

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM  
[KNOWLEDGE SECTION]

BOOK TWO  
[PART TWO]

[HEMALEKHA AND HEMACHUDA]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***DEDICATED***  
***TO***  
***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi

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

एवं तस्या वचः श्रुत्वा विषयान्विरसान्विदन्तेषु सञ्जातनिर्वेदो विमना इव संबभौ।चिरस्थितविषयजवासनानां वशं गतः त्यक्तुं वा संग्रहीतुं वा नाशकत्सहसा हि सः।प्रियां न किञ्चित्प्रोवाच राजपुत्रोऽतिलज्जितः।काञ्चिच्च दिवसानेवमनयच्चिन्तयाकुलः।विषयेषु प्रसक्तेषु स्मृत्वा तत्प्रिययोदितं विगर्हन्नेव स्वात्मानं बुभुजे वासनावशः। वासनावेगवशतो विषयाननुगच्छति।दृष्ट्वैव विषयान्दोषान्प्रियाप्रोक्तान्विचिन्तयन्शोकसंविग्नहृदयो विषीदति मुहुर्मुहुः।एवं तस्याभवच्चित्तं चलद्दोलास्थितं यथा।भोज्यं वस्त्रं भूषणं वा योषिद्वाहनमेव वा मित्राणि वापि सुहृदो नैषत्तं सुखयन्ति वै।नष्टाखिलार्थमिव स शोचत्येव निरन्तरम्।वासनाविवशः सर्वं त्यक्तुं नाशकदञ्जसा नोपभुक्तुं तथा शक्तो दोषदृष्टियुतस्ततः।

*(Mere physical abstinence from pleasures without the destruction of the subtle Vaasanaas, leads a man towards a sorrowful state only.)*

In this manner, having listened to the words spoken by her, the prince lost the taste for the sense pleasures, and feeling disinterest in them, became slightly distressed as it were. *(If the subtle Vaasanaas stay behind as the impressions of past enjoyment of pleasures, then the mind will feel restless and agitated by the mere external abstinence. Unless one is able to view objects as mere images as on a TV screen, the mind cannot really feel disinterest towards objects of pleasure.)*

Unable to subdue the prolonged Vaasanaas for the sense pleasures, he could not completely renounce them or accept them immediately. He did not confide his problems in his wife, feeling ashamed; and passed a few days in a distressed state. When he found himself amidst various pleasure objects, he remembered the words of his wife and felt disgusted with himself, yet gave into enjoyments by getting forced by the Vaasanaas. Helpless under the control of Vaasanaas, he went after the objects of pleasure uncontrollably; and after experiencing them, he thought about the faults in those pleasures as was explained by his wife; and suffered again and again his heart drowned in sorrow, and regretted his act of pleasure-seeking.

His mind oscillated like this as if caught on a swing.

Varieties of delicious foods, the finest of garments, various types of ornaments, beautiful girls, or the company of friends or well-wishers did not give him joy in the least. He always felt distressed as if he had lost everything in the world (and suffered because he could not equal his wife in dispassion).

Forced by the dormant Vaasanaas, he was unable to renounce all the pleasures, was not able to enjoy them also as before, since he had understood the faults in such desires.

एवं तं शोकवशतो विवर्णवदनेक्षणं हेमलेखा समालक्ष्य कदाचित्सङ्गता रहः किं नाथ पूर्ववत्त्वं नो लक्ष्यसे अत्यन्तहर्षितः।शोचन्तमिव पश्यामि कुत एवं तव स्थितिः।कच्चिच्छरीरमात्मा ते नामयैर्बाध्यते सदा।भोगेषु रोगभीतिं वै प्रवदन्ति मनीषिणः।त्रिदोषसंभवे देहे दोषवैषम्यसंभवाः।आमयाः प्रायशः सर्वदेहान्व्याप्यैव संस्थिताः।सर्वथा ह्यप्रतीकार्यं वैषम्यं दोषजं ननु।अशनाद्वसनाद्वाचो दर्शनात्स्पर्शनादपि कालाद्देशात्कर्मतश्च दोषा वैषम्यं आप्नुयुः।अतस्तस्योद्भवो लोके सर्वथाऽलक्ष्यतां गतः।इत्यतः सति वैषम्ये चिकित्सा सम्प्रकीर्तिता।नोक्ता चिकित्साऽनुत्पत्तौ वैषम्ये केनचित्क्वचित्।तद्वद प्रिय कस्माद्धि शोकस्य तव संभवः।

HemaLekhaa noticed that the prince was in some sort of distressed state, and his face and eyes had turned pale. Some day in privacy when she was in his company, she spoke to him like this.

‘Lord, why do you not look cheerful as before? I believe that you are worried about something; why is it so? Are you afflicted by some illness at all times that makes your mind depressed like this? Pleasures enjoyed without control lead to diseases of all sorts; so say the learned.

If the three elements namely Kapha, Vaata, and Pitta are not in balance, it will lead to many illnesses in the body. Probably all the physical bodies are afflicted by some illness or other. It is indeed very difficult to cure the imbalance of these elements. Through food-intake, or through clothes, through speech, through sight, and touch also, or due to some places and times also, and also through incorrect actions, the faults in the body will be on the increase.

*(Food not properly cooked, food cooked in unhygienic ways, food eaten for taste only and not for the nourishment of the body, food taken in excess quantities, food that is consumed very less; food consumed*

*without hunger; food that is eaten by harming other living beings; clothes that are very tight and which have no pores for air-flow, clothes that are allergic to the body; clothes that are not washed properly; clothes that do not cover the body properly; speech that is filled with too much anger and hatred; speech that hurts others, speech that is spoken from a dirty mouth; by seeing disgusting things, by the sight of violence, by the sight of objects that cannot be enjoyed; by touching objects that may contain germs; staying in different countries that are not suited to the body-chemistry; seasonal illnesses: all these lead to the imbalance of the three elements in the body; and are difficult to cure if not discovered in the early stages.)*

People do not pay much attention to these things and they become a prey to various diseases. That is why, one should immediately attend to these small discomforts that show the signs of illnesses. If these imbalances were not observed to be there, then the treatment is also not necessary. Therefore, tell me my love, why are you feeling sad?

इति श्रुत्वा हेमलेखां प्राह राजसुतस्ततः।प्रिये श्रुणु प्रवक्ष्यामि यन्मे शोकस्य कारणम्।त्वदुक्त्या यत्पुरा मेऽभूत् सुखदं तद्वत् ननु।न पश्याम्यधुना किञ्चिदपि मे सुखवर्धनम्।राजा वितीर्णो विषयः सुखदोऽपि समन्ततः वध्यं न सुखयेद्यद्वत्तथा तस्मान्न मे सुखम्।विषयान्सेवमानोऽहं सदा विष्टिगृहीतवत्।तत्पृच्छामि प्रिये ब्रूहि किं कृत्वा सुखमेम्यहम्।

After HemaLekhaa spoke like this, the prince said, ‘Beloved listen, I will tell you the reason for my sadness. Whatever joy I imagined as pleasure giving, is now gone after your talks. I do not find anything as increasing my joy now. Of course the same objects of pleasures are spread out all around by the command of the king; but I do not feel happy by enjoying them, similar to a person who is about to be killed cannot feel any joy in any object. Even then, I force myself to enjoy these objects of pleasures, like a man chained in slavery. Therefore I am asking you now my darling beloved, by doing what will I get any happiness proper?’  
(*I am neither here nor there; I cannot enjoy the worldly objects as before, nor have I reached the state of quiescence like you. I am now without the happiness of both states and lost as it were!*)

एवं तेन समापृष्टा हेमलेखा तदाऽब्रवीत्त्रनमेष सुनिवेदमागतो मद्बचःश्रुतेः।अस्ति बीजं श्रेयसोऽस्मिन्यत एवंविधो भवान्।येषु श्रेयो ह्यसम्भाव्यं त एवं वाक्यगुणैः न ह्यण्वपि विशेषेण विशिष्यन्ते कदाचन।चिरं संराधिता हृत्स्था प्रसन्ना स्वात्मदेवता त्रिपुरा येन तस्यैव भवेदेवंविधा स्थितिः।इत्यालोच्यातिविदुषी बुबोधयिषती प्रियं गोपयन्ती स्ववैदुष्यं प्राहान्यव्यपदेशतः शृणु राजकुमारेदं यन्मे वृत्तं पुरातनम्।

Thus questioned by him, HemaLekhaa spoke encouraging words like this.

‘Surely you have developed disinterest after listening to my words. (*This is not easy for all.*) The seed of the greatest welfare (Mukti) is in this rise of dispassion which you have developed now. (*Wait for it to sprout!*) For those people who have no chance of attaining Mukti, such profound statements do not bring about even an atom of a change (even after hearing or reading them a thousand times).

(*Tripuraa deludes all as the power of Brahman. She has to be propitiated for long, before she removes the veil of delusion by herself.*) Only for a person who worships in a proper manner, for a long span of time, Tripuraa the deity present in his heart as his own essence, such a state is possible.’

(*HemaLekhaa then decided to present the entire Brahman knowledge in a simple riddle form, in an amusing manner; so that the prince will start the reasoning process in a proper manner.*)

Thinking like this, that highly learned lady tried to enlighten her lover, hiding her knowledge and started a different topic altogether and said, ‘Listen hey prince to my life story of the past.’

हेमलेखा उवाच  
HemaLekhaa spoke

RIDDLE OF KNOWLEDGE

पुरा मे जननी काञ्चित्क्रीडनाय सखीं ददौ।सा स्वभावसती काञ्चिदसतीमनुसङ्गता सा विचित्रविधाश्वर्यसृष्टि  
सामर्थ्यसंयुता अलक्षिता मे जनन्या सख्या मे सङ्गताऽभवत्।

Long back (at the beginning of creation), my mother (Chit-state/Brahman Reality) had given me (the Jeeva/delusion state), a friend (intellect/analyzing power), to play with (and amuse myself in a perceived world). That friend was good by nature (intellect is always pure); but got into the company of a wicked woman (Avidyaa/ignorance of truth) who was capable of producing a variety of wonderful things (as experiences); and she used to meet her without getting seen by my mother (True knowledge of Brahman).  
(When the true knowledge is absent, the intellect is clouded by Avidyaa, and the Jeeva also suffers the results of delusion.)

असच्चारित्रयाऽत्यन्तं सङ्गता मम सा सखी प्राणेभ्योऽपि प्रियतमा सदा तद्वशगा ह्यहम्।न तां विहाय मे संस्था  
क्षणार्द्धं वा कदाचिद्भवेत्।सा निर्मलस्वभावेन मां वशीकृत्य संस्थिता।निरन्तरं तद्रतात्मस्वभावा अभवमञ्जसा।

My friend (analyzing capacity) was always in the close company of that deceitful woman (ignorance).  
(Intellect was clouded by ignorance.)

For me (the Jeeva-state), my friend was dearer than my own lives; and I was always under her control (and was guided by my intellect alone, even if she was wrong due to lack of true knowledge).  
(Jeeva can live a life-existence with the help of the intellect only!)

I could not stay even a fraction of a second without her, since she was very pure by nature and thus made me very much attached to her. Soon my nature also became like hers because of always staying close to her; and I was also deluded and did not know my Mother.  
(If the intellect does not do Vichaara proper about the Reality, then it always takes wrongs decisions, and the Jeeva also suffers the consequences.)

MOHA

सा तया दुष्टया युक्ता नट्या चित्रस्वभावया परोक्षवृत्तिमानीता स्वपुत्रेणभियोजिता।

Her friend (Avidyaa) was very deceitful in nature, and produced a variety of illusory entertainments. She cheated my friend by pretending to be a well wisher, and enticing her with many future good things, introduced her to her son (Moha/wrong way of thinking without discrimination) and joined them together.  
(Intellect stuck by absence of true knowledge is completely confused and infatuated.  
Moha, confused state is the product of Avidyaa.)

तस्याः पुत्रोऽतिमूढात्मा मदिराघूर्णितेक्षणः बुभुजे तां समाक्रम्य सर्वदा मत्समक्षतः।सा तेनाक्रान्तसर्वाङ्गी  
भुज्यमानानुवासरं न मां जहौ।

Her son Moha was indeed very foolish. His eyes were always drowsy by consuming a lot of liquor (pleasures) and always sought my friend's company in my very presence and enjoyed her forcefully.  
(Intellect was always in a dull state because of Moha.)

She was hurt all over the limbs by him and was forcefully enjoyed by him every day; yet she did not discard me at any time. (Intellect has to suffer a lot because of Moha, because the wrong decisions always landed up the Jeeva in more and more tragedies and problematic situations.)

कदाचिच्च तत्स्पृष्टा तेन चाप्यहम्।

Even I was touched by him some day.

(Intellect is blinded by non-discrimination and takes wrong decisions, and the Jeeva also stuck in a confused state of anxiety always, and is trapped in the Samsaara. Jeeva starts acting as the stupid intellect only.)

MIND

ततः पुत्रः समुत्पन्नो मूढस्य सदृशाकृतिः।तरुणः सोऽभवत्पूर्णमतिचञ्चलसंस्थितिः पितुर्मोदयेन संयुक्तः पितामहा  
गुणेन च।

(Moha gives rise to the concept of the mind. And the Jeeva identifies with the mind now, and loses the reasoning power completely.)

Then a son (mind/thoughts, memory, perception, conception etc)) was born to that fool, who was just like his father in character. *(He was always unstable and agitating. The ignorant minds never know the meaning of rest at all, except where they fall into deep sleep, where the mind remains paralyzed, for some time.)*  
*(Mind is guided by the foolish deluded intellect that is infected by the lack of knowledge).*

अनेकचित्रनिर्मणसामर्थ्येन समावृतः पितामह्या शून्यनाम्न्या पित्रा मूढाभिधेन च अस्थिराहः शिक्षितोऽभूत्।

He soon grew up to be a young man (mature in conceptions) and was very restless always; he had all the foolishness of his father and had the qualities (ignorance-essence) of his grandmother. He had the talent to produce various things and was known as Asthira (Unstable) (since he was never stable any time), and was well educated by his grandmother (the emptiness/Shoonya/Avidyaa) and by his father known as the idiot (Moha).

स्वयं चातिविशारदः गतिमप्रतिबद्धां वै शीघ्राच्छीघ्रां समासदत्।

He was by himself very talented and sooner than soon attained such ways that could not be blocked at all. *(He became an expert in producing more things and was more foolish than his father.)*

एवं मम सखी स्वच्छवभावा जन्मतः सती असतीसङ्गतोऽत्यन्तं मालिन्यं समुपागता।सख्या प्रियेण पुत्रेण

असत्स्वभावयुतेन सा चिरसङ्गातेषु दृढानुरागेण समायुता।जहौ मय्यनुरागं तु सर्वथा क्रमतः सखी।

*(Intellect became tainted by Avidyaa and was stuck by Moha; and the mind was always restless and idiotic. Jeeva was made to suffer more and more, but the intellect never could be corrected.*

*Jeeva was stuck to wrong decisions made by the stupid intellect and suffered always.)*

In this manner, my friend who was very pure from birth became very much tainted by the company of the wicked woman. My friend staying for long in the company of her lover and her son developed a great affection for them both. My friend started to lose her love for me gradually. *(Intellect was so clouded by Moha, that it made the Jeeva suffer through countless physical and mental ailments.)*

अहं स्वभावसरला हातुं तत्सङ्गमञ्जसा अनीशा तत्परैवासं सर्वथा तामनुव्रता।

I was simple and guileless by nature (as the daughter of my mother Chit). *(But could not live a life without the intellect to guide me.)* I was not able to leave her company; was always kept sticking to her and followed her in all ways.

*(All the people you see around are just the Jeevas guided by intellects stuck by Moha and Avidyaa, and the life for them is just a miserable existence, with a fake smile on the surface, and anxiety and irritation concealed always within.)*

अथ तस्याः प्रियो मूढो भुञ्जानस्तां तु सर्वदा प्रसह्य मां समाक्रान्तुमुद्यक्तः सर्वथाऽभवत्।नाहं स्वभावसंशुद्धा

वस्तुतस्तद्वशं गता।तथापि लोके मेऽत्यन्तं परीवादो महानभूत्मूढेन सर्वथेयं च भुज्यते इति सर्वतः।

The Fool (Moha), her lover was enjoying her (Intellect) company at all times, and tried to by force unite with me also at every opportunity. I (Aatman in delusion) am very pure by nature, and actually never came under his control. Even then, a rumor went about in the world tainting at my character, blaming that I was always enjoyed by Fool (that the Jeeva is bound and is ignorant, and needs liberation.)

अस्थिराख्यं स्वपुत्रं सा मयि न्यस्य सखी मम प्रियेण संपरिष्वक्ता सर्वथा तत्पराऽभवत्।

My friend left her son Asthira (Unstable mind) in my care, *(Jeeva was identified with the mind always and was always in an anxiety-prone state).* She was always engaged in getting embraced by her husband Moha (and was always deluded).

अथास्थिरो मया सम्यग्लालितः पोषितस्ततः प्रौढस्त्रियं पितामह्या अनुमत्योपसङ्गतः।

Asthira was lovingly cared for by me and remained well-nourished (by anxieties and apprehensions). *(With the intellect deluded by Moha and staying dumb, the mind also was deluded and was always fickle and indecisive by nature.)* With the permission from his grandmother (Avidyaa), he now got into the company of another idiot lady who was very ancient and old named Chapalaa (fickle nature).

सा प्रिया तस्य चपलाभिधाना हि प्रतिक्षणं प्रियस्य सम्मतं रूपं भिन्नं भिन्नं मनोहरं गृह्णात्याश्चर्यजननम्।

प्रियमेवं स्वके वशे चक्रे साऽत्यन्तनिपुणा स्वनैपुण्यवशात्खलु।

*(Mind is always fickle, and keeps rushing from one object to another without rest.)*

That beloved of his was named Chapalaa (Fickle).

*(The fickle nature of the mind forced the mind to fulfill many desires and produced the objects as per the dominant Vaasanaa.)*

Every other moment she took on various wonderful forms that pleased her husband's mind. She was very skillful and kept her husband attached to her through her skillful methods.

अस्थिरोऽपि क्षणेनैव त्वसंख्यशतयोजनं प्रयात्यायाति च सदा न श्रान्तिपुमगच्छति।समीहते यत्र गन्तुं  
अस्थिरश्च यदा यदा तस्येष्टं च स्वरूपं तु कृत्वा सा चपलापि हि तत्र तत्र स्थिता भूत्वा रमयत्येव स्वं प्रियम्।  
Asthira (unstable mind) also always crosses over in a second, countless hundreds and hundreds of Yojanas and comes back without tiring (in his wants of various things far and near).

*(Where is the limit for the expanse of desires?)*

Wherever Asthira wants to go (whatever the mind desires), at whichever time, Chapalaa (the immense agitation of fulfilling) also takes on a form that pleases him and stays there and entertains her lover.

एवं सा चपला सम्यग्स्थिरेण युता सती सुषुवे पञ्चतनयान्मातापितृपरायणान्।ते समर्थाः पञ्चविधा मयि  
सख्या निवेशिताः।अहं सख्यनुरक्ता तानकुर्वं बलवतरान्।

*(How were the objects of desire produced?)*

As and when the information of the world rises in front of the mind, the desires also pop up as wants. As soon as the wants pop up, the objects rise in the mind-field as if existing. Objects come into existence by the power of the mind (working for the Jeeva) through the senses, which bring about five types of information as the world-reality. The mind now caught in the illusion of the object, tries hard to attain it.)

In this manner, Chapalaa always is united with her lover in a perfect manner, and she gave birth to five sons (five senses of knowledge) who adored their parents (and produced the objects of desire).

Those five sons were each talented in a different way, and were entrusted to me by my friend (Intellect). I had great affection for my friend and made them very strong (by getting completely lost in the sense-created world, and believed that alone to be the reality).

FIVE SENSES OF KNOWLEDGE

अथ ते पञ्चतनयाश्चपलायाः पृथक्पृथक्चक्रुरायतनं श्रेष्ठं विचित्रमतिविसृतम्।पितरं स्ववशे चक्रुर्मात्रा सम्यक्  
विभाविताः।

Then those five sons of Chapalaa made five mansions (five types of sense-input) for themselves which were excellent, strange and vastly spread out. *(This alone is the world we see as solid and real.)*

They were well trained by their mother (greed to fulfill desires) and brought their father (mind) under their full control. *(Mind is always after desire fulfillment, conceives by itself the sense objects by the power of Aatman, and is lost in the delusion of the Reality of the world.)*

आनयन्ति स्वायतनं पितरं तं क्षणे क्षणे।

At each and every moment they brought their father to their houses (again and again in turns) (and the mind was always jumping from one sensed object to another along with the greed for fulfillment).

*(It is not just the pleasure factor that deludes the ignorant, but the very fact of the realness seen in the objects that are nothing but sense-information produced by the mind itself.*

*Like a silkworm bound in its own cocoon made of its own threads coming out of it, the mind rises first as the subtle Vaasanaas, then manifests as the agitation of desire, and then produces a world made of those objects, and then goes after them as if they are outside, and struggles and suffers.*

*Even goodness becomes a blockage to Aatman-realization, since it is based on the realness of the world-existence. Wanting to be kind itself creates the suffering ones, wanting to cure creates the diseased, wanting a god creates temples and holy centers.*

*Want of food rises as the kitchens, restaurants and food items that fill the world.*

*Want of sound modifications rise as music and musical instruments of various sorts.*

*Want of pleasing colors rise as all the art-works, flowers, garments etc.*

*Want of touch rises as soft things and hard things, and also as gender attraction.*

*Want of smell rises as scents of various types.*

*Likes and dislikes also follow forth as per the mind's whims and fancies.*

*The world you see is just a line-up of sense information that rises one after the other very fast, such that you see any object as real in an instant, and believe in its independent existence as a solid thing.*

*The time-span also rises as a conceived measure, of how fast or slow the information gets processed.*

*The place rises as a point of measure where the sense information of the object is constantly located.*

*The world runs by the family of Avidyaa Queen only.)*

## SENSE OF SOUND

*(Sound, Shabda is just a disturbance of movement outside that is captured by the brain as sound; and actually sound is not a noise that exists outside. Sound belongs only to the brain and is produced inside the brain, not outside. Shabda means the disturbance in silence. World is a disturbed state of delusion in the truth of Reality.)*

तत्रास्थिरो ज्येष्ठसुतायतनं विनिविश्य तु अशृणोद्विविधान्शब्दान्सुस्वरानितरानपि क्वचिद्भुरसङ्गीतं क्वचिद्वाद्यं सुमञ्जुलं ऋचो यजूषि सामानि मन्त्रानथर्वणानपि शास्त्रागमेतिहासांश्च भूषणानां च सिञ्चितं भृङ्गसङ्गस्य गीतं च पिकपञ्चमसुस्वरम्। एवं मनोहरान्शब्दान्शृण्वन्पुत्रनिदेशतः प्रीतः पुत्रवशं प्रागात्। अथ पुत्रोऽन्यथाऽदिशत्। विरुद्धान्कर्णकटुकानशृणोद्द्वैरवान्नवान्सिंहादिगर्जितं मेघनिर्घोषमशनेस्तथा ब्रह्माण्डभेदनं गर्भस्रावणं सुभयङ्करम्। एवं श्रुत्वा सुचकितश्चान्यत्राप्यशृणोत्तथा रुदितं विप्रलपितं शोचितादिविचित्रितम्।

*(What all information do you receive as sound?)*

Asthira (mind) entered his eldest son's mansion and heard various sounds, melodious and otherwise; sometimes sweet music, sometimes the lovely sounds of musical instruments, Rk Yajur Saama Mantras, Atharva Mantras, Shaastras, Aagamas, Itihaasa, tinkling sound of ornaments, humming of the swarms of bees, the sweet fifth level of the parrots. *(Mind likes all these.)* After hearing these pleasing sounds by his son's guidance, he was very much pleased and came under the control of his son. Then the son showed his other opposing form; and he heard then the harsh sounds that hurt the ears; frightening sounds, roaring of lions, thundering sound of clouds and lightning, sounds as if the Brahmaanda was itself shattering, the pathetic sound of miscarriage, and other terrifying sounds. After hearing various amazing sounds in this manner, he also heard the crying sounds, weeping sounds, sorrowful lamentations and other strange sounds.

*(Mind does not like many of these.)*

## SENSE OF TOUCH

*(Sparsha is the touch sense where you can feel an object as existing; it is just the resistance of the atoms in-between two surfaces says Physics. If this sense was not there, you cannot even hold a tiny stick in your hand. Touch is very essential for survival. It alone divides the images seen by the eyes as different.)*

द्वितीयसुतनीतोऽथास्थिरस्तद्भवनं ययौ। तत्रापश्यद्द्रुदुस्पर्शान्यासनानि शुभानि च शयनानि च वासांसि कठिनस्पर्शकान्यपि शीतस्पर्शानि वस्तूनि तथोष्णस्पर्शकानि च अनुष्णाशीतस्पर्शानि विचित्राण्यभिवीक्ष्य तु हितान्दृष्ट्वा प्रमुदितो विषण्णस्त्वहितानपि।

Then invited by his second son, Asthira went to his mansion. He saw there seats that were very soft for touch, auspicious beds and garments, things that were hard for touch, things that were cold for touch, things that were hot, things that were not hot and not cold; and after seeing various types of comfortable things, he felt happy; felt sad also by seeing things that were not comfortable.

## SENSE OF SIGHT

*(Image or Roopa is not in the objects, but is in the mind which draws lines on the whizzing elements and sees them as firmly placed objects. Images of the objects are produced by the sense of sight (not the physical eye) through the eye-hole by the mind. Image rises when the light and eye interact.*

*When you see anything, the image is newly formed at every movement of your eye using the light rays.*

*The objects do not have any image at all when you do not see them, or when the light is absent.*

*Colours are also produced through the eyes only, and do not belong to the objects.*

*Colours also help in ascertaining the division sense seen in the world.)*

अथ त्रितीयतनयभवनं प्राप्य सोऽस्थिरः अपश्यद्द्रुचिराकारान्भावान्विविधवर्णकान्नक्तान्श्वेतान्पीतनीलान्हरितान् पाटलानपि धूम्रान्कडारान्कपिशान्मेचकान्कर्बुरांस्तथा स्थूलान्कृशान्णून्दीर्घानायतान्वर्तुलांस्तथाऽर्धवृत्तान् दीर्घवृत्तान्सुन्दरांश्च विभीषणान्भीभत्सान्भास्वराब्जौद्राननालोकांश्च दृञ्जुषः। क्वचिद्धितं ततोऽन्यच्च पश्यन्तं पितरं पुनः अनयत्तुर्यतनयो भवनं स्वं विचित्रितम्।

Then Asthira (mind) reached the mansion of his third son, and saw there many beautifully shaped objects that were yellow, blue, green, and of various colours like red, white, yellowish blue, greenish red, brown, tawny, reddish brown, dark blue, golden yellow and objects that were huge, thin, tiny, lengthy, shrunken ones, circular, and also half-circles, long circles, beautiful, terrifying, disgusting, lustrous, fierce, the absence of light (darkness), and also objects that were not seen by the eyes (imagined), and was seeing good and sometimes bad ones also. Then the fourth son took him to his mansion filled with stranger things.

## SENSE OF TASTE AND SENSE OF SMELL

तत्राससाद पुष्पाणि फलान्यन्नानि च क्रमात्पेयानि लेह्यचोष्याणि भक्ष्याणि रसवन्ति वै सुधास्वादूनि मधुराण्यन्यान्यम्लरसानि च कटुकानि च तिक्तानि कषायाण्यपि कानिचित् क्षाराणि मधुराम्लानि कट्वम्ललवणानि च कटुतिक्तानि चित्रात्मरसानि विविधान्यपि आस्वादयन्नात्मजेन समेतोऽथान्तिमः सुतः निनाय पितरं स्थाने स्वीयेऽत्यन्तविचित्रिते। तत्रोपालभतानेकपुष्पाणि च फलानि च तृणान्यन्नान्योषधींश्च भावानन्यांश्च सर्वतः सुगन्धान्पूतिगन्धांश्च मृदुगन्धोग्रगन्धकान्मोहगन्धान्ज्ञानगन्धान्मूर्छागन्धान्विचित्रितान्। There he found flowers, fruits, rice varieties, and also drinks; pastes that could be licked; cooked eatables; juicy ones, foods that tasted like nectar, sweet things, and other tastes also like sour, bitter, pungent, astringent, salty, sweet sour, bitter sour and salty, bitter and pungent, and various types of strange tastes of mixed varieties; and enjoyed them along with his son. Then the last son took him to his mansion which was very strange indeed. There he got varieties of flowers and fruits, grasses, medicinal herbs and other such objects which emanated various smells that were coming from all over; and also various types of good smells, foul smells, soft smells, fierce smells, intoxicating smells, rejuvenating smells, faint-giving smells and other strange smells.

## MIND AND SENSES

*(Senses are inert; mind is also inert; but Jeeva is Aatman in essence and sees a world through the deluded mind and suffers the reward of ignorance.)*

पुत्राणां भवने एवं प्रविशन्निविशन्नपि हितेषु रमते क्वापि विषीदयत्यहिते क्वचित्। सदा गमागमपरः पुत्राणां भवने बभौ। ते पुत्राः पितृवात्सल्यात्पितृहीना न च क्वचित्स्पृशन्ति विषयांश्चित्रान्स्वल्पं वापि कदाचन।

*(The world that is perceived is made of these sense-inputs only; and the mind conceives joy and sorrow in them; likes some, avoids some; yet keeps moving among these mansions only, fully under the control of these senses. It cannot see anything outside of the sense-perceptions.)*

In this manner, entering in and coming out, again and again from the mansions of his sons, he felt joyous when met with good things, and felt sad when met with bad things. Going in and out, he stayed in the houses of his sons in this manner. The sons were very much attached to their father, and never touched any of the sense objects even in the least, without his presence.

*(If the mind is otherwise engaged, the senses cannot produce any information at all.*

*For a Yogi who is always absorbed in the Aatman, the world made of senses does not exist at all.*

*His mind is not otherwise engaged; but is dead completely.*

*A Yogi in the Aatman state is Aatman acting as the mind and is in the purest state ever possible.)*

## DESIRE THAT NEVER COULD BE SATISFIED

अस्थिरस्तु पुत्रगृहे भुक्त्वा तान्विषयान्बहून्मुषित्वान्यान्यंश्च विषयान्गुप्त्या नयति स्वं पदम्। पत्न्या चपलया साकं रहः पुत्रैर्विना स्वयं भुनक्त्यतितरां नित्यम्। अथान्या चपलास्वसा महाशना पतिं वद्रे मनःकान्तं तमस्थिरम्। तस्यामतितरां सक्तो यदाऽभूदस्थिरोऽपि वै तदा तस्याः प्रीतये स भोगाहरणतत्परः। तेनानीतं बह्वपि च भक्षित्वा क्षणमात्रतः पुनर्बुभुक्षुयाक्रान्ता भोगाहरणहेतवे सदा प्रियं संदिशति सोऽप्याहर्तुं सदेक्षते।

Asthira (unstable) enjoyed all those objects in his sons' houses, stole some and carried them off to his own abode secretly (as memories and addictions). When his sons were not there he excessively enjoyed those objects along with his wife Chapalaa in private (in dreams and imagination).

Chapalaa's sister named Mahaashanaa (the great eater, the unsatisfied thirst for pleasures) developed a liking towards her sister's husband. Asthira also was very much attracted towards her; and started to steal enjoyments to satisfy her. She ate off all the abundant enjoyments in a second and feeling hungry again forced her lover to steal more and more food; and he also did likewise.

*(Greed and thirst for pleasures always haunt the mind and make it restless always. When has any desire given complete fulfillment ever to any one?)*

## ANGER AND GREED

पुत्रैः पञ्चभिरानीतं प्रियेणापि सुसंभृतं भुक्त्वा क्षणेन भूयोऽपि सा बुभुक्षाप्रपीडिता भोगाहृतौ सन्दिशति प्रियं पुत्रांश्च सर्वदा। ततः सा स्वल्पकालेन सुषुप्ते पुत्रयोर्युगं ज्वालामुखस्तयोर्येष्टो निन्द्यवृत्तस्तथापरः। सदा मातुः प्रियतमौ तौ पुत्रौ संबभूवतुः।

*(Anger and wrong behaviour are the outcome of these never-ending desires.)*

She (the ever hungry one) ate well all the hoards of food brought by the five sons and her lover in a second; and again feeling hungry sent the sons and her lover to bring more food for her. After some time, she gave birth to two sons. JvaalaaMukha (Flaming mouth) was the eldest, and NindyaVrtta (Blameful conduct) was the other one. Both the sons were the most loved children of the mother.

महाशनायामासक्तः संक्षिप्यति यदाऽस्थिरः तदा ज्वालामुखज्वालालीढसर्वकलेवरः।अस्थिरः पीडितोऽत्यन्तं गाढमूर्छामुपैति हि।कदाचिन्निन्द्यवृत्तेन सङ्गतः प्रियसूनुना सर्वैर्विनिन्द्यतामेति मृततुल्यो हि जायते।

Whenever Asthira feeling attracted towards Mahaashanaa embraces her (when the mind is intent on satisfying its desires), then his entire body gets enveloped by the flames rising from Flaming mouth (as anger, irritation, foul language and rudeness). Asthira suffers a lot and falls into deep fairs (of senseless behavior). Sometimes when in the company of his dear son NindyaVrtta, (he acts selfish and wicked, and so) he gets blamed by everyone and feels as if dead (is branded as wicked by all).

*(So there rises the division of Gunas, as good, bad and dull minds; and Good feels superior from the bad and dull and gloats.)*

एवं यदाऽस्थिरो जातो दुःखभोगैकतत्परः तदा सखी मे स्वभावसती पुत्रेऽस्थिराह्वये अतिवात्सल्यतस्तेन सङ्गता तस्य दुःखतः।दुःखभारसमाक्रान्ता निन्द्यवृत्तेन सङ्गता ज्वालामुखेन च तथा पौत्रेणाक्षेपिता सती सुदग्धा

निन्दिता लोकैर्मृतप्राया बभूव ह।तां सदानुगता चाहं लुसप्रायाभवं प्रिय एवं बहूनि वर्षाणि सख्या दुःखे दुःखिता। In this manner, when Asthira suffered like this for long, then my friend (intellect) who was always pure, was excessively affectionate towards her son named Asthira and shared the sadness along with him.

*(Intellect gets into to depression and takes wrong decisions. Wicked and selfish conduct takes over, and anger becomes a constant companion.)* Weighed down by the sadness, she stayed close to her grandsons NindyaVrtta and JvaalaaMukha; and as a result, she was burnt by the flames and was blamed by the people of the world; and became as if dead.

Dear husband! I always followed my friend; and I also was dead as it were and remained suppressed. In this manner, for many years, I stayed sad along with my friend.

अस्थिरोऽभूदस्वतन्त्रो महाशनापरिग्रहात्।पुरं प्राप दशद्वारं केनचित्कर्मणा क्वचित्।तस्मिन्महाशनायुक्तो पुत्रैः

मात्रादिभिर्युतः न्यवसत्स सुखप्रेप्सुर्दुःखं भुञ्जन्दिवानिशम्।पुत्राभ्यां दग्धसर्वाङ्गो निन्दितश्चानुवासरं इतस्ततः

समाकृष्टः प्रियाभ्यां सर्वदा हि सः पुत्राणां पञ्चभवनं प्रविशन्निविशन्नपि अत्यन्तं श्रान्तिमायाति न सुखं लभते क्वचित्।एवं पुत्रस्य दुःखेन सखी मेऽत्यन्तदुःखिता अभून्मूर्च्छितकल्पा सा एवं तत्पुरे आवसत्।

Asthira lost his freedom by marrying Mahaashanaa. *(The mind was always a slave to the hunger for pleasures; and had to tire itself out in fulfilling her hunger.)* Sometime (in the Jaagrata state) he went to a city of ten doors (body with ten holes), to attend to some work. There he lived along with his wife Mahaashanaa, his sons and mother; and seeking happiness, he had to go through much trouble day and night. Because of his sons, his limbs were all burnt (by illnesses caused by anger and depression) and he was blamed each and every day (became more and more wicked and selfish); was pulled here and there by his wives always; was entering and coming out of the mansions of his sons again and again; and by all this, he became very much exhausted and never attained any happiness. In this manner, my friend (intellect) also became very sad by the sadness of her son; and she lived in that city (body) staying in a faint condition (senseless actions) only.

ज्वालामुखनिन्द्यवृत्तयुता या सा महाशना शून्याख्यया पोषिता च मूढेन श्वशुरेण च।तथा सपत्न्या चपलाख्यया ऽत्यन्तं समेधिता।अस्थिरं स्ववशे चक्रे पतिं तत्पुरसंस्थिता।सखीप्रीत्या तत्र चाहमवसं तत्परा सती सखीदुःखाद् हतप्राया सर्वेषां रक्षणोद्यता।यद्यहं तत्र न स्यां वै क्षणमात्रमपि प्रिय न भवेत्तत्र चैकोऽपि।मया सर्वं हि रक्षितम्।

शून्यया शून्यतां प्राप्ता मूढेन मूढतामपि अस्थिरेणास्थिरत्वं च चापल्यं चपलायुता ज्वालामुखात्ज्वलताञ्च निन्द्यवृत्तात्तदात्मतां सखीसंयोगतश्चैवमभवं तत्तदाकृतिः।सखी यदि विमुञ्चामि सा नश्येत्क्षणमात्रतः। मां सङ्गतेन तेषां वै समाह्वर्यभिचारिणी जना मूढाः सर्व एव कुशला निर्मलां विदुः।

That Mahaashanaa (Great eater of pleasures) who stayed along with JvaalaaMukha (anger with flaming mouth) and NindyaVrtta (bad conduct) was cared for by her father-in-law named Fool (Moha) and her husband's grandmother named Shoonya(blank-head) (Avidyaa), and was also made strong by the co-wife named Chapalaa (greed for desires). She had full control of her husband Asthira (mind), when she stayed in that city (body). Because of the love I had for my friend, I (Aatman as Jeeva) also lived there caring for her;

and though I was almost dead because of my friend's suffering, I was keeping them all safe. If I was not there even for a second, dear husband, not one of them could be there; I was the one who took care of everyone. Because of Shoonya (ignorance), I also attained the state of Shoonya; because of Fool, I attained foolishness; because of Asthira, I also became unstable; because of Chapalaa, I also became restless; because of JvaalaaMukha I was also burning; because of NindyaVrta I attained his state. Because of being in the company of my friend, I attained the states of everyone there. If I ever left my friend even for a second, she would perish instantly. *(I as the Aatman empowered them all; but staying identified with each of them, I suffered in their forms. All this suffering was the result of my forgetting my mother (Brahman/Chit-state)!*) Because of my being in their company, the foolish people called me as characterless (as a divided state of self with form), but the wise knew me as taintless (and undivided without a form).

महासती मे जननी विशुद्धा निर्मलाकृतिः आकाशदपि विस्तीर्णा सूक्ष्मा च परमाणुतः।सर्वज्ञानाप्यकिञ्चिज्ज्ञा सर्वकार्यपि निष्क्रिया सर्वाश्रयाप्यनाधारा सर्वधाराप्यनाश्रिता।सर्वरूपाप्यरूपा सा सर्वयुक्ताप्यसंयुता सर्वत्र भासमानापि न ज्ञेया केनचित्क्वचित्महानन्दाप्यनानान्दा। मातापितृविवर्जिताः मादृश्यस्तनयास्तस्याः सन्ति संख्याविवर्जिताः।यथा तरङ्गा जलधेरसंख्यः सोदरीगणः सर्वास्ता मत्समाचारा राजपुत्र भवन्ति वै।महामन्त्रवती चाहं सर्वैरैतैः सखीगणैः सङ्गता तत्परा चापि मातृतुल्या स्वरूपतः।

My mother is extremely blameless, is very pure, and is of a taintless nature, is more expansive than the sky expanse also, is subtler than the Supreme atom also. She is an All-knower (essence of all knowledge), but yet knows nothing (since there is nothing except her)). Though doing everything, she does not do anything (since in her presence itself, all actions go on); though sheltering all (as the essence within) she is without any support; though the support of all she is not sheltered by anything. Though she is of all forms she is formless; though she is with everything, she is not endowed with anything. Though shining everywhere (as the self of all), she is not known by anyone anywhere (since everyone lives as the body-self only.) Though of the nature of extreme bliss (of existence), she is without the joy (that is falsely imagined in the objects). She has countless daughters (Jeevas) who have rejected the mother (Self-awareness) and the father (source-state of Brahman and its power) and are like me (stuck with the intellect clouded by Avidyaa). Their number cannot be counted, like the countless waves of the ocean. All my sisters are similar to me in conduct, hey prince. I (Jeeva) am endowed with the magical shield (of the essence of Brahman); therefore though I am in the company of all my friends and am attending to them, I am equal to my mother in my taintless nature.

SUSHUPTI STATE

अस्मिन्पुरे सखीपुत्रो यदा श्रान्तो भवत्यलं तदा मातुः समुत्सङ्गेऽस्थिरः शेते सुनिर्भरम्।अस्थिरस्तु यदा सुप्तः तदा तस्य सुतादयः स्वापं समधिगच्छन्ति नान्यो जागर्ति कश्चन।तदा तद्रक्षति पुरमस्थिरस्य प्रियः सखा प्रचाराख्यः प्रतिचरन्पूर्वद्वारायुगे मुहुः।अस्थिरस्यापि या माता सखी मे तनयेन सा तस्याः सखी च या श्वश्रूसती या स्वभावतः सा समाच्छाद्य तान्सर्वान्पुत्रेण सह रक्षति। एवं सर्वेषु सुप्तेषु प्राप्य स्वां मातरं तदा आनन्दिताऽहं भवामि मात्राश्लिष्टा चिरं ननु पुनस्तानुत्थितान्शीघ्रं अनुसंयामि चान्वहम्।

When my friend's son (mind) is extremely exhausted staying in this city (body), then this Asthira sleeps off peacefully on his mother's lap. When this Asthira is asleep, then his sons (senses) also fall asleep and none of them wake up. At that time, Asthira's city is guarded by his dear friend named 'Prachaara' (movement all over). Prachaara keeps moving to and fro in the two doors at the east (nose).

*(Prachaara is the Praana that is the power of movement or the flux-state that appears as the mind-agitation, which in turn appears as the world-scene; and if one of them is controlled, then the other also gets controlled; therefore Praana is said to be the friend of the mind.)*

The mother of Asthira, who is my friend (intellect), sleeps off along with her son; then her friend, the mother-in law (Avidyaa dormant with subtle desires) who is of an impure character stays there and guards all of them along with her son (delusion). *(That is why these dormant desires again produce the same world-scene when one wakes up the next morning, or even in the next existence with a different identity.*

*The Jeeva can only go through the three states of Jaagrat, Svapna and Sushupti, and it never ceases to be by death also. The Jeeva the Aatman stuck with deluded intellect can never cease to exist ever, and will always be guarded by Praana. Death is just an illusion only.)*

Like this, when all of them are asleep, I go off to my mother, remain blissful in my mother's embrace for long indeed; but when they all wake up, I follow them immediately, and do not remember my mother at all. *(When deep asleep, the Self alone exists as the witness of nothingness.)*

PRAANA

अस्थिरस्य सखा योऽयं प्रचाराख्यो महाबलः स सर्वानस्थिरमुखान्पोषयत्यनुवासरम्। स एको बहुधा भूत्वा पुरं च पुरवासिनः व्याप्य रक्षत्यनुदिनं सर्वान्संक्षेपयत्यपि। तं विना ते हि विश्लिष्टा नष्टाः स्युरपि सर्वथा सूत्रेण हीना मणयो मालाबद्धा यथा पृथक्। स एवं मां च सङ्गम्य सर्वैः संयोजयेत्पुरम्। मया संजीवितोऽत्यन्तं सूत्रधारो हि तत्पुरे। जीर्णं तु तत्पुरे चान्यत्पुरं तां नयति द्रुतम्। एवं प्रचारं संश्रित्य पुराणामधिपोऽभवत्बहूनामस्थिरो नूनं विचित्राणां क्रमेण वै।

Asthira's friend who is named Prachaara (power of movement/flux/Praana-force) is very strong and takes care of all the family members of Asthira (mind and its world). He (this power of Praana), though single, becomes many; moves all over the city (body), mixing with all the people (all the limbs), and protects all (as the five Praana functions in the body). If he is not there, they will all be separated and perish, like the beads tied to the garland break down if the thread is removed.

In this manner, he joins me (Aatman in delusion) and connects all of them together; and empowered by me, he acts as the main care-taker of that city. If that city (body) perishes (dies), then he takes his friend (the mind) to another city (as the Aatvaahika body/mind-body) where more desires get experienced again with another identity and another body.)

In this manner, sheltered by Prachaara (Praana), Asthira (mind) became the owner of many different cities (varieties of bodies as humans, Devas, animals etc) through various paths (of good and bad cations, bound by the results of his actions).

सतीपुत्रोप्यस्थिरः स संश्रितोऽपि महाबलं मया च भावितोऽत्यन्तं सर्वथा दुःखभागभूत्। चपलामहाशानाभ्यां

पत्नीभ्यां सुसमागमात्ज्वालामुखनिन्द्यवृत्ताभिधपुत्रयुगेन च अन्यैः पुत्रैः पञ्चभिः स सर्वत्राभिविर्कषितः

महाक्लेशपरीतात्मा सुखलेशविवर्जितः। इतस्ततः क्वचित्पुत्रैः पञ्चभिः स विर्कषितः। क्वचिच्चपलयाऽत्यन्तं

चालितः खेदमीयवान्। क्वचिन्महाशानाहेतोरशनार्थं प्रधावति। क्वचिज्ज्वालामुखाक्षिसो निर्दग्धापादमस्तकः

महामूर्च्छां समायाति चाविदंस्तत्प्रतिक्रियाम्। निन्द्यवृत्तं क्वचित्प्राप्य गर्हितो भर्त्सितः परैः मृततुल्यं स्वमात्मानं मन्यते शोकसन्ततः।

Though staying with the wives and children, though sheltered by the mighty Prachaara, though helped by me, Asthira (restless mind) was suffering in all manners by uniting with his wives Chapalaa and Mahaashanaa, and the two sons JvaalaaMukha and NindyaVrta.

He was pulled by all his other five sons also everywhere, and was always very much distressed, and had no joy in the least. He was pulled here and there by his five sons. Sometimes, he suffers a lot by getting pushed by Chapalaa; sometimes he runs madly to get food for Mahaashanaa; sometimes he gets tossed into the mouth of JvaalaaMukha (anger) and gets burnt from head to foot; he then gets into deep faints, and knows not how to cure it. (A man in anger ruins his life by acting without proper thinking.) Sometimes he reaches NindyaVrta (and acts selfish and bad), and so gets censured and scolded by others; then he becomes as if dead and suffers forever.

दुष्पत्नीपुत्रसहितो मोहितो दुष्कुलोद्भवः पत्नीपुत्रैः समाक्रान्तो नीयमानस्तु तैः सदा उवास तैर्विचित्रेषु पुरेषु

उच्चावचेषु हि क्वचित्क्रान्तारकीर्णेषु क्रत्यादकुलभूमिषु क्वचिदत्यन्ततप्तेषु क्वचिच्छीतजडेषु च क्वचित्

पूतिवहास्थेषु क्वचिद्गाढतमःसु च।

(Mind with his family keeps wandering here and there, along with his taintless friend Praana, and Jeeva also goes through countless existences in various identities.)

Staying with the wicked wives and sons, and always deluded, born out of a wicked family, always dominated by his wives and children, always pressurized by them, he lives in varieties of cities higher and lower, sometimes in wild jungles, sometimes in desolate lands filled with carnivorous creatures, sometimes in extremely hot lands, sometimes in extremely cold places, sometimes in dirty flowing waters, sometimes in very dark places (as many types of animals, worms, insects and so on).

एवं भूयोऽतिदुःखेन दुःखिते तनयेऽस्थिरे सखी च मे दुःखमूढाऽभवद्दुःखसङ्गतः सदा। स्वभावसत्यपि मुधा तां

अन्वहमपि प्रिय मूढेवात्यन्तमभवं तत्कुटुम्बपरायणा। को हि दुःसङ्गतः सौख्यं प्राप्नुयाल्लेशतः क्वचित्

गच्छन्मरुस्थले ग्रीष्मे तृष्णाशान्तिं यथा नरः।

In this manner, when her son Asthira became very sorrowful, my friend (intellect without the Vichaara practice) also became dull by the sorrows and was feeling sad always. Though taintless by nature, I idiotically followed her dear husband, and became as if foolish, by caring for that family, my dear price! How can anyone attain even the least of the joy when in the company of pain, like a man can never satiate his thirst if he goes to the desert-land in the hot summer?

एवं चिरतले काले संवृते मम सा सखी मोहिताऽत्यन्तखेदेन मया रहसि सङ्गता।मदेकसङ्गाद्युक्तिं सा प्राप्य आसाद्य च सत्पतिं जित्वा स्वतनयं हत्वा बद्ध्वा तत्तनयादिकान्मया सङ्गम्य मन्मातृपुरमासादयद्द्रुतं मन्मातरं परिष्वज्य मुहुर्मुहुर्कल्मषा आनन्दार्णवनिर्मग्नस्वभावाऽभवदञ्जसा।एवं त्वमपि दुर्वृतं निर्गृह्य सखिसंभवं प्राप्य स्वमातरं नाथ सुखं नित्यं समाप्नुहि।एतत्ते कथितं नाथ स्वानुभूतं सुखास्पदम्।

*(Sometimes, by chance after living in many such cities, the intellect starts doing Vichaara, and is freed of the delusion.)* Like this a long time elapsed. My deluded friend (deluded intellect) once met me in secret (did the Vichaara of Aatman), when she could not bear the pain (of desire-fulfillment) anymore.

Staying alone with me (through the questioning of the nature of the Aatman), she the taintless one understood what is to be done; and got married to a good husband (Vichaara as her eternal companion), conquered her son (mind), bound and killed those sons (controlled the senses), united with me (attained the Knowledge of the Aatman), reached the city of my mother (Aatman-state), embraced her quickly again and again (practiced self-awareness), and soon drowned in the ocean of bliss which became her very nature (as the natural state of existence as Brahman-awareness, as NityaSamaadhi state.)

In this manner, my Lord, you also control the improper conduct born out of my friend, reach your mother and attain the eternal bliss. I have told you my story of how I got the bliss at last.