

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 SIX

[SOOCHYUPAAKHYAANAM (6)]

{KARKATEE IS WORSHIPPED AS KANDARAA DEVI}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

1

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.

राक्षस्युवाच
The demoness spoke

अहो बत पवित्रेयं भवतोर्भाति शेमुषी अनस्तमितसारेण प्रबोधार्केण भासिता।

शीता समरसा शुद्धा ज्योत्स्नेव शशिमण्डलात् विवेककणिकां श्रुत्वा भवतो हृदयादियम्।

विवेकिनो जगत्पूज्याः सेव्या मन्ये भवादृशाः। सत्सङ्गात्सविकासस्मि चन्द्रेणेव कुमुद्वती। (82.06)

Aha! Your understanding shines sanctifying all; with the never-perishing essence, lighted by the 'Sun of enlightenment'. By listening to your short exposition of knowledge rising straight from the heart (as truly experienced), I feel cool, with uniform essence, pure like the moonlight from the sphere of moon. The wise ones like you are to be worshipped and served well by the entire Jagat.

I have bloomed up in happiness by the company of the good ones, like the night lotus by the moon.

सौरभं कुसुमासङ्गादेव सत्सङ्गमाच्छुभं वर्तते ह्यर्कसंपर्काद्विकासोऽम्बुरुहामिव। (82.07)

Like the fragrance rising from the contact of the fragrant flowers, the greatest welfare rises from the contact of the noble, like the lotus blooming by the contact of the sun.

महतामेव संसर्गात्पुनर्दुःखं न बाधते।को हि दीपशिखाहस्तस्तमसा परिभूयते। (82.08)

By the contact of the great ones, sufferings do not torment again.

Which flame of the lamp is surrounded by the darkness?

मयेमौ जाङ्गलं प्रासौ भवन्तौ भूमिभास्करौ पूजनीयावतः शीघ्रमीहितं कथ्यतां शुभम्। (82.09)

You both are the Suns shining on this earth and have been met by me in this wild forest region.

Therefore you both are to be worshipped by me with respect.

You both are auspicious in nature. Pray tell me what you want from me!

राजोवाच
The king spoke

अस्मिन् जनपदे रक्षःकुलकानमञ्जरि जनस्य बाधतेऽत्यन्तं सदा हृदयशूलनं

यतः सर्वेव जनता तसा दृढविषूचिका। मण्डले तेनाहं निर्गतो रात्रिचर्यया।

शूलादि हृदये नृणां न शाम्यति यदौषधैः ततोऽहं त्वदिद्वधप्रोक्तमन्त्रार्थेन विनिर्गतः।

त्वादृशस्य च लोकस्य मुग्धलोकाभिघातिनः निग्रहार्थं प्रवृत्तिर्मे सा च संपत्तिमेत्यलम्।

एतावदेव च शुभे त्वयाङ्गीक्रियतां वचः भूयो भवत्या प्राणा हि हिंसनीया न कस्यचित्। (82.14)

O 'Bower' in the 'forest of the demon clan'!

The people in this country are always troubled by heart-pain since everyone is stuck by the deadly cholera. I have come out at this night wandering all over the place.

Since no medicine seems to have any effect on that heart-ailment, I am wandering out here in search of meeting some person who can offer me some sacred chant to cure that disease, as mentioned by you yourself. People like you are intent on destroying the innocent beings; my duty is the controlling of such evil demons, which indeed is proved as successful (since I am in a realized state).

O auspicious one! Please promise me one thing! Do not harm any other being from now onwards.

राक्षस्युवाच
The demoness spoke

बाढमेवं करोम्यद्यप्रभृत्यवितथं प्रभो सत्यमेव न किञ्चिद्धि हिंसनीयं मयाधुना। (82.15)

Let it be so! From today onwards I will do likewise without fail.

I say the truth! Now no one will be hurt by me ever.

राजोवाच

The king spoke

यद्येवं फुल्लपद्माक्षि परदेहैकभोजने किं स्याच्छरीरभृत्यै ते स्थिताया मत्समीहिते। (82.16)

If it is so, O you with the eyes like the bloomed lotuses! You survive only by eating other bodies.
If you are agreeing to my request, in what manner will you maintain your body?

राक्षस्युवाच

The demoness spoke

षड्भिर्मासैर्गिरौ राजन् प्रबुद्धायाः समाधितः जाता भोजनसंकल्पाद्भोजनेच्छेयमद्य मे। (82.17)

इदानीं शिखरं गत्वा तदेव ध्याननिश्चला यावदिच्छं सुखेनासे सजीवा शालाभञ्जिका। (82.18)

आमूर्तीं धारणां बध्वा धारयामि शरीरकं यथेच्छमथ कालेन त्यक्ष्यामीति मतिर्मम। (82.19)

आशरीरपरित्यागमिदानीं न मया नृप हिम्सनीयाः परप्राणास्तेनेदं मद्बचनः शृणु। (82.20)

Hey king, when I got up from the state of ‘unperturbed trance’ after some six months, I got this desire for food today, because of the Vaasanaa for food in the body.

Now I will go back to the peak of the mountain, and will remain motionless in the ‘contemplation state’ as before, and remain happily as long as I like, as a ‘live statue’.

I will suspend the breath till death, and hold the body.

After a long time, after as much time as I feel like, I will discard this body whenever I so desire.

This is my decision. Till the body gets discarded completely, I will not hurt other living beings, O king, so listen to what I say.

हिमवन्नाम शैलोऽस्ति शरच्चन्द्रांशुनिर्मलः य उत्तराशाहृदये स्पृष्टपूर्वापरार्णवः। (82.21)

तत्राहं निवसाम्यग्रे हेमशृङ्गदरीगृहे आयसी मेघलेखेव कर्कटीनाम राक्षसी। (82.22)

तपसोपार्जितो ब्रह्मा जनतामारणेच्छया विषूचिका प्राणहरा स्यां सूच्यात्मेति भो मया। (82.23)

तस्मात्संप्राप्तवरया बहून्वर्षगणान्मया भुक्त्वा विषूचिकात्वेन जनता जीवबाधनैः। (82.24)

त्वया न गुणिनो हिम्स्या इति मे ब्रह्मणा ततः नियमार्थं महामन्त्रस्तदायत्तास्मि संस्थिता। (82.25)

सोऽयं प्रगृह्यतां तेन सर्वं हृदयशूलनं सममेष्यति लोकेऽस्मात्का कथा मत्कृते भ्रमे। (82.26)

विततैवास्मि हिंसायां यत्पुरा हिंसितं मया जनस्य हृदयं तेन नाड्यो वैधुर्यमागताः। (82.27)

हिम्सित्वा रक्तमांसानि संत्यक्ता ये महाजनाः तेभ्यो विधुरनाडीब्यो ये जातास्तेऽपि तादृशाः। (82.28)

राजन्विषूचिकामन्त्रः सोऽयं संपन्न एव ते। न सत्त्ववतामस्ति दुःसाध्यमिह किञ्चन। (82.29)

अतो दुर्नाडिकोशेषु शूलानां परिशान्तये मन्त्रो यो ब्रह्मणा प्रोक्तो राजन्शीघ्रं गृहाण तम्। (82.30)

आगच्छ निकटं नद्या गच्छामस्तत्र भूमिप स्वाचान्ताभ्यां संयताभ्यां भवद्भ्यां सुमता ददे। (82.31)

There is a ‘snow mountain’ in the northern direction named ‘Himavaan’, taintless like the autumn moon; and on both sides it is surrounded by the oceans. I live inside a cave on the golden peak, as the demoness named Karkatee, like an iron streak of a cloud.

I pleased Lord Brahmaa through penance; and with a desire to kill all the people (and eat them all), I asked that I should be a cholera-virus of a needle form, which would take away the lives of the people. Through his boon, I harassed people as a ‘deadly needle’ spreading illness; and lived like this for many years. At that time Lord Brahmaa told me that I should not kill people with virtues, and he created a sacred chant for the protection of the good; and I am under the control of that sacred chant.

You accept that chant from me. The people will soon be freed of their heart-troubles.

I alone have caused all this damage through delusion. Because of my contact alone, the people have become weak and skeleton-like, losing all the flesh and blood in their bodies.

The children born of such bodies with weak nerves will also carry the same illness.
 You will succeed in curing your people through that sacred chant.
 There is nothing impossible for the good.
 Accept that sacred chant given by Brahmaa immediately without delay.
 Come hey king, we will go to a close by river quickly.
 When you purify yourself with proper rites like bath etc, I will happily offer you that chant.

वसिष्ठोवाच

Vasishta spoke

इति तस्यां तदा रात्र्यां राक्षसीमन्त्रिभूतः जग्मुस्ते सरितस्तीरं मिथः सञ्जातसौहृदाः। (82.32)

अन्वयव्यतिरेकेण राक्षस्याः सौहृदं तदा ज्ञात्वा स्थितौ तौ स्वाचान्तावुभावन्तेवासिनौ। (82.33)

तथ ब्रह्मोपदिष्टोऽसौ ततस्ताभ्यां यथाक्रमं स्नेहाद्विषूचिकामन्त्रः प्रदत्तो जपसिद्धिदः। (82.34)

ततः संजातसौहार्दौ तौ विसृज्य निशाचरी यदा गन्तुं प्रवृत्तासौ तदा राजाब्रवीद्वचः। (82.35)

The demoness, the king and the minister who had become good friends now, quickly reached the river-bank together.

The king and the minister felt highly grateful at Karkati's act of kindness; performed the proper rites and purified themselves; and they both stood in front of her humbly, like disciples.

Karkatee feeling affection for them both, taught them in a proper manner the 'sacred chant for the cholera illness', given by Lord Brahmaa in the past, which would fructify when recited.

Her work completed, Karkatee bid them farewell and started to move towards her mountain abode.

The king stopped her and said,

राजोवाच

The king spoke

गुरुस्त्वं नौ महादेहे वयस्या च सुनिर्वृता निमन्त्रयावहे यत्नाद्ग्रासाय तव सुन्दरि। (82.36)

न चास्मत्प्रणयं प्रीता वितथीकर्तुमर्हसि। सौहार्दं सुजनानां हि दर्शनादेव वर्धते। (82.37)

लघुसौभाग्यसंयुक्तं कृत्वाकारं मनोरमं आगच्छास्मद्गृहं भद्रे तत्र तिष्ठ यथासुखम्। (82.38)

You are our Guru now O Huge-bodied one! We are your friends too!

O you of beautiful heart! We are inviting you take food with us.

You should not make waste of our friendly affection.

The friendship increases among good people by seeing each other only.

Change your form into something small and attractive, endowed with all auspicious qualities, and then come to our house.

Live there happily, O Good one, as long as you feel so.

राक्षस्युवाच

The demoness spoke

मुग्धस्त्रीरूपधारिण्यै दातुं शक्तोऽसि भोजनम्। संतर्पयसि मां केन राक्षसाकारधारिणीम्। (82.39)

रक्षोन्नमेव मे संतुष्ट्यै न सामान्यजनाशनम्। पूर्वसिद्धस्वभावोऽयमादेहं न निवर्तते। (82.40)

You can provide food to the innocent female-form worn by me; but how will you satisfy the one who dons the 'demoness form'?

Only the food fit for the demons can please me, not the food eaten by ordinary humans.

This habit which is already inbuilt before, will not get removed as long as the body exists.

राजोवाच

The king spoke

हेमस्रग्दामवलिता दिनानि कतिचिद्गृहे मम स्त्रीरूपिणी तिष्ठ यावदिच्छमनिन्दिते। (82.41)

ततो दुष्कृतिनश्चौरान्वध्याञ्छतसहस्रशः मण्डलेभ्यः समानीय ददे तुभ्यं सुभोजनम्। (82.42)

कान्तारूपं परित्यज्य गृहीत्वा राक्षसं वपुः आदाय वध्याञ्छतशः पुरुषान्स्तान्सुसंचितान्,
नयस्व हिमवच्छृङ्गं तत्र भुङ्क्व यथासुखम्। महाशनानामेकान्ते भोजनं हि सुखायते। (82.44)

तृसां निद्रां मनाक्कृत्वा भव भूयः समाधिभाक्, समाधिविरता भूयोऽप्यागत्य पुनरन्यदा
नेष्यस्यन्यान्वध्यजनान्।

हिंसां नैषां हि धर्मतः। स्वधर्मेण च हिंसैव महाकरुणया समा। (82.46)

त्वं समेष्यसि चावश्यं मां समाधिविरागिणी। असतामपि संरुढं सौहार्दं न निवर्तते। (82.47)

O blameless one! For a few days live in my house in the form of a human lady adorned by the golden garlands and golden threads, as long you like.

I will collect all those who do wicked acts, the thieves, and all those to be punished with death, from all the regions, and offer them as tasty meals for you.

You then discard the beautiful human form; take on your demoness form; take ‘the crowds of hundreds of men who need to be punished’ to the peak of the snowy mountain, eat them all and enjoy the food as much as you like.

For the consumers of food in huge quantities, a meal that is taken in solitude alone gives satisfaction.

Feeling satiated, sleep for some time, then be in the ‘unperturbed trance’ for some time.

After waking up from trance, come here again and carry the other lot who are ready to be killed.

This is not actually violence according to Dharma.

When violence is one’s own duty, it is equal to great compassion.

When you are not in contemplative trance, you come to me without fail.

‘Deep-rooted friendship’ does not disappear even among ‘non-existing appearances’ like us.

राक्षस्युवाच

The demoness spoke

युक्तमुक्तं त्वया राजन्करोम्येवमहं सखे सौहार्देन प्रवृत्तस्य को वाक्यं नाभिनन्दति। (82.48)

You have said the right thing O king! I will do as you suggest, my friend!

Who will not appreciate the words of a friend who has so much affection!

वसिष्ठोवाच

Vasishta spoke

इत्युक्त्वा राक्षसी तत्र संपन्ना सुविलासिनी हारकेयूरकटकपट्टस्रग्दामधारिणी। (82.49)

“राजन्नागच्छ गच्छाम” इत्युक्त्वा भूपमन्त्रिणौ अग्रे गन्तुं प्रवृत्तौ तौ रात्रावनुससार सा। (82.50)

Having spoken thus, the demoness changed herself into an attractive female adorned with golden bracelets, armlets, necklaces, silk garments etc.

“Come on king, let us go”, she said to the king and the minister, and followed them in that night, even as they guided her in the path, walking in front of her.

अथ ते पार्थिवगृहं प्राप्य तां रजनीं मिथः कथयैकगृहे रम्ये क्षपयामासुरादृताः। (82.51)

प्रभातेऽन्तःपुरे तस्थौ पुरन्धीजनलीलया राक्षसी मन्त्रिराजानौ स्वव्यापारौ बभूवतुः। (82.52)

ततो दिवसषट्केन सञ्चितानि महीभृता नृपः परपुरेभ्योऽपि स्वमण्डलगणात्तथा

त्रीणि वध्यसहस्राणि तानि तस्यै तदा ददौ।

Then they went to the palace of the king and spent the night at the beautiful spacious room, conversing with each other excitedly. In the early morning, they both left the demoness with the rest of the womenfolk of the family, in the harem.

Then the king and the minister got busy in their regular duties. Then within six days the king collected three thousand people fit to be punished with death from the cities belonging to other kings and from amongst the people of his own country; he offered them all to her.

सा बभूव निशाकाले सैवोग्रा कृष्णराक्षसी तानि वध्यसहस्राणि जग्राह भुजमण्डले

धारानिकरजालानि मेघमालेव कोटरे ययौ राजानमापृच्छय तदैव हिमवच्छिरः।

At night, she changed back to her original form of terrifying black demoness.

She grabbed those thousands of people fit to be killed and placed them on her shoulder, like the cloud-garland bearing hosts of water-drops in its hollow.

She took leave of the king and went to the same peak of the snowy mountain.

दरिद्रा लब्धहेमेव ग्रहेषूग्रशरीरिणी तत्र तृसा भृशं भुक्त्वा सुखं सुस्वा दिनत्रयं

आसीत्प्रबोधसुखस्था सा समाधिमतिः पुनः। (82.57)

That lady of a huge body, shining as the greatest among all other demon clans, felt like a poverty-stricken woman coming into possession of a huge quantity of gold. She was highly satisfied; ate to her fill; slept nicely for three days; and absorbed herself in the bliss of the Samaadhi again.

पञ्चभिर्वा चतुर्भिर्वा वर्षैः सा संप्रबुध्यते तत्ततो मण्डलं याति तेन राजसभाजने। (82.58)

She wakes up again after four or five years; then she goes to the hunter's colony to meet the king and his people as per their request.

तत्र विश्रम्भगर्भाभिः कथाभिः कञ्चिदेव सा स्थित्वा कालं गृहीत्वा तान्वध्यान्स्वास्पदमेत्यथ। (59)

Then they spend time in conversing on personal matters for a while.

She waits for some time, gathers her collection of punishable people and returns to her abode.

जीवन्मुक्तयैवमेव विपिने साद्यापि रक्षोङ्गना तस्मिन्नेव गिरौ स्थिता विचलितध्यानैकतानाशया

तस्मिन्नाजनि शान्तिमागतवति त्यक्तैषणेनात्मना तद्राष्ट्राधिपसौहृदैः स्वकवलानास्वादयन्ती चिरम्।(60)

Even now, that demoness who was 'liberated while living', resides in that very deserted mountain region; staying sometimes in contemplation, sometimes awake, and when the king attained the 'Supreme state of Quiescence' by renouncing all the desires after the death of the body, she remained eating the food affectionately offered by the other kings who ruled as his heirs to the kingdom.

किरातमण्डले तस्मिन्ये भवन्ति महीभृतः तैस्तैः सह परा मैत्री तस्याः समभिजायते। (83.01)

She maintains friendship with any king who comes to rule the hunter's region.

सर्वास्तत्र महोत्पातान्पिशाचादिभयान्यपि रोगांश्च योगसंसिद्धा निवारयति राक्षसी। (83.02)

The demoness, who has now become extremely compassionate, has mastered many Siddhis (magical powers) and wards off all the evil spirits, calamities, and diseases for those people.

बहुवर्षगणेनैषा ध्यानाद्विरतिमागता तत्रागत्य समस्तांस्तान्वध्याञ्जन्तून्सुसंचितान् (भुङ्गते)। (83.03)

After years of contemplation, she wakes up and climbs down the mountain to their country; takes away all animals and humans who need to be killed, and fills her belly.

अद्यापि तत्र ते वध्यास्ते तदर्थं महीभुजा नीयन्ते मित्रसन्माने के हि नाध्यवसायिनः। (83.04)

Even at the present day, the kings of the forest-lands collect all the punishable persons to be offered as food to her.

Who will not make effort to please a dear friend!

तस्यां ध्याननिष्णयायां किरातजनमण्डले अनायान्त्यां चिरं कालं जनैर्दोषप्रशान्तये

सा देवी कन्दरानाम्नी मङ्गलेतरनामिका संप्रतिष्ठापिता मूर्त्या पुरे गगनकोटरे। (83.06)

When she was absorbed in contemplation, and remained absent for a long time, the people of the hunter's clans made a statue of her and worshipped her as 'Kandaraa Devi' also known as 'Mangalaa', in a huge temple constructed for her, that almost touched the skies.

ततःप्रभृति तत्रत्यो यो यो भवति भूमिपः स कन्दरां भगवतीं प्रतिष्ठापयति स्वयम्। (83.07)

यः कन्दरां प्रतिष्ठां च न करोति नृपाधमः तस्योपतापनिचयाः प्रजा निघ्नन्ति यत्रतः। (83.08)

तत्पूजनादवाप्नोति जनस्तन्निखिलं फलं स्ववासनावशोच्छूनमनर्थं यात्यपूजनात्। (83.09)

वध्यलोकोपहारेण सा देवी परिपूज्यते। प्रतिमा सा स्थिताद्यपि चित्रस्था फलदायिनी। (83.10)

From then onwards, any king who rules as an heir to the previous one, establishes a statue of 'Kandaraa Devi' personally.

If any king does not establish her as a goddess and worship her, the people join together, and kill him off as a wicked person unfit to rule their kingdom.

By worshipping her, people get all the desires fulfilled.

If they do not worship her, they are in for complete ruin.

That goddess is worshipped by offering all the punishable people who have committed offence.

She even now, is worshipped as a statue established in the temple, fulfilling the desires of her devotees.

सकलकोमलमङ्गलकारिणी कवलिताखिलवध्यमहाजना

जयति सात्र किरातजनास्पदे परमबोधवती चिरदेवता। (83.11)

She fulfils all the auspicious desires of the people for children etc.

She eats off all the punishable people.

She is endowed with highest knowledge, and is the deity worshipped by the hunter groups for long.

एतत्ते कथितं राम सर्वं मयाख्यानमनिन्दितं कर्कट्या हिमराक्षस्या यथावदनुपूर्वशः। (84.01)

Rama! I have related the whole story of Karkatee, the demoness of the mountains to you, without leaving out any part.

रामोवाच

Rama spoke

हिमवत्गह्वरे प्रोत्था सा कथं कृष्णराक्षसी बभूव कर्कटी नाम्ना यथावद्द मे प्रभो। (84.02)

Prabhu! How did the black demoness who grew up in the hollows of the 'Snow mountain' get the name 'Karkatee'?

वसिष्ठोवाच

Vasishta spoke

कुलानि सन्त्यनेकानि राक्षसानां स्वभावतः तानि शुक्लानि कृष्णानि हरितान्युज्ज्वलानि च।

कर्कटप्राणिसादृश्यात्कर्कटो नाम राक्षसः बभूव, तज्जा सा कृष्णा कर्कटी कर्कटाकृतिः। (84.04)

There are many clans of demons like white ones, black ones, green ones, shining ones and so on.

There was demon named Karkata who looked like a crab; his daughter is this black Karkatee, looking also like a crab.

कर्कटीप्रश्नसंस्मृत्या मयैष कथिता तव अध्यात्मोक्तिप्रसङ्गेन विश्वरूपनिरूपणे,

सम्पन्नमेव मे कस्मादसंपन्नमिव स्फुटं इदं जगदनाद्यन्तात्पदात्परमकारणात्। (84.06)

I told you the story of Karkatee to teach you about the 'principle of Brahman that shines as the Vishvam', through her questions mentioned in the context, to explain that -

'this world though experienced as real for me (for every perceiver), actually is non-existent and rises from the supreme cause that is the beginning-less and endless state'.

प्लाविन्यो वीचयो वारिण्यन्यानन्याः स्थिता यथा वर्तमाना अपि परे सृष्टयः संस्थितास्तथा। (84.08)
The waves jumping on the surface of the ocean are not different from it; so also, even the ‘Creations of the present past or future’ exist in the Supreme state of Reality only, (as not different from it).

अज्वलन्नेव काष्ठेषु वह्निरर्थक्रियां यथा करोति मर्कटादीनां शीतापहरणादिकं
समं सौम्यत्वमजहदेव नित्योदयस्थिति तथा ब्रह्म करोतीदं नाना कर्तव सज्जगत्। (84.09)

अप्यनागत एवायमेवं सर्ग उपागतः भोः शालभञ्जिकासंविद्धारुण्येव मुधोदिता। (84.10)
The monkeys collect the shining red coloured wood pieces; these pieces do not burn actually, but are fire-like for the monkeys (because of their belief), and remove the coldness for them; so also, the ‘Brahman state’ makes all these varieties of perceived worlds without discarding its quiescence and is always in the rising state. Without arriving itself, this world gets experienced, Hey Rama! It has risen without any reality like the conception of a statue in the wooden pillar.

बीजे यथाऽनन्यदपि फलादन्यदिवोदितं चित्तौ तथाऽनन्यदपि चेत्यमन्यदिवोदितम्। (84.11)

अच्छेदादेकसत्ताया न भेदः फलबीजयोः चिच्चेत्ययोश्च वार्यूर्म्योरिव वस्तुनि कश्चन। (84.12)
The fruit is not different from the seed, yet rises as if different; so also, the perceived is not different from the Reality-state, and yet stays as if different.

Being of the same essence, and not broken as two, there is no difference between the fruit and the seed. The Chit and the perceived are not different; the wind and its movement are also not different.

अविचारात्कृतो भेदो नैतयोरुपपद्यते यतःकुतश्चिदुदितः स विचारेण नश्यति। (84.13)

The difference is observed because of ‘non-Vichaara’; it is not the right way of understanding. That which has risen just like that for no reason, perishes through Vichaara only.

[A sentence is made of words alone which are different sounds with different meanings; yet the inner meaning of the sentence gets understood as a whole without any division.]

भ्रान्तिरेषा यथाऽऽयाता तथा यातु रघूद्दह।

O Rama! Let the delusion which has risen without any reason, disappear as it is.
(The perceived is non-existent as it is; you just have to know it as an experience; that is all!)

ज्ञास्यसे तत्प्रबुद्धस्त्वमेनां केवलमुत्सृज। (84.14)

You will realize the common essence that is in all (though aware of the difference), when you realize the Truth. Throw off this delusion!

भ्रान्तिग्रन्थौ विवृटिते मदुक्तिश्रवणात्ततः ज्ञानशब्दभेदानां वस्तु ज्ञास्यस्यलं स्वयम्। (84.15)

When the ‘knots of delusion’ are broken by listening to my talks, you will grasp the ‘Reality state’ by yourself, and understand that which is pointed out by these words with meanings, though it is beyond these words and meanings.

चित्तादियमनर्थश्रीस्तच्च सा चेतरा च ते मदुक्तिश्रवणादेव शान्तिमेष्यत्यसंशयम्। (84.16)

The delusory grandeur which has come out of this mind and all other doubts and apprehensions you have developed, will doubtlessly subside by listening to my words.

ब्रह्मणः सर्वमुत्पन्नं सर्वं ब्रह्मैवमेति च मद्गीभिः संप्रबुद्धः सन् ज्ञास्यस्यलमनिन्दितम्। (84.17)

Everything has come out from Brahman. Everything is Brahman alone.

You will get enlightened by my words and know everything completely and clearly.

‘SOOCHYUPAAKYYAANAM’

THE ‘TALE OF KARKATI RAAKSHASI’

IS COMPLETE