

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK TWO
[PART ONE]

[HEMALEKHA AND HEMACHUDA]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

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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 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.

दत्तात्रेय उवाच
Dattatreya spoke

HEMALEKHAA, THE KNOWER OF BRAHMAN

पुरा दशार्णाधिपतिर्मुक्ताचूड इतीरितः।तस्य पुत्रौ हेमचूडमणिचूडौ बभूवतुः सुरूपौ सुगुणौ चोभौ सर्वविद्याविशारदौ। कदाचिन्मृगययोत्साहात्सेनाभिः परिवारितौ सह्याचलवनं भीमं सिंहव्याघ्रादिसङ्कुलं महाबलौ विविशतुर्धनुर्बाणधरौ किल।अथ तत्र मृगान्सिंहान्वराहान्महिषान्वृकान्जघ्नतुर्निशितैर्बाणैः लाघवात्कार्मुकैरच्युतैः।एवं विनिघ्नतोःवन्यान् मृगान्नाजकुमारयोः चण्डवायुः प्रादुरासीच्छर्कराश्मप्रवर्षणः।पांशुभिर्नभ आक्रान्ताभूत् दर्शन्निशोपमम्।न दृश्यते तत्र शिला वृक्षः पुरुष एव वा।कुतो नीचोच्चतां पश्येदेवं ध्वान्तावृतो गिरिः।निहता शर्करावर्षैः सेनात्यन्त पलायिता। वृक्षान्केचिच्छिलाः केचिद्गुहाः केचिदुपासदुः।अश्वारूढौ राजपुत्रावपि दूरं पलायितौ।हेमचूडः क्वचित्तत्र प्रपेदे तापसाश्रमं कदलीखर्जूरवनैराक्रान्तमतिसुन्दरम्।

There was once a king named MuktaaChuda (one who wears a crown made of pearls),who ruled the kingdom of Dashaarna (Kingdom with ten Rivers). He had two sons named Hemachuda (one who wears a crown made of gold) and ManiChuda (one who wears a crown made of precious stones). They both were very handsome, were endowed with excellent virtues and were learned in all the sciences.

Once, enthusiastic about hunting, these two princes of great valor, equipped with bows and arrows, entered along with their armies the terrible forest of Sahya Mountain, which was crowded by wild animals like lions and tigers. There they very skillfully killed the deer, lions, wild boars, wild buffaloes and wolves with their sharp unflinching arrows that were shot from their bows. When the two princes were engaged in killing the forest animals, all of a sudden a terrible storm struck them all, and showered hailstones. The sky was filled with dust and mud in all the directions and looked now like a night filled with blinding darkness. All the rocks, trees, men were covered by the darkening dust, and could not be seen at all. The mountain was covered by darkness, and nothing above or below could be seen at all. Hit by the hail stones, the army ran helter-skelter in panic. Some held on to the trees; some held on to rocks and some hid in the caves. The two princes on the horses rode off far from all. Hemachuda somehow reached a very beautiful hermitage that belonged to the Sages, which was filled all over with groves of plantain trees and date trees.

तत्रापश्यच्छुभां काञ्चित्कन्यामग्निशिखामिव प्रद्योतमानां वपुषा तसहेमसुवर्चसाम्।तां दृष्ट्वा राजपुत्रोऽपि पद्मामिव सुरूपिणीं स्मयमान इवापृच्छत्।का त्वं पद्मानने वने निर्जने भीतिजनने निर्भयेव समास्थिता।कस्य त्वमपि केनात्र निवस्यस्येकला कथम्।पृष्ट्वैवं प्राह सा कन्या राजपुत्रमनिन्दिता।स्वागतं ते राजपुत्र विष्टं प्रतिपद्यतां तपस्विनामयं धर्मः पूजनं ह्यथितेस्तु यत्।श्रान्तं त्वामभिपश्यामि व्यथितं चण्डवायुना।बध्वा खर्जूरवृक्षेऽथं अत्रासीनो गतश्रमः मद्धतमर्हसि श्रोतुमित्युक्तः स तथाऽकरोत्।फलानि भोजयामास पाययामास सद्रसम्।एवं तं विश्रमं प्राप्तं राजपुत्रमनिन्दिता प्राह सा मधुसंसावपेशलाकारया गिरा।राजपुत्र व्याघ्रपादो मुनिः शिवपदाश्रयः येन लोकाः पुण्यतमा जिताः स्वतपसो बलात्।परावरज्जो ह्यनिशं पूजितो मुनिनायकैः।तस्याहं धर्मतःपुत्री हेमलेखेति विश्रुता।वियुत्प्रभाख्या विद्याधी सा सर्वाङ्गमनोहरा इमां वेणामनुनदीं स्नातुमभ्याययौ क्वचित्।तदा अत्राजगामार्थात्सुषेणो वङ्गभूपतिः।स ददर्श विगाहन्तीं नदीं तां लोकसुन्दरीं क्लिन्नांशुकान्तर अत्यन्तव्यक्तपीनकुचोद्वयीम्।कामबाणहतस्तत्र तां प्रार्थयदथापि सा सौन्दर्यमोहिता तस्य तदुक्तिं सममंसत। सङ्गम्याथ तया राजा ययौ स्वनगरं प्रति।दधार सापि विद्याधी गर्भं राजर्षिवीर्यतः।भीता अपचारात् पत्युः सा गर्भं त्यक्त्वात्र संययौ।अमोघवीर्याद्राजर्षेर्जाताऽहं कन्यका ततः।मां ददर्श व्याघ्रपादः सन्ध्योपास्त्यर्थं आगतः। दयया मामुपादायऽपालयज्जननी यथा।धर्मेण यः पालयिता प्रोच्यते हि पितैव सः।अहं तस्य धर्मपुत्री पितृसेवा परायणा।तस्य माहात्म्यतो मेऽत्र भयं नास्त्येव कुत्रचित्।नायं सुरासुरैर्वापि कदाचिद्दुष्टबुद्धिभिः प्रवेष्टुं आश्रमोऽर्हः स्यात्।प्रविशन्नाशमाप्नुयात्।एतन्मेऽभिहितं वृत्तम्।तिष्ठ किञ्चिन्नृपात्मज।आयास्यति स भगवान्पिता मे।तं निशामय।प्रणम्य तं प्राप्य चेष्टं ततः कल्पे प्रयास्यसि।

There he saw some young lady with auspicious looks, who was lustrous like the fire flame, and who had the hue of the molten gold. Looking at her who was beautiful like Goddess Lakshmi, the prince questioned her with a slight smile.

‘Who are you hey lotus-faced beauty, and how is it that you are staying in this terrifying desolate forest without any fear? To whom do you belong to? Why is it that you live here alone?’

Questioned like this, that blameless young lady said to the prince like this.

‘Welcome prince. Accept the seat. The duty of the ascetics is to serve the guests. I observe that you are tired, and are exhausted by the storm. Tie up the horse to a date tree, sit here and rest awhile; later you can hear about my story.’ The prince accepted her suggestion. She offered him fruits and juices. The blameless lady then spoke to the well-rested prince with a voice that was soft and tender, and that was oozing honey as it were. ‘Prince! Sage VyaaghraPaada (soft-footed and majestic like a tiger) is a devotee of Shiva’s feet, and has conquered the meritorious worlds by the power of his penance. He is a Knower of the highest state and is worshiped by all the chief Sages. I am his adopted daughter by the name of HemaLekhaa (streak of golden light). A Vidyaadhari (of a heavenly world) named VidyutPrabhaa (Luster of lightning) who was beautiful in all her limbs, came to this ‘Venaa River’ (melodious in sound) to bathe in its waters.

The King of VangaDesha named Sushena (emperor with a huge army) came to the same river side in his wanderings, while hunting in the forest. He saw the most beautiful lady in the world bathing in the river, with her huge breasts fully revealed by the slipping of her garment. Stuck by the arrow of passion, he pleaded with her; she was also infatuated by the beauty of the handsome king, and agreed to unite with him. After uniting with her, the king went off towards his city. That Vidyaadhari became pregnant by the ‘Veerya’ (power of creating a life-form) of the king. Afraid of being unfaithful to her husband of her world, she discarded her fetus there itself. I was born out of the unfailing power of the king from the fetus. Sage VyaaghraPaada, who came to perform his Sandhyaa worship at the river, saw me. Moved by compassion, he brought me up like a mother. He who brings up the child is indeed known as the true father; so I am his daughter by right and always am engaged in his services. Because of his penance powers, I have nothing to fear anywhere. Even the wicked Suras and Asuras cannot enter this hermitage at will, for they will perish the moment they enter here.

I have told you all about myself. Wait for some time more hey prince. My father Bhagavan VyaaghraPaada will arrive here very soon. Stay with him, offer your respects to him and obtain whatever you desire and leave in the morning.’

हेमलेखावचः श्रुत्वा तत्सौन्दर्येण मोहितः भीतः किञ्चित्प्रवक्तुं तां विमना इव चाभवत्।अथालक्ष्य राजपुत्रं कामस्य वशमागतं प्राह सा विदुषी भूयो राजपुत्र धृतिं भज।आगच्छति पिता सद्यस्ततोऽभिलषितं भज।एवं वदन्त्यां तस्यां च व्याघ्रपादो महामुनिः आजगाम वनाद्यत्र पुष्पादेः कृतसञ्चयः।मुनिं समागतं दृष्ट्वा राजपुत्रः समुत्थितः प्रणम्य नाम संश्राव्योपविष्टस्तेन देशितः।अथ दृष्ट्वा राजपुत्रं कामेन विकृताकृतिं ज्ञात्वा योगदशा सर्वं मत्वा युक्तं च तत्तदा दारक्रियार्थं तस्मै तां हेमलेखां ददौ मुनिः।तुष्टो राजकुमारोऽपि तामादाय पुरं ययौ। मुक्ताचूडोऽतिसंतुष्टो महोत्सवविधानतः विवाहमकरोत्तस्य विधानेन क्षितीश्वरः।अथ राजकुमारोऽपि तया क्रीडापरः सदा सौधेषु वनराजीषु पुलिनादिषु संबभौ।

Feeling infatuated with her beauty, and afraid of offending her, the prince could not say anything after hearing HemaLekhaa’s words, and remained apprehensive. (*HemaLekhaa also was in love with him.*)

Observing that the prince was stuck by passion, that wise lady again said to him, ‘Hey prince, be patient. My father will come now; ask him to offer you whatever you desire for.’

Even as she was saying like this, the great Sage VyaaghraPaada arrived there after collecting flowers from the forest. Seeing the Sage (Muni) coming inside, the prince got up, saluted him, informed him of his name and his parentage; and as ordered by him, sat in front of him. Observing the prince, the Sage understood his state of passion for HemaLekhaa by his Yogic vision; understood the proper action to be taken at that time; and offered HemaLekhaa to him to become his wife. The prince felt happy and went back to his city along with her. King MuktaaChuda was also very happy and conducted their marriage in a proper manner with all the grandeur due. The prince also feeling very much attracted to her, wandered in all the palatial mansions, forest lands and river banks in her company.

HEMALEKHAH SHOWS DISINTEREST IN WORLDLY PLEASURES

हेमलेखां राजपुत्रो भोगेष्वनतिकामिनीं उदासीनां सदा दृष्ट्वा पप्रच्छ रहसि क्वचित्।किं प्रिये मय्यनुरागिणि कुतो भोगेषु नात्यन्तमासक्तसि शुचिस्मिते।किं भोगास्ते मनोयोग्या न सन्त्यत्र कुतस्त्विदम्।अत्युत्तमेषु भोगेषु नासक्तेव विभासि मे।त्वय्यासक्तिविहीनायां कथं मे सुखदा रतिः।आसक्तं मयि चापि त्वं भास्यन्यगतमानसा। भाषितापि मया भूयो न शृणोष्येव किञ्चन।आगतं कण्ठसंलग्नं चिरादपि विभाव्य च कदा नाथागतं चेति पृच्छस्यविदिता यथा।पेशलेषूपभोगेषु दुर्लभेषु क्वचिन्न ते मन आसज्जत्।कस्मान्न किञ्चिदनुमोदसि।मया

विरहितां त्वां वै निमील्य नयने स्थितां यदा यदोपगच्छामि पश्यामि च तदा तदा।विमुख्यां त्वयि भोगेषु विषयेषु सुखं मम कथं भवेद्दारुयोषासङ्गतस्येव तद्वद।न तवाभिमतं त्यक्त्वा किञ्चिन्मम समीहितं सर्वथा त्वामनुगतो ज्योत्स्नां कुमुदवत्किल।तदेवं कुतश्चितं ब्रूहि प्राणाधिकप्रिये येन शुद्ध्येतु मच्चित्तम्।शापितासि मया प्रिये।

(Though married to a prince, HemaLekhaa showed no interest in the pleasures and remained always silent and quiet.) Observing that HemaLekhaa always showed disinterest in all the enjoyments and avoided them, he once questioned her when she was alone, ‘Beloved, I am so much in love with you; but you are not showing any interest in these enjoyments, hey you with the innocent smile! Are all these pleasures not to your liking? I observe that you do not show interest in the excellent of pleasures also.

If you yourself do not show interest in anything, how can I experience any joy by myself?

Even when in my company, you are lost in some other thoughts. Even when I speak something, you do not seem to have heard it. Even after I have embraced you, you are aware of me after only a long time, and say ‘Ah my lord, when did you come?’ as if you never knew of my presence. Such rare pleasures that are not accessible to ordinary people are spread out in front of you that are delicate enough to suit your needs; but your mind is unaffected by these all.

Why do you not like anything? When not in my company, you always stay with your eyes closed, and whenever I approach you in need of your company I see you silently sitting with closed eyes only. If you are averse to all the pleasures, how will I experience the bliss of a wife’s company?

If you do not like anything, I also do not feel interest in it. I always am happy to be in your company only, like the white lotus that blooms only in the moonlight.

You are dearer to me than my lives. Confide in me why your mind is like, this and remove the affliction in my mind. My beloved, please tell me everything, on my oath.’

WHAT IS LIKED AND WHAT IS NOT LIKED?

प्रियस्य कण्ठासक्तस्य निशम्यैवं वचो हि सा ईषत्स्मितानना प्राह राजपुत्रमनिन्दिता।बुबोधयिषती राजपुत्रं युक्त्याऽब्रवीदिदम्।राजपुत्र श्रुणु वचो नाहं त्वयि विरागिणी।किं स्यात्प्रियतमं लोके किन्नु स्यादप्रियं त्विति विचारपरमा नित्यं नान्तमेत्यत्र मे मतिः।ध्यायाम्येतच्चिरान्नित्यम्।स्त्रीस्वभाववशादहं नैतज्जानामि तत्त्वम्। मे वक्तुमर्हसि तत्त्वतः।

After listening to the speech of her husband who was embracing her, her face lighting up with a slight smile that blameless girl spoke to the prince. She wanted to enlighten the prince with the Supreme knowledge and started a topic of discussion pretending ignorance (because she knew that the prince will not accept his wife as a person of authority on knowledge, and will ignore her words as nonsense.) ‘Prince, listen to my words. I am not disinterested in you; I too love you as my lives! Some question is bothering me from long! I am always pondering and wondering as to what is the most liked and what is he most disliked in this world, and am unable to reach a conclusion; so I am always meditating on this topic and do not understand it because of the restlessness that is natural to womenfolk. You must kindly explain to me this truth.

(Dhyaana (Dhee-aana) or meditation- means stretching the intellect; that means seriously thinking about some abstract topic; and not just the act of closing the eyes, while seated in lotus posture.)

एवं प्रोक्तो हेमचूडः प्रहस्य प्राह तां प्रियाम्।नूनं स्त्रियो मूढधिय इति सत्यं न संशयः।प्रियाप्रिये हि जानन्ति पशुपक्षिसरीसृपाः यतस्तेषां दृश्यते हि प्रियेष्वप्रियकेषु च प्रवृत्तिश्च निवृत्तिश्च।किमत्र बहु चिन्तनम्।सुखं यस्मात् तत्प्रियं स्याद्दुःखं यस्मात्तदप्रियम्।किमत्र मुग्धभावेन नित्यं चिन्तयसि प्रिये।

Addressed in his manner, Hemachuda laughed aloud and spoke to his wife. ‘Indeed it is true that women are foolish; there is no doubt about it. *(What a simple question, and you are not able to understand this simple truth also!)* Even the animals, birds and crawling beings know what is liked and what is not liked, for they avoid the disliked objects and go after the liked things; what is there to think so much about this topic?

That which gives you happiness is liked and that which gives you pain is disliked. My beloved wife, why do you ponder about these ordinary topics seriously like this, with your immature mind?’

श्रुत्वा प्रियवचः प्राह हेमलेखा पुनः प्रियम्।

Hearing the words of her husband, HemaLekhaa again addressed him like this.

हेमलेखा उवाच
HemaLekhaa spoke

सत्यं स्त्रियो मुग्धभावा नास्त्यासां सद्विमर्शनम्। तथाप्यहं बोधनीया त्वया सम्यग्विमर्शिना। सुबोधिता त्वया चाहं चिन्तामेतां विसृज्य तु त्वया भोगेषु सततं भवाम्यनुदिनं ततः।

‘True! Women are always immature in thoughts. They do not have proper understanding of any subject. Even then, you who have so much understanding of all these topics must kindly enlighten me about all this. If I am well-taught by you, I will stop worrying about all these simple topics, and will always be your companion in all the enjoyments.

PAIN AND PLEASURE ARE NOT THE SAME AT ALL TIMES FOR ALL THE PEOPLE

राजन्सुखञ्च दुःखञ्च याभ्यां भवति ते ननु प्रियाप्रिये विनिर्दिष्टे त्वया सूक्ष्मविमर्शिना।

एकमेव सुखं दुःखं कालदेशकृतेर्भिदा जनयेदत्र तत्कस्मात्प्रतिष्ठाऽध्यवसायिनी यतो वह्निकालभेदात्पृथगेव फलप्रदः तथा देशविभेदेनाप्याकारस्य विभेदतः। शीतकाले प्रियो वह्निरूष्मे त्वप्रिय एव हि। हिमोष्णदेशभेदेन प्रियश्चाप्रिय एव च। शीतप्रकृतिजीवानां प्रियोऽन्येषां तथेतरः। अथाप्याधिकभावेनाल्पभावेनैवमीरितः।

एवं शीतं धनं दाराः पुत्रा राज्यं तथेतरत्।

Raajan, you who are good at sharp analysis have pointed out how objects become liked or disliked because of their pleasure and pain giving qualities. However, the same object produces both pleasure and pain according to the difference in time, place, and person; how can it be classified as the one or other with definiteness, as for example, fire gives different results of pain and pleasure as per the time difference; and is proved so when the place and person are different also! When it is the cold season, the fire is pleasing; at summer times, it feels not so pleasing; as per the cool or hot weather conditions of the place it is pleasing or not pleasing. It is pleasing for those who live in the cold areas and not for the others; and even so when it is in a lesser quantity or a larger quantity. It is the same with coldness, wealth, wife, sons, kingdom and other objects. (You cannot define any object as having the innate quality of pleasing or non-pleasing; for the objects do not contain these qualities inside them; but the feeling of pain and pleasure belong to the individual minds only, as per their definition of their own in-felt experience.)

WHICH PLEASURE IS FREE OF PAIN?

(What is pleasure defined as?

Pleasure is the joy that you experience through the possession of objects and wealth, the company of friends and relatives, the affection that abounds in family members, the career possibilities, the visiting of strange countries, music and arts, wandering in gardens and river banks, loving the pets, bravery acts, enjoying varieties of foods, decorating one’s body with fine garments and ornaments, the secure feeling of loving a deity, loving the country, the acts of goodness, and so on; these are normal pleasures of the ordinary people. There are others who get pleasure by hurting others physically or mentally also.

Science-research reduces all these pleasures to the oozing of some chemical in the brain, which is translated as pleasure in language-circles.)

अथाप्येवं महाराजो दारपुत्रधनैर्वृतः शोचत्यनुदिनं कस्मान्न शोचन्तीतरे कुतः। योऽयं भोगः सुखार्थो ऽस्ति सोऽपि अनन्तो भवेन्ननु। न केनचित्तदखिलं प्राप्तं यस्मात्सुखं भवेत्।

(Your father is a great emperor and can enjoy any pleasure that he likes; but is he free of all the worries ever?) Even so, the great king (your father) who is surrounded by many wives, sons and riches (the so-called pleasures) is always lost in various worries of many types; why do the others not worry like him?

(He takes care of all and handles the problems of all his subordinates, and keeps them free of all the worries. Those under his care do not have access to so many pleasures, yet seem to be happy and free of worries. And even if you argue that pleasures belong to the objects and do give happiness, the pleasure does not last long. And no one can attain any fulfillment in pleasures ever, since everyone longs for more pleasures of a higher category. The earth-king wants to be Indra of the heaven, and Indra is jealous of the power that belongs to the Trinities. Who is completely happy ever?)

Even this enjoyment that is sought from objects and people for the gain of happiness, is not going to last forever; and no one for sure, has ever attained everything that is there and has gained happiness for and ever.

यत्किञ्चिल्लाभतो यत्स्यात्सुखं तत्रापि संश्रुणु। न तत्सुखं भवेन्नाथ यतो दुःखविमिश्रितम्।

दुःखं तु द्विविधं प्रोक्तं बाह्यमन्तरमित्यपि। बाह्यं शरीरसंभूतं धातुदोषादिसंभवं आन्तरं मानसं प्रोक्तं तच्च

वाञ्छासमुद्भवम्। महतरं मानसं स्याद्येन ग्रस्तमिदं जगत्। वाञ्छैव दुःखविटपिबीजं सुदृढशक्तिकं यया किङ्करतां

प्राप्ताः कुर्वन्त्येव दिवानिशं इन्द्रादयोऽपि विबुधाः स्वर्निवासाः सदोदिताः। सुखं वाञ्छावशेषेऽपि यदस्ति नृपसंभव
तद्दुःखमेव जानीहि यत्कृमिष्वपि सम्भवेत्। वरं तिर्यक्कीटकृमिप्रभृतीनां सुखं तु यत्स्वल्पवाञ्छासम्मिलितं नृणां
किं स्यात्सुखं वद। वाञ्छाशतसमाविष्टो यदि किञ्चिदुपेत्य तु सुखी भवेदिह तदा को हि न स्यात्सुखी वद।
अखिलाङ्गे वह्निदग्धे सूक्ष्मपाटीरबिन्दुना यदि शीतलीदेहः स्यात्तदा सोऽपि सुखी भवेत्।

(If you argue that even small amounts of pleasures do give happiness, then listen as to how it is not so.)

If you think that happiness can be got through small gains also, then listen to these words of mine.

Any happiness that you experience cannot not defined as true happiness when it is mixed with pain.

(I will explain to you now as to how the pleasures are always mixed with pains.)

Pain is of two kinds, that which belongs to the outside (physical) and that which is experienced inside (mind-related). Outward pain is related to the body and rises from mineral imbalance in the body. The inner pain is said to be connected to the mind; but it rises because of desires (wants to be fulfilled and the disappointment when not fulfilled). The worst of these is the mind-related pain with which the entire world is infected with.

(This pain never ends because desires never cease to be.) Desire (want) alone is the seed for the fig-tree of pain, and is very powerful and strong, slaving under which even Devas like Indra who abide in heaven and who stay in such lofty positions, are engaged in actions day and night in fulfilling their desires only.

(But is there any full satisfaction after any desire-fulfillment? Then why anyone does not stop at a single desire-fulfillment state? Why after every desire-fulfillment, another desire pops up immediately as if it was waiting in a queue?)

Hey prince, understand that whatever happiness is left back after fulfilling the desire is actually pain only, which is experienced by worms also as their own desire-fulfillment states. *(Wants will again rise forth, even in the basic level of survival.)*

Of course, you can consider the little basic satisfaction gained by worms and insects as amounting to something in their level, but what happiness can be there for the evolved humans in fulfilling such basic necessities? *(Can a man who is endowed with an intellect and thinking capacity feel satisfied with just getting the basic necessities of life like the animals and worms? Moreover humans entertain more desires of different types than the worms and insects.)*

If a man who is stuck by hundreds of desires will really get some happiness by attaining some little thing itself as a tiny desire-fulfillment, then who will not stay happy in this world, tell me.

(It is an obvious fact that no one is happy by small desires getting satisfied; say for example can you just feel fully happy after wearing new garments and eating a delicious meal on a particular festive day, and feel happy and content for the rest of your life?)

If a man is indeed happy by such small things, then it equals the cooling of the body with a misty drop of water from a cloud, when the entire body is burning in fire.

PASSION-FULFILLMENT AND BEAUTY

(The desire that dominates much of the world is the attraction towards the opposite gender.

HemaLekhaa now blasts the idea of joy that people feel in the passion-fulfillment.)

प्रियायाः सम्परिष्वङ्गात्सुखं प्राप्नोति वै नरः तत्रैवाङ्गस्य विषमबन्धाद्दुःखं भवेन्ननु। रत्यावेशात्परिश्रान्तिः

सर्वेषां जायते किल अनन्तरं भारवाहपशोरिव परिश्रमः। कथं पश्यसि तत्सौख्यं नाथैतन्मे समुच्यतां यावत्सुखं
प्रियासङ्गे नाडीसंघट्टसम्भवम्। तवास्ति तावन्न किमु शुनामस्तीह तद्वद। यत्ततो ह्यतिरिक्तं ते दृष्टसौन्दर्यसम्भवं
तत्केवलाभिमानोत्थं स्वाप्नत्रीसङ्गमे यथा।

(If embracing a body is indeed a joy, then do all embraces carry the same amount of pleasure?)

If a man gets pleasure by the tight embrace of his beloved, then the same tight embrace from the enemy turns out to be painful. After the passion is satisfied, everyone falls into an exhausted state of rest, like an animal feels restful after its weight is removed! *(Passion is just a physical urge like any other urge of hunger, thirst, urination or excretion says ShivaPuraana.)* How is it that you define the mere friction of nerves that is obtained by the company of a beloved can give happiness, Lord, please explain to me.

(It is just a physical sensation, and has no real joy as such. Even animals experience the same sensation, as a natural instinct! Nothing great about it!) Whatever you experience as joy (by such passion fulfillment), is not the same joy enjoyed by the dogs also?

(Do you think that humans have a more evolved joy in such pleasures, because they enjoy the beauty of each other? Understand that beauty is just an imagined concept of a mind; and nothing is beautiful or ugly in this world) If you argue that the humans have the extra enjoyment of enjoying the beauty of the other person, then that beauty is just an imagined self-conceived idea like the union of a woman experienced in a dream. *(Beauty in any object is not any universal truth but is a personal feeling only.)*

STORY OF A FOOLISH PRINCE AND HIS BEAUTIFUL WIFE

पुरा कश्चिद्राजसुतो मन्मथाधिकसुन्दरः काञ्चित्सुरुपिणीं प्राप्तः स्त्रियं सर्वमनोहराम्।अत्यन्तमनुरक्तः स तस्यां राजकुमारकः।सा त्वन्यस्मिन्नाजसुत भृत्ये संसक्तमानसा।स भृत्यो राजपुत्रं तं वञ्चयामास युक्तिः।मदिरां मोहनार्थाय तस्मै दत्त्वातिमात्रकं ततो मदान्धाय चेटीं काञ्चित्प्रेष्य कुरुपिणीं बुभुजे तां तस्य पत्नीं सर्वलोकैकसुन्दरीम्।एवमेव चिरं तत्र मदान्धो नृपतेः सुतः प्रत्यहं चेटिकां गच्छन्स्वात्मानं सममंसत धन्योऽहम् ईदृशीं लोकसुन्दरीं प्राणप्रेयसीं उपगच्छाम्यहं नित्यं न मेऽस्ति सदृशः क्वचित्। एवं वृत्ते चिरे काले कदाचित् दैवयोगतः भृत्यो निधाय पानं स कार्यं चात्यन्तिके ययौ।अतः राजकुमारस्तत्पानं नात्यन्तिकं पपौ।निमित्ततो ययौ शीघ्रं रत्युत्सुकितमानसः शयनीयं मनःकान्तं सर्वभोगर्द्धिसंयुतं शचीगृहं देवपतिरिव नन्दनस्थितम्। परार्द्ध्यपर्यङ्कगतां तां चेटीमुपसङ्गतः कामवेगेन विवशो बुभुजेऽत्यन्तहर्षतः।उपलभ्याथ रत्यन्ते चेटीं तां विकृताकृतिं शङ्कितोऽमर्षितश्चापि किमेतदिति चिन्तयन्क्व सा मम प्रियतमेत्येवं तामन्वपृच्छत्।पृष्ट्वं तेन सा चेटी विमदं तं निशम्य तु भीता न किञ्चितं प्राह वेपमाना तदा ततः।आलक्ष्य राजपुत्रोऽपि वैषम्यं चात्मवञ्चनं वामेन जग्राह कचे चेटीं क्रोधारुणेक्षणः।कृपाणिमाददे दक्षहस्तेन नृपसंभवः तर्जयंस्तां प्रत्युवाच वद वृत्तं यथातथं नो चेन्न स्याज्जीवितं ते क्षणमात्रमपि द्रुतम्।सैवं निशम्य तद्वाक्यं भीता प्राणपरीप्सया जगौ यथावत्तत्सर्वं चिराद्दूतं समास्थितं प्रादर्शयच्चापि तस्मै तां भृत्येन सुसङ्गतां क्वचिद्भूमौ कटे भृत्यं कृष्णं पिङ्गललोचनं प्रांशुं मलिनसर्वाङ्गं रूक्षवक्त्रं जुगुप्सितं समाक्षिप्य रतिश्रान्तां सर्वाङ्गैर्प्रेमभावतः मृदुबाहुलतावृतग्रीवस्य वदने स्वकं निवेश्य वक्त्रकमलं पद्भ्यामाक्षिप्य गाढतः तस्योर्युगमं तद्वस्तसंसक्तगुरुसुस्तनीं वासन्तिकामिव लतां वृतां कुसुमकोरकैः रोहिणीं राहुणोपेतामिवापश्यन्नृपात्मजः।एवंविधां समालोक्य निद्रयाऽपगतस्मृतिं मोमुह्यमानश्च अत्यन्तं क्षणं पश्चाद्धृतिं भजन्यत्प्राह राजतनयस्तन्मतः श्रूयतां ननु।

Long ago, there was a prince who was more handsome than Manmatha, the deity of love. He had a wife who was extremely beautiful and very much attractive. The prince was excessively in love with her; but she was attracted in the mind towards a servant of the prince. That servant cheated the prince through a well-made plan. He made the prince get drunk with a huge amount of wine and got him heavily intoxicated; later, when the prince had lost his senses, he sent some ugly maid to him to give him company; and he himself enjoyed the company of the prince's wife who was the most beautiful in the entire world. In this manner, the prince who remained intoxicated and half-conscious, enjoyed daily the maid's company (mistaking her to be his wife) and thought about himself as the most fortunate one in the world, since he enjoyed the company of most beautiful woman as his beloved wife. This was going for a long time in this manner; but by the work of some unseen fate as it were, the servant one day placed the wine near the prince and went off to attend to some other important work. Because of that, the prince did not have too many drinks on that particular day. His mind was filled with passion, and before the regular hour itself, he went towards his bedroom which was very pleasantly decorated and was equipped with all objects of pleasure, like Indra the king of Devas entering the harem of his queen Shachi situated in the Nandana garden. He united with the maid who was lying on the most excellent bed made of jewels and precious stones, and spread with very fine mattress. Not even aware of her identity, he enjoyed her in his senseless state of passion and was very happy; but after the force of passion was over with, he found out that he had been making love with the ugly maid (and not his pretty queen). He was shocked, suspicious and felt enraged; and wondering what is all this, he asked her, where my beloved wife is.

When questioned like this, and listening to his words which were not tainted by intoxication, the maid trembled in fear and could not speak out anything. The prince understood that he had been deceived in such a wicked manner.

He held the maid's hair by his left hand with his eyes blazing red with anger, held the sword in his right hand and threatening her said, 'Tell me whatever has been going on exactly as it is; otherwise you will not be alive even for a second more, for sure.'

Hearing his angry words and afraid for her life, she was frightened and told him everything that was going on for quite a long time; and showed him also where his wife was.

The prince saw his beloved beautiful in the company of the servant, on an old torn mat spread out on the dirty ground. The servant was ugly and black hued, had reddish brown eyes, was very tall, was very dirty all over the body (stinking all over because of his unhygienic habits), had a cruel face, was disgusting to look at; and his wife was lying next to him tired after the passionate union. She was tightly embracing him all over the body with extreme love; had buried her pretty lotus face inside his ugly face with his neck enveloped by

her soft and tender creeper-like arms; her legs were also tightly wound around his thighs; her breasts were held by his ugly rough and dirty hands. She was like a flowering creeper in Spring that had been crushed and destroyed by an ugly dust storm; she was like a star Rohinee (moon's wife/ lustrous star) eclipsed by the Raahu. Seeing her in such a condition, where she was unconscious and sleeping in exhaustion, the prince was shocked, and stood there for a second staring at both of them blankly. (*The shock made him analyze the worth of passion-fulfillment, and gave way to dispassion instantly.*) After some moments, the prince stabilized himself spoke these words of dispassion; listen to what he said.

धिङ्गमामनार्यमत्यन्तं मूढं मदविमोहितम्।धिग्ये स्त्रीष्वभिसंप्रीता।धित्कांश्च पुरुषाधमान्।न कामिन्यः कस्यचित्
स्युः वृक्षस्येव च शारिकाः।किमहं मां प्रवक्ष्यामि मुग्धं महिषपोतवत्जानन्तमेनां प्राणेभ्यः प्रेष्टां सुचिरकालतः।न
स्त्रियः कस्यचिद्वा स्युर्वेश्या इव विटस्य हि।यः स्त्रीषु विश्रब्धमनाः स एव वनगर्दभः।यास्थितिः शारदाभ्रस्य
क्षणिका ह्यनवस्थिता ततोऽपि पेलवा स्त्रीणां स्थितिरत्यन्तचञ्चला।नाहमद्यावधि ह्येवं स्त्रीस्वभावमहोऽविदं यन्मां
सर्वात्मनासक्तं त्यक्त्वा भृत्यमनुव्रता अन्यासक्ता गूढभावा मयि छद्मानुरागिणी प्रदर्शयन्ती भक्तिं स्वां नटीव
विटमण्डले।नाविदं लेशतोऽप्येनां मदिरामत्तमानसः छायेव मां सङ्गतेति मत्वा विश्रब्धमानसः अप्रेक्षणीयां चेटी
तां वञ्चितश्चिरसङ्गतः।नूनं मत्तो मूढतमः को भवेज्जगतीतले य एवं विस्रम्भपूर्वमनया चिरवञ्चितः।अहोऽयं
भृत्यहतकःसर्वाङ्गविकृताकृतिः किमस्मिन्ननया दृष्टं सौन्दर्यं सर्वतोऽधिकं यतो मां निजसौन्दर्याहतलोकावलोकनं
अनुरक्तं सर्वथैव त्यक्त्वैनमुपसङ्गता।

एवं प्रलप्य बहुधा निर्विण्णोऽतितरां तदा राजपुत्रो वनं प्रागात्सर्वसङ्गविवर्जितः।

‘Fie on me who am an ignoble idiot that acted like a fool because of this infatuation for a woman!

Fie all those men who are infatuated by these women!

Fie on those worst category of men who seek the company of women!

These women who entice passion in men do not stay loyal to any one man, like the birds never stay for long in a single tree (since they always go in search of other fruitful trees).

What good words do I have for myself who has been so senseless like a just born buffalo calf (inert-like), and loving this woman more than my own life, from such a long time?!

He who trusts women is a forest-bred donkey indeed! (A city-bred donkey at least will have some idea about the people around him). The autumn cloud is indeed momentary and unstable; the mind of the woman is more unstable than that also, and is always restless.

Till today I did not understand her true character (even though she was so close to me); that she rejected me who was madly in love with her and chose a servant for her passion fulfillment! Always interested in that other man, and hiding her real feelings, she displayed false love towards me and acted as if devoted to me, like a dancer among the crowd of young men (who displays false affection to every one).

I did not understand her ways even a little also, being always in stupor by consuming excessive liquor, trusting always that she would follow me like a shadow; and lo, she was cheating me all along; and made me sleep with that ugly looking maid in my liquor infected state of intoxication.

Indeed who can be more idiotic than me in this world, that I who entertained extreme trust in her had been cheated by this petty woman for so long!

Alas! Look at this wicked servant who is so ugly and disgusting all over!

What beauty did she see in him more than in me, whose beauty charms every one of this world, and I too was so much in love with her! Yet she rejected me to unite with that ugly wretch!’

In this manner, the prince lamented for long and felt extreme sadness. Feeling dispassion towards everything of the world, he left for the forest (to seek the permanent bliss of the Self).

तस्माद्राजकुमारैतत्सौन्दर्यं मनसोत्थितं यथा त्वं मयि चात्यन्तसौभगेक्षणपूर्वकं रतिं विन्दस्यतितरां तथा वा
तद्विशेषतः विन्दन्ति रतिमत्यन्तं योषित्सु विकृतास्वपि।अत्र ते प्रत्ययं वक्ष्ये शृणु प्रिय समाहितः।

Therefore hey prince, this concept called beauty belongs to the mind only (and not to the objects).

You believe that I am very beautiful, and so you are attracted towards me who is seen by you, as having all the charming qualities that define beauty; well, it is your own personal definition of beauty!

However, even those whom you deem ugly look beautiful to some other men. Some unique attraction or rather even more than that is found in the ugly women also by men. I will prove this fact to you; listen.

THE PROCESS OF SUPERIMPOSING IMAGINED BEAUTY ON AN OBJECT OF VISION

विलोक्यते या हि योषित्सा बहिःसुव्यवस्थिता या च तत्प्रतिबिम्बात्मरूपिणी चित्तसंश्रया सङ्कल्परूपिणी।

तस्याः सौष्टवं मनसोल्लिखन्पौनःपुन्येन तदनु वाञ्छामुपसमागतः।क्षुब्धेन्द्रियो नरस्तस्या रतिमाप्नोति सर्वतः।

अक्षुब्धे त्विन्द्रिये न स्यात्सुन्दर्यामपि वै रतिः। तत्र मूलं समुल्लेखः सौष्टवस्य पुनः पुनः। अतः क्षोभो नैव दृष्टो बालानां योगिनामपि। तथा च यो यो यस्यां तु रतिं विन्दति मानवः सुन्दर्या वापि चान्यस्यां तत्र सौष्टवं उल्लिखेत्। दृश्यन्ते योषितोऽत्यन्तबीभत्साकारविग्रहाः तरुणैः सङ्गतास्ताश्च दृश्यन्तेऽपत्यहेतुतः। विरूपतोल्लेखनं वाप्यनुल्लेखस्तु सौष्टवे यदि स्यात्तत्कथं नृणां रतिस्तासु हि सम्भवेत्। किं वक्तव्यमहो नृणां कामिनां क्षिप्तचेतसां जघन्याङ्गोऽपि सौन्दर्यं भासते सर्वतोऽधिकम्। मलमूत्रपरिक्लिन्नं यदङ्गं तत्र सौभगं पश्येच्चेत्कुत्र नो पश्येत् सौन्दर्यं तन्ममेरय। तस्मात्सौन्दर्यमेतद्वै राजपुत्र निशामय अभिमानमृते नैष सुखहेतुर्भवेत्क्वचित्। क्षौद्रमाधुर्यवद्देहे सौन्दर्यं सहजं यदि तद्बालानां कुमाराणां कुतो नो भाति तद्वद।

(Why does an object look beautiful or ugly? Why do the bodies (male and female) look ugly or beautiful? Any physical body is just an object made of elements like any other object like a rock or wood. Then why does an object shaped like a man or woman looks attractive in a special way? Is there really any beauty inside those bodies? Analyze the concept of beauty in human bodies.)

The woman, the female shape which looks attractive for men-folk, stays only in the outside like any other inert object; it is sensed as an image only by the sense of eye; (just a pattern, just a shape, just an information brought by the senses.)

What happens when one looks at that image named as female?

The female shape is reflected inside the mind of the person who sees her; and stays within the mind as an image conceived by the mind. Later, the idea of beauty is drawn over her limbs; then that shape is remembered again and again as having beauty; and the beauty is superimposed on that inert shape. This remembering leads to the longing of seeing that beautiful object again; and a desire rises to have her company (prompted by the Vaasana of passion).

(Information brought by the senses is overwritten with new false information imagined by the mind.)

The man whose reproduction organ gets disturbed (by the sight of the woman) loses interest in all other things and wants only the passionate union with that woman. If the reproduction organ is not disturbed, a man will not have any attraction for even a beautiful woman also. The main cause for such an attraction is the overwriting of beauty on her limbs again and again. That is why children and the Yogis with dispassion are not disturbed by the sight of a woman. *(For the children, she is just another woman like a mother or sister; for the Yogi, a woman is just a shape filled with flesh and blood.)*

That is how any ordinary man who is attracted towards a woman whether beautiful or otherwise, will overwrite 'beauty' on the image conceived by his own mind.

(A woman who looks ugly for some one, may look beautiful for some other person.) Women whose forms are very much disgusting also, are enjoyed by the young men, which is evident because of these women also bearing children. If the ugliness alone was drawn in the minds (by looking at women as lump of flesh), and the imagined beauty was not overwritten on their images in the mind, then how can a man have attraction for them, or have also passionate unions with them?

(What is a physical body either of that of a man or woman, but a bony structure plastered with flesh, and oozing stinking liquids through the nine holes!)

What to say about these (wretched) men who are after the women for fulfillment of passion and have such degraded minds that they see beauty excessively even in the vilest organs (that stink and ooze with urine and feces)? When a man sees beauty in that vilest organ which is stinking with urine and feces, then which other part of the woman will he not see as beautiful, tell me that? Therefore hey prince, this concept called beauty does not exist except as one's own imagination, and can never act as the cause for any happiness.

If beauty (in a woman) was a natural quality like the sweetness in the honey which is commonly experienced by all, then tell me why children and little boys do not know of it?

देशभेदेषु दृश्यन्ते विविधाकृतयो नराः एकपादैकनयना लम्बकर्णा ह्याननाः कर्णप्रावरणाः फालवक्त्रा निगतदंष्ट्रकाः विनसा दीर्घनासाश्च लोमच्छन्ना विलोमकाः पिङ्गकेशाः श्वेतकेशा विकेशाः स्थूलकेशकाश्चित्रवर्णाः काकवर्णाः

पिङ्गला लोहिताङ्गकाः। एवं बहुविधा मर्त्याः सजातिवनितासु ते रतिं विन्दन्ति त्वमिव राजपुत्र निशामय।

(There are many varieties of people in the world; and for them their own types look beautiful!)

In different countries different types of people live. Some are one footed, some are one-eyed, some have long ears, some have horse faces, some have folded ears, some have elongated faces, some have protruded teeth, some have flattened noses; some have long noses. Some are covered all over by hair, while some have no hair at all. Some have yellow hair on the head, some have white hair and some have no hair at all, while some others have very thick hair. Some have pale whiteness as their body-hue; some are black like the crow; some are brown and some are red bodied.

In this manner, men though having different features, feel attracted towards the women of their own clan, like you are attracted towards me; understand this fact hey prince.

सुखसाधनभूतेषु मुख्यं यत्स्त्रीवपुः स्थितं सर्वप्रियं यत्र सर्वे मुह्यन्ति विबुधा अपि।पुंसां वपुस्तथा स्त्रीणां प्रियं अत्यन्तसुन्दरम्।विमर्शय सुबुद्ध्या त्वं राजपुत्र यथास्थितम्।

Among all the objects of enjoyment, the most coveted one by all is that which is shaped as a woman's body (just a heap of flesh with soft lumps), which attracts even men of learning. For women also, the bodies shaped as men (hard lumps of flesh) are very attractive. Analyze this fact hey prince, with a clear intellect.

मांसलिसमसृक्क्लन्नं शिराबद्धं त्वगाततं अस्थिपञ्जरकं लोमच्छन्नं पित्तकफाहितं मलमूत्रकुसूलं तच्छुक्रशोणितसंभवं मूत्रद्वारसमुद्भूतमहो प्रियमिहेष्यते।य एवमतिबीभत्से वितन्वन्ति रतिं नराः विटकृमिभ्यः कुतस्तेषां भवेदन्तरमीरय।

Ah! It is indeed pathetic that one covets the act of passionate union which is related to the urinary hole with the oozing of dirty sperm liquid, through the 'body-medium' which is a store house of urine and feces, is dirty with bile and phlegm, is covered by hair all over with a skeletal-cage supporting it, is covered up on top with a soft skin, is tied up by nerves, is moist with blood and pasted by flesh!

What difference is there between those men who are attracted towards such a disgusting act of passion, and the worm that lives inside the smelly bowels, tell me?

राजपुत्र तनुरियं प्रिया हि नितरां तव विभावय विवेकेन धातूनां च पृथक्स्थितिम्।एवमन्यत्रोपयोज्ये

मधुराम्लादिषड्रसे परिणामस्वभावं तु सूक्ष्मदृष्ट्या विभावय।भक्षितस्यापि सर्वस्य विड्भावः परिणामके सर्वथा नात्र सन्देहः सर्वैरेव विभावितः।वदैवं संस्थिते लोके किं प्रियं स्यात्किमप्रियम्।

Raajaputra! This body (of mine) is loved by you and is attractive for you only; use your discriminating ability and observe its lack of beauty by reducing it to the basic elements which support it.

(There is nothing that is beauty or pleasure that resides in the body as an innate quality. It is just a flesh organism with nine stinking holes which ooze out liquids.)

Similarly analyze through subtle vision, the other most coveted food objects also, that have six types of tastes like sweetness, sourness etc, and what happens to them after you consume them. After the eating is over with, all these food-objects turn into feces and urine in one's body. This fact is a well-known fact for sure, as experienced by one and all. Tell me, in this world which is made like this, what is attractive and what is not attractive?

(The mind ignores the hidden disgusting features, and concentrates only on the surface attraction.

What if everyone could see the feces and urine inside the intestines, see the bones and skull and flesh inside the bodies, will the bodies still look attractive?

A Yogi sees any physical body as a flesh-shape only that will be eaten by worms if dead!)

HEMACHUDA'S ENLIGHTENMENT AND THE BIRTH OF VIDYAA NAGARA

इत्युक्तो हेमचूडोऽथ वैरस्यं विषये विदन् श्रुत्वाऽपूर्वं वाक्यजालं विस्मितोऽभवदञ्जसा।विचार्य भूयात्सर्वं यदुक्तं हेमलेखया भोगेषु जातनिर्वेदः परं वैराग्यमाप्तवान्।

After getting such an advice from HemaLekhaa, Hemachuda understood the non-attraction in the objects of enjoyment. Having listened to such a beautiful exposition never heard of before, he was immediately lost in wonder. Again he analyzed with reason, whatever he had been told by HemaLekhaa; then he lost interest in all the enjoyments and attained the supreme dispassion born out of Vichaara (which is not the momentary dispassion that one gets sometimes by the experience of tragedies faced in life).

अथ क्रमेण पृष्ट्वा तां पियां ज्ञात्वा च तत्पदं केवला चितिमात्मस्थां त्रिपुरामात्मरूपिणीं बुद्ध्वाऽभवत्

विमुक्तात्मा स्वात्मभूताखिलेक्षणः।जीवमुक्तः समभवत्ततस्तस्यानुजोऽपि हि।मणिचूडोऽविदद्भ्रातुर्मुक्ताचूडोऽपि

पुत्रतः।मुक्ताचूडप्रिया चापि स्नुषया ज्ञानमासदत्।मन्त्रिणश्चापि पौराश्च बभूवुर्ज्ञानशालिनः।न तत्र नगरे कश्चित्

अविद्वान्समजायत।आसीद्ब्रह्मपुरप्रख्यं शान्तसंसृतिवासनं विशालनगरं तच्च जगत्यत्युत्तमं बभौ यत्र कीराः

शारिकाश्च पञ्जरस्थाः पठन्ति वै।चितिरूपं स्वात्मानं भजध्वं चेत्यवर्जितम्।नास्ति चेत्यं चितेरन्यत्

दर्पणप्रतिबिम्बवत्।चितिश्चेत्यं चितिरहं चितिः सर्वं चराचरं, यतः सर्वं चितिमनुभाति सा तु स्वतन्त्रतः।

अतश्चितिं जनाः सर्वे भासिनीं सर्वसंश्रयां भजध्वं भ्रान्तिमुत्सृज्य चितिमात्रसुदृष्टयः।कदाचिदेवं कीराणां श्रुत्वा

वाक्यं महोदयं ब्राह्मणा वामदेवाद्या नामाचख्युः पुरस्य तु यतोऽत्र विद्यां तिर्यञ्चोऽप्याहुस्तस्मादिदं पुरं

प्रसिद्धविद्यानगरं इति नाम्ना प्रसिद्ध्यतु।तद्यापि च तेनैव नाम्ना तन्नगरं स्थितम्।

Later, he cleared all his doubts from his beloved wife, realized that supreme state of knowledge, understood the Chit-state within oneself in the form Tripuraa the essence of Aatman, the one and only state of truth; and became completely liberated, observing the entire world as the essence within. Later, his brother ManiChuda also became a JeevanMukta, getting instructed by his elder brother. MuktaaChuda also learnt the same from his son; and MuktaaChuda's wife attained knowledge through her daughter-in-law. The ministers and citizens also became endowed with knowledge. There never was born anyone in that city without this Aatman-knowledge.

That City of Vishaala was equal to Brahmaa's city, where all the Vaasanaas for the world had subsided, and became the most excellent city where parrots and Saarika birds in the cage recited these words.

'All of you seek the essence within of the form of pure awareness which is bereft of all the perceptions; for the perceived does not exist as different from the Chit state of awareness, like the reflections do not exist as different from the mirror; Chit state alone is the perceived world; Chit state alone is the 'I' shining in all; Chit state alone is the entire lot of moving and non-moving things, because everything shines by the light of awareness only; whereas Chit-state is self-shining and is independent of any other second principle. Therefore hey people, all of you take shelter in the Chit state, which reveals everything and supports everything, by getting rid of the delusion and having the vision of Knowledge which sees only the Chit-state beyond the perceived'. At some time, Brahmins like VaamaDeva heard such profound words recited by the parrots, and named the city differently and said, since this is a city where knowledge is spoken by even birds; let this city get famed as VidyaaNagara. Therefore, even now that city stays with the same name.

GREATNESS OF SATSANGA

राम तस्मात्तु सत्सङ्गो मूलं सर्वशुभोदये।सङ्गेन हेमलेखायाः सर्वे विद्याविदोऽभवन्।तस्मात्सङ्गः परं मूलं राम जानीहि श्रेयसः।एवं सत्सङ्गमाहात्म्यं श्रुत्वाऽत्रिसुतभाषितं प्रहृष्टमानसो भूयः प्रष्टुमेवोपचक्रमे।सत्यं प्रोक्तमिदं नाथ भवता शुभकारणं सत्सङ्गरूपमेतच्च प्रत्यक्षेणैव भावितम्।यो यथा सङ्गमाप्नोति फलं तस्य तथा भवेत्। स्त्रियोऽपि हेमलेखायाः सङ्गात्सर्वे महाफलाः।भूय इच्छाम्यहं श्रोतुं हेमचूडस्तया कथं बोधितस्तन्ममाचक्ष्व विस्तरेण दयानिधे।एवं रामेणानुयुक्तो दत्तात्रेय उवाच तम्।श्रुणु भार्गव वक्ष्यामि कथां परमपावनीम् ।

Rama, therefore Satsanga, the contact of the realized people is the root for the rise of all auspicious gains. Because of the company of HemaLekhaa, all of them attained the right knowledge. Therefore Rama, know that the company of the noble is the supreme cause that brings about the welfare of the Knowledge-state. In this manner, having heard the words spoken by the son of Sage Atri, Rama felt happy and again questioned like this. 'You spoke indeed the truth Lord. The cause for the highest good is the company of the Knowers only; this I have experienced myself. The fruit gained is according to the company one keeps. Even though HemaLekhaa was just a woman, her company bestowed great fruits. I desire to know as to how Hemachuda was instructed by her. Explain to me this in detail, hey ocean of compassion.'

Thus requested by Rama, Dattaatreya spoke like this, 'Listen Bhaargava, I will relate to you the most sacred story of all'.