

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK FIVE

[DATTAATREYA GEETAA (2)]

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.

IS THERE A MIND OUTSIDE OF THE AATMAN?

‘EXISTENCE’ ‘EXISTS’ AS THE ‘EXISTENCE OF THE OBJECTS’

दत्तात्रेय उवाच चितिस्वरूपः स्वात्मैव तत्तद्भावात्मना सदा भासते स्वाच्छन्द्यशक्त्या नाधिकं विद्यते क्वचित्।
Dattaatreya spoke: The form of Chiti is one’s own Aatman (Self-awareness), and shines forth as the appearance of those objects, by its own independent power. Nothing more exists other than that.

हरितायन उवाच इति वाक्यं समाकर्ण्य पुनः पप्रच्छ भार्गवः।

Haritaayana spoke: After listening to these words, Bhaargava again asked (still not able to absorb the truths presented by his Guru).

I DO NOT AGREE WITH WHAT YOU SAY

परशुराम उवाच भगवन्भवता प्रोक्तं दुर्घटं प्रतिभाति मे।

Parashurama spoke: Bhagavan! What you spoke now looks impossible for me.

CHITI AND THE WORLD, ARE TWO DIFFERENT THINGS

शुद्धा चितिर्विचित्रैका भासत इत्यसम्भवात्।

It is not at all possible that the single pure Chiti alone, shines forth as these varieties of objects.

चितिश्चेत्यमिति द्वेषा वस्तु सर्वैर्विभावितम्।

Chiti (perceiving awareness) and Chetya (perceived) are two different things, as everyone knows.
(*I, a conscious being am different from the objects of the world. World exists outside of me.*)

तत्र चेत्यं चिता भास्यं स्वप्रभा चितिरस्तु ते।

In that case, the ‘perceived’ is illuminated by Chiti; and of course the Chiti is self-shining.
(*I know that I am Chiti; and I illuminate what is seen, standing outside of it.*)

I AM LIKE THE LIGHT, WHICH ILLUMINATES THE OBJECTS

यथाऽऽलोकभातमपि वस्तु तद्भिन्नमस्ति वै। एवं चिता भासितं तु चेत्यमस्तु पृथग्विधम्। चेत्यं चिदात्मकमिति नानुभूतिं समारुहेत्।

It is observed that in the ordinary illuminations also, the light that reveals the object and the object that is revealed are different, and are separated from each other.

So also, the perceived phenomenon also, which is revealed by the Chiti has to be different from it.

It is contradictory to common experience that the perceived shines as the essence of Chit only.

(*How can my essence shine forth as the very world I see? Light is not the object that it reveals.*)

MIND CAN ONLY BE A TOOL OF THE AATMAN; NOT THE AATMAN

(*Mind has to make effort and get rid of all the false conceptions; and then it becomes Nirvikalpa, and is free of agitations. Therefore, the mind is not the Aatman. It is just a tool for the Aatman.*)

अथ च प्रागभिहितं जनकेन महात्मना सङ्कल्पवर्जनादेव निर्विकल्पं मनो भवेत्। तदेव निर्विकल्पं स्याज्ज्ञानं संसारनाशनम्। तदेव ह्यात्मनो रूपमित्युक्तं तत्कथं भवेत्।

It was mentioned by the noble king Janaka that the mind will be free of all agitations (Nirvikalpa), by getting rid of the conception only. That alone is the knowledge of the Nirvikalpa state, and it destroys the Samsaara (the sliding pattern of world-appearance). How can you say that, that the mind alone is the form of the Aatman?

आत्मनो हि मनः प्रोक्तं कारणं ज्ञानकर्मणि।

Aatman has no mind; mind alone acts as a tool for the Aatman, in understanding things.

मनो यद्यात्मनो न स्याद् विशिष्येत जडात्कथम्।

If the mind did not belong to the Aatman (as a perceiving tool of consciousness), then how can it stay as different from the inert things? (*The mind alone differentiates the conscious from the inert.*)

मनो जडाद्विशेषः स्यादात्मनो भवन्ननु।

Mind alone makes the Aatman differ from the inert things.

मनसैव हि बन्धः स्यान्मोक्षो वाऽप्यात्मनः स्फुटम्।

The bondage or liberation for the Aatman, is through the mind alone, for sure.

सविकल्पं मनो बन्धो मोक्षः स्यान्निरविकल्पकम्।

The mind with agitation is the bondage; and the mind without agitation is liberation.

तत्कथं मन एवात्मा करणं हि मनः स्मृतम्।

Then how can the mind be the Aatman? Mind is supposed to be just a tool.

निर्विकल्पस्य संसिद्धावपि द्वैतं तु शिष्यते।

If the (agitation-less) Nirvikalpa state is attained, even then, the mind stays as different from the Aatman.

(*Mind agitated or non-agitated are just the two different states of the mind; Aatman is separate from the mind.*)

WORLD IS REAL AND MEANINGFUL

अथापि लोके दृष्टोऽस्ति यस्य भ्रान्तिरसन् हि सः। न हि भ्रान्तिरसत्या स्यात् तदद्वैतं कथं भवेत्।

And also, it is observed in the world that ‘the delusion one has’ is not real; but ‘the delusion’ is not unreal; so, how can non-duality be proved? (*Snake may be an illusion seen on the rope; but the illusion is real.*)

अर्थक्रिया न क्वचिच्च दृष्टासत्येन वस्तुना। सर्वं हि जागतं वस्तु स्थिरमर्थक्रियाकरम्। तदसत्यं कथं ब्रूहि यतोऽद्वैतं प्रसिद्ध्यति।

That which is not really there, cannot result in any meaningful action; so it is observed.

All the objects in the world are stable, and have meaningful existence. How can that be unreal, and how can non-dual state be proved, tell me.

WHY ALL HAVE THE SAME DELUSION?

सर्वं च भ्रान्तिविज्ञानं भ्रान्त्यभ्रान्तिभिदा कथम्। भ्रान्तिः सर्वसमा वापि कथं स्याद्ब्रूहि मे गुरो।

सन्देह एष चिरतो हृदि मे परिवर्तते।

If everything is delusory knowledge only, then how to distinguish the right and the wrong at all?

And if everything is delusion, then how does everyone experience the same delusion?

Explain this to me Hey Guru! This doubt has been troubling my mind for long.’

हरितायन उवाच इत्येवं प्रश्नमाकर्ण्य दत्तात्रेयः समस्तवित्साधुप्रश्नप्रहृष्टात्मा प्रवक्तुमुपचक्रमे।

Haritaayana spoke: After hearing his question, Dattaatreya, the all-knower, was pleased by the right sort of questioning and started to clear his doubt.

दत्तात्रेय उवाच
Dattaatreya spoke

राम साधु त्वया पृष्ठं प्रोक्तप्रायमिदं पुनः।यावन्न मनसस्तोषस्तावद्भूयो विशोधयेत्।गुरुर्वापि कथं ब्रूयादपृष्ठः
तन्मनोगतम्।प्राणिनां हि बुद्धिभेदात्तर्कः पृथगवस्थितः।अपृष्ट्वा स्वस्वाभिमतं कः संदेहाद्विमुच्यते।प्रष्टुर्विद्या हि
सुदृढा प्रश्नो बीजं निरूपणे।अप्रष्टुर्नैवविद्या स्यात्पृष्ट्वा विद्याततो गुरुम्।

Rama! You have questioned again, though this has been already explained previously.
Anyhow, till the mind is not satisfied, one should keep analyzing the same topic.
How can the Guru also explain anything, unless one openly words out his doubt?
Because people think differently, the analyzing process also differs.
Without openly speaking out one's thoughts, how can one clear his doubt?
The learning obtained through questioning method becomes firm in the intellect.
Question is the seed for reaching a proper conclusion. A person who never questions will never learn anything. Only by questioning the Guru, any learning becomes possible.

CHITI ALONE REFLECTS ALL, LIKE A MIRROR

चितिरेकैव वैचित्र्याद्भासत इति संभवेत् एकरूपो यदादर्शः प्रतिबिम्बादनेकधा।

Chiti alone shines as many; this is possible like a single surface of the mirror shining forth as many reflections.

MIND AND THE DREAM

पश्य स्वप्नविकल्पादौ मन एकं हि केवलं द्रष्टृदर्शनदृश्यात्मवैचित्र्येण विभाति हि।

Observe how in the dream and the imagination states, the single mind-function alone shines forth as the varied events of seer, seen and seeing.

DREAM AND WAKING STATES ARE SIMILAR

एवं शुद्धैव सा संविद्विचित्राकारभासिनी चितिश्चेत्यमिति द्वेधा स्वप्नेऽपि हि विभासते।

The Chit alone, in its pure pristine state of quiescence, shines forth as the various experiences of the world, in the joint-form of both the Self-awareness and the world-awareness, in the dream-state also. (So it is with the waking state also.)

CAN A BLIND MAN (LIKE A DREAM-MAN) HAVE SELF-AWARENESS?

(If you argue that the dream state is something akin to the perception of a blind man, then listen.)

आलोकमन्तरा त्वन्धो भावं जानाति वै ननु।अन्धस्याभासमानं च रूपं भाति स्मृतौ किल।नैवं चितेरभाने किं
कदा कुत्र विभासते यथादर्शं विना किञ्चित्प्रतिबिम्बं न भाति वै।

Of course, a blind man does not need the ordinary light to perceive any object, yet he has his own unique way of perceiving the world through the rest of the senses. Maybe his conception of the world is different from the others who have sight. A blind man cannot see the images with his eyes; yet he remembers the objects in his own way. However, Chiti as his self-awareness, is not absent at any time.

(Dream-experience also is based on the self-awareness alone, though the dreaming person stays as if blind to the outside world.)

MIND IS NOT OUTSIDE OF CHITI

आदर्शान्नातिरिक्तोऽतः प्रतिबिम्बो भवेद्यथा एवं चितिमृते किञ्चिदतिरिक्तं न विद्यते।अत एव मनोऽप्यन्यत्
सर्वथा नास्ति वै चितेः।

What, when, where can anything can be known, if the Chiti is not shining as one's own existence-awareness, similar to where, when the mirror is not present, no reflection becomes possible?

Outside of the Chiti, nothing can exist, similar to when outside of the mirror, no reflection can exist.
Therefore, the mind also has never an existence as a separate thing, outside of Chiti.

MIND IS AN IMAGINED TERM

यथा स्वप्ने मनस्तद्वज्जाग्रत्यपि मनो नहि।कल्पितं कार्यसंसिद्ध्यै करणं केवलं मनः।

यथा स्वाप्नः कुठारः स्यात्करणं तरुच्छेदने।

In the dream-state, the mind has no existence as a separate thing; similarly in the waking state also, there is no separate thing called the mind. It is an imagined term that explains the perceiving process. Mind is just an imagined tool, like an axe is imagined to cut the imagined tree in the dream.

IMAGINED WORLD NEEDS AN IMAGINED MIND TO FUNCTION

राम क्रियाऽसत्यरूपा सत्यं तत्करणं कथम्।असता नरशृङ्गेण कः कदा सुविदारितः।तस्मान्नास्ति मनो राम चासत्कार्यस्य कारणम्।

Rama! When the action itself is unreal, how can the tool be real? How can a non-existent man's horn, pierce anything? Therefore Rama, the mind does not exist at all as a cause for the unreal action.

‘PERCEIVED’ IS THE ‘MIND’

स्वप्ने दृशिक्रियाकार्यकरणं मन उच्यते यथा तथा सर्वदापि मनो नास्ति क्रियाकरम्।

In the dream-state, the sight, the method of action, the action, the tool; everything is referred to by the term ‘mind’; similarly, in all other states of waking etc also, the mind is not there as some separate thing that produces the perceived.

(In the waking state also, the sight, the method of action, the action, the tool; everything is referred to by the term ‘mind’.)

CHIT ALONE IS ALL

चिदात्मा केवलं स्वच्छः स्वाच्छन्द्यान्मन आदिकं परिकल्प्य व्यवहरेदृश्यद्रष्टादिभेदतः।क्वचित्क्वचित् केवलं तु निर्विकल्पात्मना स्थितः।

The Chit alone, which is very pure by its very nature, conceives the mind etc and acts in the world, existing as the divided states of the seen and the seer.

Sometimes it remains just as the agitation less state also (as in the case of the Knowers).