

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM  
[KNOWLEDGE SECTION]

BOOK THREE

[STRANGE STORY OF GANDASHAILA (3)]

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.

मुनिपुत्र उवाच  
MuniPutra spoke

GREATNESS OF TRIPURAA

एवं रूपं हि भारूपं ग्रस्तसर्वप्रपञ्चकं भाति स्वतन्त्रतः स्वस्मिन्सर्वत्रापि च सर्वदा। एतत्परा चितिः प्रोक्ता त्रिपुरा परमेश्वरी।

This is how the Reality exists as the shine of appearance only, and holds all the objects within it (like the mirror holding the reflections), and independently (without any support or purpose) shines inside all (as the seer-seen phenomenon), as all the possible time and place measures at once.

*(Reality stays as only the empty state from where any information can rise as an experience in time and place measures. There is no fixed time or place-spans for any experience. Each mind can experience its own time and place measures as set by the rules of the Creator of that particular creation.*

*A Yogi of the excellent sort can create his own experience of any time and place measure as fancied by him, and overrule the rules of the Creator.)*

This alone is referred to by the term Supreme Chiti, the great Tripuraa, the ruler of all, in the Traipuraa Shaastra (and as Brahman in the Vedanta-Shaastra.) (and as Aatman also as the individual essence of all).

ब्रह्मेत्याहुर्वेदविदो विष्णुं वैष्णवसत्तमाः शिवं शैवोत्तमाः प्राहुः शक्ति शक्तिपरायणाः। एतद्रूपादृते किञ्चिद्यदि ब्रूयुस्तदल्पकम्। तया व्याप्तं तु चिच्छक्त्या दर्पणप्रतिबिम्बवत्।

*(That alone is the common essence of all the deities and Devas.)*

Those who adore Vedas call it as Brahmaa the Creator (from whom Vedas emanated). Those who adore Vishnu call it as Vishnu, those who adore Shiva call it as Shiva, those who adore Shakti call it as Shakti.

*(Those who worship only the shapes and names and the qualities of any deity are foolish, for they do not see Tripuraa alone shining within all as their very principle of existence.)*

If any one is foolish enough to limit their deities to some forms located at some place, then they are degrading their own deities. All that exists as any form is this Tripuraa alone. By the power of Chit alone everything is permeated and pervaded like the mirror permeating and pervading through all its reflections.

*(Reflection that of a worm or a Deva do not differ from the Tripuraa-mirror which supports them. Even a worm can excel a Deva and attain the knowledge-vision, if it can do Vichaara; but not even a Deva can escape the delusion-state, if he is given to only Vaasanaa-fulfilment.)*

तस्य भास्यकृतं भासकत्वं च न स्वतः स्थितम्।

*(If any Jeeva is experiencing a world, it is because of her presence alone as the 'existence-awareness' in the Jeeva. Any experience is based on the 'I-exist' awareness only.)*

Whatever you see as the world is the expanse of Tripuraa that is reflecting all the objects at all places and in all the times, like an invisible mirror-expanse.

This expanse of Tripuraa is not any emptiness, but the very awareness of existence in each one of us; that alone reflects the world as the varied mind-created experiences.

The revealing power is also Tripuraa, the revealed also is Tripuraa, the revelation also is Tripuraa.

That which is revealed has no independent existence.

Whatever is there as an experience, it is Tripuraa shining as the awareness of that experience.

*(Without the essence of existence, nothing can exist by itself.)*

This existence-essence is not in need of the objects that get revealed.

Reflections are supported by the mirror; but not the mirror by the reflections.

Since the reflections that appear as the objects are just conceptions and are non-existent, Tripuraa alone exists without the taint of the reflections. She alone is!

भास्यं तु भाननिर्मग्नमादर्शं नगरादिवत्।

When a city is reflected inside the mirror with all its actions and movements, the entire time and space expanses also get reflected in the mirror, like a live-city that is sunk inside the mirror; though the mirror itself is stable and not-moving in the least. Tripuraa is such a mirror-like power that reflects all the worlds of any sort without herself being affected by the reflections.

Tripuraa shines forth as the space and time also which form a part of the reflection.

Whatever is revealed is sunk inside the revelation itself, like the city is sunk inside the mirror.

*(The reflecting power of the mirror contains the space and time measures of the city also as a part of its reflection. Time and place measures also are reflections only.)*

*Like the mirror reflects the space also, she alone reflects the space which contains all.*

*What is inside what? Space (Gross Aakaasha) is the emptiness that allows the objects to be contained within it; it is a conception inside the emptiness known as the mind-factor (information processing function); this empty mind which contains all the possible conceptions of space is inside the Chit-expanse which is just the silent awareness of one's existence.*

*What you are experiencing as a world-scene is the information processing that is reflected in the 'Existence-awareness' of yours.)*

दर्पणे नगरं यद्वर्षणान्नातिरिच्यते तथा चिति जगद्भाति यत्तन्नैवातिरिच्यते।

The city that is seen inside the mirror as a reflection is not separate from the mirror; so also, the Jagat reflected in the 'Chiti' (Aatman-essence) is also not separate from the Chiti.

*(That which you are experiencing now as a world-scene is a reflection in the 'self-awareness' state.*

*This self-awareness (the 'I exist sense' in all) itself exists as the world-awareness also; and so you see the world as 'I see the world'. What this 'I' is, nobody analyzes.*

*The awareness of the world does not differ from the self-awareness state.*

*That alone is this also. Mirror alone is the reflection also. Aatman alone is the Jagat also.)*

दर्पणात्मनि संपूर्णे निबिडे चैकरूपिणि यथा हि भिन्नं नगरं सर्वथा नोपपद्यते तथा पूर्णे सुनिबिडे चैकरूपे

चिदात्मनि जगत् सर्वात्मना नैव ह्युपपत्तिं समश्नुते।

*(If the mirror is broken into pieces, then the city will also be seen as broken into many.*

*If the mirror is in a shattered condition; then also the city cannot be reflected properly.*

*If the mirror has a hole, then it will show what is behind it, and the reflection will not be proper.*

*If the mirror is part of any object, then also it will not reflect properly.*

*If the mirror is itself faulty, then the reflection will also be faulty only.)*

If the mirror is complete without any dividing lines, is not broken here and there but is dense and thick as a single reflecting agent, then the city reflected inside it also not seen as broken. Similarly, Jagat also cannot be obtained in the orderly manner as a perfect-appearance unless the Chit is whole and dense as a single essence. Therefore Tripuraa is faultless and whole.

आकाशस्त्ववकाशात्मा शून्यरूपत्वहेतुतः द्वैतं जगत् प्रसहते सर्वत्रैव हि सर्वदा।

Aakaasha, the expanse of space allows the objects to stay inside it, because it is completely empty (and is the absence of the other four elements).

*(Aakaasha allows the other four elements to group inside it as various object-shapes. It permeates and pervades all the other elements, yet is not divided by the objects.)*

*(Aakaasha is able to bear the state of duality.)*

Because of Aakaasha alone, the Jagat is sustained as the duality state everywhere at all times, as different from the Self.

*(What is Aakaasha, the space-expanse?*

*Aakaasha is just the concept of emptiness which can be filled up.*

*Aakaasha is an empty canvas, where pictures can be drawn by the senses.*

*Aakaasha is the conception of emptiness that can limitlessly be filled by more conceptions as objects.*

*There is no beginning or end to this Aakaasha. You can never reach its end even if you keep on moving eternally. Aakaasha is just a concept, not a solid emptiness.*

*Even if you keep walking eternally, there will be still the space-concept walking along with you and producing more and more objects. You can never reach the end of space.*

*How can the conception of limitless space have limits?*

*Aakaasha is beginningless and endless. It is always present as the frame of your world-experience.*

*Aakaasha is one of the elements; it permeates the other four elements and allows them to be inside it.*

*Every object you see is just a conception superimposed on the sense-information; Aakaasha is a concept that can contain any amount of other conceptions.*

*Aakaasha allows the objects to exist next to each other without overlapping; and sort of arranges the conceptions as separated from each other, and creates the idea of space-measure.*

*Aakaasha allows the conceptions to rise one after the other, and thus creates the idea of time-measure.*

*Aakaasha sustains the duality-concept; and allows the Jagat to exist.*

*Aakaasha is the screen, on which the time and space lines can be drawn as concepts.*

*Aakaasha is the basic support for the delusion-state of Jeeva.*

*A Jeeva is entwined by the space-idea so much so that the very idea of a space-less Reality is difficult to comprehend for him.*

*Aakaasha is a screen, where you can draw any measure of time and place.*

*Aakaasha is the root of the delusion-tree called Jeeva.*

*Aakaasha can bear the duality as its essence.*

*Not so the Chiti! Chiti is not an empty expanse which can hold divided objects.)*

सती चितिरशून्यात्मरूपिण्येकरसा कथम्।

How is Chit empty and also is of a single essence?

*(Chiti is the Aakaasha which contains this Aakaasha, though she is not inside any Aakaasha.*

*Chiti, the Reality is not empty like the ordinary Aakaasha-element.*

*You cannot imagine her as a huge mirror-space that is filled with the world-objects.*

*She is not the Aakaasha-emptiness where duality can be sustained.*

*She is never divided like the space which contains the objects.*

*She is herself the objects also.*

*She does not sustain duality like the ordinary Aakaasha.*

*How can Self-awareness be divided?*

*Self-awareness alone is the world-awareness. There is no duality here.*

*She is all; and so not empty. She is complete and of single essence.*

*She is not divided by the objects, like a mirror is not divided by the reflections.*

*She is not divided as the various Aatmans inside various Jeevas.*

*Any reflection which when realizes its essence will know the same mirror as the common essence of all the reflections. Chiti is the same single essence that is in all, and is not divided.*

*She is not the emptiness that needs to be filled with objects.*

*She is the completeness. She is full. She is undivided. She is one. Nothing else exists other than her.)*

द्वितीयलेशं प्रसहेदादर्शात्मवदञ्जसा।

Mirror looks as if divided by the many reflections; but is not divided actually. Chiti also, though undivided, sustains the sense of division like a mirror. Ordinary mirror may take some little time-span to reflect; but Chiti reflects at once, everything that is seen, including the time and space divisions.

तस्मादादर्शवत् संवित् स्वातन्त्र्यवैभवात् भासयेदद्वितीये स्वे रूपे सर्वं चराचरं निमित्तोपादानहीनं द्वितीयं

अतिचित्रितम्।

Therefore, the awareness principle of Chit independently shines like the mirror and reveals the entire set of moving and non-moving things in its non-dual state itself, without any reason or material cause, and as another and separated.

यथाऽनेकरूपविधे भासमानेऽपि दर्पणे एकत्वं भासते स्पष्टमविशेषाददूषितं तथा विचित्रे जगति भासमानेऽपि

अनेकधा अनुसन्धानसंसिद्धमेकं दोषविवर्जितम्।

Though shining as many varieties of reflections, the mirror shines clearly as the single essence without getting divided, without getting affected by the reflections, and staying as the common essence of all the reflections.

राजन्स्वात्मनि संपश्य मनोराज्यदशास्थितिं अनेकवैचित्र्यवपुरपि चैतन्यमात्रकम्।

Raajan! What you are experiencing now is the mind-city reflected in your own self-essence.

Whatever is your experience is a picture reflected in your own Self-state only, as your conceptions which are based on the mind-taints of attachment, wants etc.

सृष्टौ वा प्रलये वापि निर्विकल्पैव सा चितिः प्रतिबिम्बस्य भावे वाप्यभावे चैव दर्पणः।

Countless worlds appear and disappear as the creation and dissolution states again and again. Whether in creation or dissolution, that Chiti is unaffected by any agitation, like the mirror is unaffected by the presence or absence of reflections.

एवंविधैकरूपापि चितिः स्वातन्त्र्यहेतुतः स्वान्तर्विभासयेद्वाह्यमादर्शं गगनं यथा।

In this manner, Chiti by its independent nature reveals the 'outside' within herself like the sky inside the mirror.

## HOW DOES THE WORLD APPEAR?

*(World is not created or produced as a cause producing an effect; Chit and the world are not different, like the mirror and reflection are not different. Chiti just shines as the conception-network of countless minds inside Chiti herself, as her own shine. There is no outside or inside, space or time, yet these appear inside Chiti like the reflections inside a mirror. There is no methodical creation also. Yet the Jagat-production has to be explained in a methodical manner, for the understanding of the student. To create a world of your own, you need to know the method of creation.)*

## AVIDYAA-TAMA

एषा हि प्रथमा सृष्टिरविद्या तम उच्यते।

The First and foremost cause of the world is delusion.

It is also known as Avidyaa, lack of true knowledge.

It is also known as Tama, the darkness, which blocks the truth, and it is the incapability to comprehend the truth. The first creation is alone known as Avidyaa, and is known as Tamas (darkness).

*(The moment there is belief in the realness of the world, instantly the idea of beginning and end, the creator and created, the laws that bind the creation, the causality factors etc rise up as a part of Avidyaa.*

*A man who destroys Avidyaa, instantly destroys the creation, creator and all other factors connected to it.*

*A Knower is the dissolution state always. No world exists in his presence.)*

पूर्णस्यांशेनेव भानं बाह्याभासनमुच्यते।

Chit does not become limited, because of this Avidyaa,

*(Self-awareness does not get affected by you believing that you are the body-entity. A lion does not turn into a sheep, because it believes itself to be a sheep.)*

She is always whole and complete.

Her nature is to shine as the perceived as per the delusion measure, like a mirror shining through a taint as a distorted reflection. This alone is known as her outside shine. This alone is the world perceived by each mind as its own mind-taint of Tamas or Avidyaa.

This is how the creation starts as if with a beginning and end, as a conception produced by the mind.

This conception is caused by Avidyaa. Avidyaa is not the Jagat-perception; but is ascertainment of the Jagat as an absolute independent solid physical reality. Seeing a mirage-river is not foolishness, but believing it as real and trying to quench your thirst in it is foolishness.

*(A Yogi can draw the mirage as he fancies, like Tangana's son.*

*For that, you have to know that it is a mirage and change one mirage into another like Tangana's son creating a rock-world inside Brahmaa's world; you cannot build a dam on the mirage-river foolishly.*

*MahaaSena can create the same world of his past inside another rock if he so fancies.*

*But he cannot go back in time, inside Brahmaa's creation where he belongs.*

## JADA-SHAKTI

पूर्णाहम्भावविच्छेदादनहम्भावरूपता एषैवाव्यक्तमित्युक्ता जडशक्तिश्च कथ्यते।

*(What is the Chiti-essence in each one of us that is referred to by the term Aatman?*

*Everyone is aware of their own existence. This awareness of one's existence as an unaltered fact, is Aatman. This is the common essence in all the living beings from a worm to a Brahmaa.*

*This self-awareness does not exist in the form of language as 'I exist'; it is a subtle awareness of existence which is in an insect or bacteria also.*

*This alone rises first as the Vaasanaa for survival, which is the basic instinct in all.*

*This 'I' sense (Aatman) gets attached to the body-image which is a constant perception; and the body-identity rises as Avidyaa, the foundation state of Creation. Countless Vaasanaas make their appearance as if from nowhere and start manifesting as various experience-fields. This entwined network of experience-fields goes by the name of Jagat, the 'appearing disappearing patterns of experiences'.*

*Though the body has many limbs, and though the 'I' gets attached to each of the limb, still it does not get divided as the many limbs.)*

The whole undivided limitation-less self-awareness gets superimposed on the body made of parts, and becomes the divided state of the 'I exist'.

Here, the whole-ness is lost and the self-awareness turns into the body-awareness as the 'I'.

This 'I' sense which gets attached to the perceived image of the body is a dormant state of countless Vaasanaas and is known as Avyakta (the unmanifest state).

This alone is known as the JadaShakti, the power of inertness (where the sense of existence is absent).

## SHIVA

या चित्तिश्चात्र विच्छिन्नाभासिनी बहिरात्मनः शिवतत्त्वमिति प्रोक्ता शक्तिस्तद्भासनं भवेत्।

*(Everyone is aware of their own existence. This is known as Aatman, the Self-awareness.*

*This self-awareness is corrupted by the thought of 'I exist', which is the ego 'I'.*

*When you say 'I exist' as a thought, then you are referring to the form and name as the 'I'.*

*This 'I exist' thought is Avidyaa. Aatman is not 'I exist' idea, but is the silent awareness of your existence without the 'I' interference.)*

The same self-awareness which is not the 'I exist' Avidyaa state, is Chiti that shines in each of us.

This Chiti does not disappear by the delusion of 'I exist' state of Avidyaa.

*(Whether you think that you are a Deva or a donkey, the existence-awareness does not vanish off by your stupidity.)*

It still shines unaffected and un-corrupted, though blocked by the darkness of Avidyaa.

It alone shines as the awareness of the body and as the awareness of the body-centered Jagat.

*(Existence-awareness alone shines as the 'I exist' idea and the 'I exist inside the world' idea.)*

Shiva is the pure existence state, and Shakti is his power to shine as the world.

*(Your self-awareness is Shiva; your seeing the world is Shakti.)*

Chiti is pure self-awareness that shines as the world-awareness; and is known as ShivaTattva, the auspicious state of Reality. This Shiva's power alone shines as the world-appearance; and this is known as Shakti.

## SADAASHIVA

बहीरूपं महाशून्यं कल्पितं यत्तदेव तु अहंभावाच्छादनेन सदाशिवमयं स्मृतम्।

The outside is nothing but sheer emptiness on which the conceptions dance the dance of the world.

This dance is actually the dance of Shiva alone which is the self-awareness dancing as the 'I and the world' by the power of Maayaa, the Shakti-form.

This dance is eternal and never ceases to be; and so is known as SadaaShiva.

## ISHVARA

तदेव जाड्यमुख्यत्वे ईश्वराख्यं प्रचक्षते।

This SadaaShiva is just the shine of the auspicious Reality and its power to shine as the world.

When the Avidyaa is dense and thick enough to see the world-appearance alone as real, then the same formless SadaaShiva is known as Ishvara, the controller of the world.

When the world is seen as an absolute independent Reality, and the 'I-less self-awareness' shines as 'I am the body awareness', then Ishvara rises as another form of Avidyaa, as the ruler of all.

## SHUDDHA VIDYAA

अनयोः संवेदनं तु भेदाभेदविमर्शनं शुद्धविद्येति संप्रोक्तम्। एतावच्छुद्धमुच्यते भेदशक्तेरप्ररूढ्या

चाभेदात्मावभासनात्।

When this Avidyaa gets removed through the Vichaara of the division and the divisionless state of Reality, then it is known as 'ShuddhaVidyaa', the purest knowledge.

Tripuraa alone exists as both Avidyaa and ShuddhaVidyaa.

As Avidyaa she shines as the world of reflections where the mirror-vision is blocked.

As Vidyaa she shines as the pure mirror, which alone is the reflections.

This knowledge born through Vichaara is said to be pure, because the division sense is not deep-rooted, and the self-awareness shines without the division sense. When ShuddhaVidyaa rises, the 'Tama' (darkness) state of creation vanishes and the world is seen as it is, as the shine of the second-less Chiti.

## MAAYAA

अथ चित्स्वातन्त्र्यभरात् प्ररूढे भेदभावेन जडशक्तिर्धर्मिभावं चित्तिर्धर्मात्मतां ययौ। तदा सा जडशक्तिस्तु मायातत्त्वं प्रचक्षते। माया विभेदबुद्धिस्तु भेदप्रचुरभावनात्।

Like a mirror stays as any reflection it reflects by its very nature, Chiti also stays as any conception that reflects in her. Self-awareness just rises as any awareness of any experience, because of its independent nature of pure awareness state.

Because of Avidyaa, and the unmanifest Vaasanaa-seed, the division sense becomes deep-rooted.

Self-awareness state rises as an outside awareness because of delusion.

This outside awareness rises as the fulfillment-experience of Vaasanaas.

These experiences rise because of the division sense of 'I' and the world.

This 'I' is superimposed on the element-made body, and one acts as the body only at all times. The body-awareness rises as the body-identity. This inert body now becomes the Self and the awareness or consciousness becomes its quality. We do not say that awareness shines as the body-awareness; but say that the body is aware, the body is conscious, I am conscious, and so on. Self-awareness is completely forgotten, and the inertness alone dominates, and it is said to be conscious. This power of Chiti to stay as the inertness is known as the principle of Maayaa, because here the truth is blocked and something else appears as the truth. Maayaa is the other name for the sense of division and limitation, since a person separates himself as the body and sees only division as the essence of the world.

#### PURUSHA

भेदप्रचुरसंवीता चितिः सङ्कुचितात्मिका पञ्चकञ्चुकसंव्यासा पुरुषत्वं प्रपद्यते।

This division-sense contracts the Chiti. The quiet awareness state of your existence, now has conceived inertness as the self; sees itself as limited and bound by place and time measures, and becomes wretched and helpless. Chiti has shrunk as it were, like the mirror that identifies with the reflection feels wretched. Chiti (the self-awareness) now gets covered by five cloaks and is known as Purusha, one who resides in the city of nine doors. (*The term 'Purusha' refers to both female and male species.*)

#### FIVE CLOAKS

कलाविद्यारागकालनियतिः पञ्चकञ्चुकं कला किञ्चित्कर्तृता स्याद्विद्या किञ्चिज्ज्ञता भवेत्। रागस्तृष्णा परिच्छित्तिरायुषा काल उच्यते नियतिः परतन्त्रमेतैर्युक्तस्तु पूरुषः।

(*What are the five cloaks?*)

Kalaa, Vidyaa, Raaga, Kaala and Niyati are the five cloaks.

Kalaa is where the Purusha becomes tainted as a doer of actions; and so enjoys the results of the actions in the form of joys and sorrows.

This doership bondage of Karma and its results, is the first cloak that covers the Purusha.

Vidyaa is some learning you manage to get as a part of the world scenario.

This learning belongs to the intellect only as connected to the realness of the world; and sometimes gives way to conceit and arrogance also. This Vidyaa also binds sometimes as another form of Avidyaa.

Vidyaa that limits one from reaching beyond the intellect is the second cloak that covers the Purusha.

One must master Vidyaa (as per his position on earth); but transcend that also to solve the existence-mystery.

Raaga is the thirst for pleasures. Purusha is intent only on the preservation and pampering of the body with which he identifies; he spends his entire life as a body, in pursuing happiness for himself and his bodily connected people. Raaga exists as attachment, affection, fanaticism, obsession, addiction etc.

Raaga the main essence of the delusion is the third cloak that covers the Purusha.

Kaala is the continuous change that one witnesses at every moment. Every object that is made of elements keeps changing again and again, including the body also. Nothing gets experienced as stable; all experiences become memories only and get branded as past; the present stays as an illusion only; and the future is just the sense of anticipation only. This type of delusion is referred to by the term 'Kaala', who is also the time factor which swallows all. Niyati is the co-partner of Kaala, since Niyati brings control in the change-factor, and everything looks orderly and proper. Causality concept also is caused by Niyati alone. Niyati is the law that ordains that this should be like this, and in no other way. Niyati blocks the independent nature of Chiti.

The world looks as if controlled by a sentient god because of this Niyati-cloak only.

Chiti who is shrunk as Purusha in her reflection capacity, is bundled by these five cloaks tightly, and becomes more wretched and helpless.

Moreover, she carries some dirt-heap also as dormant wants.

#### VAASANAA-PINDA IS PRAKRITI

चित्तिशक्तिमधिष्ठाय विचित्रानादिकर्मणां जनानां वासनापिण्डः स्थितः प्रकृतिरुच्यते।

(*What is Prakriti?*)

The contracted Chiti who is a Purusha is blinded by the five cloaks, and carries on her back, a lump of seeds called Vaasanaas. This is Prakriti. Purusha's nature is Prakriti.

The Vaasanaas alone keep falling and create the fields of experiences of various types.

These Vaasanaa-fields have been existing from beginningless times.

Rather, the Vaasanaa fields rise with the time concept as their essence.)

Prakriti is the clump of Vaasanaas which belongs to the people who are stuck to varieties of actions and their results, from beginningless time; and all this is established in the power of Chiti only.  
(*The self-awareness alone makes the life of delusion also possible.*)

#### RESULTS OF ACTION

फलं तु त्रिविधं यस्मात्कर्मणां सा त्रिरूपिणी अस्या अवस्थाभेदो हि चित्तमित्यभिधीयते।  
(*What type of results follow any action?*)

Self-awareness called Chiti exists as these three states of results.

The actions carry three types of results namely joy, grief and delusion.

Results either make you happy or sad; or it may end up on anger, frustration, conceit etc.

This jumping from one state to another is known as Chitta.

#### VAASANAA-PINDA IS CHITTA

सुषुप्तौ प्रकृतिर्ज्ञेया तदन्ते चित्तमुच्यते वासनापिण्डसहिता चितिश्चित्तमुदीरितम्। अव्यक्तमेतदेवोक्तं  
वासनापिण्डभावतः।

Purusha keeps moving from one mind-state to another as Jaagrat, Sushupti and Svapna.

He does not ever discard the Vaasanaa-Pinda he is stuck with.

The same Vaasanaa-Pinda is known as Prakriti, his very nature of delusion, when he is in deep sleep.

When the sleep ends and he wakes up, the same Vaasanaa-Pinda rises as 'Chitta' and manifests as Vaasanaa-fields of experience. 'Chiti with the Vaasanaa-Pinda' is Chitta.

The same Chitta is 'Avyakta' (unmanifest), since it alone is the Vaasanaa-Pinda in the dormant state.

(*Chitta is some process where the dominant wants keep on getting fulfilled, or not getting fulfilled also. For the sake of fulfilling Vaasanaas, Purusha keeps on doing actions of various sorts, and enjoys the results as joy, sorrow or delusion. This Vaasanaa-Pinda never becomes less by the fulfillment of Vaasanaas; but keeps on increasing in size continuously.*)

#### CHITTAS ARE MANY

पुरुषाणां विभेदेन चित्तं बहुविधं भवेत्। जीवानामविभेदेन सुषुप्तावेकधा हि तत् प्रकृतित्वं समायाति तदन्ते  
चित्तामियात्।

Purusha is always cloaked and carries the Vaasanaa-Pinda.

Purushas differ because of the differences in Vaasanaas.

That is why Chittas also differ, and are of many types.

Chittas belong to the waking state of experience.

In sleep, all the Jeevas are one only and stay as Prakriti, the dormant Vaasanaa state.

When the sleep ends, the differences rise as the different Chitta states.

एतदेव पुमान्प्रोक्तश्चित्तिप्राधान्यहेतुना अव्यक्तप्राधान्यतस्तु चित्तप्रकृतितामियात्।

Chitta alone is known as Pumaan (Purusha) because of the predominance of Chit (self-awareness.)

When the 'Avyakta' (unmanifest Vaasanaas) is predominant, Chitta rises as of the nature of Prakriti (Vaasanaa-Pinda).

#### FUNCTIONS OF CHITTA

क्रियाभेदात् तत् त्रिविधमन्तःकरणमुच्यते अहङ्कारबुद्धिमनोरूपेण नृपसत्तम। ज्ञानकर्मेन्द्रियाणां तु पञ्चकं  
स्यात्ततः पृथक्शब्दादिगगनादीनि भूतानि स्थूलसूक्ष्मतः।

Because of the difference in functions, Chitta is known as 'AntaHkarana' (inner faculty) with three types of functions as Ahamkaara, Buddhi and Manas, hey noble king.

(*Ahamkaara is the self-made concept of oneself as a body with a name.*)

*Buddhi is the decision making function.*

*Manas is the agitation which is expressed as a thought which explains the action.*)

There are then the organs of knowledge and organs of actions each numbering five, then the gross and subtle elements as Aakaasha, Prthvee etc and sound, touch etc.

(*This is how the Chiti rises as the world-perception.*)

एवं सा परमासंविद्धाह्याभासपूर्वकं क्रीडां करोति सृष्ट्यादिक्रमेण सर्वसाक्षिणी।

In this manner, that Supreme awareness state of Reality, the common witness self of all, plays forth as the shine of creation and destruction, as if it is outside of her.

(*She alone is all. She alone rises as the world-appearance through her power of delusion.*)

BRAHMAA

तत्राद्यया श्री त्रिपुराशक्त्या सृष्टौ प्रभावितः हिरण्यगर्भो यो ब्रह्मा तस्यैतद्भावनोत्थितम्।

*(Brahmaa, Viraat, HiranyaGarbha are all terms that refer to the total structure of the creation.)*

Empowered by the power of Tripuraa, the HiranyaGarbha rises as the golden womb of Creation, and is known as Brahmaa since his own conceptions expand as the Creation with its particular laws.

जगत्तत्र तु या संवित् त्वमहंरूपभासिनी सा परैव हि चिच्छक्तिस्तद्भेदो न तु विद्यते।

*(In each of us, the awareness of existence shines forth always as our essence; that alone acts as the mirror which reflects the world made of Vaasanaa-Pinda. If the Vaasanaa-Pinda is destroyed without a trace, then Chit alone is left back as the true self.)*

What you see as the Jagat is this Chiti alone which shines through the Chitta-screen of the 'I, you and all the others'. This Chiti is the common essence in all and shines without dividing as the 'I, you and others'.

EXPLANATION OF DIFFERENT TIME/SPACE REALITIES

भेदस्त्वौपाधिको भाति ह्युपाधिर्ब्रह्मभावितः तद्भावनोपसंहारे नास्ति भेदस्य भासनम्। चितो या भावनाशक्तिर्मायया ते समावृता तदावरणहाने तु तव सा सिद्धिमेष्यति। देशः कालोऽथवा किञ्चिद्यथा येन विभावितं तथा तत्र भासेत दीर्घसूक्ष्मत्वभेदतः।

When we see a mirror, we never see the mirror, but see only the reflections as divided. Likewise, the concept of difference is the superimposition placed on the Chit.

Why do we see the world as having a particular time-span? It is because it has been conceived by Brahmaa, the Creator of that particular world. Whoever made this world has conceived the time-span for us; and we accept it as our reality. We never transgress the rules ordained by the Creator.

Since we feel ourselves as limited by the body-identity, we see the division as ordained by the Creator.

When this conception is removed, then there is no division-vision, and we are freed of the conception of Brahmaa also.

Why you cannot conceive something else than what is there already as Brahmaa's rules?

It is because the conception power of a Jeeva bound to the body-identity, is covered by Maayaa.

The conception power of your mind is covered by the power of Maayaa; when this covering is removed, your conception will also manifest as you wish for.

You can conceive whatever you want, if you are out of this delusion and stay as the Chiti alone.

You can conceive a world with different time and place measures.

Time and place measures are different for different minds.

Such differences are experienced as different time-durations and different space-dimensions.

BRAHMAA-WORLD AND ROCK-WORLD

तद्धिनैककं ब्रह्मणा तावदेवात्र द्वादशाऽर्बुदरूपतः भावितं तेनैवमेतच्चिरशीघ्रत्वभासनम्। ब्रह्मणा निर्मिते शैले

पादगव्युतिसम्मिमे मयाऽनन्तप्रदेशस्य भावितत्वादनन्तता। एवं च द्वयमप्यत्र सत्यं चासत्यमेव च।

असंख्यकालमपि च भासेद्यावद्धि भावनम्।

The single day of the rock-world is conceived by Brahmaa as twelve billion years in his creation.

My conception has overruled his conception and gets experienced differently.

That is why you feel the difference as the long and short span of time in both the worlds.

Inside this rock that is conceived by Brahmaa which is just some two miles in circumference, I have conceived limitless space; so the space inside is limitless.

Which world is real, and which world is unreal?

Since my world is my conception, I am the Brahmaa of my world.

Without disturbing the conception of this world Brahmaa, I have created a world inside a rock for my personal amusement. It is real for those who live there. This is real for those who live here.

Experience alone decides the realness of the world.

Both are real for those who are under the power of Maayaa; both are unreal for those who have surpassed Maayaa's power. Therefore, both worlds are real and unreal.

त्वमप्यन्तः क्रोशमितं देशं कालं कलात्मकं विभाव्य भूयस्तत्रैव भावयानन्तयोजनम्।

You can also do the same by subduing the power of Maayaa.

You can again recreate a world of your past that was there some twelve billion years ago inside a smaller area and conceive a huge expanse of space inside it, and conceive also the time-span in whatever way you fancy. Why suffer, getting bound by this Brahmaa's conception?

He conceives what he wants; and we are beings inside his creation.

Yet, by transcending the world-reality we can create any world we want as per our wish, if we can remove Avidyaa, the main cause of the Creation.

Avidyaa alone sustains the Brahmaa's world, and our worlds too.

If anyone of my world subdues his Avidyaa darkness, then he can also conceive whatever world he fancies with whatever time and place measures, he chooses.

Chiti alone empowers the Vaasanaa-worlds to exist as Brahmaa's creations.

The same Chiti when realized, empowers us also with the power of Brahmaa.

How long can your creation hold on? It depends on the strength of your conception.

If you conception is strong, then it will shine as true for limitless time also.

तस्माद्वाह्यात्मकाव्यक्तभित्तौ चित्रमयं जगत्। अव्यक्तभित्तिमात्रं स्यात् सा स्वभित्तिचिदात्मिका।

Therefore, the Jagat made of varieties of time and place measures in the outside, shines forth in canvas of the mind only, in a ready to become conception state.

If you are stuck by Avidyaa, you suffer as the Chitta-entity.

If you remove Avidyaa, you stay as Chit alone, and produce any reflection you want as a purified mind-state.

Whoever conceives whatever world, she alone is the JadaShakti, the unmanifest power which rises as any probable state of perception. She stays as the canvas and shines also as the picture that is conceived.

Ignorant conceive worlds through the unmanifest Vaasanaas.

Knowers conceive worlds through a pure mind as a matter of convenience or for amusement.

अत एव चिराद्गम्यो दूरदेशोऽपि योगिनः क्षणेन गत्वा पश्यति करामलकवद्ध्रुवम्। तस्माद्दूरं समीपं वा चिरं शीघ्रमथापि वा भावनामात्रसंसिद्धं चिदर्पणसमाश्रितम्।

That is why, the Yogis traverse long distances also within a second and reach far off places, as truly as a gooseberry seen in the palm. Time and place measures are meaningless for them.

*(Inside an atom also three worlds can exist; within a minute also many Kalpas can pass off.)*

Staying as the Chit-mirror itself, the Yogi creates the worlds he wants without the intervention of the Vaasanaa-Pinda (Chitta). What he conceives, reflects in his own mirror-state as Chit.

Therefore, long or short distances, long or short time-spans are all experienced through conceptions only, and is sheltered by the Chit-mirror.

निश्चित्यैवं त्यज भ्रान्तिं शुद्धचिद्भावनक्रमात्। ततस्त्वमप्यहमिव स्वतन्त्रस्तु भविष्यसि।

Having realized this truth by the practice of Vichaara, discard the delusion by the attainment of the Chit-state. Then, you will also be independent of Brahmaa's Creation like me

दत्तात्रेय उवाच

Dattaatreya spoke

इति श्रुत्वा मुनिसुतवचनं मुनिसत्तमः परित्यज्याखिलभ्रान्तिं ज्ञातज्ञेयः शुभाशयः समाध्याभ्यासयोगेन संसाध्य निजभावनां स्वातन्त्र्यमधिगम्यायथ चिरकालं विहृत्य तु देहाभासमथोन्मूल्य गगनसंश्रयः निर्वाणं परमो प्राप्सो महासेनोऽपि भार्गव। एवं जगत् सत्यभावभावनामात्रहेतुतः भाति सत्यात्मरूपेण विमृशैतद्भृगूद्बह। विचारेण शमं यायाद्भ्रान्तिस्ते चित्तसंश्रया।

Bhaargava! After listening to the amazing explanation spoken by MuniKumaara, the noble king MahaaSena attained the state of the Yogi and became an excellent Muni. He discarded all the delusions; realized the Truth of the Aatman, was endowed with a pure mind, practiced Samaadhi of Yoga-Siddhi, and attained the Siddhi of conception, became independent, and for along time lived happily in his own conceived world, then discarded the appearance of the body, dissolved himself in the Chit-expanse, and attained the Supreme state of Nirvaana.

In this manner, the Jagat-scene for anybody shines forth as per the conceiving power of someone, as empowered by the essence of Aatman. Bhrgudvaha! Analyze this truth well.

Through Vichaara, the delusion that has made a home in your mind will dissolve off.

॥शैलोलोकाख्यानं समाप्तम्॥

STORY OF THE ROCK-WORLD IS COMPLETE