

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM  
[KNOWLEDGE SECTION]

BOOK FOUR

[ASHTAAVAKRA'S EMANCIPATION (1)]

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.

हरितायन उवाच  
Haritaayana spoke

इति श्रुत्वा शैलोकाख्यानमत्यद्भुतं तदा भूयोऽत्यन्तं विस्मितोऽभूत् रामो भृगुकुलोद्बहः।विमृश्य गुरुणा प्रोक्तं बुद्ध्या निश्चित्य शुद्धया दत्तात्रेयं पुनर्गत्वा नत्वा पाप्रच्छ सादरम्।भगवन्व्यत्वया प्रोक्तमाख्यानैर्विविधैस्तु तत् तत्र सारमियज्ज्ञातं मयाऽत्यन्तं विचारतः।

Having heard such an amazing story of the hill-world, Rama born in the dynasty of Bhrgu, was very much surprised. He analyzed for a long time the truths spoken by his Guru in solitude, and after having arrived at some conclusion of his own, again approached his Guru Dattaatreya, saluted him with devotion and questioned humbly.

परशुराम उवाच संवेदनं सत्यमेकं संवेद्यं तत्र कल्पितं आदर्शनगरप्रख्यं मृषैव प्रविभावितम्।सा चितिः

परमाशक्तिः संविद्रूपा महेश्वरी स्वात्मभित्तौ जगच्चित्रमव्यक्तादिप्रभेदितं भासयेत्स्वातन्त्र्यमात्राद् निरुपादानहेतुकम्।एतावत्तु मया ज्ञातं विचार्य सूक्ष्मया धिया।

Parashurama spoke: 'Bhagavan! You have explained the true essence of knowledge through many types of stories; and I have analyzed them all for a long time and have understood this much as the truth.

(He repeated verbally some statement without still grasping the true import of his Guru's teaching.)

There is this pure awareness state alone that truly exists; the perceived is conceived on it, like a city seen inside a mirror, and is believed to be real though it is not real. That pure awareness alone is known as 'Chiti'; she is supreme power, of the nature of awareness (knowing) only, is the supreme empress.

This Chiti reveals the world-picture on her own self, by splitting it as the manifestation of the unmanifest Vaasanaas with complete independence, without any purpose or motive or cause.

I have understood this much with the subtle analysis of the intellect.

किंत्वेवंविधसंवित्तिर्वेद्यवन्ध्या निरूपिता उपलब्धुमशक्यैव संवेद्यायाः सदा स्थितेः।वेद्यं विना तु संवित्तेः कथं स्यादुपलम्भनम्।उपलम्भं विना तस्याः पुरुषार्थो न विद्यते।पुरुषार्थोऽपि मोक्षः स्यात्स वा किंविध उच्यते।

विज्ञाने सति मोक्षः स्यान्मुक्ते व्यवहृतिः कथम्।ज्ञानिनोऽपि च दृश्यन्ते व्यवहारपरायणाः।कथं तेषां हि संवेद्यमुक्तं संवेदनं स्थितम्।स्थितायां शुद्धसंवित्तौ व्यवहारः कथं भवेत्।

However, such an awareness state is Nirvikalpa (agitation-less) and is devoid of any perceived, and so is proved to be barren to perception, and cannot be known as another object. She cannot be known since the self-awareness always stays along with the perceived only.

(We are all aware of something or other always. How can we separate the pure awareness from the object-awareness?) How can you grasp her separately without the perceived?

Not knowing her alone is bondage; and so how can the Moksha namely the realization of knowledge can be made possible, if she is unknowable? If she is not realized, then the life fulfillment is not achieved also. Life fulfillment is alone known as Moksha, which is a must for every living being.

What is this Moksha actually?

Even if one attains this Mukti by realizing her, then how does one live in the world, after attaining the Mukti? Even Knowers are observed to be engaged in their worldly activities.

How does their awareness stay without the perceived?

If there is only the pure awareness state, then how can they take part in worldly activities?

विज्ञानमेकरूपं वै मोक्षोप्येकः फलं भवेत्।तत्कथं ज्ञानिनां भेदः स्थितौ लोके हि दृश्यते।

केचित्कर्म प्रकुर्वन्ति काले सच्छास्त्रचोदितम्।केचित्समाराधयन्ति देवतां भिन्नवर्त्मभिः।

केचित्समाधिपरमाः संहतेन्द्रियमण्डलाः।केचित्तपः प्रकुर्वन्ति देहेन्द्रियविशोषणम्।

केचिच्छ्रयान्बोधयन्ति पृथक्प्रवचनैः स्फुटम्।केचिद्राज्यं प्रशासन्ति दण्डनीत्युक्तवर्त्मना।

केचित्प्रवादं कुर्वन्ति सदस्सु प्रतिवादिभिः।केचिच्छास्त्राणि विविधान्यजसं रचयन्ति वै।

अन्ये केवलमुग्धत्वमावहन्ति सदैव हि।केऽपि लोकविगर्ह्यां तु वृत्तिं नित्यमिहास्थिताः।

त इमे ज्ञानिन इति प्रथिता भूरिशोचनैः।तत्कथं साधनफलाभेदेऽपि स्थितिभिन्नता।किमेते

समविज्ञानास्तारतम्यमुताश्रिताः।एतत्सर्वमशेषेण प्रवक्तुं मे समर्हसि शिष्येऽनन्यशरण्ये ते निसर्गसदयं मनः।

Knowledge of the Truth is the same for all; Moksha also is the same achievement for all.  
 Then how do we see differences among the Knowers, in this world?  
 Some perform the rites regularly as ordained by the Vedic texts.  
 Some worship the deities through different systems.  
 Some withdraw all their senses and are absorbed in the motionless Samaadhi state.  
 Some perform penance by drying up all the senses.  
 Some instruct the disciples with varied explanations.  
 Some rule the kingdom following the path of punishment to the wicked, by following the administration science. Some are engaged in debates in the assembly of the learned.  
 Some keep authoring various Scriptures.  
 Some carry on a conduct like simpletons, staying unaware of the perceived.  
 Some do jobs that are not favored by all.

All these are renowned as Jnanis, by those who are suffering in delusion.  
 How is it that though the fruit of liberation achieved by all is the same, each one acts in a different manner?  
 Do they know the truth the same way, or differently? Please explain all this to me, your disciple.

I have surrendered completely to you and your heart is naturally compassionate.

*(Parashurama had understood the meanings of the words spoken by his Guru, intellectually. He could just repeat the surface meaning without any flaw; but had not actually understood that the Chit that he was seeking was his own essence of Self. As long as Chit is thought of as some state that has to be attained, how can it be attained; since it is already attained? Mere intellectual grasp of the truths serve no purpose like owning the treasures seen in the dream.)*

हरितायन उवाच इतिरत्रिसूनुरापृष्टो भार्गवेण प्रसन्नधीः मत्वा योग्यं प्रश्नजातं प्रवक्तुमुपचक्रमे।

Haritaayana spoke: Thus questioned by Bhaargava, Atri's son felt very pleased with the questions and started explaining.

दत्तात्रेय उवाच

Dattaatreya spoke

राम बुद्धिमतां श्रेष्ठ नूनं स्पृशसि तत्पदं सद्विमर्शपरो यस्त्वमतो ज्ञातुं प्रभावितः। एतदेव हि तच्छक्तिपातो यद्विमर्शनम्। भगवच्छक्तिपातेन विना कः श्रेय आप्तुयात्। कृत्यमात्मदेवताया जानीह्येतावदेव हि यत्सद्विमर्शनं नित्यं वर्धयेत् सुप्रसादिता। यत्त्वया विदितं तनु तादृक्सत्यं नहीतरत्। किंतु ततादृशमपि त्वयोक्तं परचिद्रूपः न ते सुविदितं राम यत एवं वदस्यतः।

Rama! You are indeed the best of the wise! You will indeed touch that state, for you have started analyzing well and are fit to know the truth. This is indeed the sign of Ishvara's grace that you have started analyzing well. Without the grace of Shiva, who has ever attained the welfare (of Moksha)!

Understand that this is the blessing of the Aatman-deity, and this is how it is experienced, where the proper Vichaara thoughts increase day by day, as graced by the Aatman. What you have understood so far is indeed correct and not wrong; but whatever you have spoken shows that you have not properly understood the nature of that Chit-state; that is why you are having so many doubts. *(You have grasped the instruction intellectually, but are not able to have the subtle personal experience of it.)*

तादस्थेन तु यो यावद्वेद तावन्न वेद वै यतः सा विदिता सम्यक्तादस्थ्यमुपशामयेत्। तदस्थसंवेदनं तु स्वप्नसंवेदनोपमम्। यथा स्वप्ननिधिप्राप्तिः पुरुषाणां निरर्थिका तथा तदस्थविज्ञानममुख्यफलदं भवेत्।

अत्र ते कथयिष्यामि प्राग्वृत्तमतिशोभनम्।

As long as that state is imagined as some aloof thing that stands outside of you, it cannot be understood. *(You understand what the Chit is as described in the Scriptures, and want to attain it as a separate state removed from the perceiving you; but the separateness is a sign of ignorance only.)*

If that state is understood properly, the aloofness will dissolve off by itself.

If you are going to imagine that it is something aloof from you and is to be known as a separate thing, then it is like an object from the dream-world that you want to obtain. Like the treasure obtained in the dream serves no purpose to anyone, so also this mere intellectual understanding of the Supreme as something that is outside of you and staying aloof, serves no purpose.

To clear this misunderstanding, I will relate you a wonderful incident of the past.

पुरा विदेहेषु कश्चिदासीद्राजा सुधार्मिकः। वृद्धप्रज्ञो हि जनकः प्रविज्ञातपरावरः। स कदाचित्स्वात्मदेवीमीजे

क्रतुभिरुतमैः। तत्राजगमुर्वाहणाद्या विद्यावन्तस्तपस्विनः कलाभिज्ञा वैदिकाश्च यज्वानश्चापि सत्रिणः। तत्काल एव वरुणो यष्टुं समुपचक्रमे। तेनोपहृता विप्राद्या न ययुस्तत्र भूरिशः जनके ह्यभिसंप्रीताः पूजितास्तेन तर्पिताः।

Long ago there lived a highly righteous king who ruled the Videha countries. He was renowned as the father of the citizens and was called Janaka (father). He had mature knowledge, and had realized the Supreme Aatman. (All his actions were performed as a worship to 'AatmaDevi' only, for whatever is done by a realized Knower is a worship of the Brahman which is his own Self.)

He once performed excellent Yajnas and offered it to his AatmaDevi.

There arrived at the Sacrifice-venue and gathered together, many Brahmins, many learned ones, many great Rishis of penance, those well-versed in many arts, those who performed Vedic rites, and those who conducted Sacrifices. At the same time, Varuna (deity of waters) also started to perform a Sacrifice in his world. He also invited all the Brahmins to attend his Sacrifice; but most of them did not go there, but came off to Janaka's city since they favored Janaka to Varuna because of his excellence in virtues and also his excellence in learning. Janaka welcomed them with due respect, offered worship and pleased them with many gifts.

अथाजगाम वरुणदायादो बौद्धसंपदा विप्रवेषधरो नेतुं ब्राह्मणान् कूटवर्त्मना। आसाद्य यज्ञसदनं नृपं संयोज्य चाशिषा आक्षिपत्त्र सभ्यांस्तु शृण्वता च सभासदाम्। राजंस्ते यज्ञसदनमत्यन्तं नैव शोभते कमलाकरवत् काककङ्कवृन्दस्य सञ्चयात्। सभा विद्वत्समुदयैः शोभिनी शोभतेतरां शारदं हंससङ्घातैः सपद्मं सरो यथा। तदत्र विद्याविशदं न पश्याम्येकमप्यलम्। स्वस्ति तेऽस्तु। गमिष्यामि। नात्र मे संस्थितिर्भवेत्। कथं सभामिमां मूर्खप्रचुरां संविशाम्यहम्।

Varuna's son who was an expert in debating (aggressively), disguised himself as a Brahmin and arrived there to take away the Brahmins to his father's Sacrificial venue through deceit. He arrived at the place where Janaka was performing the Sacrifice, and offered blessing to the king like a Brahmin. Then he stood at a high place where all could hear him, and spoke words that were offensive to all the scholarly Brahmins who had assembled there. He said, 'Raajan! Your Sacrifice-hall does not at all look auspicious and beautiful, for it looks like a lotus-lake with a collection of crows and herons. An excellent assembly like yours which allows great scholars and learned men to participate in the Yajna-rite will shine in its full grandeur if and only some great scholars make their appearance, like a beautiful lotus lake in the autumn is crowded by the excellent class of swans. Today I do not see even a single person with learning.

May good be with you. I am leaving this place. I cannot bear to be in this place any more.

How can I even enter this sort of an assembly crowded by only the fools!'

एवं वारुणिना प्रोक्ताः सभ्याश्चुकुधुरञ्जसा। किमरे द्विजबन्धो त्वमधिक्षिपसि सर्वतः। केयं तवेदशी विद्या यया सर्वं वयं जिताः। वृथा कथसि दुर्बुद्धे जित्वाऽस्मांस्त्वं गमिष्यसि। प्रायो भूलोकसंस्थाना विद्वांसः सङ्गताः खलु। किं त्वं भूलोकमेवाद्य जेतुमिच्छसि दुर्मते। ब्रूहि का ते भवेद्विद्या ययाऽस्मान्जेतुमिच्छसि। इत्युक्तवत्सु सभ्येषु वारुणिः पुनराह तान्। समयेन विजेष्यामि सर्वान् वः क्षणमात्रतः। अहं जितो भवद्विस्तु समुद्रे स्यां निमज्जितः।

युष्मास्वहं मज्जयामि जितं जितमथापि वा। उपेत्यैवं तु समयं विवदन्तु मया सह।

When Vaaruni insulted them all like this, the scholars assembled there immediately got angry at his humiliating words. They said, 'Hey hey, you pretense of a Brahmin! How dare you insult all of us like this! What learning have you mastered that you dare to believe that you can win over us in the debate?

Hey you wicked man! You are simply boasting about your learning! If you really want to leave, then win us in the scholarly debate, and then leave. All the scholars from various parts of the earth have all assembled here! You wicked one! Do you want to conquer the entire earth itself, as if you are the only intelligent one among us all? Tell us, what learning you have mastered by which you want to conquer us all?' When the assembled scholars spoke like this, Vaaruni again said to them, 'I will conquer you all within a second; but there is a condition I want to mention. If you people do conquer me, then I will drown in the Ocean waters as an act of repentance. If I win the debate with any one, he has to drown in the waters; and each of you who get defeated by me should follow suit. Agree to this condition of mine, and debate with me.'

इत्युक्ताः सम्मतिं चक्रुः सभ्या वादाय तेन तु। विवादं चक्रुरत्यन्तं तेन वारुणिना द्विजाः।

जिजेगाय वारुणिविप्रान्वितण्डाजल्पवर्त्मना। सिन्धौ निमज्जिता विप्राः शतशोऽथ सहस्रशः। निमज्जितास्तु ये विप्रा दूतैस्तैर्वारुणैर्हृताः। वारुणिं यज्ञमासाद्य मुमुदुः पूजिता भृशम्। मज्जितं पितरं श्रुत्वा कहोलं तत्सुतस्ततः अष्टावक्रः समागत्य ज्ञानवैतण्ड्यजल्पकः विजित्य वारुणिं सिन्धावादिदेश निमज्जने। अथ प्रकाशमापन्नो

वारुणिर्द्विजमुख्यकान् समानयत् स्वलोकस्थानश्रावणेन निर्जितः।अथागतेषु विप्रेषु कहोलतनयो भृशं विप्रान्विमोचितान्सर्वानन्त्यवर्तत दर्पतः।अष्टावक्रेण विमता विप्राः खेदमुपागताः तत्काल आगतां काञ्चित्तापसीं शरणं ययुः।तान्समाश्रास्य विप्रान्सा काषायांबरवासिनी जटिला नित्यतरुणी मनोहरवपुर्धरा सभामुपेत्य प्रोवाच नृपेणाभिसुपूजिता।कहोलसुत वत्स त्वमत्यन्तं बुद्धिमानसि।त्वया विमोचिता विप्रा वादे निर्जित्य वारुणिम्। अहं पृच्छामि किञ्चित्त्वां वद हित्वा सुकैतवम्।यत्पदं विदितं सर्वामृतप्रतिपादकं यत्पदं विदिते सर्वसंदेहः प्रलयं व्रजेत्।अविज्ञातं न किञ्चित् स्यादाशास्यं वा न किञ्चन।अवेद्यं विदितं तच्चेद्वद मामुप सत्वरम्।

The assembled scholars agreed to his condition and were ready to debate with him. All the Brahmins debated with Vaaruni for a long time. Vaaruni defeated them all soon, with the method of frivolous argument (VitandaaVaada). Hundreds and thousands of Brahmins were made to drown in the Ocean waters. Those who drowned were carried away by Varuna's emissaries to Varuna's sacrificial grounds. There they were all worshiped in the due manner by Varuna (and offered gifts); and were very happy.

Ashtaavakra, the son of Kahola heard that his father also drowned in the waters. He was learned in all the Scriptures but never had understood their true meanings. He could quote the statements of the Scriptures in a profound manner and could debate and defeat any one by his oratory powers.

*(Ashtaavakra was cursed by his father and was born with eight bends in his body, because he when in the womb of his mother had already learnt the recitation of Vedic Mantras, and had signaled his disapproval by the curving movements of his body when his father made a mistake in the recitation. He knew the flawless recitation of all the Scriptures, but not their concealed meaning.)*

Ashtaavakra defeated Vaaruni in the debate and ordered him to be drowned in the ocean. Defeated by Ashtaavakra, Vaaruni revealed his original identity and brought back all the scholarly Brahmins from his world. When all of them arrived at Janaka's assembly, by getting freed from Varuna's world, Kahola's son acted with conceit and offended them all without paying proper respect to any of them. Insulted by Ashtaavakra, the Brahmins felt sad and took shelter in some female ascetic (Taapasee) who had arrived there at that time.

The female ascetic (Taapasee) was dressed in saffron garments; had matted locks; was always youthful by the power of Yoga; was charming and beautiful. She consoled all the Brahmins, entered the debate-hall, and was worshiped by the king. She spoke to Ashtaavakra like this.

'Kahola's son! Child! You are indeed very intelligent. You have defeated Vaaruni by your arguments and have freed all these Brahmins. I will ask you some questions now; answer them without using your frivolous arguments. There is an excellent state which when known, bestows unbroken flow of nectar; which when known, all the doubts dissolve off as if stuck by the dissolution; which when known, there will be nothing left back to know and there will be nothing that you desire after attaining that state.

If that 'unknowable state' is 'known' by you, then dare to stand near me and tell me about it.'

*(She described Chit-state as the unknowable and also as knowable; and asked Ashtaavakra to explain the statement. But Ashtaavakra again repeated some regular statements from Scriptures, without the least understanding of the paradoxical statement uttered by Taapasee.)*

तापस्यैव समापृष्टः कहोलतनयोऽब्रवीत्। विदितं तत्पदं भूयो वच्मि तापसि संशृणु।न मे ह्यविदितं लोके ह्यस्ति किञ्चित् कियत्त्विदम्।मया शास्त्राणि सर्वाणि भूयः संलुठितानि वै।यत्त्वं पृच्छसि तद्वक्ष्ये शृणु तापसि तत्त्वतः। तद्धि सर्वजगद्धेतुरादिमध्यान्तवर्जितं देशकालानवच्छिन्नं शुद्धाखण्डचिदात्मकं यदुपाश्रित्य वै सर्वं जगदेतद्विराजते आदर्शनगरप्रख्यम्।तदेतत्परमं पदम्।प्राप्नोति तद्विदित्वैव निश्चलामृतसंस्थितिम्।आदर्शं विदिते यद्वन्न सन्देहः क्वचिद्भवेत् प्रतिबिम्बेष्वनन्तेषु न स्यादविदितं तथा।नाशास्यं वाभवेत्किञ्चिदेवं प्रविदिते परे।तच्चाप्यवेद्यं अन्यस्य वेदकादेरभावतः।एवं तापसि तत्त्वं शास्त्रदृष्ट्या विभावितम्।

Thus questioned by Taapasee, Kahola's son replied.

*(Ashtaavakra knew the Scriptures by heart and could repeat the statement of the Scriptures very well.*

*He says that he 'knows' that state; and describes it in words. He states that it is known, and also that it is unknowable, without actually knowing what these contradictory words mean.)*

'I know that state; I will explain it immediately to you Taapasi, listen well.

There is nothing that is not known to me in this world; what is this after all!

I have rolled in the Scriptures enough and have mastered everything.

I will now answer about that state which you mentioned in your question; listen to its explanation.

That state is the cause of the entire Jagat and is without beginning, middle or end.

It is not divided by place or time limitations.

It is the pure unbroken Chit-essence, by taking shelter in which the entire Jagat-state shines forth in all grandeur like this, similar to a city that is reflected inside a mirror. That alone is the excellent state you mentioned.

By knowing that one attains the state of unshaken eternity.

If the mirror is known, then there will not be any doubt left since nothing of the countless reflections will be left unknown; there will not be any desire also left back, when the Supreme state of Aatman is known.

It is 'unknowable' because of the lack of any other Knower (since any inert thing cannot know it, and there cannot exist another conscious thing that knows it, since it will lead to a continuous line of other conscious entities that know the other, and end in the non-finale state.)

In this manner hey Taapasi, that Truth has been explained as according to the Scriptures.'

इत्यष्टावक्रवचनं श्रुत्वा सा पुनरब्रवीत्।मुनिदारक सूक्तं ते यथावत् सर्वसम्मत्तम्।यदुक्तं वेदकाभावादवेद्यं तदिति त्वया प्राप्नोति तद्विदित्वैव चामृतं पदमव्ययं इति पूर्वोत्तरवचो मन्यसे सङ्गतं कथम्।अवेद्यं चेन्न जानामि नास्तीति च निरूपय।अस्ति जानासि यदि तदवेद्यमिति मा वद।अथैतत् त्वया विप्र शास्त्रदृष्ट्या विभावितं न तत्स्वयं विजानासि तस्मात्तनापरोक्षकम्।दृष्ट्वा प्रत्यक्षतः सर्वं प्रतिबिम्बं यथास्थितं आदर्शं न विजानासि प्रत्यक्षेणेति तत्कथम्।एवं वदन्सभामध्ये जनकस्यास्य वै पुरः परिभूतं स्वमात्मानं मन्यसे नो कथं वद।

After hearing Ashtaavakra's words, she spoke again.

'MuniPutra! What you spoke is indeed well-said and is to be agreed upon in all ways.

You said at first that the excellent state is unknowable since there is no other Knower other than itself; and again you said that by knowing it alone can one attain the eternal changeless state.

How can you utter two statements that contradict each other? If it cannot be known, then say that you do not know it since it is unknowable, and prove that it is not there. If it really exists and you know it, then do not say that it is unknowable.

And hey Brahmin, what you have learnt is from the surface-study of the Scriptures; and you do not know it by yourself; therefore it is not 'Aparoksha'.

*(What is seen with senses is direct experience – Pratyaksha.*

*What is not directly seen, but intuitively understood is Paroksha – beyond the senses.*

*What is directly experienced without the senses is Aparoksha – the awareness of oneself.)*

You see directly all the reflections (have studied all the Knowledge texts), but do not know of the mirror which is always there (which the Scriptures point out at); how is it possible?

Standing in front of this noble Janaka and talking such nonsense like this, how do you not feel yourself the most despised of all (since your mind is also flawed like your deformed body)?

एवमुक्तस्तया तत्र नैव प्रोवाच किञ्चन विमना इव सञ्जातो लज्जितोऽभवदञ्जसा।अवाङ्मुखः क्षणः स्थित्वा विचार्यान्तस्तयेरितं तत्प्रश्नोत्तरमप्राप्य तां प्राह द्विजसत्तमः।तापस्यहं न जानामि त्वत्प्रश्नस्योत्तरं वचः।शिष्योऽहं ते वदैतन्मे कथमेतन्निरूपितम्।नाहं वदाम्यनृतकं तपोहरमनर्थकम्।

Thus reprimanded by her, Ashtaavakra was unable to speak anything more; appeared confused and was lost in thoughts for some time; and immediately felt ashamed and mortified. The best of Brahmins stayed with bent head for a second, analyzed the words spoken by Taapasee, was not able to find a suitable answer to her piercing questions, and spoke like this, addressing her with reverence.

'Taapasee! I do not know how to answer your question. Tell me, how this gets proved?

I am not speaking falsehood that is harmful to my very practice of penance.

*(I am repeating only the words of Scriptures, and am not uttering falsehood.)'*

इत्यापृष्टा तापसी सा प्रसन्ना तस्य सत्यतः अष्टावक्रं प्रत्युवाच शृण्वतां च सभासदाम्।

वत्सैतदविदित्वैव बहवो मोहमागताः।शुष्कतर्करविज्ञेयं सर्वत्रैव सुगोपितम्।एतावत्सु सभासत्सु न विजानाति कश्चन।राजाऽयं वेत्यहं वापि वेद्मि नान्यस्तु कश्चन।सर्वत्र हि विवादिषु नैतत्प्रश्नोत्तरं क्वचित् प्रायो विदुर्हि

विद्वांसस्तर्कमात्रसमाश्रयाः।नैतत्तर्केण सुज्ञेयमपि सूक्ष्मधिया क्वचित्त्विना सद्गुरुसेवाया देवतानुग्रहादिना।

मुनिपुत्र अभिधास्यामि शृण्वेतत्सूक्ष्मया धिया।नेदं श्रुत्वापि विज्ञेयं ताटस्थ्यं प्राणया धिया।यावदेतद्वि

विज्ञानमनुदाहृतं आत्मनि तावत्सहस्रशः प्रोक्तं श्रुतं चापि निरर्थकम्।यथा कश्चित्स्वकण्ठस्थं मुक्ताहारं प्रमादतः

अविज्ञाय हृतं चौरैर्मन्यते मूढभावतः प्रबोधितोऽपि स पुनः कण्ठेऽस्तीति हि केनचित् स्वात्मानमनुदाहृत्य

यावत्कण्ठं न पश्यति तावन्नाप्नोति कण्ठस्थं हारं सूक्ष्मविमर्शयि।एवं मुनिसुतात्मानं स्वस्वभावं निशम्य च

भूयोऽतिनिपुणोऽप्यन्तरात्मानमनुदाहरेत् यावतावद्बहिः कुत्र कथं तद्विदितं भवेत्।यथा हि दीपो विषयान् प्रकाशयति सर्वतः स्वयं प्रकाशयतां नैति क्वचिद्दीपस्य कस्यचित्।प्रकाशते स्वयं चैवानपेक्ष्यान्यं प्रकाशकम्। एवं सूर्योदये सर्वे प्रकाशकतया स्थिताः।एवं च किं दीपमुखा अप्रकाशयत्वहेतुतः न सन्ति न प्रकाशन्त इति वक्तुं हि युज्यते।

Thus questioned, Taapasee was pleased by his honesty, and spoke to Ashtaavakra even as the scholars assembled there also listened with attention.

‘Vatsa! Many are confused and deluded about this topic without properly understanding it.

It cannot be understood by dry-arguments, and stays hidden from all.

Here in this assembly also, no one understands it.

The king here understands it; I also understand it; but no one else understands it.

In all the scholarly debates, this topic is never questioned or answered anywhere; and may be the scholars sometimes try to understand it through sheer logic (and fail). However, this cannot be properly understood through sheer logic even by a sharp intellect; but is possible only through the service to a Knower or by the grace of a deity. MuniPutra! I will explain it to you, listen with your subtle intellect; for this cannot be easily understood even if one hears it, as long as it is understood as an aloof-state. If this is not experienced as a realized state, then it is a wasted venture even if it is spoken and heard a thousand times.

If a person somehow forgets the pearl necklace he is wearing on his neck, and imagines foolishly that it is stolen by the thieves, and even when someone tells him that the necklace is on his neck only, he does not understand it. Till he himself looks at himself as wearing that necklace he will not obtain that necklace in his neck, even if he searches for it all over.

MuniSuta! Similarly, even if is supremely intelligent person (like you) listens to the discourse on Brahman and grasps the word-meaning only, he cannot grasp it ever.

*(Usually ‘Chit’ is understood only as an object outside that is to be known. No one connects the word ‘Chit’ to one’s own self. Brahman or Aatman is just the awareness of one’s existence. This is Chit.*

*Chit-realization is the realization of your true self. How can it be sought outside of yourself?)*

How can he understand it outside of himself and where, since he has to experience it as his own Self?

*(This Chit is like a light which reveals other things. You are the light that reveals all.*

*You exist; that is why, you are able to see other things as existing.)*

A light reveals the objects all over; but it does not get revealed by any other light ever.

It shines by itself without in need of any other revealing-source to reveal it.

Similarly, at sunrise also everything stays revealed. *(What reveals the sun? It is revealed by itself.)*

*(Because the light is not in need of another light to reveal it, can you say that the light does not exist?)*

Even then, because of the fact of the light sources like lamps are not revealed by other lights, it is not proper to say that they are not there and they are not revealed.

*(The existence-sense of yours as the self is self-revealed; no one need tell you that you exist.)*

The lamps etc are self-shining and need no other revealing agent; however they are not self-aware and are insentient.

*(You are not insentient. You know that you exist; the ordinary light does not know that it exists.*

*You reveal the entire world by being aware of it; but you need no other second thing to prove your*

*existence. You do not exist because of the existence of the insentient body. You exist and so, you see the body as existing. You give the existence state to all the objects, by your own existence-state as the Chit.)*

एवं प्रकाशयभूतेषु सत्सु दीपमुखेषु वै अत्यन्तमप्रकाशं यच्चित्तत्वं तत्कृतो वद असंवेद्यं प्रकाशेत चेत्यत्र

विचिकित्सितम्।तस्मात्त्वमन्तर्मुखया दृष्ट्या सम्यग्विचारय।

So it is proved that the ordinary light-sources also are self-shining only, and do not need revelation by another light and are still understood as existing; Chit-principle is also not at all revealed by anything else in the least, tell me why; and that which is not revealed by another light like that of an intellect, is self-revealed or not, is a topic of doubt here; this you analyze well, with your vision turned inside.

चिच्छक्तिरेषा परमा त्रिपुरा सर्वसंश्रया सर्वावभासिनी कुत्र कदा वा न प्रकाशते।यदा सा न प्रकाशेत प्रकाशेत तदा

नु किम्।अप्रकाशेनापि सैव चितिशक्तिः प्रकाशते। अप्रकाशो यथा भाति सा न भायात् कथं वद।भाति चेत्सा

कथं भाति विमृशैतत् सुसूक्ष्मतः।

*(The ordinary lights reveal things only now and then, since they are divided and limited in space; but when does the Chit stop shining ever? When did you stop existing? This pure awareness of existence is Tripuraa.*

*This self-awareness alone is known as the fourth state of Turayaa, when realized.*

*It alone is the support of the three states of Jaagrata, Svapna and Sushupti.*

*This existence-sense continues uninterrupted through these three states.*

*But for this Self-awareness, how can these three states exist at all?*

*When the word 'Chit' or 'Brahman' or 'Aatman' or Tripuraa is mentioned, know it not as an outside state, but feel it as your own self-awareness.*

*You know that you exist always; this knowledge is self-revealed.)*

This power of Chit is the Supreme one who excels all other lights; she is Tripuraa, the state that transcends the other three states of Jaagrata etc; she is the shelter of all as their essence like the mirror is the essence of all the reflections; she reveals everything as the Aatman-essence in all.

Where and when does she not shine? If she does not shine, what else will shine?

Even when nothing shines (as in Sushupti), the Chit-Shakti alone shines as revelation of that nothingness also. *(After waking up you have the memory of nothingness at sleep. You did not lose the continuance of your existence.)* Tell me, how she will not shine as the revelation of 'Nothing is revealed', at Sushupti?

If she alone shines as the absence and presence of the outside and the outside objects, then analyze with a subtle intellect as to how she shines by herself without depending on what she reveals.

*(Your self-awareness alone shines and reveals the other objects.)*

अत्र सर्वे न पश्यन्ति कुशला अपि पण्डिताः अनन्तर्दृष्टयस्तेन मोहिताः संसरन्ति चायावद्दृष्टिः प्रवृत्तिं तु न परित्यज्य तिष्ठति तावदन्तर्दृष्टितापि न स्यादेव कथञ्चन। यावन्नन्तर्दृष्टिमेति तावतां न प्रपश्यति।

अन्तर्दृष्टिर्निरीहा स्यात् सेहायाः सा कथं भवेत्। परिहृत्य तु तां सम्यक्स्वभावमुपसंश्रय।

Even scholars well-talented in understanding subtle topics do not see with the vision turned inside, and so are deluded and are trapped inside the world-reality.

*(They argue about the words and definitions, but do not ever catch their own self-awareness as the Aatman or Brahman. Their vision is turned outward; not inward.)*

As long as the mind does not stop its outward flow (and sees only the realness in the objects of the world), till then the vision within cannot arise at all. Till one gets the inner vision, he cannot have her vision.

Inner vision means desirelessness. How can the inner vision arise if the mind still entertains desires?

Discard the desire, and take shelter in your true nature.

क्षणं स्वं भावमाश्रित्य निर्विमर्शस्ततः परं विमृश्य स्मरणद्वारा ततो वेत्सि समस्तकं असंवेद्यं सुवेद्यं च तदेवं तत्त्वमुच्यते। विदित्वैवमवेद्यं च प्राप्नुयादमृतां स्थितिम्।

*(‘Self-awareness’ is not the thought of ‘I exist’. There is no idea of the self at all in self-awareness; but even without any language ability, you know that you exist.)*

Just for a second be in that state without any thought of the Self also (by controlling all thoughts).

After that, analyze that state through memory, then you will understand everything as to why that state is said to be not known and also as well-known. In this manner, you will know the unknowable and attain the immortal state.

एतत्तेऽभिहितं सर्वं मुनिपुत्र नमोऽस्तु ते। ब्रजाम्यहं त्वया चैतन्न विज्ञातं सकृच्छ्रुतेः। बोधयिष्यति त्वामेष राजा बुद्धिमतां वरः। पृच्छ भूयः संशयं ते सर्वं छेत्स्यति वै नृपः।

Everything has been explained to you MuniPutra, salutation to you. I leave now. You will not understand this by just listening once. This king is the best of the Knowers; he will explain the same to you in detail. Question again, and he will shatter all your doubts.'

इत्युक्त्वा पूजिता राजा प्रणता च सभासदैः वातनुन्नाभ्रलेखेव क्षणादन्तर्धिमाययौ।

Having said this much, she was worshiped by the king; and saluted by the assembled crowd of scholars she vanished from sight the next second, like a cloud line vanishing off by getting blown by the wind.

एतत्तेऽभिहितं राम वेदनप्रक्रियात्मनः।

'Rama, I have explained to you the method of realizing the Aatman' (said Dattaatreya).