here? For how long? What for you are staying here?

अङ्गेन व्यवहारेण स्मितेनानुनयेन च मम जायाविलासेन तत्कलेवोपलक्ष्यसे। (109.03)

By the movement of your limbs, your smile and politeness, you look like the very image of my wife.

चूडालोवाच

Chudaalaa spoke

एवमेव प्रभो विद्धि चूडालास्मि न संशयः, अकृत्रिमेण देहेन लब्धोऽस्यय मया स्वयम्। (109.04)

It is true my lord! I am Chudaalaa for sure. There is no doubt about it.

You are seeing me in my original form, as I am.

कुम्भादिदेहनिर्माणैस्त्वां बोधयितुमेव मे प्रपञ्चः शतशाखत्वमिह यातो वनान्तरे। (109.05)

In order to guide you in the right way of thinking, I had to create the illusory forms of Kumbha and others, with varied events of the forest branching out from that illusion.

यदा राज्यं परित्यज्य मोहेन तपसे वनं त्वमागतस्तत्प्रभृत्येव त्वद्बोधायाहमुद्यता। (109.06)

From the time when you left for the forest, renouncing the kingdom through delusion, I am engaged in enlightening you in the right way.

अनेन कुम्भदेहेन मयैव त्वं विबोधितः।

You were given the instructions on knowledge by me alone, who was in the form of Kumbha.

कुम्भादिदेहनिर्माणं त्वां बोधयितुमेव मे मायया, न तु कुम्भादि किञ्चित्सत्यं महीपते। (109.07,08)

I produced the illusory forms of Kumbha and others (Madanikaa, her lover) to raise you in knowledge only. Whatever happened as Kumbha and others is not real, hey Lord of the earth!

अथो विदितवेद्यस्त्वं ध्यानेनैतदखण्डितं सर्वं पश्यसि तत्त्वज्ञ ध्यानेनाश्ववलोकाय। (109.08,09)

You are now a Knower of the Brahman: you can easily see with your mind-eyes what all happened. Immediately see everything that happened through meditation.'

अथ चूडालयेत्युक्तो बद्ध्वा परिकरं नृपः आत्मोदन्तं विशेषेण ध्यानेनामलमैक्षत,

आस्वराज्यपरित्यागात् चूडालादर्शनावधि सर्वं मुहुर्तध्यानेन चात्मोदन्तं ददर्श सः। (109. 09 to11)

Thus requested by Chudaalaa, the king sat in his contemplation posture, and observed in his mind all the events of his life through the power of Yogic contemplation; and understood all that had happened in a second, from when he renounced his kingdom, to the present moment where Chudaalaa was standing in front of him.

आराज्यसंपरित्यागाद्वर्तमानक्षणक्रमं सर्वमालोक्य भूपालो विरराम समाधितः। (109.11,12)

After completely visualizing all that had happened from the moment of renunciation of the kingdom to the present moment, the king woke up out of his Samaadhi.

समाधिविरतो हर्षविकासिनयनाम्बुजः विसार्य तरसा बाहू पुलकोज्ज्वलतां गतौ

गलदङ्गं घनस्नेहं मुञ्चत्बाष्पं स्फुरत्स्पृहं आलिलिङ्गं चिरं कान्तां नकुलो नकुलीमिव। (109.12 to14)

After coming out of his Samaadhi state, his lotus-like eyes bloomed in joy; with his body melting in love as it were, with his mind filled with overwhelming love for his wife, with his eyes shedding tears of joy, with bursting affection, he extended his arms that shone with horripilation, and embraced his wife for a long time, like a male mongoose cuddling with the female mongoose.

तयोरालिङ्गने तस्मिंस्तत्र भावो बभूव यः न स वासुकिजिह्वाभिर्वक्तुं हर्षेण शक्यते। (109.14,15)

The joyful emotions that overflowed in their embrace cannot be described by even the many tongues of Vaasuki, the Snake-king.

दिविस्थाविव पङ्केन कृताविव मिलत्तनू शैलाविव समुत्कीर्णौ श्लिष्टावास्तां चिरं प्रियौ। (109.15,16)

The lovers both were one like the union of sun and the moon in the sky; they were one like the bodies made of the same clay, as if carved of the same rock, and stayed in that embraced-state for long.

मुहूर्तेन गलद्धर्मजलौ पुलकपीवरौ बाहू विश्वतामीषन्निन्यतुस्तौ शनैः प्रियौ

अमृतापूर्णहृदयौ संशून्यहृदयोपमौ उन्मुक्तभुजमास्तां तावलक्षस्थितलोचनम्। (109.16 to18)

After some time, with the bodies bathed in sweat, with horripilation rising all over their bodies, they loosened their arms and stepped back a little from each other slowly; their hearts were oozing nectar; their hearts were empty and thoughtless as it were; their arms were released, and their eyes saw nothing else.

घनानन्दक्षणं स्थित्वा तूष्णीं प्रणयपेशलं कान्तां चिबुकसंलग्नकरः प्रोवाच भूपतिः। (109.18 to19)

After a moment of intense joy, the king lightly touched his wife's chin and said these extremely sweet words filled with extreme love to his wedded lady.

शिखिध्वज उवाच

ShikhiDhvaja spoke

अत्यन्तमधुरस्निग्धः कान्तः स्वकुलयोषितां पुण्यश्च रतिनिष्पन्दः स्वादुर्नामामृतादपि। (109.19)

The selfless love that oozes from the wedded wife is extremely sweet, fragrant, attractive, meritorious, and tastes better than the nectar also.

कियत्प्रमाणस्तन्वङ्ग्या त्वया बालेन्दुमुग्धया अनुभूतश्चिरं क्लेशो भर्तुरर्थेन दारुणः। (109.20,21)

My dear wife! You are so guileless like the young moon!

How much hardship you have gone through, for your husband's sake!

एवं दुरत्तरात्तस्मात्संसारकुहरादहं उत्तारितो यया बुद्ध्या सा हि केनोपमीयते। (109.21,22)

Who can even be compared with that woman, who lifted me out of 'this dark hole of Samsaara from which one cannot easily escape', through her intellect seeped with love for her husband!

अरुन्धती शची गौरी गायत्री श्रीः सरस्वती समस्ताः पेलवायन्ते तव तन्व्या गुणश्रिया। (109.22,23)

Arundhati, Shachi, Gauree, Gaayathri, Shree, Sarasvati, all these Goddesses also pale out, when compared to you who shine beautiful with excellent virtues!

धीः श्रीः कान्तिः क्षमा मैत्री करुणाद्यस्तु सुन्दरि कान्तास्वाकारकान्तासु, प्रथमेवाभिलक्ष्यसे। (109.23,24)

Hey beautiful lady! All the ten daughters of Daksha namely Dhee, Shree, Kaanti, Ksahamaa, Maitree, Karunaa and others etc, might be beautiful in form; but you stand foremost amongst them by your noble character (where you shine foremost with excellent love for your husband)!

परेणाध्यवसायेन त्वयाहमवबोधितः केन प्रत्युपकारेण परितुष्यति ते मनः। (109.24,25)

You have taken great effort to enlighten me; what can I do in return to satisfy you?

(No act of mine will be worthy of your noble action.)

मोहादनादिगहनादनन्तगहनादपि पतितं व्यवसायिन्यस्तारयन्ति कुलस्त्रियः। (109.25,26)

Devoted wives of honoured families, lift a man out of the deepest delusion, even if the delusion rises endlessly.

शास्त्रार्थगुरुमन्त्रादि तथा नोत्तारणक्षमं यथैताः स्नेहशालिन्यो भर्तृणां कुलयोषितः। (109.26,27)

Scriptures, Guru, chants etc do not help a man, like the devoted wives who love their husbands like their lives!

सखा भ्राता सुहृद्भृत्यो गुरुर्मित्रं धनं सुखं शास्त्रमायतनं दासः सर्वं भर्तुः कुलाङ्गनाः। (109.27,28)

The devoted wife is, a friend, brother, well-wisher, servant, Guru, companion, wealth, happiness, Scripture, home, slave; all this to her husband!

सर्वदा सर्वयत्नेन पूजनीयाः कुलाङ्गनाः लोकद्वयसुखं सम्यक्सर्वं यासु प्रतिष्ठितम्। (109.28,29)

At all times, in all possible ways, these noble ladies have to worshipped, because the 'happiness here and the other world' is well-established in them.

निरिच्छायाः प्रयातायाः पारं संसारवारिधेः कथमस्योपकारस्य करिष्ये ते प्रतिक्रियाः। (109.29,30)

You have no desires at all, and are across the Ocean of Samsaara; how can I repay you at all, for your help?

मन्ये कुलाङ्गनां लोके लोके सर्वास्त्वयाधुना नारीसौजन्यचर्चासु व्यपदेश्या भविष्यसि। (109.30,31)

In my opinion, you have excelled all the noble ladies by your great qualities; you will be praised in all the conversations of these noble women (wives).

त्वां निर्मितवतो धातुर्गुणजालातिशायिनीं मन्ये प्रकुपिता नूनमरुन्धत्यादिकाः स्त्रियः। (109.31,32)

When the Creator made you as endowed with such noble qualities, even Arundhati and others who are well-known for their nobleness, would have felt envious of you.

सती त्वं, रूपसौजन्यगुणरत्नसमुद्रिके एहि मे त्वद्गुणोत्कस्य पुनरालिङ्गनं कुरु। (109.32,33)

You are a 'Satee' (devotee of the husband), equal to Daakshaayini who is renowned as 'Satee' for offering herself into the 'Sacrificial fire' for the sake of her husband's honour.

Hey you who are the casket for the gems of excellent qualities like beauty and benevolence, come, again embrace me who is infatuated by your noble qualities.'

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा मृगशावाक्षीं चूडालां तां शिखिध्वजः आलिलिङ्ग पुनर्गाढं नकुलो नकुलीमिव। (109.33,34)

After praising his wife Chudaalaa, who had eyes like the deer-cub,

again the king embraced her tightly with love like a male mongoose embracing a female mongoose.

चूडालोवाच

Chudaalaa spoke

(Chudaalaa was overwhelmed by his compliments, and feeling shy, spoke like this)

देव शुष्कक्रियाजालपरे त्वय्याकुलात्मनि भूयो भूयो भृशमहं त्वदर्थं दुःखिताऽभवम्। (109.34,35)

Deva! Since you were trapped in the meaningless inert actions of rites and penance, and were unable to come out of it, I felt apprehensive and was lost in worries about you again and again.

तेन त्वदवबोधात्मा स्वार्थ एवोपपादितः मया, तदत्र किं देव करोषि मम गौरवम्। (109.35,36)

By enlightening you, I have fulfilled my selfish need only, for I longed to be in your company always. Why do you shower compliments on me like this?’

शिखिध्वज उवाच

ShikhiDhvaja spoke

(ShikhiDhvaja laughed and then said)

त्वया यथा वरारोहे स्वार्थः संपाद्यते शुभः तमिदानीं तथा सर्वाः साधयन्तु कुलाङ्गनाः। (109.36,37)

Let us see if all the ladies born in esteemed families fulfil their selfish purposes like you, in such an auspicious manner, hey you with a beautiful body!’

चूडालोवाच

Chudaalaa spoke

(Chudaalaa then asked about his realization-level like this)

बुध्यसे कान्त विश्रान्तो जगज्जालतटे विभो, अद्य तं प्राक्तनं किञ्चिन्मोहं समनुपश्यसि। (109.37,38)

My love! My Lord! Have you understood everything, even as you rest outside the net of the perceived phenomenon of the world? Do you still have any of the past delusions left back?

इदं करोमि नेदं तु प्राप्नोमीदमिति स्थितिं अन्तर्हससि तां कच्चिद्वशापेलवतां धियः। (109.38,39)

Do you laugh at the weak state of the intellect of those days where you thought -

‘I will do this’, ‘I will not do this’, ‘I will attain this state’ etc?

तास्तुच्छतृष्णाकलनास्ताः संकल्पकुक्कल्पनाः त्वयि नाद्यावलोक्यन्ते देव व्योम्नीव पर्वताः। (109.39,40)

Do those worthless mechanical disciplines and misconceived goals are not seen in you Lord, like the imagined mountains in the sky?

किं त्वमद्याङ्ग संपन्नः, किंनिष्ठोऽसि, किमीहसे, कथं पश्यसि पाश्चात्यं देहचेष्टाक्रमं विभो। (109.40,41)

Dear one! Are you in the state of fulfilment? What are your thoughts now? What do you want to do? How do you observe the past ascetic actions connected to the body?

शिखिध्वज उवाच

ShikhiDhvaja spoke

सुमनःपूर्णनीलाब्जमालासारविलोचने, त्वमेव यस्य यस्यान्तस्तत्तस्याहमुपास्थितः। (109.41,42)

Dear wife! Your glances are like a garland of fully blossomed blue lotuses!

What state you are in, in that alone I am well-established too!

निरीहोऽस्मि निरंशोऽस्मि नभःस्वच्छोऽस्मि निस्पृहः, शान्तोऽहमर्थरूपोऽस्मि चिरायाहमहं स्थितः। (109.42,43)

I am free of all desires; I am without parts; I am pure like the space, untouched by everything; I have no wants; I am quiet in the mind.

I am in the true state of the Supreme; forever I stay as myself only;

तां दशामुपयातोऽस्मि यतश्चित्तैकवर्त्मनि प्रतिषेधन्ति सहसा न यां हरिहरादयः। (109.43,44)

That state is the very support of all the agitations of the Chitta, and is itself without agitations; this state cannot be disturbed by the Trinities like Hari and Hara also.

न किञ्चिन्मात्रचिन्मात्रनिष्ठोऽस्मि स्वस्थ आस्थितः भ्रमेणाहं विमुक्तोऽस्मि संसारेणालिलोचने। (109.44,45)

I am absorbed in the Chit-state which is not something like an object of knowledge, that can be perceived. I am in my own state, which is the true self. I am freed of the world-delusion completely.

Hey ‘Alilochani’! (Your eyes are endowed with dark pupils that hover like bees in the Supreme lotus of the Aatman, always.)

न तुष्टोऽस्मि न खिन्नोऽस्मि नायमस्मि न चेतर्त् न स्थूलोऽस्मि न सूक्ष्मोऽस्मि, सत्यमस्मि च सुन्दरि।

I am not happy, not sad; I am not this, nor any other; I am not gross or subtle;

I am the truth, hey pretty lady!

तेजोबिम्बात्प्रयातेन भितावपतितेन च क्षयातिशयमुक्तेन प्रकाशेनास्मि वै समः। (109.45,46,47)

(The ordinary light that rises from the lustrous disc, is unaffected by the presence of any object, and is never destroyed, and spreads all over the sky without getting divided.)

I am equal always because, I am the light that rises from the Aatman that reveals all, but is unaffected by everything that it reveals, spreads all over, revealing the entire perceived, and is imperishable.
शान्तोऽस्मि साम्यं नेतास्मि स्वस्थोऽस्मि विगताशयः परिनिर्वाण एवास्मि सदृशोऽस्मि पतिव्रते। (47,48)

Hey devoted wife! I am quietness itself; I make everything equal; I am in my own nature;
I have no desires; I am completely free of all coverings (sheaths);
and I have attained the similar Truth-vision like you.

यत्तदस्मि तदेवास्मि वक्तुं शक्नोमि नेतरत्, तरङ्गतरलापाङ्गे गुरुस्त्वं मे, नमोऽस्तु ते। (109.48,49)

Whatever I am in truth, that alone I am! I cannot explain it in any other way.

Hey you with delicate wave-like limbs! You are my Guru! Salutations to you!

प्रसादेन विशालाक्ष्यास्तीर्णोऽस्मि भवसागरात्, पुनर्मलं न गृह्णामि शतध्मातसुवर्णवत्। (109.49,50)

By the grace of this beautiful woman with large eyes, I have crossed over the worldly-existence.
I will never again be tainted, similar to the gold which is purified (dhmaata) in the fire again and again for hundreds of times.

शान्तः स्वस्थो मृदुर्यतो वीतरागो निरंशधीः सर्वातीतः सर्वगश्च खमिवायमहं स्थितः। (109.50,51)

I am quiet, and in my own state; I am absorbed only in the Self-awareness (yatta), and feel soft and light at heart. I have no more attractions for the world objects; and I have no Vaasanaas in the intellect, in the least. I am beyond everything. I am everywhere.

I stay now like the empty sky that permeates all, but is never divided by the object-presence.

चूडालोवाच

Chudaalaa spoke

(Chudaalaa now wanted to know the future course of life he preferred, and asked like this)

एवं स्थिते महासत्त्व प्राणेश हृदयप्रिय किमिदानीं प्रभो ब्रूहि रोचते ते महामते। (109.51,52)

Hey great one, hey lord of my life, hey my love!

If that is how you are, then tell me what you want to do in the future.'

शिखिध्वज उवाच

ShikhiDhvaja spoke

प्रतिषेधं न जानामि न जानाम्यभिवाञ्छितं, यदाचरसि तन्वि त्वं कदाचिद्वेद्मि तत्तथा। (109.52,53)

I do not want to stop doing anything; nor do I want to do anything newly.

Whatever you do whenever, I will follow it likewise.

यद्यन्मतं ते सकलं तथास्त्वविकलं प्रिये, न किञ्चिदनुसंधातुं जानाम्यम्बरसुन्दरः। (109.53,54)

Whatever you feel like doing, let it be done without hesitation, my beloved.

I cannot even object to anything, since I feel empty and beautiful like the empty sky.

यदेव किञ्चिज्जानासि तदेव कुरु सुन्दरि, तदेव धारयिष्यामि प्रतिबिम्बं यथा मणिः। (109.54,55)

Whatever you think is the best; do that alone, hey pretty woman;

I will reflect that alone, like a gem reflecting what is in front.

चेतसा गलितेष्टेन यथाप्राप्तमनिन्दितं न स्तौमि न च निन्दामि यदिच्छसि तदाचर। (109.55,56)

All wants stay dissolved within; and whatever has to be met with, in the natural course of events,

I will not feel elated or annoyed; whatever you desire, do that alone.

चूडालोवाच

Chudaalaa spoke

यद्येवं तन्महाबाहो समाकर्णय मन्मतं, आकर्ण्य जीवन्मुक्तात्मंस्तदेवाहर्तुमर्हसि। (109.56,57)

If that is so, hey mighty king, then listen to my opinion.

Hey JeevanMuktaatman! You listen to what I say and see whether you can act accordingly.

सर्वैक्यावबोधेन मौख्यक्षयभुवान्विताः निरिच्छास्तावदाकाशविशदाः संस्थिता वयम्। (109.57,58)

We both now stay as the expanse of Chit, free of all desires and established in the knowledge of the oneness of everything, with our foolishness (realness of the world) completely destroyed.

यादृगेषणमस्माकं तादृशं तदनेषणं,

Therefore, whatever we desire (loving each other as husband and wife forms, caring for the people as the Rulers etc) is equal to non-desire only.

यत्प्राणानैषणे कोऽत्र चिन्मात्रोऽभ्यसते हि कः। (109.58,59)

The 'senses powered by the Praana' reach out their respective objects as some inert process only, which is natural and not harmful to the knowledge that we are established in.
In what way can one enjoy the pleasures as if outside of oneself, being established in the Chit-state (the source of all bliss)?

(All the pleasures rise from our own quiescent state only.

It is Brahman enjoying Brahman through Brahman.

What difference can it make to us whether it is a forest-scene or a palace-scene? Renunciation and acceptance have no meaning for us; since everything is the undivided shine of the Aatman alone.)

तस्मादाद्यन्तमध्येषु ये वयं पुरुषोत्तम शेषमेकं परित्यज्य त एवमे स्थिता वयम्। (109.59,60)

Therefore, 'we who are always in the beginning, end and middle', stay as that alone, by renouncing the left over (wasteful) thing of that, hey Best among all men.

राज्येन सांप्रतमेनं कालं नीत्वा क्रमेण वै, विदेहतां प्रयास्यामः प्रभो कालेन केनचित्। (109.60,61)

We will rule the kingdom at present as per our roles of the king and the queen, and pass away our lives here. Hey Prabhu! Then, after the fall of the body at some point of time, as willed by us, we will discard these body-images and live as the body-less Muktas.

शिखिध्वज उवाच

ShikhiDhvaja spoke

वयमाद्यन्तमध्येषु कीदृशास्तरले वद शेषमेकं परित्यज्य तिष्ठामः कथमेव वा। (109.61,62)

How are we in the beginning, end and the middle, when we are without beginning, middle or end?
How will we renounce the 'remaining thing' and stay, hey pretty woman?

चूडालोवाच

Chudaalaa spoke

वयमाद्यन्तमध्येषु राजानो राजसत्तम, मोहमेकं परित्यज्य भवामः पुनरेव ते। (109.62,63)

Hey Best of kings! We are the Rulers in the beginning, end and middle, as our world-identities at present; we will have all the due experiences befitting our royal status, once again; but we will renounce the delusion of the realness in the perceived.

स्व एव नगरे राजा भव त्वं स्वासने स्थितः, ललामो ननु कान्तानां महिषी ते भवाम्यहम्। (109.63,64)

You become the king of your own kingdom again, and rule the people, seated on the throne.
I will be your queen prominent, among all the other harem women.

सनृपा मत्तवास्तव्या नृत्यन्नवनवाङ्गना सपताका ध्वनतूर्या पुष्पप्रकरिणी पुरी

लसद्वल्ल्या समञ्जर्या रणत्पुष्पालिमालया चिराद्भवतु सा समा। (109.65)

With its noble king shining always as the 'spring',
the happy populace happy like the bees intoxicated by the abundance of honey in the name of prosperity,
the dancing crowd of pretty young girls moving gracefully like the creepers full of clusters of flowers,
the colourful flags flying high over the tall mansions like the colourful birds,
the sound of Toorya instrument echoing everywhere,
the city scattered by varieties of flowers (always in a festive mood),
with beautiful creepers covered by clusters of blossoms,
with rows of bees humming around the flowers,
let the city for long, bloom up like the garden in spring.

वसिष्ठोवाच

Vasishta spoke

इति चूडालया प्रोक्तो विहस्य स शिखिध्वजः प्रोवाच मधुरं वाक्यमक्षुब्धं विगतज्वरः। (109.66)

एवं चेत्तद्विशालाक्षि स्वायत्ता नस्त्रिविष्टपे सिद्धभोगश्रियस्तासु निवसामि न किं प्रिये। (109.67)

ShikhiDhvaja laughed at her words and spoke tenderly,

‘If you are interested in a life of enjoyment in my company, my beloved with blooming eyes, then why go for these mortal pleasures?

Let us enjoy the divine pleasures of the heaven which are already bestowed on us by Indra!’

चूडालोवाच

Chudaalaa spoke

न राजन्मम भोगेषु वाञ्छा नापि विभूतिषु स्वभावस्य वशादेव यथाप्राप्तेन मे स्थितिः। (109.68)

Raajan! I am not interested in pleasures or powers. Whatever has been my life so far by my own birth (as Chudaalaa married to the king); that alone is enough for me.

न सुखाय मम स्वर्गो न राज्यं नापि च क्रिया, यथास्थितमविक्षुब्धं तिष्ठामि स्वस्थचेष्टिता। (109.69)

The heaven, or kingdom or any action cannot give me any happiness.

I will just continue as I am (as your beloved wife), established in my own nature (of the Self), unperturbed by anything.

इदं सुखमिदं नेति मिथुने क्षयमागते सममेव पदे शान्ते तिष्ठामीह यथासुखम्। (109.70)

Since the dual ideas of ‘this is happiness’ ‘this is not’ both are gone, I stay in the state of equal-ness, blissful in the Self.

शिखिध्वज उवाच

ShikhiDhvaja spoke

(ShikhiDhvaja agreed to her words and said)

युक्तमुक्तं विशालाक्षि त्वयैतत्समया धिया, को वार्थः किल राज्यस्य ग्रहे त्यागेऽपि वा भवेत्। (109.71)

You have said the right thing my dear wife with large eyes! You are in the state of equal-vision.

What difference is there whether we renounce the kingdom or not?

सुखदुःखदशाचिन्तां त्यक्त्वा विगतमत्सरं, यथासंस्थानमेवेमौ तिष्ठावः स्वस्थतां गतौ। (109.72)

Let us stop worrying about the pleasures and pains; and be without any malicious thoughts.

Let us remain as we are; established in the Self-state.’

वसिष्ठोवाच

Vasishta spoke

इति तत्र कथालापकथनेन तयोर्द्वयोः कान्तयोश्चिरदंपत्योर्वासरस्तनुतां ययौ। (109.73)

In this manner, the day went fast for those eternal lovers, in various talks connected to their lives.

अथोत्थाय दिनाचारं यथाप्राप्तमनिन्दितौ सोत्कण्ठावप्यनुत्कण्ठौ चक्रतुः कार्यकोविदौ। (109.74)

Those two Knowers, perfect in all the actions, did all the duties connected to the day, while longing for each other’s company; yet not longing for each other as they were in the same state of the Self.

स्वर्गसिद्धिमनादृत्य तस्थतुः पूर्णचेतसौ एकस्मिन्नेव शयने तैस्तैः प्रणयचेष्टितैः

सा व्यतीयाय रजनी तयोर्जीवद्विमुक्तयोः। (109.75)

Those two of fulfilled minds did not bother about the pleasures and powers of the heaven;

and the two JeevanMuktas spent the night on the same bed, engaged in love-sports (as per the story they were part of).

तद्भोगमोक्षसुखमुत्तमयोः स्वयं समाशंसतोः प्रणयवाक्यविलासगर्भं

उत्कण्ठतां प्रणयिनोर्धियमानयन्ती दीर्घा मुहूर्तवदसौ रजनी जगाम। (109.76)

They conversed for long about their experiences of pleasures and liberation; yet the long night passed away like minutes for that noble couple who enjoyed each other’s company with extreme love.

ततः समुदिते सूर्ये, वितमस्यम्बरे स्थिते, समुद्रकादिव जगन्मणौ तस्मिन्विनिर्गते, (110.01)

विकसत्यरुणोपान्ते चक्षुषीवाम्बुजाकरे, आचारेष्विव लोकेषु प्रसृतेष्वर्करश्मिषु,

दंपती तौ समुत्थाय कृतसन्ध्याक्रमौ, स्थितौ पत्रासने मृदुस्निग्धे कान्तौ काञ्चनकन्दरे। (110.02,03)

Even as -

the sun rose in the sky;

the sky remained free of the darkness;

the gem called the world came out of the darkness like from a covered casket;

the reddish hue of the sunrise made the lotuses bloom like the eyes of the people;

the sun-rays spread out like the routine daily works of the beings -

the loving couple got up, finished the morning sacred rites,

and sat on the leaf-seats that were soft and fragrant, inside that golden cave.

अथोत्थाय चूडाला रत्नकुंभं पुरःस्थितं संकल्पयामास पूर्णं सप्ताब्धिवारिभिः। (110.04)

Then, Chudaalaa got up and wished that the jewel-pot in front of her be filled with the waters of the Seven oceans.

तेन मङ्गलकुम्भेन तं पूर्वाभिमुखं स्थितं भार्या भर्तारमेकान्ते स्वराज्येऽभिषिषेच सा। (110.05)

The devoted wife, then consecrated her husband who sat facing the eastern direction as the emperor of their kingdom by pouring water from that auspicious pot, on his head, in that secluded area.

संकल्पोपगते हैमे स्वभिषिक्तं स्वविष्टरे स्थितं प्रोवाच तन्वी सा चूडाला देवरूपिणी। (110.06)

The king was seated on a golden throne produced by her through her Siddhi power, and was consecrated on that only. Then Chudaalaa of a divine form spoke to him like this;

केवलं मौनमुत्सृज्य तेजः शान्तमिदं प्रभो अष्टानां लोकपालानां तेजस्त्वं भर्तुमर्हसि। (110.07)

‘Prabhu! Keep away the lustre belonging to the state of the Muni, and accept the lustre which belongs to the eight Lokapaalas (‘Guardians of the world’ - Indra, Yama and others), and shine like a king.’

चूडालयेति संप्रोक्तो वने राजा शिखिध्वजः वदन्नेवं करोमीति महाराजत्वमाययौ। (110.08)

Thus advised by Chudaalaa in that forest, ShikhiDhvaja said, “I will do so”, and shone forth as a king attired in appropriate royal garments, by his Yogic power.

अथ प्रतीहारपदे तिष्ठन्तीमाह मानिनीं अयं देवीपदे राज्ञीं त्वां करोम्यभिषेकिनीम्। (110.09)

Then he addressed his noble wife who was standing near him like a submissive maid, and said “I will now make you seated on a throne next to me and consecrate you as the Great Queen, and you will stay as the ‘Devi’.”

इत्युक्त्वा सरसि स्नाप्य महादेवीपदे तथा अभिषिक्तां नृपः कृत्वा स तामाह निजां प्रियाम्। (110.10)

Having spoken thus, he made her have a sacred bath in the lake, consecrated her as the Great Queen, and said to his dear wife,

प्रिये कमलपत्राक्षि क्षणात्संकल्पसंभवं महाविभवमुद्दामं सैन्यमाहर्तुमर्हसि। (110.11)

“Beloved! You of lotus-petalled eye! Instantly produce by your divine conception-power, a grand army of mighty soldiers with all the vehicles, horses and elephants.”

इति कान्तवचः श्रुत्वा चूडाला वरवर्णिनी सैन्यं संकल्पयामास प्रावृद्धनमिवोद्धटम्। (110.12)

Hearing these words of her husband, the beautiful Chudaalaa instantly conceived a complete army of mighty nature, like producing the thundering clouds of the monsoon.

सैन्यं ददृशतुस्ततौ वाजिवारणसंकुलं पताकापूरिताकाशं नीरन्ध्रीकृतकाननं

तूर्यारवध्वनच्छैलगुहागहनकोटरं मौलिरत्नमहोद्योतविचूर्णिततमःपटम्। (110.13,14)

They both saw the army filled with horses and elephants,

with the flags on the chariots filling the entire sky, the entire forest-region fully covered,

the sounds of drums and horns echoing deep inside all the caves of the mountain,

the gems on the crown worn by the chieftains of the army shattering the darkness to pieces.

तत्र गन्धद्विपवरे कृतपार्थिवमण्डले रक्षिते हृष्टसामन्तैरारूढौ नृपदंपती। (110.14)

On the two excellent scent-elephants (which repel other enemy elephants by their smell), sat the King and the Queen surrounded by other noble kings, and protected by the joyous subordinate kings.

ततः शिखिध्वजो राजा महिष्या सममिष्ट्या पदातिरथसंबाधं कर्षन्नतिबलो बलं

चचालाचलचालिन्या सेनया स ततो वनात् भिन्दन्निव रसाशैलं वात्ययेवाशु भौमया। (110.16,17)

Then, King ShikhiDhvaja along with his beloved Queen, moved along with the mountain-like army with its soldiers and chariots, and the mighty army followed him behind and left the forest, as if piercing the mountain with the terrestrial storm.

तस्मान्महेन्द्रशैलेन्द्रात् चलितः स महीपतिः पथि पश्यन्

गिरीन्देशान्नदीर्ग्रामान्सजङ्गलान्दर्शयन्स्वप्रियायास्तमात्मवृत्तान्तसंचयं

प्रागल्पेनैव कालेन स्वां पुरीं स्वर्गशोभनाम्। (110.18,19)

The king moved away from the Great Mahendra Mountain and was enjoying the scenes of the road, even as he travelled through many hills, countries, Rivers, villages, forests which he had earlier travelled after renouncing the kingdom; and now he described all those places to his beloved wife, and very soon, reached his city that was shining like the heaven in splendour.

तत्र ते तस्य सामन्तास्तदागमनमादृताः विविदुर्जयशब्देन निर्जग्मुश्चोदिताशयाः। (110.20)

The ministers who were taking care of the kingdom in his absence, welcomed him along with their army, accompanied by shouts of victory, and felt joyous by his sight

एकतां संप्रयातेन तारतूर्यनिनादिना बलद्वयेन तेनासौ विवेश नगरं नृपः। (110.21)

The king entered the city with both his previous and new army joined as a single one, and with all the auspicious drums and conches sounding aloud.

लाजपुष्पाञ्जलिवातैरावृष्टः पौरयोषितां, वणिङ्मार्गमसौ पश्यन्परंपरमनुत्तमं

पताकाध्वजसंबाधं मुक्ताजालमनोरमं नृत्यगेयपुरस्त्रीकं स्वभूमावचलं स्थितं

प्रविश्याथ गृहं तैस्तैः सम्युतं नृपमङ्गलैः सम्यक्समानयामास प्रणतं प्रकृतिव्रजम्। (110.23,24)

Covered by the auspicious rice-grains showered on him by the womenfolk of the city, moving through the royal road which also was the place of merchandise, and enjoying the sights that appeared one after the other, the rich mansions on both sides decorated by colourful flags, and the path decorated by pearl garlands all over, with the beautiful girls dancing in his welcome, he entered the city which was firm and strong like the Kailaasa mountain; and then he went inside his house where the attendants welcomed him with many auspicious rites.

He honoured everyone with proper gifts of lands, houses, gold, diamonds, cows etc.

पुरोत्सवं भृशं कृत्वा दिनसप्तकमुत्तमं अकरोत्राजकार्याणि स्वानि स्वान्तःपुरे नृपः। (110.25)

Festivities went on for seven days celebrating the return of their beloved king, and the king attended to his duties as before, now settled in his own inner apartment.

दशवर्षसहस्राणि राज्यं कृत्वा महीतले सहचूडालया राम विरतो देहधारणात्। (110.26)

Rama! ShikhiDhvaja ruled the kingdom for ten thousand years along with his wise queen, and later was free of the body-identity.

देहमुत्सृज्य निर्वाणमस्नेह इव दीपकः अपुनर्जन्मने राम जगामेति महामतिः। (110.27)

Rama! The wise king discarded the body and attained the state of Nirvaana where there is no birth once again, like the flame of the lamp vanishing off when the oil is gone.

दशवर्षसहस्राणि समदृष्टितया तया राज्यं तयाऽऽरमय्यापि निर्वाणं पदमासवान्। (110.28)

He ruled the kingdom for ten thousand years with equal vision, and enjoyed the life along with his beloved wife, and then attained the Nirvaana state (and was out of that perceived field).

विगतभयविषादो मानमात्सर्यमुक्तः प्रकृतसहजकर्मा भुक्तनीरागबुद्धिः

इति समसमदृष्टिर्मृत्युमार्योऽथ जित्वा दशशिशिरसहस्राण्येकराज्यं चकार। (110.29)

He enjoyed the life of a king with no trace of anxiety or worry, stayed freed of conceit and envy, performed the actions which fell to his lot, was bereft of attraction towards the objects of pleasure. With the equal vision of the undivided Aatman, the noble one conquered death, and was the sole king of the earth for ten thousand winters.

भुक्त्वा भोगाननेकान्भुवि सकलमहीपालचूडामणित्वे स्थित्वा वै दीर्घकालं परममृतपदं प्राप्तवान्सत्त्वशेषः।
Having enjoyed many pleasures of the earth; remaining as the crest jewel of all the kings for long; he (ShikhiDhvaja) attained the supreme state of immortality with only 'Sat' (Brahman) as the left over state.

एवं रामागतं त्वं प्रकृतमनुसरन्कार्यजातं विशोकस्तिष्ठोतिष्ठ स्वयं वा प्रसभमनुभवन्भोगमोक्षादिलक्ष्मीः। (30)
In this manner, Rama, you also follow the actions that come to you by enjoying fully the riches of earthly pleasures, remaining freed of all the worries, by getting established in the state of Samaadhi always, as your natural state; or, be awake always, and enjoy both the Goddesses of Bhoga and Moksha.

(For the one, who sees no realness in the perceived, the terms Bhoga and Moksha both refer to Brahman only! The ignorant alone discard the pleasures as sinful, since they see the pleasures as real, and seek them or run away from them. The Knower, on the other hand sees nothing as pleasure at all in the perceived; for he never swerves from the self-bliss ever.

He does not discard anything or seek anything, for he sees nothing but Brahman alone as all the objects, emotions, and actions. He is like the sweetness itself tasting the sugar-delicacies, and he as the Self-state tastes the Self alone in everything.)

एतत्ते सर्वमाख्यातं शिखिध्वजकथानकं अनेन गच्छन्मार्गेण न कदाचन खिद्यसे। (111.01)

I have now described in detail the story of ShikhiDhvaja;
by following this path, you will never be prone to worry again.

एतां दृष्टिमवष्टभ्य रागद्वेषविनाशिनीं नित्यं नीरागया बुद्ध्या तिष्ठावष्टब्धतत्पदः। (111.02)

Taking recourse to this way of life supported by the 'vision of Truth which destroys all attractions and repulsions', remain with a desire-less intellect, holding firmly to that 'Supreme state of unceasing self-awareness'.

यथा शिखिध्वजो राज्यं कृतवानेवमीदृशं राम व्यवहरन्नाज्ये भोगमोक्षमयो भव। (111.03)

Similar to how ShikhiDhvaja ruled the kingdom, Rama, you also be the Ruler of the kingdom, and enjoy both the Bhoga (pleasures of the world), and Moksha (Knowledge-vision).

॥चूडालोपख्यानं समाप्तम्॥

[STORY OF CHUDAALAA IS COMPLETE]