

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 FORTY SIX

[STORY OF SHIKHIDHVAJA AND CHUDAALAA (05)]

[SHIKHIDHVAJA LEAVES FOR THE FOREST]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER FORTY SIX

वसिष्ठोवाच

Vasishta spoke

ततः शिखिध्वजो राजा तत्त्वज्ञानपदं विना आजगाम परं मोहं तमोन्धत्वमिवाप्रजाः। (84.01)

King ShikhiDhvaja was unable to grasp the 'truth of the Aatman', however much he tried; and so, got into a confused state, like the men who are blinded by distress when all their off-springs are dead. *(He felt trapped, as if there was no escape route from where he was stuck. He felt that the only option left was the 'renunciation of all', and he was in a dilemma as to, whether act out the duty he was born to, or run away from it all, in search of Moksha.)*

दुःखाग्निदीपितमना मनागपि विभूतिषु तास्वभीष्टोपनीतासु न रेमेऽग्निशिखास्विव। (84.02)

His mind was set afire as it were, by the fire of grief, in the burning thoughts of what path must he hold on to. He could not enjoy even in the least, the royal comforts and pleasures, as if they would burn him off like the fire-flames at a single touch.

(The pleasures of the palace were like fatal poison to him, and he was afraid that they may lead him astray from his path of Moksha.

He wanted to run away from it all, from even his very identity as a king, husband and father.)

एकान्तेषु दिगन्तेषु निर्झरेषु गुहासु च आजगाम रतिं जन्तुर्मुक्तेषुर्व्याधतो यथा। (84.03)

(जन्तुर्मुक्तेषुर्व्याधतो - जन्तुः मुक्त ईषुः व्याधतः)

He started favouring places of solitude in far away places, river banks, and caves, like a deer which misses the arrow of the hunter and runs madly here and there, blindly.

(Where can he run away from his own ego?

He was utterly destroyed in the mind, and had no peace of mind.

He just wanted to run away from it all, far far away where nothing of the world could bind him.)

(Raaghava! You were also in a similar state when you arrived here to meet me here and pay your respects. You were stuck by a similar depression, and showed disinterest in all your daily duties and sought solitude, and you were shedding invisible tears, unknown to your friends and family members.)

राघव त्वमिवाशेषाः सान्त्वानुनयबोधनैः प्रार्थितः कार्यते भृत्यैर्महीपो दिवसक्रियाः। (84.04)

Raaghava! Like you, the king also performed his daily actions with disinterest, only when begged and requested by his servants.

(He was in some indescribable agony, where the entire world of his appeared like a cage he was trapped in. He wanted to be out of it all, and live alone somewhere where he could pursue his Moksha-practice without disturbance, where the palace comforts never beckoned to him, where even the relationship of the wife and children would cease to be. He wanted to renounce everything that was ShikhiDhvaja, and wanted to be alone in his Brahman-quest, as a 'nobody'.)

नित्यमुद्दामवैराग्यः परिव्राडिव शान्तधीः खिद्यते च महाभोगान्स भोक्तुं च श्रियं स्थितः। (84.05)

Endowed with extreme dispassion always, he remained silent and quiet like a wandering recluse (Parivraat), and felt miserable by the very presence of the royal pleasures and the grandeur of the gold and diamonds that abounded in the palace.

(How to renounce everything? He tried his best, to renounce the wealth at least.)

ददावतितरां दानं गोभूमिकनकादिकं देवेभ्यो ब्राह्मणेभ्यश्च स्वजनेभ्यश्च मानद। (84.06)

Hey Maanada! He gave off whatever he could in charity in the form of cows, lands and gold to the Devas (temples), Brahmins, and his people.

(He thought that he had renounced the wealth completely.

What else has to be done? He decided to adhere to Saattvic acts; so he visited all the sacred forests, met many Sages, bathed in the holy waters, stayed in the Ashrams, practised contemplation, did all the ascetic practices he was advised to do.)

चचार च तपः कर्तुं कृच्छ्रचान्द्रयणादिकं परिबभ्राम तीर्थानि वनान्यायतनानि च। (84.07)

He journeyed to holy centres, forests and temples to perform severe penances like 'Chaandraayana' etc.

स तथापि विशोकत्वं न मनागपि लब्धवान् अनिधानां खनन्भूमिं निधानार्थं निधिं यथा। (84.08)

Even then, he was not freed of his misery in the least, like a person who digs the ground in a place where there is no treasure, and gets no treasure at all, after all the effort!

(His mind was still restless.

How can you renounce anything, when still the Vampire of the ego is hanging on to your shoulder always?

'I own the wealth; so I should give it off; I own the family; so I should give it off; I should be without any wealth as mine; I must stay alone in the forest; I should get Moksha';

in this manner, his 'I' kept on following him whatever action he did to get rid of the very same 'I'.

He could renounce all that was labelled as 'mine' but still the 'mine' remained as his action done for Moksha. How can any action done by you, free you from the ownership of that action?

He dug the ground where the treasure was not hidden; and so got nothing but the added up misery of disappointment and frustration. He neglected his health, was irregular in food-intake, felt always depressed and sad, became emaciated and weak in the body.)

रात्रिदिवं महानेष शुष्यत्येव कृशानुना चिन्तया चिन्तयामास संसारव्याधिभेषजम्। (84.09)

Night and day, this great king worried about obtaining the medicine for the Samsaara-illness, and became emaciated.

चिन्तापरवशो दीनो राज्यं स्वस्य विषोपमं महाविभवमप्यग्रे नापश्यत्खिन्नया धिया। (84.10)

Feeling wretched and overly worried, and being extremely miserable in the mind, he did not care for his great kingdom at all, as if any single thought connected to it might destroy him like some fatal poison.

(He was afraid of the 'perceived' in the form of the palace-scene; he was disgusted with it; he hated it; and he wanted to run off far from it. He wanted to escape the present perceived-scene (palace) by running away into another sense-created scene of the perceived (forest).

How can you run away from the perceived, by simply changing the palace-scenario into a forest-scenario? As long as the canvas-state is not attained, which picture on the canvas can free you, if you are part of the picture only?

What matters what the picture is, whether depicting a palace-scene or the forest-scene?

When he did not understand the true meaning of 'renunciation', what else could be there for him in the future, but more attachment and more misery in another form?

He decided to walk away from the only real Guru he had with him, his wife Chudaalaa (the noble one in the state of the canvas.)

अथैकदैकान्तगतां चूडालामङ्कमागतां इदं मधुरया वाचा समुवाच शिखिध्वजः। (84.11)

One day, ShikhiDhvaja was closely in the company of his wife Chudaalaa, in his private chambers. He spoke to her tenderly.

शिखिध्वज उवाच

ShikhiDhvaja spoke

भुक्तं राज्यं चिरं कालं भुक्त्वा विभवभूमयः अधुनास्मि विरागेण युक्तो गच्छामि काननम्। (84.12)

I have enjoyed the royal position as a king for long, I have enjoyed countless pleasures also.

(Now, I am not interested in them any more.

I have a better purpose in my life, which you may not understand.)

I am now endowed with dispassion. I have to retire to the forest and live as a recluse to pursue my goal.

न सुखानि दुःखानि नापदो न च संपदः क्रोडीकुर्वन्ति तन्वङ्गि मुनिं वननिवासिनम्। (84.13)

Beautiful slim lady! (Do not worry about my life in the forest.)

All the pleasures, problems, and the lure of the riches will not embrace the Muni who lives in the forest.

न देशभङ्गसंमोहो न संग्रामे जनक्षयः, राज्यादप्यधिकं मन्ये सुखं वननिवासिनाम्। (84.14)

In the forest, I will not be worried about guarding the kingdom from the enemies, and will not cause injuries to anyone in the battle-fields. I am of the opinion that the happiness of a person who resides in a forest, is much more than the joy obtained by owning the kingdom.

(The forest will be adorned by beautiful ladies in the form of forest-paths everywhere; and they will be my attendants always; and I will be always seeing only you, in their beauty also.)

स्तबकस्तनधारिण्यो रक्तपल्लवपाणयः मञ्जरीजालहारिण्यो

Hey you with the beautiful face (Varaanane)!

These forest-paths are adorned by the ladies (tall wild trees) with ‘breasts of clusters of flowers’; with their ‘palms of tender leaves’ that are red as if decorated with the red paste; will be made of ‘thick foliage as their forms’, and steal the mind;

लोलशुभ्राम्बुदांशुकाः स्वपरागाङ्गरागिण्यः कृतकौसुममण्डनाः

will be covered by the ‘floating white clouds as their garments’; the ‘pollen of flowers’ will colour them as the body-pastes; they will be adorned by the ‘garlands of flowers’;

आसेव्यकाञ्चनशिलानितम्बतटशोभिताः

there will be the ‘golden rocks’ near them, which will provide the seats, and they will be the beautiful hip-regions of these ladies;

तरङ्गमौक्तिकप्रोतसरिन्मुक्तालतावृताः

they will be covered by the ‘garlands of pearls’ in the form of the shining water-drops sprayed by the waves of the streams;

लतावयस्यावलिता मुग्धमुग्धमृगात्मजाः

the creepers will be their loving attendants; the guileless deer-cubs will be their children;

स्वभावोद्दामसौगन्ध्या वितीर्णफलभोजनाः

they stand upright with their fragrance rising upwards all over; they offer fruits to the hungry;

षट्पदश्रेणिनयनाः पुष्पापूरलताङ्गिकाः

their eyes are restless in the form of the bees;

their limbs are made of the creepers that are covered thickly by the flowers;

आस्वाद्यस्यन्दतां याताः, शीतलामलगात्रिकाः

the juices of their fruits will provide the enjoyment of your tender moist lips;

their shades will bestow coolness like your company;

रमयन्ति त्वमिव मां वनवीथ्यो वरानने। (84.15 to 19)

and all these forest paths lined with trees will act like you at every step, and care for me like you do here.

यथा विविक्तमेकान्ते मनो भवति निर्वृतं न तथा शशिविम्बेषु न च ब्रह्मेन्द्रसद्यसु। (84.20)

The mind will rest in the Supreme state in a solitary place alone; not in the moon-discs or the mansions of Brahmaa and Indra!

अस्मिन्सन्मन्त्रणे तन्वि न विघ्नं कर्तुमर्हसि, भर्तुर्विघटयन्तीच्छां न स्वप्नेऽपि कुलस्त्रियः। (84.21)

Please my dear, do not create any objection to this auspicious decision of mine!

The devoted wives never go against the wishes of their husbands even in their dreams!

चूडालोवाच

Chudaalaa spoke

प्राप्तकालं कृतं कार्यं राजते नाथ नेतरत् वसन्ते राजते पुष्पं फलं शरदि राजते। (84.22)

Naatha (Lord)! Only those works shine, which are done at proper times; and not otherwise.

Flowers are beautiful when they bloom in the spring, and the fruits are appreciated when they appear in the autumn.

जराजरठदेहानां युक्तो वनसमाश्रयः न यूनां त्वाद्दशामेव, तेनैतन्मे न रोचते। (84.23)

The forest-life is suited for the people who are aged in their bodies (since they would have finished off their duties towards the people and family, by then); and not for people still young like you, who have so many duties still waiting to get finished off). So, I do not support this idea of yours.

यौवनेन महाराज न यावद्वयमुज्झिताः पुष्पौघेणैव तरवस्तावच्छोभामहे गृहे। (84.24)

MahaaRaaja! As long as we both are not cast away by the youth, like the trees by the clusters of flowers, let us stay here at our home only.

पुष्पधाना पुष्पमितजरसा सह काननं समं गृहाद्गमिष्यामो हंस इव सरोवरात्। (84.25)

Later at the right time, being adorned by the white flowers (hairs) of old age, let us both leave the house for the forest-life, like the pair of swans flying away from the lake, (and live as 'Vaanaprasthas' the third station of man who retires from his duties when his children are ready to take over the duties).

अप्राप्तकालं नृपतेः प्रजापालनमुज्झितः राजन्यस्यैव रन्ध्रस्य महदेनो भविष्यति। (84.26)

(एनः - पापं)

If the king discards the kingdom at an improper time, a great sin will be incurred by the king, for creating a hole in the safe-keeping; and thus betraying the trust of the people.

अप्राप्तकारिणं भूपं रोधयन्ति च वै प्रजाः, रोधयन्ति ह्यकार्येभ्यः प्रभुं भृत्याः परस्परम्। (84.27)

The people who love and adore you, will not allow you to do such a thing.
The master and his servant both guard each other from the wrong doings.

(Chudaala tried her best to change his decision of leaving the palace to live in a remote mountain-forest; but the king was adamant in his decision. Moksha was his only goal in life and 'renunciation is the only means to attain that goal', was his unshaken conviction.

Afraid that his wife will follow him there also, he stopped her from taking such a step.)

शिखिध्वज उवाच

ShikhiDhvaja spoke

अलमुत्पलपत्राक्षि विघ्नेनाभिमतस्य मे, विद्धि मां गतमेवेतो दूरमेकान्तकाननम्। (84.28)

Enough, hey lotus-eyed beauty! Enough of creating an obstacle to my wish!

Understand that I have already gone to the solitary abode of the forest, situated far away!

(Nothing can change my decision. I have already renounced all this, including my relationship to you; so, do not try to prove as an obstacle in my path; think that I have already gone off; and act accordingly.)

बाला त्वमनवद्याङ्गि

You are still immature, hey 'you with a faultless (delicate) form'!

(What do you think the forest-life is like?)

Do you believe that even for a day you can bear the difficulties of such a life?)

नागन्तव्यं वनं त्वया, पुंसामपि हि मृद्वङ्गि दुर्विगाह्यो वनाश्रयः। (84.29)

You should not accompany me to the forest.

Hey you of tender limbs! The forest-life is difficult even for men.

समर्था न वनवासे योषितः कठिना अपि कानने, पुष्पमञ्जर्यः सोढुं शस्त्रालिमक्षमाः। (84.30)

Even if women have stronger bodies, they still will not be able to bear the hardship of the forest-life.

The flower-creepers though growing in the forest, still cannot bear the continuous hits of a sword!

भवत्या पालयन्त्येह राज्ये स्थातव्यमुत्तमे

Hey excellent lady! Stay here only, taking care of the kingdom.

कुटुम्बभारोद्धहनं पत्यौ याते व्रतं स्त्रियः। (84.31)

Taking over the responsibility of the family, is the sacred vow of the wives, if the husband has gone off somewhere.

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा दयितां राजा तामिन्दुवदनां वशी उत्तस्थौ स्नातुमखिलं दिनकार्यं चकार च। (84.32)

Having informed his wife of his decision with certainty, the king got up and left the harem for taking bath. He finished all his morning jobs as usual.

SUN-SET

अथोज्झितप्रजाचेष्टो रविरस्ताचलं ययौ शिखिध्वजो वनमिव समस्तजनदुर्गमम्। (84.33)

Bringing the day-duties of the people to an end, the Sun went off to the Western Mountain and disappeared from the sight of all, similar to ShikhiDhvaja who wanted to leave for the desolate forest which would be unapproachable for any one.

संहृत्य विततं रूपं तमेवानुययौ प्रभा नाथं भवननिष्क्रान्तं चूडालेवानुरागिणी। (84.34)

The sun was about to set for the people of his kingdom; but his 'lustre' (Prabhaa) which was his essence, would not be left behind and followed him like his own shadow, like Chudaala who would have followed her lord when he left the palace, for she loved him too much to stay back as he suggested.

DESCRIPTION OF THE NIGHT

(Yaaminee and Sharva embrace; and the darkness-child is born.)

आययौ यामिनी श्यामा भुवनं भस्मधूसरं धृतव्योमापगं शर्व संक्षेपा यमुनेव सा। (84.35)

The dark-hued Yaaminee (night) arrived at the Earth and embraced 'Sharva' (night) (Shiva, the destroyer) who was covered by the ashes (of stars) and who wore the celestial Gangaa on his crest (as the Milky way), and embraced him tightly with passion like Yamunaa (the rival of Gangaa).

(Even as the day disappeared, and the night arrived...)

दिक्षु संध्याभ्रदन्तासु स्थितासु कृतमण्डलं तमालबालकाङ्कासु ज्योत्स्नाहासोदयाङ्कितम्। (84.36)

The 'directions' with their 'smiling teeth as the evening clouds with their lustrous edges', circled around (Yaaminee embracing Sharva), with the rising moonlight lightly touching the top of the Tamaala trees with smile, like touching the young boys on their head with affection.

(The Day-couple went off to enjoy the heavenly gardens behind Meru; and the Night-couple arrived quickly from there to this side of the Meru which was released from the hot rays of the Sun.)

गच्छतोरपरं पारं दंपत्योर्मैरवं पदं देवोद्यानमयं रन्तुं (गच्छतोः) दिनश्रीदिननाथयोः

The Lord of the day and his spouse namely the lustre of the day, both together were moving towards the other side of Meru towards the heavenly gardens;

आगच्छतोरिदं पारं ह्यघतीक्ष्णकरोज्झितं निशानिशानायकयोर्दंपत्योर्मैरवं पुनः। (84.37,38)

and the other couple the 'Lord of Nishaa (Moon) and his spouse namely the 'Nishaa' (night)' arrived at this end of the Meru which had been released by the burning hands of the sun-rays (as if released from the heat of the sins (Agha) of the ignorant people).

तारागणोऽथ ददृशे विकीर्णो व्योमकुट्टिमे मुक्तो मङ्गललाजानां दिग्बधूभिरिवाञ्जलिः। (84.39)

Then the hosts of stars appeared on the floor of the sky, as if the direction-ladies had scattered the auspicious parched grains on the floor to welcome the Night-lord and his spouse.

चन्द्रानना तमःश्यामा श्रान्ता कुसुमहासिनी यामिनी यौवनं प्राप सरोजमुकुलस्तनी। (84.40)

'Yaaminee' the night lady attained a 'youthful bloom';

her face was beautiful as the moon; her hue was dark as the night;

she was lethargic also, by making all, fall asleep by her presence;

she smiled in the form of the night-blooming lotus flowers;

her breasts were the (closed) buds of the day lotuses.

SHIKHIDHVAJA LEAVES FOR THE FOREST

कृतसंध्यासमाचारः सहचूडालयेष्टया सुष्वाप शयने भूयो मैनाक इव सागरे। (84.41)

The king finished his evening rites, and slept along with his beloved wife on the soft bed, as at every night, like the Mainaaka Mountain resting inside the ocean.

अथार्धरात्रसमये देशे निःशब्दतां गते, घननिद्राशिलाकोशनिलीने सकले जने

स तस्यां संप्रसुप्तायां शयने कोमलांशुके भृशं निद्राविमूढायां भ्रमर्यामिव पङ्कजे

तत्याज दयितां सुप्तमङ्काद्राजा शिखिध्वजः स्वैरं स्वैरं मुखं राहोर्दिशं चान्द्रप्रभामिव। (84.44)

It was nearing midnight; silence prevailed all over the city; all the people were stuck inside the dense rock of sleep; Chudaalaa was also fast asleep on the soft bedspread, and was lost in dense sleep like a bee inside a lotus; ShikhiDhvaja very gently pushed her off from her embrace, like Raahu releasing the lustrous moonlight, very slowly from his mouth.

उत्तस्थौ शयनाल्लीनवधूकार्धाञ्चलांशुकात्, सलक्ष्मीकान्तिलोमोर्मैरिः क्षीरार्णवादिव। (84.45)

He got up from the soft upper garment of Chudaalaa on which he was lying down in her embrace; like Hari getting up from the Milk Ocean where the gentle waves were shining reddish by the lustre of Lakshmi, his spouse lying next to him.

वीरक्रमार्थं यामीति तत्रैवानुचरव्रजं योजयित्वा जगामासौ पुरान्निर्गत्य पूर्णधीः। (84.46)

He informed the attendants there that he was going out for checking the bad elements of the city, and left them there itself; and the dispassionate one walked out of the city.

राज्यलक्ष्मि नमस्तुभ्यं इत्युक्त्वा, मण्डलाद्गतः विवेशोग्रामरण्यानीमेको नद इवार्णवम्। (84.47)

When he reached the gates, he just once faced the city that was no more his, and offered his salutation to the kingdom saying ‘Hey RaajyaLakshmi, Salutations to thee’; he soon walked away from the outskirts also, and entered the huge terrifying forest, and disappeared off, like a single river merging into the huge ocean.

घनान्धकारगुल्माद्या क्षुद्रभूतौघकर्कशा सारण्यानी निशा सार्धं समं तेनातिवाहिता। (84.48)

He passed the night in the company of the ‘night-lady of that forest’ who was filled with the dense darkness of the thick foliage, and the terrifying sounds of the animals and nocturnal beings.

प्रातः शून्यामरण्यानीं स नीत्वा विततं दिनं सममर्केण कस्यांश्चिद्विश्राम वनावनौ। (84.49)

In the early morning, he travelled along with the sun the whole day, and left that desolate forest also far behind; and rested at night again in some other forest-land.

भानावदृश्यतां याते तत्र स्नानादिपूर्वकं किञ्चित्फलादिकं भुक्त्वा तां निनाय तमस्विनीम्। (84.50)

When the sun set, he bathed in some stream, ate some fruits that were available, and passed that night there itself.

पुनः प्रातः पुराण्युच्चैर्मण्डलानि गिरीन्नदीः जवादुल्लङ्गयामास राजा द्वादशशर्वरीः। (84.51)

In the early morning, he got up; travelled across many kingdoms, cities, hills and rivers, making haste; for twelve days.

FOREST-ABODE

ततो मन्दरशैलस्य तटस्थं जनदुर्गमं प्राप काननमत्यन्तदूरस्थजनतापुरं

Then he reached an inaccessible forest situated at the base of Mandara Mountain, which was very far from the populated areas.

रटप्रणालसलिलवापीवलितपादपं

In that forest-region, the fruitful trees had grown well, because of getting continuously watered by the bamboo canals that had been dug around them with the waters making gurgling noise all the time;

शीर्णवेद्यालयज्ञातभूतपूर्वद्विजाश्रमं

it had been the abode of many Brahmins and Sages in the past, and was comfortable and secluded; it also had some ruins of huts where the Vedas had been recited in the past.

क्षुद्रप्राणिविनिर्मुक्तसिद्धसेव्यलतालयं

there was no fear of wild animals, and there were many creeper-made huts where the Siddhas had resided in the past;

आपूर्णपादपलतं प्राणवृत्तिकरैः फलैः। (84.52 to 54)

the trees were covered by creepers that gave out nourishing fruits.

तत्रैकस्मिन्समे शुद्धे स्थले सलिलमालिते शीतले शाद्वलश्यामे स्निग्धे सफलपादपे

There, he searched out for 'some even-land' that was clean, was closer to the streams, was cool because of the fruitful trees all around, and was covered by fragrant green grass growing on the ground;

समञ्जरीभिर्वल्लीभिः स चकारोटजालयं प्रावृट्कालः सविद्युद्भिर्नीलाभ्रैरिव पञ्जरम्। (84.55, 56)

he constructed a hut with creepers that were filled with thick leaves,

like the 'monsoon season' making a 'dark cage' out of dark clouds decorated by the lightning flashes.

(He had imprisoned himself inside a dark cage made of blind religion, with the ascetic practices providing some tiny flashes of satisfaction.)

मसृणं वैणवं दण्डं, फलभोजनभाजनं, अर्घपात्रं, पुष्पभाण्डमक्षमालां, कमण्डलुं,

कन्थां शीतापनोदाय, बृसीं चैव मृगाजिनं, आनीयायोजयत्स्मिन्मठिकामन्दिरे नृपः। (84.57,58)

The king then searched here and there, and soon accumulated many objects that were necessary for his forest-life, like a smooth bamboo stick, a bowl for eating fruits etc, a vessel for collecting water to be used for offering Arghya (ArghaPaatram), a basket for collecting flowers, a Rudraaksha garland (AkshaMaalaa), and a water-pot (Kamandalu), some patched up garment to protect his body from cold, a seat made of twisted grass and a deer skin.

यत्किंचिदन्यद्वा वस्तु योग्यं तापसकर्मणि तत्र स्थापयामास जगतीव क्रमं विधिः। (84.59)

Like Brahmaa creating more order in his world by producing many more objects, he also made his forest-home neat and proper, by slowly collecting things that would help in his ascetic life.

(He designated each hour for some particular discipline, and followed his routine-duties without fail. He kept his mind under full control, and was fully satisfied by his renunciation-act.)

संध्यापूर्वं जपं प्रातः प्रहरे स तदाकरोत्पुष्पोच्चयं द्वितीये तु स्नानं देवार्चनं ततः

पश्चाद्द्वनफलं किंचिद्वनकन्दं बिसादि च भुक्त्वा जप्यपरो भूत्वा निनायैको निशां वशी। (84.60,61)

In the early morning, before sunrise,

the 'disciplined ascetic' (vashi) did his recitation of chants;

next hour, he spent in collecting flowers; then, he had a bath and offered worship to the deities;

then, he ate some fruits, edible roots, lotus stalks etc,

and did his recitation of chants again till night-fall,

and slept all through the night, all alone, on his grass-bed.

इति दिवसमखेदं मन्दरोपान्तकच्छे विरचित उटजेऽन्तर्मालवेशो निनाय, नवनृपतिविलासं तं न सस्मार,

In this manner, the King of Maalava, patiently passed many days in that grass-hut he had constructed in the Mandara forest; and he did not bother at all, about the royal life of his past.

कं वा स्फुरति हृदि विवेके राज्यलक्ष्म्यो हरन्ति। (84.62)

Which 'Goddesses of kingdom' are capable of attracting a man with discrimination in the heart?

CHUDAALAA STAYS BACK AT THE PALACE

एवं शिखिध्वजः पूर्णमठिकायां वने स्थितः, इदानीं शृणु चूडाला सा किं कृतवती गृहे। (85.01)

In this manner, ShikhiDhvaja stayed in the forest inside a grass hut filled with all the necessities (and continued his ascetic penance for attaining Moksha).

Rama, now listen as to what Chudaalaa did in the palace-house.

तत्रार्धरात्रसमये दूरं याते शिखिध्वजे, हरिणी ग्रामसुप्तेव, चूडाला बुबुधे भयात्। (85.02)

After ShikhiDhvaja had left the palace and gone off in the middle of the night, suddenly Chudaalaa woke up in fear, like a deer that was sleeping in the village suddenly jumps up with fright.

अपश्यत्पतिनिर्हीना शयनं शून्यतां गतं अभास्करमपूर्णन्दु शान्तशोभमिवाम्बरम्। (85.03)

Having been abandoned by her husband, she saw the bedside that was empty, like the sky which had lost its lustre by the absence of the sun and the full moon.

उत्तस्थौ किञ्चिदाम्लानवदना खेदशालिनी कुसिकेव महावल्ली निरुत्साहाङ्गपल्लवा। (85.04)

Her mind was filled with apprehension and her face faded, as she got up from the bed; she felt all her limbs collapsing, like the beautiful creeper drenched by the scorching waters.

न प्रसन्ना न विमला बभूवाकुलतां गता दिनश्रीरिव नीहारधूसरा सा व्यतिष्ठत्। (85.05)

She was not pleased by her husband's action; felt apprehensive about him and remained like the day-light covered by the thick smog.

क्षणं शय्योपविष्टैव चिन्तयामास चिन्तया।

Without getting up from the bed, she deliberated like this, feeling worried about her husband.

कष्टं राज्यं प्रभुस्त्यक्त्वा वनं यातो गृहादिति। (85.06)

तन्मयेहाद्य किं कार्यं तत्समीपं व्रजाम्यहं, भर्तेव गतिरुद्दिष्टा विधिना प्रकृता स्त्रियः। (85.07)

'Ah the misery! My lord has renounced the kingdom; has left this home and gone off to live in a forest. What is there for me here now? Let me also go and live with him.

The Scriptures talk of the husband alone to be the shelter for women.'

इति संचिन्त्य भर्तारमनुगन्तुं समुत्थिता चूडाला वातरन्ध्रेण निर्गत्याम्बरमाययौ। (85.08)

So thinking, Chudaalaa got up from the bed, and decided to follow her husband wherever he was. She flew up from her bed and reached the sky through the ventilation-window.

बभ्रामाम्बरमार्गेण वातस्कन्धेन योगिनी कुर्वती सिद्धसार्थस्य मुखेनान्येन्दुविभ्रमम्। (85.09)

That Great Yoginee, through the power of Siddhi, floating in the sky through the air currents; created an illusion of the second moon with her lustrous face.

ददर्शाथ यथायातं रात्रौ खड्गधरं पतिं भ्रमन्तमेकमेकान्ते वेतालसमयोदितम्। (85.10)

From the sky above, she saw her husband walking all alone holding a sword in his hand, in that desolate land, in that dark night filled with the roaming vampires.

तादृशं पतिमालोक्य स्थित्वा गगनकोटरे भविष्यच्चिन्तयामास सर्वं भर्तुरखण्डितं

यथा येन यदा यत्र यावत्कार्यं यथोदयं यथा च निर्वृतिः स्फारा गन्तव्या तेन राघव। (85.11,12)

अवश्यं भवितव्यं तद्भर्तुर्दृष्ट्वा पुरः स्थितं, तदेव संवादयितुं गमनात्सा न्यवर्तत। (85.13)

Raaghava! She stayed in the sky-hollow itself and observed in her mind, the entire future of her husband as to, how, when, by what, he will attain the fulfilment of his life; and understood also, that this forest-stay of his future life had to be gone through by him, as a necessary step in purifying his mind; and she decided to allow the events to take their own course, and refrained from following him.

आस्तां ममाद्य गमनं कालेनातिचिरेण हि मयास्य पार्श्वे गन्तव्यं नियतेरेष निश्चयः

इति संचिन्त्य चूडाला प्रविश्यान्तःपुरं पुनः सुष्वाप शयने शम्भोः शिरसीवैन्दवी कला। (85.14,15)

'Let me not meet him at present; soon I will have to meet him anyhow to impart knowledge; this is the fixed state of his future'; Chudaalaa thought like this and returned to the harem and slept off in the bed like the moon-digit resting on the crest of Shiva.

केनचित्कारणेनासौ गतः संप्रति भूपतिः इति पौरं जनं सर्वमाश्वासयातिष्ठदङ्गना। (85.16)

In the morning, she told the people that their king had gone out of the kingdom for some important reason and consoled them.

राज्यं ररक्ष भर्तुस्तत्क्रमेण समदर्शनात् यथा कालेन केदारं पक्वं कलमगोपिका। (85.17)

(कलमगोपिका - शालिपालिका)

With equanimity, she took care of her husbands kingdom in a proper manner, like a ‘lady guarding the ripened crops’ takes care of the ripened grains with full alertness.

तयोस्तदाऽवहत्कालो दंपत्योः स्थितयोस्तथा अदृष्टान्योन्यमुखयो राज्यकाननपालयोः। (85.18)

Thus time passed for that couple who could not see each other’s face;
one took care of the kingdom; and the other took care of the forest!

जगामाथ दिनं पक्षो मासोऽथ ऋतुवत्सरः शिखिध्वजस्य विपिने चूडालायाः स्वमन्दिरे। (85.19)

Days passed; then fortnights; then months; then seasons; then years,
even as ShikhiDhvaja continued his forest-life and Chudaalaa her palace-life.

बहुनात्र किमुक्तेन, वर्षाण्यष्टादशाङ्गना चूडालोवास सद्ने वनगुच्छे शिखिध्वजः। (85.20)

What to say more!

For eighteen years, ShikhiDhvaja lived in the forest filled with the trees, and Chudaalaa at her home.

AFTER EIGHTEEN YEARS OF HIS FOREST LIFE, CHUDAALAA VISITS THE KING

अथ यातेषु बहुषु वर्षेषु जरसा वृते शिखिध्वजे महाशैलतटकोटरवासिनि

Even as many years passed;

even as ShikhiDhvaja who lived inside the hut on the slope of the great mountain, was stuck by old age;

भर्तुः कषायपाकं तदालक्ष्य पालितं चिरात्

Chudaalaa observed that her husband had at last reached the maturity needed for the Aatman-Knowledge because of his years of sincere practice of asceticism;

तदा तस्याथ यातेषु वर्षेषु जरसा वृते तदा तस्यात्मकार्यस्य भवितव्यतया

and, since he had aged also, after many years of living in the forest alone,

and since he had to receive the knowledge from her alone, as a fixed fate of his,

तथा भर्तुः समीपगमने मम कालोऽयमित्यथ संचिन्त्य मन्दरोपान्तं गन्तुं वृत्तिं चकार सा,

she thought that it was time for her to meet him and bestow knowledge,

and so decided to go to the mountain-region of Mandara where her husband lived;

चचारान्तपुराद्रात्रौ ततार नभसः पथम्। (85.21 to 24)

she flew out of the harem that night, and crossed over the expanse of the sky.

SIDDHA-ABHISAARIKAA WOMEN

(Chudaalaa’s mind was filled with eagerness and love, as she set out to meet her husband after eighteen years of separation. The entire world was filled with lovers in her love-stuck vision, and she saw the same love in all the inert and conscious beings, everywhere.)

जगाम वातस्कन्धेन गच्छन्ती खे ददर्श सा

Even as she moved through the air-currents; and floated in the sky, she saw there,

कल्पवृक्षांशुकच्छन्नरत्नस्तबकभूषिताः नन्दनोद्याननिलया रक्ताः सिद्धाभिसारिकाः

other Siddha women also rushing forth in the sky-path to meet their lovers like her;

they were the ‘Abhisaarikaas’ (women who go to meet their lovers at night in secret);

they were adorned by the clusters of precious stones on the garment made from the KalpaVrksha bark;

they resided in the Nandana garden of the heaven and they were extremely in love with their husbands;

परामृष्टेन्दुशकलान्प्रालेयकणवर्षिणः

they were sprinkling the nectar from the digits of the moon that they had playfully plucked;

सिद्धोत्तमात्सौगन्ध्यान्स्पर्शयामास मारुतान्। (85.25 to 24)

and the soft winds carrying the mixed fragrance of the worship materials (fragrant flowers and pastes) carried (aatta) by the excellent Siddha-ladies, tenderly touched her limbs.

THE SIDDHA-PATH

चन्द्रबिम्बामृताम्भोधेर्महावीचिपरम्परां अपश्यन्निर्मलज्योत्स्नामम्बरान्तरतां गता। (85.27,28)

She saw also the continuously rising of waves in the ocean of nectar, inside the moon-disc.
She saw also the taintless shine of the moon very close to her, when she reached the skies.

मेघान्तरेण गच्छन्ती मेघलग्नाश्च विद्युतः अवियुक्ताः स्वभर्त्रा सा भूयो भूयो व्यलोकयत्। (85.28,29)

As she passed through the clouds, she again and again saw the 'lightning flashes' continuously clinging to 'their husbands namely the clouds', without ever getting separated.

CHUDAALAA'S LOVE FOR HER HUSBAND

उवाच चात्मनैवाहो यावज्जीवं शरीरिणां न स्वभावः शमं याति ममाप्युत्कण्ठितं मनः। (85.29,30)

She said to herself, 'Aho! As long as life is there in the body, one's own nature never dies.
My mind also is pining for my lover!

कदा मृगेन्द्रस्कन्धं तं प्रणयप्रवणं पुनः पश्यामि कान्तमित्युक्तं ममाप्युत्कण्ठते मनः। (85.30,31)

My mind is also longing for his sight, as to when I will see again 'my lord with his shoulders equalling that of a lion', melting in love for me.

मञ्जरीजालवलितास्तरुं वल्लयः स्वकं पतिं न मुञ्चन्ति क्षणमिति ममाप्युत्कण्ठते मनः। (85.31,32)

I see the flower-filled creepers embracing the trees, namely their husbands, and they do not separate from them even for a second; my mind also yearns for my lover.

यथेयमग्रजा कान्तमेति सिद्धाभिसारिका तथा कदाहमेप्यामि ममापीति मनःस्थितम्। (85.32,33)

This 'Siddhaa Abhisarikaa', who is my senior being born in a divine womb, is moving fast, eager to meet her lover; my mind is anxious to meet my lover too!

इमे मन्दाश्च मरुत एते च शशिनः कराः वनराजय एताश्च ममाप्युत्कण्ठयन्त्यहो। (85.33,34)

Ah! These slow winds, these moon rays and these beautiful forests increase my love for my lord!

हे चित्ताज्ञ मुधैवान्तः किं त्वं ताण्डवितं स्थितं,

सा व्योमनिर्मला साधो क्व ते याता विवेकिता,

अथवा चित्त भर्तारं स्वं प्रत्युत्कण्ठसे सखे। (85.34,35)

Hey ignorant mind! Why are you simply dancing frantically?

Hey good one! Where have you lost the pure discrimination power of yours?

Or my friend, are you also pining for your Lord?

तिष्ठोत्कण्ठाभिवलितं किं समुकण्ठितेन मे,

Enough of this overflowing eagerness for meeting my lover! What is the use!

किं वृथोत्कण्ठसे वामे भर्ता यातो जरां भवेत्। (85.36)

Hey female body (Vaame)! Why do you pine for him? Your lord will be very much aged now!

तपस्वी कृशगात्रश्च भवेन्निर्वासनस्तथा,

He would be engaged in performing penance and would be emaciated.

He would be freed of all the Vaasanaas now.

मनो राज्याद्यभोगेभ्यो मन्ये, अस्यामूलतां गतं वासनालतिका प्रावृणदी नदगता यथा। (85.37,38)

I believe that his mind would not hanker for any pleasures connected to the kingdom;
the Vaasanaa-creeper would have been uprooted, like the monsoon stream vanishing when entering the huge turbulent river.

एकान्तरत एकात्मा नीरसः शान्तवासनः मन्ये भवति मे भर्ता शुष्कवृक्षसमस्थितिः

तथापि चित्त कोत्कण्ठा, (85.38,39)

I am of the opinion that my husband will be now like a dried up tree, favouring solitude, living alone,
will entertain no interest for anything (neerasa) and would have subdued all the Vaasanaas.

Even then my mind, why are you eager to embrace him?

भवतोत्कण्ठयान्वितं मतिमुद्बोधय योगेन श्लेषयिष्याम्यहं पतिम्। (85.39,40)

(भवता सह, उत्कण्ठया अन्वितं पतिं, श्लेषयिष्यामि)

Through the power of Yoga, I will enlighten him; make his mind again filled with passion, and join you with your husband!

प्रमृष्टकलनं भर्तुः समीकृत्य मनो मुनेः राज्य एव नियोक्ष्यामि, निवत्स्यावः सुखं चिरम्। (85.40,41)

I will level up the Muni's mind which is purified by penance.

I will again make him rule the kingdom and we will both live happily together.

अहो नु चिरकालेन मनोरथमिमं शुभं, अहमासादयिष्यामि यद्गर्ता समचिन्तितः। (85.41,42)

Aha! From a long time I have been cherishing this desire in my heart!

I will see to it, that my husband also thinks like me and reaches the highest level of bliss (by my guidance in thoughts).

समग्रानन्दवृन्दानामेतदेवोपरि स्थितं यत्समानमनोवृत्तिसङ्गमास्वादने सुखम्। (85.42,43)

Of all the joys one can experience in this world, this alone is the excellent happiness, when one has the companion in life who thinks alike!

CHUDAALAA ENTERS THE FOREST-ABODE OF THE KING

इति चिन्तयती व्योम्ना चूडालोल्लङ्घ्य पर्वतान्देशान्बद्वान्दिगन्तांश्च प्राप मन्दरकन्दरं, (85.43,44)

So thinking, Chudaalaa descended down from the sky, and crossing over many mountains, many countries, many cloud-layers, and many direction-ends, reached the Mandara Mountain valley.

अदृश्यैव नभःस्थैव प्रविवेश वनान्तरं वात्येव पादपलतास्पन्दवेद्यगमागमा, (85.44,45)

Invisible to all, she entered the forest by moving in the sky itself,

like the wind whose movements can be surmised, by only the movement of the trees and creepers.

(She did not see the handsome strong husband of hers shining like a golden statue, but instead was shocked by the sight of dark-hued man who was weak and emaciated very much, and who was looking like a rag doll made of bones only. She could not believe that it was her husband!)

वनैकदेशे कस्मिंश्चित्कृतपर्णोत्तजे पतिं दृष्ट्वा योगेन बुबुधे देहान्तरमिवास्थितम्। (85.45,46)

She saw some unidentifiable person living inside a leaf-hut in some remote corner of the forest.

It was as if he had another body now.

Through the power of Yoga, she knew that it was the same ShikhiDhvaja.

हारकेयूरकटककुण्डलादिविभूषितः अभवन्मेरुकान्तिर्यस्तमेवात्र ददर्श सा

कृशाङ्गं कृष्णवर्णं च जीर्णपर्णमिव स्थितं, (85.46,47)

She now saw the 'noble king who had shone like the Meru Mountain in the past, being adorned by all the ornaments and royal costumes', was highly emaciated in the body, had turned dark in hue, and was staying like a dried up leaf;

कज्जलाम्बुभरस्नातं

it appeared as if he had bathed in the collyrium-filled black water;

भृङ्गीशमिव निस्पृहं, चीराम्बरधरं, शान्तं, एकाकिनमवस्थितं, (85.48)

he was like 'Bhringeessa (door-keeper of Shiva who is black in hue)' who had no desires at all for anything; was wearing some tattered bark garment; was very peaceful, and all alone;

स्थलीनिषण्णं पुष्पाणि ग्रथयन्तं, जटाङ्कितं,

he was sitting on the ground and weaving a garland of flowers;

his hair-locks were matted and had turned brown.

CHUDAALAA IS WORRIED

तमालोक्यानवद्याङ्गी चूडाला पीवरस्तनी किञ्चिज्जातविषादैवमुवाचात्मनि चेतसा। (85.49,50)

Chudaalaa of taintless limbs and youthful body with plump breasts, saw him in that horrible condition and felt distressed very much, and said to herself in her mind like this.

(She also understood that he had not attained any Aatman-awareness, even after the eighteen years of solitude and penance.)

अहो नु विषमं मौर्ख्यं तदनात्मज्ञतात्मकं, (85.50)

‘Alas! Ignorance which is actually the absence of Self-knowledge, is indeed terrible!

एवंविधाः समायान्ति दशा मौर्ख्यप्रसादतः। (85.50,51)

By the grace of this foolishness, such miserable conditions rise for an ignorant man!

अयं स राजा लक्ष्मीवान्यतो मेऽतिप्रियः पतिः हृदि मोहघनक्षुण्णामिमामभ्यागतो दशाम्। (85.51,52)

This noble king who was endowed with all auspicious qualities (Lakshmivaan), whom I love more than anything else in the world, has attained this (pitiable) state, his heart being filled with dense delusion!

तदवश्यमिहाद्यैव नाथं विदितवेद्यतां नयाम्यत्र न संदेहो भोगमोक्षश्रियं तथा। (85.52,53)

Hence, I will make him know the truth of the Aatman today itself for sure;

and without any doubt, make him attain both the enjoyment of this world and also the liberation.

(However, he will not accept any knowledge from me, if I am in the form of his wife.

His mind has not changed even after years of penance in this forest.)

इदं रूपं परित्यज्य रूपेणान्येन केनचित् सकाशमस्य गच्छामि बोधं दातुमनुत्तमम्। (85.53,54)

I will discard this form; take another form and approach him,

so that I can off the knowledge par excellence to him.

बालेयं मम कान्तेति मदुक्तं न करोत्यलम्। (85.54)

(If I go in my original form and talk to him), he will not heed to my words, and will call me immature and playful. (He will never do what I say, because I am his wife!)

तस्मात्तापसरूपेण बोधयामि पतिं क्षणात्। (85.55)

I will take over the form of a ‘Great person of penance’ and teach him the ‘Knowledge of the Aatman’ immediately.

भर्ता कषायपाकेन परिपक्वमतिः स्थितः चेतस्यस्याद्य विमले स्वं तत्त्वं प्रतिबिम्बति। (85.55,56)

My husband is now in a ripened state of dispassion because of his life of renunciation.

Today, the truth of the Reality will reflect in his taintless mind for sure!

(I know of a Great Sage named Kumbha who is the son of Naarada; I will take on his identity with his permission and instruct knowledge to my husband in his form, in his words.

I will not be incurring the sin of deceiving my husband, since I am doing this from the division-less state of Brahman, where images do not matter any more.)

इति संचिन्त्य चूडाला बभूव द्विजदारकः ईषद्ध्यानात्गतान्यत्वं क्षणादम्बुतरङ्गवत्। (85.56,57)

So thinking, Chudaalaa meditated for a second with closed eyes,

and instantly changed her form to that of a Brahmin lad, like a wave changing into another wave.

पपात विपिने तस्मिन् द्विजपुत्रकरूपिणी भर्तुरध्याजगामाग्रं मन्दस्मितलसन्मुखी। (85.57,58)

She descended down into that forest in the form of a young son of a Brahmin.

With a smiling face, she stood in front of her husband.