

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FORTY ONE

[SOOCHYUPAAKHYAANAM, THE STORY OF THE DEMONESS WHO BECAME A NEEDLE (1)]

{KARKATI PERFORMS PENANCE AND BECOMES A SOOCHEE}

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER FORTY ONE

SOOCHYUPAAKHYAANAM, THE STORY OF THE DEMONESS WHO BECAME A NEEDLE (1)
KARKATI PERFORMS PENANCE AND BECOMES A SOOCHEE

INTRODUCTION

After enumerating the tale of Leelaa who raised her level of knowledge by means of just an enquiry on immortality, Sage Vasishtha now relates the legend of a demoness.

Leelaa of the previous story had not performed any penance and had not mastered any Vedas in her life that was lived as Arundhati, the Brahmin lady. She had just performed the duties that belonged to her station of life and served her family. Even she, an ordinary housewife, had by the sheer power of enquiry reached the status of being a friend of Jnapti in her next birth.

Well then, what about creatures that can't even think beyond their body level, the so-called body-entities, like those populating this planet at present? They are also equally capable of realizing Brahman like any evolved human aspirant, suggests the wise sage.

In the story that follows, a terrifying ugly demoness whose only mission in life is to satiate her hunger, realizes Brahman, even without aspiring for it consciously ever.

Even the smallest virus, or bacteria or worm, can realize the Self (understand its true essence) and attain the Supreme bliss, if and only if it has the thinking capability.

This is what the Sage explains through the story of Karkatee, the crab-like demoness.

Did this story influence Rama so much that he thought twice before killing Taataki, the demoness of the forest on his wanderings with sage Vishvaamitra?!

Who knows!

Human mind is too deep and mysterious a phenomenon.

Which seed of an idea may lead to what mode of future action is highly unpredictable.

Leelaa wanted to make her husband immortal and ended up as a SatyaLoka resident serving Goddess Jnapti, and became her eternal companion. In the following story, Karkatee wanted to have just a good meal and ended up realizing Brahman!

Who can fathom the riddle called Chit!

वसिष्ठोवाच

Vasishta spoke

अत्रैवोदाहरन्तीममितिहासं पुरातनं राक्षस्योक्तं महाप्रश्नजालमावलिताखिलम्। (68.01)

Here alone is enumerated this ancient legend which contains the all-encompassing network of questions spoken by the Raakshasi (demoness).

THE TERRIFYING FORM OF KARKATI RAAKSHASI

अस्ति कज्जलपङ्काद्रेरिवोग्रा शालभञ्जिका हिमाद्रेस्तरे पार्श्वे कर्कटीनाम राक्षसी। (68.02)

On the northern side of the Himalayan Mountain lives a demoness of the name Karkatee (crab-like), who is terrifying like a statue carved out of a mountain of dense collyrium.

विषूचिकाभिधाना च नाम्नाप्यन्यायबाधिका विन्ध्याटवीव देहेन शुष्का काश्यपुमागता। (68.03)

She had the name Vishoochikaa (cholera). She was more harmful than what her name suggested. Her (huge rugged) body looked as if the Vindhya forest had become thin and dry.

महाबलाग्निनयना रोधोरन्द्रार्धपूरणी नीलाम्बरधरा कृष्णा देहबद्धेव यामिनी,

नीहारवसनच्छन्ना मेदुराभ्रशिरःपटा लम्बाभ्रविम्बोल्लसिता नित्योत्थतिमिरोर्ध्वजा,

स्थिरविद्युल्लतानेत्रा तमालतरुजानुका वैदूर्यशूर्पाग्रनखी भस्मनीहारहासिनी। (68.04,05,06)

She was extremely strong. Her eyes were like the blazing fire.

She filled half of the space contained in-between the heaven and earth.

She wore a blue coloured garment as if the dark night had taken a form covered by the blue sky.

The mist covered her like a cloth. The clouds made her headgear.

She moved happily like the reflection of a hanging cloud.

She had the hair like the ever rising darkness. Her eyes were like frozen lightning creepers.

Her knees were straight like the tall Tamaala trees (Egg tree).

Her nails shone like 'Vaidurya', and were like the edges of the winnowing basket.

Her smile covered the land with ashy mist.

निर्मासनदेहौघपुष्पस्रग्दामभूषिता सर्वाङ्गोदात्तसंप्रोतशवमालाविराजिता। (68.07)

She was adorned by a garland threaded by hosts of fleshless human bodies as flowers.

She shone beautifully with a necklace of corpses ornamented by all types of limbs.

वेतालावेशविचलत्कालकङ्कालकुण्डला अर्कादानोत्कदीर्घाग्रभीमोग्रभुजमण्डला। (68.08)

When she madly danced with the vampires, her ear-rings made of blackened skeletons rocked, making her appear gruesome. Her huge shoulder-region rose high as if intent on scraping away the sun.

HER UNSATIATED HUNGER

तस्या विपुलकायत्वादुर्लभत्वान्निजान्धसः अतृप्तोऽर्णवलेखाया इवाभूज्जाठरोऽनलः। (68.09)

न कदाचन सा तृप्तिमुपयाता महोदरी वडवानलजिह्वेव।

Because of the enormous size of her body, and due to the unavailability of the food of her liking (human flesh), the fire in her belly blazed like the unsatisfied foaming line of the ocean (which could not cross over the barriers). That lady of gigantic belly never attained gratification like the blazing flames of Vadava-Fire.

SHE DECIDES TO PERFORM PENANCE

चिन्तयामास चैकदा-

जम्बूद्वीपगतान्सर्वान्निगिरामि जनान्यदि अनारतमनुश्वासं जलराशिमिवार्णवः।

मेघेन मृगतृष्णेव तन्मे क्षुदुपशाम्यति अविर्द्धेव सा युक्तिर्ययापदि हि जीव्यते।

मन्त्रौषधतपोदानदेवपूजादिरक्षितं, सममेव जनं सर्वं निर्बाधं कः प्रबाधते।

तपः करोमि परममखिन्नेनैव चेतसा तपसैव महोग्रेण यद्दुरापं तदाप्यते। (68.14)

She once thought like this.

'If I devour the entire populace of Jamboodveepa continuously, by not even taking a gap for breathing, like the ocean consuming huge amount of waters, then my hunger will subside, like a mirage replaced by a moist cloud. When met with difficulties, one can take recourse to any action just to survive.

It is not a disapproved act. However, how can I consume all at the same time, when they are protected by various anti-devilish means like sacred chants, medicines, penance, charity, worship of deities etc? I will perform the supreme penance with a mind not given to depression. Only through severe penance, can anything unattainable can be obtained.'

इति संचिन्त्य सा सर्वजन्तुजातजिघांसया तपोऽर्थमथ सस्मार पर्वतं भूतदुर्गमम्। (68.15)

Having thought like this, she with a desire to consume all types of beings, remembered a mountain unapproachable to any other living being, as a place fit to perform penance.

आरुरोह च तच्छृङ्गं स्थिरविद्युद्दिलोचना हस्तपादादिमद्देहा श्यामलेवाभ्रमण्डली। (68.16)

She with eyes like 'fixed lightening flashes', climbed the peak, looking as if a huge collection of dark clouds had got hands and feet (and was moving up the mountain).

तत्र गत्वाथ सा स्नात्वा तपः कर्तुं कृतस्थितिः अतिष्ठदेकपादेन चन्द्रार्कास्पन्दलोचना। (68.17)

Having gone there, she bathed and prepared herself for the penance. She had her eyes unmoving and fixed on the courses of the Sun and the Moon, and stood there supported by a single foot.

क्रमेण दिवसाः पक्षास्तस्या मासर्तवो ययुः शीतातपेषु लीनायाः कृताया इव शैलतः। (68.18)

Slowly, days, fortnights, months, seasons passed for her who was absorbed in deep penance; and she stood like a statue made of rock, unaffected by the cold and heat.

सा बभूवाभ्रमालायाः समासं स्तम्भिताकृतिः कृष्णोर्ध्वगोर्ध्वकेशी च खमाहर्तुमिवोद्रता। (68.19)

She became one with the array of clouds and remained frozen in her penance posture.

She was extremely black (like a cloud) and her hairs stood up straight (covering the entire sky) as if, wanting to swallow off the entire sky-region. *(She performed penance like this for many thousands of years.)*

आलोक्य तां पवनजर्झररिताङ्गकत्वक् चीराङ्गणाकृतिरणत्पवनावधूतैः

ऊर्ध्वस्थमूर्धजतमःपटलैर्दधानां तारौघमौक्तिकमजः समुपाजगाम। (68.20)

Her body was shattered by the cold winds blowing across the mountain peak and became extremely thin. Her skin hung loosely all over her body like a bark garment covering her all over; and shook heavily whenever the army of winds attacked her with great noise. The black hair on her head covered the entire sky like layers of darkness and it appeared as if she was wearing the hosts of stars as her headgear. Observing all this, Brahmaa (Aja/Unborn) appeared in front of her.

BRAHMAA BESTOWS A BOON

अथ वर्षसहस्रेण तां पितामह आययौ, दारुणं हि तपःसिद्ध्यै विषाग्निरपि शीतलः। (69.01)

After thousands of years, 'Grandfather Brahmaa' came to her.

'Fierce penance' bestows results for sure, like the poisonous flames suddenly feeling cool and pleasant!

मनसैव प्रणम्यैनं सा तथैव स्थिता सती को वरः क्षुच्छमायालमिति चिन्तान्विताऽभवत्। (69.02)

Saluting him in her mind itself, even as she remained in that very posture (of standing on one leg), she became thoughtful as to what boon could be capable of quenching her hunger pangs.

आ स्मृतं प्रार्थयिष्येऽहं वरमेकमिमं विभुं अनायसी चायसी च स्यामहं जीवसूचिका। (03)

अस्योक्त्या द्विविधा सूचिर्भूत्वा लक्ष्या विशाम्यहं प्राणिनां सह सर्वेषां हृदयं सुरभिर्यथा। (04)

यथाभिमतमेतेन ग्रसेयं सकलं जगत् क्रमेण क्षुद्धिनाशाय। क्षुद्धिनाशः परं सुखम्। (69.05)

'Aha! I remember! *(She had even forgotten why she was doing penance; such a dullard she was!)*

I will pray to the 'All-pervading Lord' to grant me this one boon.

(She who imagined that she was very clever, had found out a stupid way of satiating her hunger.

The saddest plight of the ignorant is that each one believes he or she is the only cleverest person in the world.)

I will become a 'Living-Needle' non-metallic yet metallic (a metal-needle that is alive as a living germ).

By the power of the boon, I will become a needle of two varieties, and reach my target (living beings), like the fragrance reaching the heart of all beings.

In this manner, I will consume the entire world as per my wish, to satiate my hunger.

Satiating the hunger is the best joy ever.'

इति संचिन्त्यन्तीं तामुवाच कमलालयः अन्यादृश्यास्तथा दृष्ट्वा स्तनिताभारवोपमम्। (69.06)

Brahmaa who resides in the Lotus, addressed her who was thinking like this, in a thunder-like voice (that could go through her huge ears), observing also her thoughts to be slightly unusual than others.

[Ignorance has its own rewards.

Even if a so-called Creator appears in front of a foolish Jeeva, the boon will equal the ‘stupidity level of the mind that stinks with desires and attachments’.

Like a dog asking for a huge rotten bone as its boon, Karkatee also asked Brahmaa to turn her into a cholera germ, so that she could infect all the people in the world, suck their blood and satiate her hunger.

It was a stupid boon; yet Brahmaa granted it.

He was just her own ‘Jeeva Shakti’ manifesting as a deity to fulfil her Vaasanaa for food.

You can measure your own mind-level too, and find out how stupid or intelligent you yourself are!

Suppose really some all powerful deity appeared in front of you, what boon would you ask..?

Immortality for yourself (a curse actually where you have to see all others suffer and die, if you still are attached to family and friends); ruler ship of the earth (which does not exist at all outside of your sense-fields); entire wealth of the earth (which cannot prevent diseases and death); enjoyments (which will become stale after the fulfilment is over); Siddhis (which are worthless being connected to the non-existent perceived world); Indra’s post (which is always vulnerable to curses from others, and attacks from the enemies); Brahmaa’s post, just a dumb state of remaining as this stupid world-form); Knowledge (which can be obtained only through Vichaara process); AatmaJnaana (which can be attained only through effort and practice)...? What boon is worthy of any penance?

Knowledge alone bestows the supreme position and frees you from all the unreal devils that surround you.

This truth Karkati understands in her life, the hard way.

All the hard work of penance wasted away by a stupid want!]

ब्रह्मोवाच

Brahmaa spoke

पुत्रि कर्कटिके, रक्षःकुलशैलाभ्रमालिके, उत्तिष्ठ, तव तुष्टोऽस्मि गृहाणाभिमतं वरम्। (69.07)

Daughter Karkatikaa! The ‘garland of cloud’ for the ‘mountain of the demon clan’! Get up!

I am pleased! Accept any boon you like.

कर्कट्युवाच

Karkatee spoke

भगवन्भूतभव्येश स्यामहं जीवसूचिका अनायसी चायसी च विधे अर्पयसि चेद्वरम्। (69.08)

Hey Bhagavaan! Hey Worthy Ruler of beings! Hey Lord Vidhi, you alone decide the destiny for all!

I will become a ‘Living-Needle’; non-metallic, yet metallic; if you will offer me any boon.

वसिष्ठोवाच

Vasishta spoke

एवमस्त्विति तामुक्त्वा पुनराह पितामहः-

सूचिका सोपसर्गा त्वं भविष्यसि विषूचिका सूक्ष्मया मायया सर्वलोकहिंसां करिष्यसि।

दुर्भोजना दुरारंभा मूर्खा दुःस्थितयश्च ये दुर्देशवासिनो दुष्टास्तेषां हिंसां करिष्यसि।

प्रविश्याऽऽहृदयं प्राणैः पद्मप्लीहादिबाधनात् वातलेखात्मिका व्याधिर्भविष्यसि विषूचिका।

सगुणं निर्गुणं चैव जनमासादयिष्यसि गुणान्वितचिकित्सार्थं मन्त्रोऽयं तु मयोच्यते। (09 to 13)

‘Let it be so’; having said this to her, the Grandfather Brahmaa again said,

“You will become a needle for the disease cholera.

You will harass the entire world with subtle power.

You will torture those who consume unclean food, and the food got through hurting and harming other beings, those who have unclean undertakings, those who are foolish (and are the abode of vices and ill-manners), those who are act against the ethics ordained by scriptures and law, those who live in the unclean places, and those who are wicked (and hurt others for their selfish needs).

Piercing the hearts through the winds and affecting the spleen etc, you will become the disease of cholera of the nature of a wind-streak.

You will attack both the good and the wicked ones.

This ‘Sacred chant’ is given by me in order to affect a cure for the good ones.

{This Mantra forces the cholera-virus to go off to the lunar sphere through the icy mountains by the power of Vishnu.}

तस्याः मन्त्रः

(The sacred chant to ward her off) -

॥ॐ ह्रीं ह्रीं रीं रां विष्णुशक्तये नमः,

ॐ नमो भगवति विष्णुशक्तिमेनां ॐ हरहर नयनय पचपच मथमथ उत्सादय दूरेकुरु स्वाहा

हिमवन्तं गच्छ जीव सः सः सः चन्द्रमण्डलगतोऽसि स्वाहा ॥

(Since Karkatee had asked for a boon which will harm others, Brahmaa had to prescribe a cure also for that harm. He managed to turn the stupid boon into a curse for all the wicked and selfish creatures of the world; and also gave a Mantra to help the good ones. Noble ones are indeed capable of turning poison into nectar!)

इति मन्त्री महामन्त्रं न्यस्य वामकरोदरे मार्जयेदातुराकारं तेन हस्तेन संयुतः (14)

हिमशैलाभिमुख्येन विदुतां तां विचिन्तयेत् कर्कटीं कर्कशाक्रन्दां मन्त्रमुद्रमर्दिताम्, (15)

आतुरं चिन्तयेच्चन्द्रे रसायनहृदि स्थितं अजरामरणं युक्तं मुक्तं सर्वाधिविभ्रमैः (16)

साधको हि शुचिर्भूत्वा स्वाचान्तः सुसमाहितः क्रमेणानेन सकलाः प्रोच्छिन्नन्ति विषूचिकाम्। (69.17)

One who is using the Mantra should place (write) this Mantra on the inner side of the left palm with his right hand, and should draw the shape of the diseased one there observing the proper rules. He should think of that harshly screaming Karkatee as crushed by the hammer of the Mantra and going off towards the icy mountains. And he should think of the diseased as remaining in the 'central portion of nectar', and as bereft of old age and death and as freed from all the delusions of mental ailments. The practitioner cleansing himself, performing the religious rite (sipping water etc) with a composed mind, gradually destroys the cholera virus and all her ill effects."

इति गगनगतस्त्रिलोकनाथो गगनसिद्धगृहीतसिद्धमन्त्रः

गत उपगतशक्रवन्द्यमानो निजपुरमक्षयमायमुज्ज्वलश्रीः। (69.18)

Then, the 'Lord of the Three-worlds' went through the sky where the Siddhas wandering in the skies received the Mantra. Even as the 'Lord of the Heavens (Indra)' offered him salutations, he entered his own abode (SatyaLoka) which was unapproachable to any other being and which was endowed with countless magical things (AkshyaMaaya).

अथ भूधरशृङ्गाभा सा महाकृष्णराक्षसी कज्जलांबुदलेखेव तानवं गन्तुमुद्यता (70.01)

बभूवाभ्रोपमाकारा ततो विटपरूपिणी पुंस्प्रमाणा ततोप्यासीदथाभूद्वस्तमात्रिका

ततः प्रादेशमात्रा सा ततोऽप्यङ्गुलिरूपिणी ततो माषशमीतुल्या ततः सूची बभूव ह

ततः कौशेयसूचित्वं पद्मकेसरसुन्दरी प्राप स शिखराकारा संकल्पाद्रिरिवाणुताम्। (70.01 to 04)

Then that dark hued huge demoness, who was like the mountain with the peak, began reducing in size like the 'black line of a cloud'. She became the size of a cloud, then the size of a tree, then that of a man, then the measure of a hand; then she became equal to the size of the span of thumb and the forefinger; then she was the size of a finger; then the size of a bean pod; then she became a needle at last. Then she still got reduced to the size of a needle of the size of a silk-worm, beautiful like the pollen of the lotus. Then she had the body sharp like a peak, and became atomic in size, invisible like the mountain in imagination.

[Physical body is an imagination rising out of the Aatvaahika body.

Karkati's mind had only one desire; to consume the blood and flesh of all the living beings.

That desire took the form of penance, produced her own Jeeva Shakti to appear as a deity; got the desired boon; and imagined another body as a reward of that boon. This is the power of the mind.

Chit exists as any perceived that is required by a Vaasanaa-state.

Now the needle-sized Karkatee had to live in dirty places, in drainage holes, in unclean surroundings and stinking rotten foods. The 'giant form of a demoness' which walked majestically in the huge mountains paths, now was an invisible germ stuck to dirty objects, sucking just a tiny drop of blood which never even stayed inside her, for she had no stomach also. She was just a needle that sucked blood; that is all! Observe how the desires of an idiot-mind bring about suffering untold!]

रराज सूचिका कृष्णा सूक्ष्मायसमनायसी पुर्यष्टकेन चलिता व्योमगा व्योमवासिनी सूची

दृश्यत एवासौ नत्वयो नाम विद्यते संविद्भ्रमकुले चैषा स्वल्पसूचीव लक्ष्यते। (70.06)

She was now a black needle, subtle, metallic yet non-metallic, having a body with eightfold nature, moving always, floating in the sky and residing in the sky.

She appears like a needle, but she does not appear to be there at all.

In the hosts of conceptions of the Conscious principle she appears like a tiny living needle.

[Karkatee was now a living needle. Her original (AadhiBhoutika) body of the demoness had vanished, but her Aatavaahika body was the same. She was now a Jeeva-streak using a needle-like tiny microscopic body for quenching her hunger.

The body was metallic-like; sharp enough to pierce the bodies of the victims and enter the heart region.

Yet it was not metallic in the sense, she as a living person could experience the taste of the blood and feel happy.

Mind was that of a demoness only; yet the body was of two types, metallic and non-metallic and needle-like.

She had asked for some complicated boon and had got it anyhow.

What is impossible for Chit? It can appear as anything through the deluded mind.]

A STUPID BRAIN BEGETS STUPID CONSEQUENCES

[The boon which she planned so carefully had backfired on her actually.

Her intention was bad, and the result was also disastrous.

With her unique boon she had managed to get an almost invisible tiny form; that is all!

However, she had the same hunger, same thoughts as of a huge Karkatee, and she now had to suck the blood from all the beings through a living needle only, which was shaped like a metallic needle yet was a living thing.

Like a Jeeva pushed out of the body, she had to function only through that needle to satiate her hunger.

She was just a needle with a hole, with a tiny sharp tip at the end which could pierce any one, so she could suck in a tiny drop of blood. The needle had no insides to store anymore food. After the food got digested in the living needle, she could suck the next drop through the metallic needle.

How much could she suck with a form as empty as the sky?

The needle-form of hers was a state of delusion belonging to her mind only.

An object cannot change its nature by any boon or curse. She was just another vibration of delusion in the Chit-state.

From the state of 'Karkati-delusion' she was now transferred to the state of the 'needle-virus delusion'.

It is as if, a Jeeva dreaming as a huge demoness, now continued the dream as a virus through an imagined boon.

As explained in the previous tale of Mandapa, the Jeeva-Shakti fulfils any desire of any person through the imagined means of penance and divinities. Karkatee, the brainless demoness also got what she wanted through the penance and the vision of a divinity.

Leelaa was wise and got the supreme knowledge out of Jnapti. Karkatee the stupid demoness got what her foolish mind craved for; just the food-consumption.

'I want food! I want to eat all the beings all over the world! I am hungry! I will pierce every living thing and suck their blood without their knowledge. No sacred chant or medicine should keep me out. I will be so small that I will be almost invisible. No one can see me! I will be sharp like a needle so I can go straight into their hearts and suck their blood. But, I should be flesh-like also, so I can enjoy my food. !' So she had thought!

She did not bother about the sufferings that she may bring about in the world. She was extremely selfish and just wanted to satiate her hunger. Her brain was now dominated by 'hunger-Vaasanaa' alone, and she tried to get a field for its fulfilment through her stupid brain. And she ended up with more hunger than ever.

It was like filling the huge ocean with sand carried in one's hand slowly and tediously.

The result she craved for was never achieved.]

(70.01) to (70.14) is a single sentence

THE NEEDLE KARKATEE

रत्नसूचीव मसृणा

She shined like a needle made of gem;

she was oily and was a tiny virus spreading the deadly disease to one and all;

मनोमननसंयुता

she still had her mind in tact, and could think like before;

वैदूर्यरश्मिलेखेव भानुसंतानसुन्दरी (07)

she was like as a diamond (lapis lazuli) streak when sun rays stuck her;

कज्जलाम्भोदसंकल्कलतेव पवनाहता

she was light enough to be carried by the wind and spread illness everywhere;

सूक्ष्मरन्ध्रेक्षणस्वच्छदृष्टज्योतिःकनीनिका (08)

tiny subtle holes in that tiny body, served as her visual means;

सुमुखग्राह्यरूपेण श्लक्ष्णपुच्छशिखाणुना

a tiny smooth sharp tail served her purpose of sucking the blood from people to make her satiated;

तदा वैपुल्यशान्त्यर्थं परं मौनव्रतं गता (09)

she had no time to think or speak; she had to suck continuously to satiate her hunger;
(The irony was that she still had the hunger of the old Karkatee, and had to consume food as a microscopic Karkatee only.)

सुदूरादीपवद्दृष्टं खतन्मात्रत्वमागता

she appeared like a tiny light seen at a distance almost as a ‘nothing’, like the essence of empty space;

दूरादेव मनोज्ञेन प्रोद्गिरन्ती मुखेन खं (10)

she was throwing out emptiness from far itself with her tiny mouth, which she had got as she had wished for;

कुञ्चितेक्षणसंदृश्या दीर्घदीपांशुकोमला

she was soft (vague) like a tiny light seen from a long distance, and could be seen only if the eyes were curved to the extreme;

सद्यःस्नातसमुत्सन्नबालवालविलासिनी (11)

she was moving somewhat like a tiny hair standing straight on an infant’s head which had just bathed;

तन्तुर्बिसादिवोड्डीना बाह्यसंचारकौतुकात्

she was like a lotus fibre peeping out to look at the world;

ब्रह्मनाडिरिवोद्युक्ता बहीरन्ध्रं सुसुन्दरी (12)

she was like the Brahmaa-Naadi bursting out of the head of a yogi moving towards the Sun’s sphere;

नियतेन्द्रियशक्तिः सा जीवेनैव बहिःस्थिता

she was like a Jeeva standing outside the body being endowed with all the senses in their proper places, yet having no useful purpose served by them;

बौद्धतार्किकविज्ञानसंतानवदलक्षिता (13)

she was unseen like the final statements uttered by the logicians of Buddhist philosophers;

(as there is no one to see anything or understand anything because the principle of witness-consciousness is denied).

शून्यसिद्धार्थसविका

she was like the mother who delivered the ‘baby of void-ness’ as proved by the ShoonyaVaadins;

(All these theories stand unproved for want of the witness-consciousness, and Soochi was also unseen like these statements.)

रन्धानीलमयाऽरवा

she was like the blueness of the empty sky and extremely noiseless;

अदृश्यया जीवसूच्या संततानुसृता स्थिता। (70.14)

she was always stuck to the living-needle which was invisible to others;

कलाकलनधर्मिण्या वासनामात्रसारया क्षीणदीपांशुसूचीवतीक्षणयानुपलभ्यया (15)

ग्रासार्थं सूचितां याता सैवास्था नोपयुज्यते।

With the Chit acting out the course of her desires, she was like the ‘hunger Vaasanaa’ incarnate to fulfil its need; yet had to consume food as a ‘tiny streak of the flame in a tiny lamp which was always at the point of extinguishing’; thus, she had attained the state of the needle to satiate her hunger; but that very hunger was not satiated now.

विचारितं तया नैतदहो मौर्ख्यविजृम्भितम्। (70.16)

Alas, she had no idea that she would reach such a wretched state as a result of her foolishness.

साग्रा संचिन्तयामास न सूचीरूपतुच्छताम्, चित्तमीहितमेवैकं पश्यन्त्यास्ते निरर्थकम्। (70.17)

She with her sharp edged form, did not understand the lowliness of her needle-form. She just was intent on fulfilling her one utmost desire and even that was not fulfilled (because of her stupidity).

अविचार्यैव सूचित्वं तया मूढधियाऽऽस्थितम्। नानर्थबुद्धेः स्फुरति पूर्वापरविचारणा। (70.18)

She had not analyzed well the consequences of living as a needle, and had acted foolishly.

An idiot cannot think of the consequences of his actions ever.

स्वार्थक्रियोग्रसामर्थ्याद्याति भावनयान्यतां, पदार्थोऽभिमतांशादयो निःश्वासेनेव दर्पणः। (70.19)

Being intent only on fulfilling his desire he acts rashly and ends up getting a completely contradictory result thereof. It is like grabbing the mirror and holding it too close, to look at oneself; yet breathing on it and tainting it with mist (so that his reflection itself gets blocked).

सूचीभावं प्रपन्नायास्त्यजन्त्याः पीवरं वपुः महामरणमप्यस्या राक्षस्याः सुसुखं स्थितम्। (70.20)

Karkatee now had lost the huge form and had become a needle with the hunger retained as of before.
(She now still had the hunger of a huge demoness; but had to eat with the body of a needle.)

Even death would have been better than such a state.

एकवस्त्वतिरागाणामहो नु विषमा गतिः, देहोऽपि तृणवत्यक्तो राक्षस्या निजयेच्छया। (70.21)

एकवस्त्वतिगन्धेन भश्यन्त्यन्या हि संविदः राक्षस्या ग्रासगन्धेन देहनाशोऽपि नेक्षितः। (70.22)

Those who desire for just one thing in life do end up in horrible plights indeed!

The demoness had even discarded her original body like a piece of dry grass to just fulfil her one base desire. Madly wanting to fulfil just the one need of her physical form, she had lost her mind. Intent on eating a large amount of food, she did not think of her body getting lost!

(She had foolishly thought that she could approach all the living beings easily as an invisible needle, and could eat them all easily, unseen by them.)

नाशोऽपि सुखयत्यज्ञमेकवस्त्वतिरागिणम्।

Even destruction pleases an idiot when he is after the one thing he wants the most.

(Diseases abound in the world, because desires always win over intelligence.)

सूचीभूता विदेहापि परितुष्टैव राक्षसी अन्या बभूव लग्नाशा सा तथा जीवविषूचिका।

The demoness who now was a tiny streak of poisonous needle and was without her original body, still was happy only. (She still had no idea of her life as a needle.)

Intent on fulfilling her desire, she set about her task of sucking blood from all, as another person.

(It was like the first sip of liquor, or the first moment of smoking; the tiny spark which will soon consume the person of his health wealth and all good things he has, and bring about an early death for sure.)

व्योमात्मिका निराकारा व्योमवृत्तिशरीरका तेजस्तनुप्रवाहाभा प्राणतन्तुमयात्मिका

मूलसंवेदनाकारा चन्द्रार्काशुकसुंदरी। (70.23,24,25)

She was completely invisible, almost like emptiness incarnate. She had no shape at all.

She moved about as if she was space itself on the move; so tiny and small she was.

She was like the moving river of sharpness.

She just had the tiny vibration of Praana that made her a living thing.

She was like the 'coiled power of Kundalini' at the base (asleep and powerless) and was beautiful with the garment of sun and moon (terms in Yoga-practice); (as she had no body as such and was open to the rays of the sun and moon).

पृथगेवासिधाराभा परमाण्ववलीय सा कौसुमी गन्धलेखेव कला कलनरूपिणी,

पापात्मिका मनोवृत्तिः सा हि तस्यास्तथा स्थिता परप्राणवशादेव परमार्थपरायणा। (70.26,27)

She was like the sharp blade of the sword separated out (and very cruel).

She was like the subtle atom (so tiny); moved like the subtle streak of fragrance.

She was now with the capability of piercing and entering the bodies of the beings (without their knowledge). She was a wicked by nature. Her thoughts were also cruel.

She lived only by killing other beings. (Her cruel nature as a demoness still remained as her Aativaahika self.)

एवमस्यास्तनुर्जाता सूचीद्वयमयी हि सा नीहारांशुकवतन्वी कार्पासांशुसुपेलवा,

तनुद्वयेन तेनासौ प्रविश्य हृदयं नृणां वेधयन्ती ततः क्रूरा प्रबभ्राम दिशो दश। (70.28,29)

In this manner, her body had now taken on a needle-form, metallic and non-metallic.

She was very tiny as if wearing the garment of mist; and very light like the cotton fluff.

With her twofold body, she entered the hearts of men and pierced them; and later that cruel one wandered in all the directions (spreading diseases).

IMPURE MIND AND THE WASTE OF PENANCE

सर्वः स्वसंकल्पवशाल्लघुर्भवति वा गुरुः,

The 'Supreme one' who is 'all', because of the desire in the mind appears as huge or tiny.
(Whatever anyone wants, the Chit which is the essence of all, is aware of that very experience, as that Jeeva, It alone stays as the object and the object of knowledge, as per the Vaasanaa-dominance.)

कर्कट्योग्रं वपुस्त्यक्त्वा सूचीत्वमुरीकृतम्। (70.30)

Karkatee had discarded her huge form and had attained the needle-state.

तुच्छोऽप्यर्थोऽल्पसत्त्वानां गच्छति प्रार्थनीयतां सूचीवृत्तिपिशाचीत्वं राक्षस्या तपसा स्थितम्। (70.31)

Even the 'lowly desires of the beings with lowly nature' get fulfilled through penance or prayer; and the demoness had performed the hard penance, just to attain the flesh consuming form of a needle-state.

अपि पुण्यशरीराणां जातिबन्धो न शाम्यति तनुसूचीपिशाचीत्वं राक्षस्या तपसार्जितम्। (70.32)

She has performed penance and of course attained a meritorious body; but the inner nature filled with lowly desires did not go off. The demoness had performed penance to gain the same flesh-eating state with a needle's body. (She was the same cruel and wicked person inside.)

KARKATEE'S HORRID LIFE AS A NEEDLE

तस्यां दिगन्तभ्रमणे प्रवृत्तायां महानिलैः तत्रैव सा तनुः स्थूला गलिता शरदभवत्। (70.33)

Even as she moved about in all the directions busily satiating her hunger, her body was shattered by the stormy winds like the autumn cloud. (She was carried forcefully by the winds here and there.)

कस्यचिद्विषाङ्गस्य क्षीणस्य विपुलस्य च प्रविश्यान्तर्वातसूचिर्भवत्यतिविषूचिका। (70.34)

Entering inside someone whose limbs are out of control, who has become thin or who is fat, this 'needle of wind' becomes an intense disease of cholera.

कस्यचित्तनुदेहस्य स्वस्थस्य सुधियोऽपि वा प्रविश्य जीवसूचीत्वे भवत्यन्तर्विषूचिका। (70.35)

Entering as a 'living-needle' some emaciated body, or even the one who is healthy and is in his proper minds, she becomes a disease of cholera inside.

एवं क्वचित्पृथ्यति सा दुर्बुद्धिहृदयास्थिता क्वचिदुच्छेद्यते पुण्यैर्मन्त्रौषधितपःक्रमैः। (70.36)

Sometimes the wicked female is satiated as she resides in the heart of some one as a virus. Sometimes she is thrown out through chants, worships and rituals.

आसीद्बहूनि वर्षाणि भ्रमणैकपरायणा देहद्वयेन गच्छन्ती व्योम्नि भूमितले तथा। (70.37)

Many years passed as she moved about in the sky with her twofold body all over the world.

रजस्तिरोहिता भूमौ हस्तेऽङ्गुलितिरोहिता प्रभातिरोहिता व्योम्नि वस्त्रे सूत्रतिरोहिता। (70.38)

She stuck to the dust on the floor; to the thumb in the hand; to the light in the sky; to the thread in the cloth.

THE SAD STORY OF THE NEEDLE THAT COULD NOT SEW ITS OWN BELLY

[She went into the bodies of men with dirty habits, who were unhygienic, who were given to lowly pleasures, who were diseased, who were wounded, who lived in unclean surroundings, who wore dirty unclean clothes, who never bathed or cleaned. She was all over the world and moved freely through forests, villages, grass lands, and dusty roads.

She was happy in her meagre consumptions of blood.

Karkatee the giant demoness became a tiny needle-like germ, by the power of penance!

Her body was metallic and non-metallic; that means her edge was sharp like a metallic needle-head, and her body was like a tiny thread; it was a 'minuscule floating needle' that can stick to anything and everything; and she entered the bodies through the dirty surroundings and infected them with disease.

However her main purpose in getting such a body was to satiate her hunger.

She as a demoness was not able to approach human worlds so easily; and she imagined that by being a needle-like structure, she would be invisible to all and suck the blood out of all living things.

Did she succeed? Was her hunger satiated?

How can the Vaasanaa for food of a giant demoness be filled by a tiny needle like body?

The demoness was hunger personified. Her giant body produced by the hunger Vaasanaa was perfectly suited for that purpose.

Yet the foolish Karkatee interrupted the Vaasanaa-field with her penance.

Instead of asking for the destruction of the Vaasanaa or for the state of no-hunger, she used her own brains and got into the worst circumstances ever.

A huge hunger Vaasanaa and a needle body; how can they both match each other?

The main result was suffering only!

(Verses from 39 to 80 are not given here. The gist of those verses are like this.)

[Cruel ones also care for their dear and near ones. Soochi was no exception.

All she wanted to do was fill the need of her dear stomach.

She went with the speed of a flooding river through bodies and clothes and fowl products, infected people with her sharp metallic edge and sucked their blood; but her belly never could be filled up. Sunlight can light up the books; but cannot read them; her penance-power was wasted in getting a needle body and was wasted away.

Her intellect remained the same, stupid and idiotic. Her cruel nature also remained the same; yet she never regretted her decision or tried to reform herself; she was cruel as ever.

She had not enough of piercing through bodies and spreading harm.

She was a demoness at heart and a needle at work.

Like a needle expertly flowing through clothes, joining them, she went through bodies infecting them with the disease.

She was like a Vaasanaa-string that moves from one body to another after the death also, piercing their minds and spreading the disease of delusion.

Wicked ones harass the people never in the front; but hide their faces and hurt people in a subtle manner. She also moved in the very front of the people and quickly entered their bodies unknown to them.

She sometimes got stuck to the cloth covering the neck region and wondered looking at the ladies' faces how to pierce their inside, like the wicked men desiring the beautiful girls.

She equally spreads out in soft silken clothes or the rough cotton clothes; she does not distinguish between the rich and the poor.

'The wicked do not care for the qualities of people, when cheating others'.

Yet she suffered like a princess stuck by misfortune. She hurt others and hurt herself through that.

She made holes in others, but had herself a hole in the body which could never keep filled up.

Though others never harmed her, she brought death to them all; and because of such sinful acts, she was stuck to a needle' form and hangs in her own Karma-noose.

She rested in the stinking hair-regions of the body, feeling more at home in such filthy surroundings, as if among friends. She moved in places where fools abounded (who had no hygiene and lacked cleanliness), for she found them at par with her own intelligence.

She slept happily for long in the hollow of wet intestines, with her face buried downwards.

After getting the desired body, who will not feel happy in the suitable abode made for it?

Cruelty incarnate, she infects the whole body and destroys them.

More than joyous occasions the wicked relish only in quarrels and fights, where they have a chance to hurt others.

Like a miser is happy even with a penny, she was after getting even the least amount of food.

The wonder of ego even in such tiny life-forms is indeed amazing!

She with a metal body and the life-body joined together, harms others and covets death for them.

It is indeed surprising that the wicked are not foolish when fulfilling their selfish needs!

She pierces through the cloth threads and feels happy by her own expertise in hurting others, and feels good, as if it is a job well-done.]

सूक्ष्मादृश्या चैव दात्री क्षणाद्विस्मृतिमेति सा तीक्ष्णभेदकरी क्रूरा सूची चेष्टेव दैविकी। (70.81)

She was subtle, invisible and cut sharply like a scissor and moved off so fast and forgotten; the cruel Soochi was like the act of misfortune.

तन्तुवेधनमात्रेण हतोऽन्य इति तोषिता दुर्जनो येन तेनैव नाशितेनैति हृष्टताम्। (70.82)

By just piercing through the cloth that covered the body parts, she was happy.

The wicked man feels joyous by destruction of others through any means.

पङ्खे मज्जति याति खं विहरति व्योमानिलैकदिक्ते

शेते पांसुषु भूतलेष्विव वने पट्टे गृहेऽन्तःपुरे

हस्ते श्रोत्रसरोरुहेऽथ मृदुनि स्वेच्छोर्णिकाखण्डके

रन्ध्रे काष्ठमृदां च माति हृदये द्रव्यात्मशक्त्यैव सा। (70.83)

She bathes in the mires; she floats in the skies; she reaches great distances blown by the wind; she sleeps in the dirt on the ground of the forest-lands, as if it is the silky bed of harems;

she cuddles in the soft hair regions of the ears and hands;
 she remains hidden in the tiniest wooden pores; she makes her home in the hearts of the people.
 She wanders anywhere and everywhere, like a Yogi who has mastered the Siddhis.

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरैश्च सहाजगाम॥ (70.84)

As the Sage was speaking words profound with knowledge, the day ended;
 the people in the court saluted the Sage and left to attend to their evening duties of bath etc;
 they returned again with the Sun's rays.

॥ षष्ठो दिवसः॥

॥SIXTH DAY॥