

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK TWO
[PART FIVE]

[HEMALEKHA AND HEMACHUDA]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

WHO OR WHAT MADE THIS WORLD?

[Any evolving brain will certainly wonder about the cause of this world, and ask questions like why I am here as me, why the world is here at all, what was there before the world was there, who made this world, is there a god above, but if he is outside of this world, then who made his world and him also, or is the world a natural occurrence, was there atoms before the world was created, why the world is orderly if no one made it, are there other worlds other than this, who made all those worlds, if there is a god is he a gigantic creature who is bigger than all the worlds and so on...!

And answers were many; each had their own explanation of the world and its cause, and had convincing arguments too. And there was this consciousness concept also that had to be explained, since man was considered special because he acts conscious.

(Consciousness is nothing but the evolved feature of reacting to the outside, where the human brain can code more sense inputs, and conceive more 'time and space measures', and more object concepts.

And this word 'consciousness' should not be confused with the Chit (or Aatman essence) of the Upanishads, which refers to the basic essence of the living being as an existence-awareness of oneself.)

West had great thinkers like Socrates, Descartes, Hume, Berkeley and many others proposing various theories about the world-existence as per their own thought-pattern, which were indeed unique and quite appealing.

East had philosophies like Saamkya, Yoga (not Patanjali's), Vijnanaavaada, Nyaya, Dvaita, Advaita etc, and Buddhism with its umpteen branches, and god cults like Vaishnavism, Shaivism, and the Shaakti-cult with their own branching cults and so on. The list of cults and creeds, and gods and deities are endless; and are as all as variegated as the variety of human minds.

East had also some materialistic minds which denied everything else but what was experienced directly, and these thinkers just enjoyed life with liquor and women, and opposed the view that one should stick to moral conduct. Some denied everything and anything, even one's own permanent conscious state, and argued that there was nothing at all except Shunya (emptiness) since the so-called consciousness is just a momentary experience of an object and is not permanent, and that there was no self at all as anyone. Some explained the world as a union of the inert and conscious; some said that there is an Ishvara above whom we should show devotion to.

And there are saints also of both east and west with their own theories and explanations. These noble ones are so good in character, that we feel like believing them even if their theories are not rational.

However, goodness is not a guarantee for reason, and we have think twice before we fall for them.

Science has its own explanation of the origin of the world, and of course does not insist on morals or ethics, since it has almost proved that there is no god who created this world.

There is also a doubt about whether this world is just a virtual world made for some research purposes of some advanced scientists of another world; and it makes us wonder if this is not a true world, then what their true world would be like, and who made that world of theirs.

What should we believe and what should not we believe?

So we take shelter in proper logic as HemaLekhaa advises, and have faith in reason only.

Upanishads talk reason, but are composed (or revealed) in their own special coded language and are in the Mantra form (sound-modification). No one of this modern world can grasp even a little of the tiny but profound statements of those Mantra texts.

Best texts that talk reason and train one to think rationally are JnaanaVaasishtam of Vaalmiki Maharshi and Tripuraa Rahasyam of Haritaayana.

Though both texts talk the same truth, Tripura Rahasyam leans a little towards devotion, but not to any deity, but to the formless Brahman itself who is Tripuraa, the delusion-power that binds all and also is the knowledge-power that releases all. The south-born saint and poet Subramanya Bhaarati was an ardent devotee of this Goddess Tripuraa (the power of Brahman) whom he referred to as ParaaShakti.

On the other hand, JnaanaVaasishtam, a huge text which demands almost a life-time study, is strictly on the rational side and blasts all theories and philosophies that believe in the realness of the world, and proves that there is no world at all as such and so there is no need of proving any cause for the world. This text of Vaalmiki, also known as the second Raamaayana, condemns god-worship, ascetic practices, HathaYoga, Guru-fanaticism, trance states and other foolish practices that lead one astray from reason.

Other than these two texts, namely the Jnaana Khanda of Tripura Rahasyam that talks the language of rational Tarka (argument), and the JnaanaVaasishtam which is huge and detailed discussion of Reality, there are no other texts that talk reason and sense.

Both these texts are filled with unique stories that explain the truth of Brahman in a simple language.

They both are Upanishads revealed in a simple language.

And to access the thoughts presented by these two texts of course is possible only for the evolving minds which want to think and understand the mystery of our existence in this world-arena.

Tripuraa Rahasyam is a dialogue between Dattaatreya and Rama, the son of Bhrgu, and is aimed at ordinary people who regret their life-actions and want to rise to the level of Rishis. Vaasishtam is aimed at those who are in a high level of dispassion like Rama a prince who lacked nothing in life, yet struggled hard to solve the mystery of existence.

Both texts when studied hand in hand, as a daily Svaadhyaaya, will for sure lead one in the Vichaara path of reason, and bestow the Supreme knowledge of the Rishis of yore, for sure.

When studying these texts, make the ideas discussed in them as an intricate part of you, as you natural vision of knowledge. Do not study these texts just for intellectual pleasure, or for gaining merits.

These two wonderful texts do not make your life-story any better; but actually set fire to your entire life-story, and to the false you also, so that nothing of the world or you is left back except for the third eye of knowledge which never ceases to be, and which is the real 'you'.]

हरितायन उवाच
Haritaayana spoke

श्रुत्वैवं हेमचूडस्य कथामत्यद्भुतां तदा भार्गवः सन्दिग्धमनाः प्रष्टुं समुपचक्रमे। भगवन्श्रीगुरो यते प्रोक्तं ज्ञानं
महाद्भुतम्। भाति मे विषमं ह्येतदसाध्यं चापि सर्वतः। कथमेतज्जगद्दृष्टं दृश्यं चितिमात्रस्वरूपकं अदृष्टम्।
केवलं ह्येतच्छ्रद्धोपेयं नान्यथा। चितिश्चेत्यविनिर्मुक्ता नानुभाष्या कथञ्चन। नोपपन्नं सर्वथैतत्कथं चित्तं समारुहेत्।
कृपया बोधनीयोऽहमत्र सर्वात्मना खलु इत्यापृष्टो दत्तगुरुरवदद्भार्गवं प्रति।

After listening to the most wonderful story of Hemachuda, Bhaargava had some doubts troubling his mind, and started questing like this.

‘Bhagavan, ShreeGuru, what knowledge you spoke was indeed wonderful; however it appears difficult and impossible in all ways. How can the ‘seen world (Drshyam)’ be of the nature of awareness (Chiti) only? It is never observed to be so, and has to be believed because of some faith only.

The pure awareness state of Reality cannot be experienced bereft of the perceived, and cannot be proved through any statement. *(We are aware of the sense perceived world only; how can something other than what is directly experienced by us, be there?)*

How can this truth (shown by you through HemaLekhha’s story) be understood by the mind?

Please explain to me properly.’

Thus requested, DattaGuru spoke to Bhaargava like this.

दत्तात्रेय उवाच
Dattaatreya spoke

शृणु राम प्रवक्ष्यामि दृश्यतत्त्वं यथास्थितं एतद्दृश्यमशेषं तु दृशिमात्रं न चेतर्त्।

Listen Rama, I will explain to you the principle of the perceived (seen-world) as it is.

Whatever is seen as the perceived (Drshyam) is just appearance only, and not anything else.

अत्रोपपत्तिं वक्ष्यामि शृणु सम्यक्समाहितः।

I will prove it to you logically. Listen with full attention.

एतद्दृश्यं कार्यभूतमुत्पत्तेरुपलम्भतः।

Whatever is seen by anyone (as his perceived world) is an action connected to the seer and he sees what he conceives as seeing.

(The world-scenes are actually made up of the five sense inputs of image, sound, touch, smell, taste only.

There is no solid world out there. This sense input also varies in each person according to the health of the mind and the body. Since one particular set of the created beings evolve with the same brain-structure, mostly they all experience the similar sense inputs as objects, and that becomes their world-reality.

What anyone experiences as a world-scene is what he conceives (superimposes) on the information brought forth by the senses. In the previous riddle story, the senses are said to be the sons of the mind, and the mind is endowed with two wives namely desire and conception. The same sense input gives different experience for different people, as per their mind-capability.)

उत्पत्तिर्नूतनाभासः प्रतिक्षणमिदं जगत्। नूतनत्वेनैव भाति तत्क्षणोत्पत्तिमज्जगत्।

This world appears newly by getting produced at each and every second, because it shines with newness produced at that moment of perception.

(All the sense inputs are not received simultaneously. Image vanishes, sound is heard; sound vanishes, touch is felt; touch vanishes, smell is felt; and so on. All the five sense inputs jump up again and again and vanish off again and again; yet a solid complete object is perceived because of the power of the brain to retain every bit of sense knowledge as a memory-store. At every wink of the eye, the image of an object is newly formed; at every contact of your body, the object gets solidity; at every touch of your tongue, the object gets the taste; at every breath you take, the object gets its smell.

Whatever is understood as the object is your making only; you alone, as the mind-entity produce the image, sound, smell, touch, taste; and then define these sense-inputs as an object. This alone is known as ‘conception’. At every instant, these sense inputs are newly created out of some unknown emptiness-hollow. You are aware of an object because of these senses only, which produce the object as made of these five sense-experiences. Imagine if these senses were not there at all, then where is the world you are so fond of?)

JAGAT SHOULD HAVE A CAUSE

(There are of course many types of explanations given for this 'world appearance'. These theories all belong to the viewpoints that prevailed in the past; and can be ignored in the present century where science-discoveries alone are proved as unalterable facts.)

केचित्प्राहूर्जगदिदमखण्डैकक्षणोद्भवं अन्ये पदार्थसंघातमयं स्थिरचरात्मकम्।

Some say that this Jagat rises at one unbroken moment (VijnaanaVaada); others say that it is a collection of objects, and is made of moving and non-moving things (Kanada's viewpoint).

सर्वथा तु समुत्पत्तिमैत्येव विनिश्चितम्।

Anyhow, all these theories believe that the world has an origin.

तत्र स्वभाववादस्तु नोचितोऽतिप्रसङ्गतः।

However, stating that the world appeared by itself in nature (by a random accident) (SvabhaavaVaada) appears a little overstretched; and so is improper.

अन्वयव्यतिरेकाभ्यां कार्यकारणनिश्चयात् संवादतः प्रवृत्तीनां कथमाकस्मिकं भवेत्।

(Fire is inferred by the smoke, even if the fire is not seen; so also, the cause is inferred by the effect namely the world. Therefore, the Jagat cannot be causeless.)

'Agreement when two things are present like the fire and the smoke', and 'agreement when one of them is absent like the smoke is there and fire is not seen', are possible only if the causality is accepted; otherwise the world will lose its harmony (and will not be orderly).

Therefore, how can the world be an accidental occurrence?

क्वचित्तु कारणोऽदृष्टेऽप्यदृष्टं कल्प्यमेव तत्। बहूनामनुरोधो हि न्यायः सर्वैरुदाहृतः।

Sometimes, though the cause is not seen, that which is not seen is inferred only. This fact is a common experience to all. It is an observed common fact that everything in the world can be traced to a cause, and therefore this thought should be accepted as proper.

भूयो दृष्टं सपूर्वं हि कार्यं क्वचिददर्शने दृष्टवत्परिकल्प्यं स्यादन्यथा सार्वलौकिकी संप्रवृत्तिर्विरुध्येत्।

If the cause is not obvious, it has to be logically inferred; or else it would prove the world activities otherwise (as meaningless random occurrences).

तस्मात्सर्वं सकारणम्। अत एव कार्यहेतोः किञ्चित्कारणतत्परः सर्वत्र दृश्यते लोकस्तस्मादेतन्न किञ्चन।

Therefore everything must have a cause. That is why an effect is understood as produced from a cause only by the learned; so also this world (which is an effect) cannot be causeless.

WHAT IS THE CAUSE OF JAGAT?

केचिदाहुरसत्कल्पैरणुभिः कार्यमुद्यतम्। तेभ्योऽत्यन्तं विभिन्नं चाप्यसदत्यन्ततो भवेत्। असत्सतोरेकता हि

विरुद्धा न कुतो भवेत्। न हि पीतमपीतं च प्रकाशं चाप्रकाशकं। एकं भवेद्विरुद्धत्वात्साङ्कर्यादिप्रसक्तितः।

ईश्वरेच्छादितो वापि कथमादिक्रियोद्भवः। गुणसाम्यप्रकृतिकं जगदित्यप्यसंभवि वैषम्यहेतोर्मृग्यत्वात् साम्यहेतोश्च हीनतः चेतनेनानधिष्ठानात् दृष्टान्तानुपलम्भतः।

Some (Kaanada followers) premise a material cause for the world (effect) and name it as subtle atoms (Paramaanus which produce the Jagat made of diatoms and triatoms). These atoms produce a tangible world that was non-existent before the creation and will not exist after dissolution; and the causal atoms and the effect-atoms are completely different. *(All this happens by the will of Ishvara, so they state.)*

(How can that which is non-existent become existent, then later become non-existent again?)

How both the existence and non-existence are not contradictory principles?

(How that which was non-existent suddenly come into existence?)

(How can the world which does not exist, exist ever?)

Yellow cannot be non-yellow; brightness cannot be darkness. If both contradictory things can belong to a single object, then it leads to confusion when trying to mix up the non-mixable states.

If the creation was indeed caused by the mixing of atoms producing diatoms and triatoms, how did it start first of all? Is it by some will of supremacy, *(Why should he will it?)* or by their own accord? *(They cannot do it by themselves, because they are insentient.)*

It is also absurd to state that the world was created by the disturbance in the equilibrium state of the three Gunas of Prakrti. (SaamkhyaVaada) What brings about the disturbance in the equilibrium state? When is the equilibrium state found as such? It is nowhere observed that any such change can be brought about without the interference of a conscious entity.

तस्माज्जागतकार्यस्य कारणं नोपलभ्यते। अदृष्टे तु श्रुतिर्मूलं नान्यमानसुसङ्गमः प्रमातृणामपूर्णत्वात्
प्रमाणस्यानवस्थितेः। कार्यकर्तृवियोगस्य भूयो दर्शनहेतुतः सकर्तृकं जगदिदं सम्भवाच्चेतनो हि सः।

Therefore, all these theories do not explain the cause of the world with proper reason.

Since the cause is not directly seen, scriptures based on Vedas alone have to be sought for, since no other viewpoint is proved to be rational, and is constrained by the individual's limitations only; and so cannot be proved with accuracy. And they all ignore the fact of a conscious entity as the creator of the creation.

Since this world has to have a creator, he must be an intelligent entity.

कार्यस्याचिन्त्यरूपस्य कर्ता साधारणः कथम्। तस्मादचिन्त्यशक्तिः स आगमस्तद्विमर्शनम्।

How the creator of this amazing world can be ordinary at all? He must have extraordinary power and the scriptures point out to him only.

पूर्णस्य त्वप्रतिहतं प्रमाणं सर्वतोऽधिकं तत्रैकस्तु महेशानः पुरा सृष्टेरुदाहृतः स्वतन्त्रो ह्यनुपादानः

स्वातन्त्र्यभरवैभवात्। स्वात्मभित्तौ जगच्चित्रं विलासायावभासयत्यथा स्वप्नमनोराज्ये कल्पितं स्वेन केवलम्।

(Why Ishvara should be the cause of this creation?)

He is whole (and does not need to create another thing to complete himself.)

Therefore, the proof of the Scriptures cannot be contradicted and stands above all other limited viewpoints of other philosophers. There it is mentioned that this great Lord exists even before the creation also.

(His existence is not dependent on the creation. He can exist without the creation factor also.)

He is independent (and unsupported by a second thing).

He is causeless; and shines completely as an independent reality state.

The world-picture exists in that state itself, like in a canvas, and shines as his very nature, like a kingdom of mind shining in the dream state by one's own nature.

अहंत्वेनैव गृह्णाति देहं तद्वदयं जगत्।

The inert sense-perceived body-shape with name and form is accepted by the mind-awareness as the 'I'.

So also, Ishvara has this entire perceived phenomenon as his body; so you can compare.

न ते रूपं यथा देहः स्वप्नव्यावृत्तिहेतुतः। तथास्य न जगद्देहो व्यावृत्तेः प्रलये ननु।

The body is not actually your real form (it is an object of knowledge produced by the senses only); for it is like a dream-body which will vanish when you are out of the dream.

Similarly, this Jagat-perception is also not the body or the form of the Ishvara; since it also disappears at the time of dissolution (or waking up, or when Knowledge vision is attained).

देहादिव्यतिरिक्तस्त्वं यथा केवलचिन्मयः। एवं देवो जगच्छून्यचिदेकवपुरव्ययः।

When the body is realized as a sense-conceived product only, you will be left back as the pure awareness state without the need of a body; so also, the ever shining state of the Lord is independent of the Jagat-state and is made of pure awareness only, and is changeless.

तेनेदं स्वात्मनि जगच्चित्रमुन्मीलितं ननु। क्वोन्मीलयज्जगच्चित्रं स्वान्यस्य क्वाप्यसंभवात्।

By that Lord only, this picture of the Jagat is made to open up in his own awareness (like a world seen in the dream within oneself); since there is no possibility of another one other than the Self (Ishvara) that can make this Jagat-picture appear.

ऋते चिति कदाचिद्वा क्व किं भवितुमर्हति।

Except the state of Reality as the awareness state, what where when can exist as anything?

(There is only this awareness state of Reality which shines as the perceived states of all.

Chit-state of Reality shines as the entire perceived; and any Jeeva state is just a mini Chit-point of such a perceived. There is no difference in essence between the Reality state which shines as the whole or as the limited Jeeva. Jeeva-states are like tiny clouds which are blocking the Reality-state of the Sun. The clouds of limitation, when removed through knowledge, vanish and the Sun alone shines forth as before; since the sun is never affected by the clouds of Jeeva states.

Every object is just the knowledge of something. Chit is the essence of all knowledge of whatever is there. Therefore except Chit shining as that particular knowledge, there is nothing else.)

यत्राभावश्चित्तेर्ब्रूयात् स देशो नैव सिद्ध्यति।

There is no place that can be proved to exist where the Chit factor is not present.

(Any object that is embedded in space as bound by the time frame, is always in the form of knowledge that is understood by a knower of the object.

Without a Knower, the object of knowledge cannot come into existence. Knower of the object is always the awareness factor in each and every Jeeva entity.

This is also known as the Seer-seen state. Jeeva is a succession of seer-seen states only; but the unchanging support of this seer-seen state is Chit, the seeing self.)

अभावश्च चितेः केन सिद्ध्येत्।

Who can prove the absence of Chit at any perceived state?

(He himself has to have this awareness essence to argue like this.)

तस्माच्चितिः परा महासत्ता जगद्ग्रासशीला पूर्णाऽवभासते।समुद्रमन्तरा भङ्गा दिवानाथं विना प्रभा यथा न सन्ति तद्वद्वै संविद्रूपं विना जगत्।

Therefore, Chit which shines as the understanding power in all the Jeeva states is the great essence existing in all, and it alone perceives the world through all these Jeeva states; and is an undivided complete state of Reality. Waves do not exist as apart from the ocean; light rays do not exist as apart from the sun; so also, the world cannot exist as apart from the awareness which knows them.

तस्मादेष महादेवः शुद्धचैतन्यविग्रहः आसीत्सृष्टेः पुरा।तस्मादुत्पन्नं तत्र संस्थितं तस्मिन्विलीयते चान्ते

जगदेतच्चराचरं इत्यागमप्रसिद्धोऽर्थस्तन्न विप्रतिपद्यते।अदृष्टार्थेषु संवादात्प्रमाणं ह्यागमो भवेत्।

Therefore, this great entity is of the nature of pure awareness, exists even before the creation state.

This entire perceived phenomenon of creation with various types of moving and non-moving things rise from that state of Reality only; exist as supported by that only, and dissolve into it at the end.

(At each and every agitation of Praana as the mind, a world-picture rises from the Self, stays as seen by the Self, and dissolves off into the Self.)

This is the ascertained statement of the Scriptures and this cannot be contradicted.

When not grasped by direct perception, then the authority of the Scriptures (Vedas and Upanishads) that deal with facts beyond sense knowledge, has to be accepted since they prove the facts through proper reason.

दृश्यन्ते मणिमन्त्रादिसिद्धयः सर्वतो यतः।नाल्पप्रज्ञो विजानीयाद्गणिमन्त्रमहाफलम्। तस्मात्सर्वज्ञगदितो ह्यागमः सर्वदर्शनः।तत्रोक्तो देव एवादौ सृष्टेर्जगत् आस्थितः।निरूपादान एवादौ सृष्टवानखिलं जगत् यस्माद्गेश्वरः

पूर्णस्वच्छस्वातन्त्र्यसंयुतः।

(Why ordinary theories have to be rejected, and Vedic Scriptures are to accepted?)

For example, it is seen that people attain some miraculous powers through some magical gems and magical chants; so it is described in the scriptures. *(Severe penance and hardship are needed for gaining such powers as ordained by the Scriptures.)* An ordinary person cannot ever know of the powers that are attained through such magical gems and chants.

(Any achievement that is hard earned through learning or severe hard work, cannot be grasped by the ordinary people who are content with just food and reproduction. What to say of the Knowledge of Reality? No one knows of its existence also. Since ordinary rites and rituals also give fruit, as mentioned in the Scriptures, we have to accept the statements of the Scriptures when they talk about the Supreme Lord also.)

Therefore, the scriptures contain all learning that are proved as not contradictory, and are deemed as truthful in all the statements; and it is stated in the Scriptures that this Supremacy, the state of pure awareness alone exists before the Creation state also. He has produced the entire state of the perceived Jagat without any material aids; and so he is the Great Lord, complete within himself, pure without the taint of any perception, is independent, and needs no support of the second.

चिदात्मभित्तावखिलं चित्रमुन्मीलयेज्जगत्।न तज्जगत्संभवति बहिः क्वचिदवस्थितम्।

Chit-state of Reality which is the formless state of awareness, opens up the entire picture of Jagat (patterns of Bodha or information) by itself acting as the canvas for that picture.

(It is both the canvas and the pictures appearing on it.)

This Jagat phenomenon does not get produced as existing outside of it (as a second reality).

पूर्णत्वादीश्वरस्येह स्थानमन्यन्न विद्यते।अन्यस्थानस्थितं तच्च कथञ्चिन्नैव सिध्यति।

Since it is complete in itself (without an inside and outside), there is no place for anything else *(since it alone contains the space conception also; though it by itself is not inside any place and time frame)*. If even another thing is imagined outside of it, that cannot exist, since nothing can exist without the awareness factor of Chit.

(Chit is awareness that can rise as any seer-seen state. Rather it exists as the potential state for all the seer-seen states.) (Chit is the potential state for any type of information-processing.)

तथा च दर्पणाभोगे प्रतिबिम्बवदेव हि जगदुन्मीलितं देवे चैवं सर्वं समञ्जसम्।

And so, it is very proper to state that this Jagat shines forth in the Supreme, like the reflection in the taintless mirror (as not different from the mirror).

जगदादेर्हि देवस्य योगीव जगतः क्रियाः सङ्कल्पनगरप्रख्या सृष्टिर्देवस्य सम्मता।

Even before the beginning of the creation, the world is produced in the Supreme like a city conceived by a Yogi of highest power. The creation is just the nature of the Reality itself, as itself.

राम ते मानसी सृष्टिर्मनोमय्येव केवला अनेकमातृमेयादिप्रचुरा ह्यवभासते। अनेकभेदभिन्नापि मनसोऽन्या नहि क्वचित् उत्पन्ना। मनसस्तत्र स्थिता तत्रैव लीयते। सा केवलमनोरूपा यथा तद्वज्जगच्छिवात्।

Rama, whatever you think as objects in your mind are made up of the mind only, (say as in a dream), where you can have many objects and people crowding it (though everything that is seen in the dream is just your mind-essence only.) Though so many different objects exist as if separated from each other (with various shapes and names), they do not differ from the mind that conceives them.

They are produced in the mind, exist in the mind and dissolve off there itself. The city conceived in the mind (in imagination or dream) is made of the mind only (is just information processing); so it is with the Jagat also; and it does not differ from the auspicious state of Chit.

स शिवश्चितिमात्रैकरूपश्चितिरविग्रहा त्रिपुरानन्तशक्त्यैकरूपिणी सर्वसाक्षिणी। सा चितिः सर्वतः पूर्णा परिच्छेदविवर्जनात्।

That auspicious form of Shiva (not the limited Shiva deity, but the formless Reality state) is made of awareness only (Chiti). This Chiti, the awareness with the nature (power) of conceiving the perception is formless. She is known as Tripuraa, the state of Knowledge which supports the three states of Jaagrat, Svapna and Sushupti (as Tripuraa), is of endless power (can exist as any perceived state), and is the witness state of all (as every Jeeva-awareness). This Chiti is complete in all ways since she stays undivided as any shape or name.

कालो देशश्च लोकेऽस्मिन् परिच्छेदकरः स्मृतः। तत्राकारमयो देशः कालस्तु स्यात्क्रियामयः।

यां चितिं समुपाश्रित्य स्यादाकारः क्रियापि वा तस्याः परिच्छेदकत्वमनयोः स्यात्कथं वद।

कस्मिन्देशे च काले च चितिर्नास्तीह तद्वद। यत्र न स्याच्चितिः सोऽपि कथं स्यादिति वै भवेत्।

In this world, the dividing factors are known as time and place measures. *(Every object, living or non-living is located at some place at some time, be it a Shiva of Kailaasa or a worm in the dirty stream.)*

Place is actually made of division of form, and time is the division which makes action possible.

The form (division of shapes) and the actions (divided as time instances) stay supported by the Chiti state only (which is aware of the time and space factors as their conceiver).

How can these conceived (apparent) realities split the Chiti as many, tell me.

Tell me also, in which place and time, Chiti (as awareness essence) is not there?

If you imagine a place (and time) where the Chiti (as awareness) is absent, even then how can that also exist unless the awareness state opens it? *(Can you mention a place and say that I am not aware of that place?)*

अस्तित्वा हि पदार्थानां प्रकाशो नापरः खलु। प्रकाशस्तु चितिः प्रोक्ता नाचितेः स्यात्प्रकाशता।

The very existence of the objects cannot be there through any other light other than the light of awareness. *(Ordinary light that reveals the objects is also revealed by Chiti-state only.)*

Light is revealed by awareness state only; awareness does not shine by the light.

प्रकाशस्तु सुमुख्यः स्याद्यः स्वतन्त्रः प्रकाशते।

The revealing capacity which shines independent of any other agent alone is to be considered as the prime factor in perception.

जडा न स्वप्रकाशा हि चित्तियोगप्रकाशनात्। अन्यानपेक्षणेनैव चितिः स्वस्मिन् प्रकाशते। जडाश्चितिं समाश्रित्य प्रकाशन्ते न चान्यथा।

An inert object cannot shine by itself, since it is revealed only in the light of awareness. Awareness shines by itself without the need of any other agent of revelation. The inert objects shine forth by the support of the awareness, and not otherwise.

अप्रकाशोऽपि वस्तूनामस्तित्वा चेत्तदा शृणु।

Do the objects exist (as independent realities) when not revealed by awareness, if this is your question, then this is how it is, listen.

MIRROR AND REFLECTION

अस्ति नास्तीति लोकेऽस्मिन्व्यवस्था नहि सेत्स्यति। तस्माद्दस्त्वस्तिता लोके चित्प्रकाशो न चापरः।

The determination method of the presence or absence of objects is not consistent in this world, for unless one is aware of it, the object is deemed as absent only. The presence of an object is determined by the shine of awareness only; and not otherwise.

(Objects exist as reflections of the Chit-mirroriness (your own self), and are Chit alone. When you are aware of the objects, the objects exist as directly perceived and experienced, when you are not aware, they stay as memories and imaginations in the mind.)

यथा हि प्रतिबिम्बानां सत्त्वं दर्पण एव हि तथा चितिर्जगत्सत्ता ततः सर्वं चितिर्भवेत्।

The existence of the reflections is actually the existence of the mirror only; so also the Chiti-state lends reality to the Jagat-appearance (like a mirror makes the reflections possible).

Therefore everything is the Chiti-state only (like mirror alone is the reality of the reflections at all times, though reflections seem to exist in it as separated from it.)

अधिकं भासते यत् तन्नैर्मल्यमहत्वतः।

(Why and how the Chit shines as many, and yet is not divided?)

The shine of many is due to the excellence of its purity (and it is not affected or divided by the many).

काठिन्यनिर्मलत्वाभ्यां प्रतिबिम्बावभासनम्। तयोस्तु तारतम्येन प्रतिबिम्बः स्फुटोऽस्फुटः। दर्पणे च जले चापि

स्पष्टमेतद्धि लक्ष्यते। जडत्वाद्दर्पणादेस्तु स्वातन्त्र्यपरिवर्जनात्बिम्बापेक्षा चितेः स्वच्छस्वातन्त्र्यादनपेक्षता।

(If the firmness and clearness are more, the reflection is clearly reflected.

Water usually is quivering and sometimes tainted also by some dirt or chemical, and the reflection is not clearly seen; so also, a wall cannot reflect because it is not pure and is opaque; the space cannot reflect because it is not firm. But the awareness that shines as your own self is unshaken and firm, and is very pure and is not affected by the many that are reflected on it.

At each and every moment, your awareness (self) is revealing so many objects one after the other; but you are the same 'I' always and are a silent witness to all that is seen.)

The fineness of the reflections depends on the firmness and taintlessness of the mirror. When these qualities of the mirror differ, the fineness of the reflections also differs by being clear or vague. This fact is observed in the reflections that are seen even in the ordinary mirror and waters. This is because the ordinary mirror, water etc do not have the independence to be firm or taintless, and so the reflections are also tainted.

The Chiti on the other hand is independent and so is pure by its very nature; and in no way it corrupts the reflections, or is affected by the reflections. *(It remains changeless and unshaken.)*

निर्मलत्वं स्वतःसिद्धं चितेर्मलिन्यवर्जनात्।

The taintlessness is the very nature of the Chit-state, since it is not tainted by the dirt of delusion or division.

(Chit does not become many and break because of the reflections seen as divided. When has your existence factor disappeared or broken by the awareness of many objects second after second also? Are you not aware of the time and place also as changing? But has your existence moved because of that?)

अनेकरसतैव स्याद्मलिन्यं तच्चितेर्नहि।

(What is taint?) Taint is staying as many; and that does not belong to the Chit.

(You, the real you as awareness (the existence of yourself) does not break into many by seeing the many; does it? Because the Self is taintless. Self alone is known as Chit, Aatman etc.)

एकात्म्यरूप्याच्चिच्छक्तेरखण्डत्वाच्च सर्वथा अरिक्तात्मभावहेतोर्नैर्मल्यं सर्वतोऽधिकम्।

Chit-state is one single state of completeness and is free of all divisions of all types, and is never without its self-awareness; therefore it is excessively pure. *(When have you stopped existing?)*

अस्वतो भासमानस्य भानमन्यानुषङ्गतः प्रतिबिम्बस्वरूपज्ञाः प्रतिबिम्बं प्रचक्षते।

(What is 'Pratibimba' or the reflection of the image in the mirror? A reflection of some object, Pratibimba, cannot exist independent of the original object 'Bimba'.)

Whatever shines forth by virtue of being associated with another factor, and is not shining independently by itself, is known as the 'Pratibimba (reflection)', which is an image of the original; so say those who define the meaning of 'Pratibimba'.

जगतेदादृशं सर्वं सर्वैः समभिलक्षितम्। स्वतो न भासते क्वापि भासते च चिदाश्रयात्। अतो जगत् स्यात्

आदर्शप्रतिबिम्बसुसंमितम्।

(If you do not exist as the mirroring awareness, the objects that are reflected as mind-conceptions cannot also exist. Others see it in your absence; so you say! But the others are also reflected conceptions only; even the ego-you is also a conception only and is reflected in the self-state of awareness. 'I exist' is a conception that is reflected in the Aatman (real you), and is just a thought only that belongs to the mind.)

The Jagat with its changing patterns of images is observed to be like this only, when the objects are analyzed. It does not shine by itself; and shines only by the support of the Chit-factor of awareness. Therefore, Jagat-state is very much like the reflections seen in the mirror.

चित्तिर्विचित्राऽन्यभावेः उपरक्तापि भासिनी स्वरूपादप्रच्युतेवादश्वल्लेशतोऽपि हि।

(Can Chit exist even if the conceptions do not get reflected on it?)

Chiti though like a mirror, shines by itself even if it is without the reflections, without even slightly swerving from its state. *(Chit, the existence-state is not dependent on the existence of objects; but objects are dependent on the existence principle.)*

दर्पणप्रतिबिम्बानां दर्पणानन्यता यथा चिदात्मप्रतिबिम्बानां चिदात्मानन्यता तथा।

The reflections seen in the mirror are not different from the mirror; so also, the objects seen in the awareness essence of Chit do not differ from Chit.

(All that you see as objects and people are seen in the Self alone; and are not out of it.

The world you see is the expanse seen within your own true self which is not located anywhere.

The element of limitless space is inside the mind-expanse as a conception only; and that conception is reflected in the Aatman-expanse which is the Self.)

दर्पणे प्रतिबिम्बो हि बिम्बहेतुर्निरूपितः चितिः स्वातन्त्र्यहेतुः स्यात्प्रतिबिम्बो हि जागतः।

(For the ordinary mirror, Bimba and Pratibimba are its two unavoidable factors; however the Aatman is itself is the Bimba also.)

In the ordinary mirror, the reflection (Pratibimba) exists because of the 'Bimba' the original form; whereas, Chit by its own independent state stays as the reflection (Pratibimba) of the world, without an external factor as any 'Bimba'.

स्वसङ्कल्पाद्राम पश्य स्वात्मनि प्रतिबिम्बितान्भावान्बिम्बविनाभूतान् निर्निमित्तावभासनान्।

Rama! Observe as to how your own conceptions rise as the reflections of objects, without any image from outside, and without any external cause.

(For example, the senses produce the information of some greenness, some brownness and some fragrance; and instantly it is reflected as a tree in your awareness; and the awareness, the Aatman exists as that tree-awareness instantly, like a mirror reflecting the tree. So it is with all the objects and people that you see.)

सङ्कल्प एव स्वातन्त्र्यं चितेरुच्छूनमीर्यते।

Conception is said to be the independence (the very power of Chit), by which the Chit swells up as this world. *(Your independent nature alone acts as your conception. Whatever you conceive, that instantly exists as the awareness of that object, and the Aatman stays a mirror that reflects that object.)*

असङ्कल्पदशायां सा चितिः स्वच्छैकरूपिणी।

(Suppose you stop conceiving?)

That same Chiti, when not in the state of conception is completely pure (reflection-less).

(It alone exists before the creation, after the creation dissolves, and also as the creation.)

एवं चित्तेर्विशुद्धैकरूपायाः सृष्टितः पुरा बृहत्स्वातन्त्र्यमभवत्सङ्कल्पात्मकमेव तत्।

In this manner, Chit of the nature of complete purity exists before the creation itself as the absolute independent Reality state; and is of the nature of conception.

तत एतत्समाभातं प्रतिबिम्बात्मकं जगत्।

Therefore, this Jagat-state is of the nature of reflection that is shining at once, (as all the time and place experiences of all the Jeevas of all times and all worlds) instantaneously as the very nature of the Chit-state. *(Our conceptions are limited by the time and place factor and so are transitory, and limited because of the Vaasanaas.)*

बृहत्सङ्कल्पसुस्थैर्याच्चिरमेतद्विभासते।साधारणं जगद्भाति पूर्णस्वातन्त्र्यहेतुतः।

The conceiving nature of Chit-state is complete without limitations, and is firm as the very nature of Chit and shines prolonged (made of all time and place measures).

The Jagat-state shines as a common factor to all, because of the independent nature of the Chit.

(All its conceptions rise faultless, and are not blocked by the Vaasanaas.)

अन्येषां तदपूर्णत्वाद्भाति असाधारणात्मना।

For the Jeevas limited by Vaasanaas, it shines as limited and full of faults.

अभ्यासान्मणिमन्त्राद्यैः स्वातन्त्र्यं तु यथा यथा त्यजेत्सङ्कोचमात्मस्थं तथा तत्र हि भासनम्।

Through the practice of Siddhis, this conception power loses its limitations and shines as willed.

पश्यैन्द्रजालिकं राम निरूपादानयोगतः भासयन्तमजगच्चित्रं सङ्कल्पादेव सर्वतः।

Rama, observe this magical feat where the entire picture of the world shines forth without any material cause or motive.

साधारणं स्थिरं स्वार्थक्रियार्हं भूय एव तु स्वात्मन्युपसंहरेच्च जगदेवं विभासते।

This Jagat state shines as common and stable to all, like an object made by a man for some purpose (whereas there is nothing external to Chit and no purpose also achieved as a fulfillment for Chit); it is withdrawn into itself also (when Knowledge is attained as one's essence.)

(World rises as a delusion state and dissolves as the Knowledge state.)

योगिनः पश्य सृष्टिं तां पूर्णस्थैर्यसमावृताम्।योगिनस्तु मितत्वेन सृष्टिर्बाह्या विभाविता।

Yogis also (like Vishvaamitra and others) create worlds which are stable; but their worlds are limited in nature and are conceived outside of themselves.

आदर्शो ह्यचलस्तत्र चलं हि प्रतिबिम्बकम्।तथा जगच्चलं संविदचला सर्वभाविता।

In an ordinary mirror, the mirror is stable, and the reflections keep moving about. Similarly, the world as conceived by many minds is of the nature of movement; but the awareness stays without movement.

अत एव हि भावानां विचारासहरूपता।

That is why the objects cannot exist when under the scrutiny of Vichaara, and dissolve off as conceptions.

तथा हि सूर्यालोको हि वस्तूनामवभासकः।उलूकादि दिवान्धानां विपरीतोऽन्धकारवत्।प्रकाशत्वान्धकारत्वे न

विविक्तेऽनयोः स्फुटे।एवं विषं कस्यचित्स्यादविषं कस्यचिद्भवेत्।मनुष्यादेः प्रतिघातकरी भीतिर्हि लक्ष्यते।योगिनां

गुह्यकादीनामप्रतीघातलक्षणा।कालो देशश्च दीर्घो यो मनुष्यदिप्रभावितः।स एव विपरीतो वै देवानां योगिनामपि।

(Each Jeeva sees the world made of its own conceptions.)

The light of the Sun indeed reveals the sight of the objects. Owls and other creatures which are blind in the day see only at night. It cannot be clearly stated which is actually the light or darkness, since darkness acts as light and light acts as darkness to these owls.

In the same logic, some thing which is poisonous to someone is not poisonous to some one else.

For the humans, the fear of getting blocked by other objects is there; for supernatural entities like Guhyakas, no solid thing proves as a blockage and they can walk through solid objects of our world.

The time and place which looks elongated in measure for the human perception is different for the Devas and Yogis, for whom millions of years of humans does not even equal even a second in their lives.

दर्पणे भासमानस्य दूरादेर्दूरता यथा तथैवास्य स्वभावोऽपि विचारे न स्थिरो भवेत्।

Through Vichaara one understand that the long distance seen in the mirror is not actually that much distance (since it is as close as the mirror only) So also, even ordinary things like light etc do not stand the scrutiny of Vichaara. (Anything can be analyzed through Vichaara.)

अथ आश्रयरूपेण विना नास्ति हि किञ्चन।यदस्तीति भाति तनु चित्तिरेव महेश्वरी।

Therefore there is nothing else except the Chit state which is the support of all (like the mirror for the reflections). Whatever is seen as existing (as many) is the Supreme goddess Chiti only, the power of Reality.

एवं जगच्चिदात्मरूपं ते सम्यगीरितम्।

In this manner, I have explained to you well that the essence of Jagat is Chiti only.