

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK SIX

[VIDYAA GEETAA]

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 region, engaged in the penance of knowledge. She is well-versed in all philosophies, and is a scholar in the Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis, and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

दत्तात्रेय उवाच
Dattaatreya spoke

अत्र ते वर्तयिष्यामि पुरा वृत्तं शृणुश्च तत्।

Now I will relate to you an incident, that happened long ago in the past. Listen to it.

पुरा ब्रह्मसभामध्ये सत्यलोकेऽतिपावने ज्ञानप्रसङ्गः समभूत्सूक्ष्मात्सूक्ष्मविमर्शनः।सनकाया वसिष्ठश्च पुलस्त्यः
पुलहः क्रतुः भृगुरत्रिरङ्गिराश्च प्रचेता नारदस्तथा च्यवनो वामदेवश्च विश्वामित्रोऽथ गौतमः शुक्रः पराशरो व्यासः
कण्वः काश्यप एव च दक्षः सुमन्तुः शङ्खश्च लिखितो देवलोऽपि च एवमन्ये ऋषिगणा राजर्षिप्रवरा अपि
सर्वे समुदितस्तत्र ब्रह्मसत्रे महत्तरे मीमांसां चक्रुरत्युच्चैः सूक्ष्मात्सूक्ष्मनिरूपणैः।

Long ago, in the assembly of Lord Brahmaa, in the extremely sacred world of SatyaLoka (World of Sarasvati), there arose a debate about topics that were subtler than subtle (highly abstract).

In that great Sacrificial session of Lord Brahmaa had arrived, many distinguished royal Sages, and other noble Sages like Sanaka and others. Vasishta, Pulastya, Pulaha, Kratu, Bhrgu, Atri, Angirasa, Prachetas, Naarada, Cyavana, VaamaDeva, Vishvaamitra, Gautama, Shukra, Paraashara, Vyaasa, Kanva, Kaashyapa, Daksha, Sumantu, Shanka, Likhita, and Devala.

They analyzed many subtle topics, and tried to argue out each other in heated arguments.

(A doubt arose in their minds as to who was the best Knower among them. They decided to get the answer from the head of the assembly himself, and approached Lord Brahmaa.)

ब्रह्माणं तत्र पप्रच्छुः ऋषयः सर्वे एव ते।भगवन् ज्ञानिनो लोके वयं ज्ञातपरावराः।तेषां नो विविधा भाति स्थितिः
प्रकृतिभेदतः।केचित्सदा समाधिस्ताः केचिन्मीमांसने रताः अपरे भक्तिनिर्मगनाश्चान्ये कर्मसमाश्रयाः व्यवहारपराः
त्वेके बहिर्मुखनरा इव।तेषु श्रेयान्नि कतम एतन्नो वक्तुमर्हसि।स्वस्वपक्षं वयं विद्मः श्रेयांसमिति वै विधे।

All those Rishis asked Brahmaa like this. ‘Bhagavan! We are all Knowers of the Aatman, and are in the established state of complete knowledge. Yet, being of various natures, we differ from each other (and carry different individual natures). Some of us prefer to spend our eternal lives in just contemplation only; some are interested in discussing and analyzing more about Brahman Knowledge; some maintain devotion to some deity; some are engaged in some serious works; some are engaged in worldly affairs similar to the ignorant whose minds are turned always outward. Hey ‘Vidhi’ (Brahmaa, who ordains rules)! Who is the most excellent Knower among us; this you must tell us now. Each of us feel that his own state as the best of all.’

इति पृष्टोऽवदद्ब्रह्मा मत्वाऽनाश्वस्तमानसान्।मुनीन्द्रा नाहमप्येतद्वेद्मि सर्वात्मना।ततः जानीयात् इदमर्थं तु

सर्वज्ञः परमेश्वरः।तत्र यामोऽथ संप्रष्टुम्।इत्युक्त्वा तत्र तैर्ययौ।सङ्गम्य देवदेवेशं विष्णुनाभिसमागतं पप्रच्छ
ऋषिमुख्यानां प्रश्नं तं लोकसृष्टिं विधिः।प्रश्नं निशम्य च शिवो ज्ञात्वा विधिमनोगतं मत्वाऽनाश्वस्तमनसा ऋषीन्
देवो व्यचिन्तयत्।किञ्चिदुक्तं मयाऽत्रापि व्यर्थमेव भवेत् न तु स्वपक्षत्वेन जानीयुः ऋषयोऽश्रद्धया युताः।इति
मत्वा प्रत्युवाच देवदेवो महेश्वरः।शृणुध्वं मुनयो नाहमप्येतद्वेद्मि सुस्फुटम्।अतो विद्यां भगवतीं ध्यायामः

परमेश्वरीम्।तत्प्रसादान्निगूढार्थमपि विद्मस्ततः परम्।

Questioned like this, Brahmaa understood that they will not accept his answer, due to lack of faith in him, and said, ‘Hey noble Munis! I also do not know about this fully. May be, Parameshvara the all-knower, may know the answer; let us approach him, and clear our doubt’.

Along with those Sages, he went to ShivaLoka where Shiva was seated in the company of Lord Vishnu.

The Creator of the world, Lord Vidhi placed the question posed by the great Rishis, in front of him.

Shiva heard the question, and understood Brahmaa’s dilemma in answering that question.

All the Rishis were ascertained about their own greatness, and would not have accepted any answer given by the Trinities. Shiva thought like this, ‘Whatever I speak now, will serve no purpose. These Rishis will not have faith in our words, for all of them are equally learned, and equally noble, and will not accept anyone as higher or lower amongst them.’ So thinking, Maheshvara, the best of all Devas spoke like this.

‘Hey Munis! Listen, I also do not about this properly. Therefore let us contemplate on ‘Bhagavati Vidyaa’, the Supreme Goddess. When she manifests and speaks, we will know the subtlest truth also, by her grace.’

इत्युक्त्वा मुनयः सर्वे विधिविष्णुशिवैः सह दध्युर्विद्यां महेशानीं त्रिपुरां चिच्छरीरिणीम्।

Having spoken thus, all the Munis along with Brahmaa, Vishnu and Shiva contemplated on the form of Vidyaa, the Great Goddess, Tripuraa Devi, of the form of Chit.

‘CHITI’ AS ‘VIDYAA DEVI’

(‘Vidyaa’ means knowledge as against ‘Avidyaa’, the absence of knowledge.

Actually there exists no deity named Vidyaa, with a form, as some Goddess.

However, as long as the idea of duality prevails in the mind, the need for a deity who can guide, becomes necessary. Such a deity has to be more powerful than the Trinities also.

Chit alone with its power of Maayaa, can rise as the Goddess of Vidyaa also.

Can Chit have a form? No it cannot! It is formless. Knowledge has no form.

Chit, which can manifest as countless forms of the perceived, can rise as the form of Chit also, if needed.

The very Aatman that is the essence of all, is the ‘Vidyaa deity’.

As long as the duality-sense prevails, and the Aatman is believed as something to be attained outside of oneself, the Aatman-knowledge itself has to rise as deity.

If the Vaasanaa rises as the devotion to some deity, then it is better to imagine Chiti herself as a deity in some form which she describes herself, than go after the ordinary deities with forms.

The Rishis and Trinities who had assembled there, were all great Knowers with the identity of the Chit-state, no doubt; but still some question lingered among them as to who could be an excellent Knower.

Who else can solve their doubts but the Chiti herself?

She, the formless Vidyaa, manifested as the sound principle and cleared their doubt.)

एवं सर्वैरभिध्याता त्रिपुरा चिच्छरीरिणी आविरासीच्चिदाकाशमयी शब्दमयी परा।अभवत् मेघघगम्भीरनिःस्वनो गगनाङ्गणे।वदन्त्वृषिगणाः किं वो ध्याता तद्द्रुतमीहितम्।मत्पराणां हि केषाञ्चिन्न हीयेताऽभिवाञ्चितम्। इति श्रुत्वा परां वाणीं प्रणेमुर्मुनिपुङ्गवाः ब्रह्मादयोऽपि तदनु तुष्टुवुर्विविधैः स्तवैः।अथ प्रोचुः ऋषिगणा विद्यां तां त्रिपुरेश्वरीम्।

Tripuraa of the form of Chiti, was the ‘Aakaasha-expanse’ as Chiti; she was of the form of the perceived, the ‘sound-aspect’ of the Aakaasha also.

Thus contemplated by all, she manifested as the sound that rises as meanings.

There arose a voice in the expanse of the sky, a voice deep and sonorous like the thundering cloud.

‘Hey You all Rishis! Speak out fast, for what purpose I was meditated upon!

For those devoted to me, there is no desire that cannot be fulfilled.’

Hearing the words rising from the Supreme, all the noble Sages saluted her with devotion.

Brahmaa and others pleased her with many hymns.

Then the group of Sages addressed Goddess Tripuraa, who was of the form of Vidyaa (Knowledge).

ऋषिगणा ऊचुः

The group of Rishis spoke

नमस्तुभ्यं महेशानि श्रीविद्ये त्रिपुरेश्वरि।

‘Salutations, Great Empress, ShreeVidyaa, Tripureshvari!

अशेषोत्पादयित्री त्वं स्थापयित्री निजात्मनि विलापयित्री सर्वस्य परमेश्वरि ते नमः।

Whatever is there, you are the creator of all; you alone maintain everything in your own self, and absorb them all into you. You are the supreme ruler of all.

अनूतना सर्वदाऽसि यतो नास्ति जनिस्तव।नवात्मिका सदा त्वं वै यतो नास्ति जरा तव।

(There was never a time you were nonexistent, and again came into existence newly, at some time.

You are the Chit-essence that has no beginning or end, and which is in all.)

You are never new; since you exist always, and there is no birth for you.

You are always new, since you never age. *(The existence-awareness never wears out.)*

सर्वाऽसि सर्वसाराऽसि सर्वज्ञा सर्वहर्षिणी असर्वाऽसर्वगाऽसाराऽसर्वज्ञाऽसर्वहर्षिणी।

You are all; you are the essence of all; you know all that is ‘known’ (as all the perceiving entities); you are the joy of existence in all.

You are not in all; you are not in any one; you are not the essence of anyone; you do not ‘know’ anything; you do not bestow any joy to any one (because you have no second).

देवि भूयो नमस्तुभ्यं पुरस्तात् पृष्ठतोऽपि च अधस्ताद्ध्वतः पार्श्वं सर्वतस्ते नमो नमः।

Devi! Again salutation to you from the front, from behind, from below, from above, from the sides, and from all over salutations again and again!

(Since you are formless, we have to offer salutations in words only.)

ब्रूहि यत्तेऽपरं रूपमैश्वर्यं ज्ञानमेव च फलं तत्साधनं मुख्यं साधकं सिद्धमेव च सिद्धेस्तु परमां काष्ठां सिद्धेषूत्तममेव च। देव्येतत्क्रमतो ब्रूहि भूयस्तुभ्यं नमो नमः।

Devi! Please explain to us in detail as to which is your highest state, what is your sovereignty, what is your knowledge like, what is the fruit of attaining that knowledge, what is the primary means of attaining that knowledge, who has accomplished it, who has accomplished that goal, and what has been accomplished, what is the highest limit that can be reached in such an accomplishment, and who is the excellent of all such Siddhas. Salutations to you again and again!

इत्यापृष्टा महाविद्या प्रवक्तुमुपचक्रमे दयमाना ऋषिगणे स्पष्टार्थं परमं वचः।

Thus questioned, 'MahaaVidyaa' felt compassionate towards the group of Rishis, and spoke the Supreme truth in simple words, making it all clear to them.

महाविद्या उवाच
MahaaVidyaa spoke

शृणुध्वमृषयः सर्वं प्रवक्ष्यामि क्रमेण तत्। अमृतं ह्यागमाम्भोधेः समुद्धृत्य ददामि वः।

Listen Rishis! I will explain everything properly.

I will extract the nectar from the 'Ocean of Aagamas' (Vedas), and offer it to you all.

MY HIGHER AND LOWER FORMS

CONTEMPLATE ON MY HIGHER FORM LIKE THIS

यत्र सर्वं जगदिदं दर्पणप्रतिबिम्बवत् उत्पन्नं च स्थितं लीनं सर्वेषां भासते सदा

I am that, which is inside each and every one, and in whom this entire Jagat (as the perceived), shines like in a mirror. The Jagat rises from me, stays in me and dissolves into me. The Jagat with its limitless objects is similar to the reflection in the mirror, which rises from the mirror, stays in the mirror and dissolves into the mirror. (The mirror of Chit is not made out of any material, needs no object outside of itself to reflect, is not located at any place. It itself shines as the reflections by itself, as its very nature, without a second.)

यदेव जगदाकारं भासतेऽविदितात्मनां

I am that, which alone shines forth in the form of the Jagat, for those who are ignorant of the Aatman.

यद्योगिनां निर्विकल्पं विभात्यात्मनि केवलं गम्भीरस्तिमिताम्भोधिरिव निश्चलभासनं

I am that, which alone shines forth bereft of all divisions in the Aatman, with a steady unshaken luster like the deep calm ocean.

यत्सुभक्तैरतिशयप्रीत्या कैतववर्जनात् स्वभावस्य स्वरसतो ज्ञात्वापि स्वाद्वयं पदं विभेदभावमाहृत्य सेव्यतेऽत्यन्ततत्परैः

I am that form of Chiti which rises as a deity, specially for those great Knowers.

Though the non-dual state is realized, because of the nature of their minds, I am sought by the excellent type of devotees by conceiving the difference of the devotee and the deity, through intense attachment to me, because of the extreme love that is guileless and unconditional.

अक्षान्तःकरणादीनां प्राणसूत्रं यदान्तरं

I am the controlling 'Praana-thread' for the senses, mind, and the intellect.

यदभानेन न किञ्चित्स्यात्

I am that, by the absence of which, nothing can exist whatsoever.

यच्छास्त्रैरभिलक्षितं

I am that, which is pointed out by the knowledge-Scriptures.

परा सा प्रतिभा देव्याः परं रूपं ममेरितम्।

That excellent state is my higher form as the Goddess.

CONTEMPLATE ON MY LOWER FORM LIKE THIS

(If Chiti has to be imagined as a deity, then all the abstract terms should be imagined as some forms, to reveal her greatness in a grosser way. Since 'Maayaa' is in a feminine word, Chiti who manifests as a deity through her own power of Maayaa, can be imagined as a feminine form itself. If the formless Brahman-concept can appear with a form with all its glories manifested as a form, then this is how it could be!)

ब्रह्माण्डानामनेकानां बहिरूर्ध्वं सुधाम्बुधौ मणिद्वीपे नीपवने चिन्तामणिसुमन्दिरे पञ्चब्रह्ममये मञ्चे रूपं
त्रैपुरसुन्दरं अनादिमिथुनं यत्तदपराख्यं ऋषीश्वराः।

Outside and beyond all the Brahmaandas is the ocean of nectar (Knowledge-state of Brahman).

In that Ocean is an island, that is made of precious stones; and is called the 'ManiDveepa', the island made of lustrous gems of varied colors (where Vaasanaas exist as the unmanifest probable states).

(This island is supported by the Ocean of 'Self-awareness' only.)

In that island, is a forest of Kadamba trees (the realized Knowers).

Inside that forest, is a beautiful mansion made of wish-fulfilling Chintaamani gems (Siddha-worlds).

Inside that mansion, is a couch with five legs made of five Brahmaas (Brahmaa, Vishnu, Rudra, Ishvara are the four legs and SadaaShiva is the seat).

(These names like Brahmaa etc are terms referring to Chit alone, in its various levels of manifestation. This has been explained previously when explaining creation; and will again get explained in the final section of the text.)

In that couch, lies the beautiful form of Tripuraa, the beginningless union of 'Kaameshvara and Kaameshvari', (as Brahman-state and Maayaa) (as the Chit and the perceived world) (as your own existence awareness and the world you perceive). This is my lower form, hey noble Rishis!

(The world-scenario can never cease to exist.

Some one or other perception will be always there as a counterpart of the Aatman, the Self-state.

Death is just a term associated to the inert matter deterioration; but the Self-awareness which is the 'real you', will be seeing some world -scene or other at some place at some time. 'Perceived' cannot vanish off; only the realness that is seen in it will vanish off by the realization of Chiti-state.

For the Knower, the world is a real experience, because it is Chiti.

For the ignorant, the world is a false experience, because it is the tainted mind-state, produced by Vaasanaas. 'Kaameshvara' is Brahman who shines as the world; 'Kaameshvari' is the Maayaa that shines as the support of this world. They both are the controlling principles of all the Vaasanaas.

'Jagat' is the manifestation of their eternal union. They both are mingled as one; and never can be separated ever. Jagat, their union-state can never cease to exist.

Any seeker who finds it to difficult to absorb the abstract truths of the Knowledge texts, can imagine the same truth in this imagined form of VidyaaDevi; and be devoted to her. Soon his intellect will be rid of the blocking Vaasanaas, and will absorb the truths easily.

After the intellect is stabilized in knowledge, he will be always in the vision of the Higher form of Vidyaa.)

ALL THE OTHER DEITIES ARE ALSO MY FORM ONLY

तथा सदाशिवेशानौ विधिविष्णुत्रिलोचनाः गणेशस्कन्ददिकपालाः शक्तयो गणदेवताः यातुधानाः सुरा नागा
यक्षकिम्पुरुषादयः पूज्याः सर्वा मम तनूरपराः परिकीर्तिताः।

(Since all these deities are established in Brahman-identity, they are Brahman only.)

SadaaShiva, Ishaana, Brahmaa, Vishnu, Rudra, Ganesha, Skanda, the guardians of directions namely Indra and others, the Shakti Goddesses (Kumaaree, Lakshmi and others), the Gana-deities namely Vasu, Rudra and others, the Raakshasas, Devas, Naagas, Yakshas, Kimpurushas and all other deities who are worshipped in various other forms, are said to be my lower forms.

(When anyone worships any of these deities with devotion, they are worshipping only me the Chit, for I alone have taken on their forms.)

मम मायाविमूढास्तु मां न जानन्ति सर्वतः। पूजिताऽहमेव सर्वेर्ददामि फलमीहितम्। न मतोऽन्या काचिदस्ति पूज्या वा फलदायिनी। यथा यो मां भावयति फलं मत्प्राप्नुयात्तथा।

Those who are deluded by my Maayaa, do not know me completely.

Worshipped by all, in all the various forms of these deities, I alone bestow the required fruit as those deities. There is no one else who is worshipped, and who gives fruits.

(Who exist other than me? I alone am all the shapes that you worship as your favoured deities.)

In whatever form I am conceived, he will get the fruit as per the power of that deity.

ममैश्वर्यमृषिगणा अपरिच्छिन्नमीरितम्।

Hey noble Rishis! My wealth is stated to be unbroken (not divided as this or that) and is limitless.

(Whatever exists is mine only, as my own form.)

अनपेक्ष्यैव यत्किञ्चिद् अहमद्वयचिन्मयी स्फुराम्यनन्तजगदाकारेण ऋषिपुङ्गवाः। तथा स्फुरन्त्यपि सदा नात्येभ्यद्वैतचिद्वपुः।

Hey noble Rishis! I am the non-dual shine of awareness, and I shine forth as the form of the entire world, without the need of anything else for my support; and even when shining as the divided state of the Jagat, I never discard my non-dual nature. *(Duality is just a product of delusion; not real.)*

SUPREME POWER OF KNOWLEDGE

(Here, the 'I' of Vidyaa refers to the 'knowledge of the Self' as against the absence of knowledge (Avidyaa). It is Vidyaa 'Knowledge', itself describing its power; and should not be mistaken as spoken by any deity with form.)

एतन्मे मुख्यमैश्वर्यं दुर्घटार्थविभावनम्। ममैश्वर्यं तु ऋषयः पश्यध्वं सूक्ष्मया दशा। सर्वाश्रया सर्वगता चाप्यहं केवला चितिः।

This alone is my supreme power where I make possible, even the impossible (through delusion).

Hey Rishis! Observe my power through your subtle analysis.

I am the support of all; I am in all; yet I am just the state of awareness (Chiti).

स्वमायया स्वयमज्ञात्वा संसरन्ती चिरादहं भूयो विदित्वा स्वात्मानं गुरोः शिष्यपदं गता नित्यमुक्ता पुनर्मुक्ता भूयो भूयो भवाम्यहम्।

(I alone feel the delusion of bondage; and I alone, as a Jeeva, go through the delusion of liberation.)

By my own delusory power Maayaa, not knowing my own true self, sliding through the various experiences (as the various Vaasanaa-fields) for long, and then again realizing myself by becoming a disciple to some noble person as a Guru, I who am always liberated, become liberated again and again (as so many Jeevas).

निरूपादानसम्भारं सृजामि जगदीदृशम्।

I alone, create this world without using any material as a tool.

(I exist and the world exists as my shine, as my very nature.)

इत्यादि सन्ति बहुधा ममैश्वर्यपरम्पराः। न तद्रणयितुं शक्यं सहस्रवदनेन वा। शृण्वन्तु संग्रहाद् वक्ष्ये।

In this manner, these succession of powers of mine, are abundant!

Even the thousand headed Shesha serpent cannot count them all. Listen, I will tell you briefly.

ममैश्वर्यस्य लेशतः जगद्यात्रा विचित्रेयं सर्वतः संप्रसारिता।

By just a minuscule of my power, the course of this world goes on in a variety of ways, and spreads out everywhere.

मम ज्ञानं बहुविधं द्वैताद्वैतादिभेदतः परापरविभेदाच्च बहुधा चापि तत्फलम्।

I am Vidyaa, the knowledge supreme.

I exist as both the knowledge of the non-dual self, and the duality of the self and the world.

I exist as both the higher form of Chit, and the lower form of a deity to be worshipped.

Each gives the fruit accordingly, as per the need of the devotee.

(You can worship me as a deity, and by my grace realize the Self as me. Or, you can realize the my non-dual state of Aatman as the Self, through Vichaara).

द्वैतज्ञानं तु विविधं द्वितीयात्मनः यतः ध्यानमेव तु तत्प्रोक्तं स्वप्नराज्यादिसम्मितम्।

The knowledge about me in a lower form, is of dual-nature is of various types, since it is dependent on a second object or person (as the devotee and the deity; and the deities are imagined with various forms).

Therefore, though it also involves meditation, it is said to be equal to the kingdom of the dream.

(Worshipping me as a deity with a form is like a dream-experience only; like asking your own self to bestow the fruit of waking up.)

तच्चापि सफलं ज्ञेयं नियत्या नियतं यतः।

Even this will give the prescribed fruit, since it is the rule that is ordained to be so.

(You can imagine me with a form, like imagining an object in dream, and still reap the benefit of my grace.)

अपरं चापि विविधं तत्र मुख्यं तदेव हि। प्रोक्तमुख्यापरमयं ध्यानं मुख्यफलक्रमम्।

The inferior knowledge is of many varieties, but the principle one is that alone which is described as my form as Tripuraa. The above mentioned principle meditation on my lower form, is a method for attaining the principle fruit of Moksha (for those who are unable to do Vichaara); for it purifies the mind.

(Though the worship involves duality, later it blossoms into non-duality.)

अद्वैतविज्ञानमेव परविज्ञानमीरितम्।

However, the knowledge of my non-dual form alone is said to be the supreme knowledge.

मामनाराध्य परमां चिरं विद्यां तु श्रीमतीं कथं प्राप्येत परमां विद्यामद्वैतसंज्ञिकाम्।

I am the supreme Vidyaa! I am the most revered of all!

Without worshipping me and surrendering to me, how can any one attain the supreme Knowledge which has the essence of non-duality?

(Without acquiring the knowledge through Vichaara, how can any liberation be sought?)

तदेवाद्वैतविज्ञानं केवला या परा चितिः। तस्याः शुद्धदशामर्शो द्वैतामर्शाभिभावकः।

The supreme Chiti which is bereft of all duality, is alone the non-dual knowledge.

The touch of that pure state (as the realized state), will overpower the touch of the duality.

JNAANAM AND VIJNAANAM

(‘Jnaanam’ is the self-knowledge that is attained through Vichaara.

‘Vijnaanam’ is when the same knowledge is adapted, to live in the perceived world.)

VIJNAANAM

चित्तं यदा स्वमात्मानं केवलं ह्यभिसंपतेत् तदेवानुविभातं स्याद्विज्ञानमृषिसत्तमाः।

When the ‘mind that is purified by the worship of my lower form’ (the Aatman-deity), jumps into one’s own self state (the existence-awareness without any thought-agitation), and when that ‘non-dual state’ alone continues without a break later on (in the life-situations also), as one’s established state; then it is known as the realization of the Supreme Knowledge (Vijnaanam), hey noble Rishis!

JNAANAM

श्रुतितो युक्तितो वापि केवलात्मविभासनं देहाद्यात्मावभासस्य नाशनं ज्ञानमुच्यते। तदेव भवति ज्ञानं यज्ज्ञानेन तु किञ्चन भासमानमपि क्वापि न विभायात् कथञ्चन।

Through the sincere study of the Knowledge-Scriptures, and through the analysis of the truths that have been studied, when the Self-state alone shines, and the identity with the body, mind etc perishes, then it is known as Knowledge (Jnaanam).

That alone is the 'proper attainment of the true knowledge' (Jnaanam), because of which, whatever shines as something (the perceived) will not shine at all as something (other than as Chit).

(After the attainment of the 'established Self-state' through the practice of Vichaara, a Knower has to deal with the world once again, with that knowledge-state as his established identity.

His vision will be completely different than what it was like, when he was ignorant.

The same perceived world will appear as the limitless manifest states of Chit, his own self-awareness.

His vision will be like that of a mirror, which is living amidst the reflections as another reflection.

'ADVAITA VIJNAANAM'

('Jnaana' is what you acquire through the practice of Vichaara, as the Mukti-state.

'Vijnaana' is when you apply the same knowledge to the life-situations, when living as a JeevanMukta, after acquiring the knowledge.

'Jnaana and Vijnaana', the 'knowledge and the applied knowledge' of a Mukta, are explained here.)

तदेवाद्वैतविज्ञानं यद्विज्ञानेन किञ्चन अविज्ञातं नैव भवेत् कदाचिल्लशतोऽपि च।

That alone is the Vijnaana (applied knowledge) of the non-dual state, by the realization of which nothing will remain as not understood even in the least.

(The one who has realized the Self-state, is endowed with a very sharp intellect, and can master any learning that belongs to the world.)

सर्वविज्ञानात्मरूपं यद्विज्ञानं भवेत् खलु तदेवाद्वैतविज्ञानं परमं तापसोत्तमाः।

Hey Rishis of excellent penance! When the knowledge of everything stays as only the Aatman-knowledge, then that alone is said to be the supreme non-dual (applied) knowledge.

(Whatever knowledge is acquired in the world, will be understood as the shine of the Self alone.)

जाते यादृशविज्ञाने संशयाश्चिरसंभृताः वायुनेवाभ्रजालानि विलीयन्ते परं हि तत्।

When all the doubts preying the mind for long, dissolve off like the host of clouds by the stormy winds, that (applied) knowledge is alone said to be the most excellent of all.

(His knowledge state is not shaken by any event of the world.)

कामादिवासनाः सर्वा यस्मिन्सन्ति न किञ्चन स्युर्भग्नदंष्ट्राहिरिव तद्विज्ञानं परं स्मृतम्।

That Vijnaana is known as the supreme which when attained, even the least of the Vaasanaas of Kaama etc are not left back. If at all they are seen by others, they are only like the snakes removed of their fangs.

विज्ञानस्य फलं सर्वदुःखानां विलयो भवेत्।

The fruit of Vijnaana is the dissolving of all the sufferings.

(The Knower will not see any suffering at all, since his mind has stopped conceiving any suffering or joy in the outside objects.)

'KNOWLEDGE OF THE SELF' IS THE EXCELLENT FRUIT TO BE SOUGHT FOR

अत्यन्ताभयसंप्राप्तिर्माक्ष इत्युच्यते फलम्। भयं द्वितीयसङ्कल्पात्।

The fruit of knowledge is known as the 'Moksha', where there is the complete absence of any fear.

(Why there is fear?) Fear rises due to the conception of another.

अद्वैते विदिते दृढं कुतः स्याद् द्वैतसङ्कल्पः।

If the non-dual state is realized firmly, how can the conception of duality exist at all?

तमः सूर्योदये यथा ऋषयो न भयं क्वापि द्वैतसङ्कल्पवर्जने।

Hey Rishis! By discarding the conception of 'another', there cannot exist any fear at all, like the darkness cannot exist at the rise of the sun.

अतो यत्फलमन्यत्स्यात्तद्भयं सर्वथा भवेत्।

Therefore, if there is another thing as the fruit, then it will always give way to fear.

(If the Moksha is some fruit that is attained outside of you, then it gives rise to the fear of failure.)

अन्तवत्तु द्वितीयं स्याद्भूयो लोके समीक्षणात्। सान्ते भयं सर्वथैवाभयं तस्मात् कुतो भवेत्।

Anything other than the Self (existence-awareness), has an end always; so it is observed in the world. There will be always some fear connected to the second object, which will perish at some time.

How can one be without fear, by getting it?

संयोगो विप्रयोगान्तः सर्वथैव विभावितः। फलयोगोऽपि तस्माद्धि विनश्येदिति निश्चयः। यावदन्यत्फलं प्रोक्तं भयं तावत्प्रकीर्तितम्।

When something is obtained as a fruit outside of oneself, it will end in separation only; so it is observed, at all times. Therefore a fruit that is obtained indeed will be separated.

As long as the fruit is outside of oneself, then it is said to create fear, (since it will be separated)..

तदेवाभयरूपं तु फलं सर्वे प्रचक्षते यदात्मनोऽनन्यदेव फलं मोक्षः प्रकीर्तितः।

That which is said to be Moksha, is not different from the Aatman (true self).

This alone said to be the 'fruit' in the form of fearless state.

(This Aatman is one's own existence-awareness which will not end, and which will not go away.)

'THE SEER/SEEN/SEEING' DISSOLVED AS THE 'ONE', IS MUKTI

(World is just a chain of perception-states as the 'seer, seen and seeing', or the 'knower, known and the knowing'. At every wink of your eye, the world rises anew, as a new perceived state of the 'seer, seen and the seeing'. The ego is said to be the 'seer'; the perceived object is the 'seen' and the Self is the state of 'pure seeing'. 'Self-realization' or the 'identity with the Self' is the 'fruit' one aspires for, through Vichaara.)

ज्ञाता ज्ञानं ज्ञेयमपि फलं चैकं यदा भवेत् तदा हि परमो मोक्षः सर्वभीतिविवर्जितः।

(There is the perceived world as the 'knower, knowledge and the known' state; and there is the 'Self-awareness state', as you. You are always identified with the 'knower, knowledge and the known state' as the ego connected to the world, because of delusion. When the ego dissolves off, and 'the knower, knowledge and the known state' merges into the Self; then it is known as Moksha.)

When both the 'knower, knowledge and the known', and the fruit that is to be attained as the 'Self-state', become one, then only will rise the Supreme Moksha, that is free of all fears.

ज्ञानं विकल्पसङ्कल्पहानं मौढ्यविवर्जितम्।

Knowledge (Jnaanam), is the removal of the belief in the realness superimposed on the conceived objects; and is the complete absence of the foolish state of ignorance. *(This is attained through constant Vichaara.)*

ज्ञातुः स्वच्छात्मरूपं तदादावनुपलक्षितम्। उपलक्षक एवातो गुरुः शास्त्रं च नेतरत्।

The taintless pure state of the Knower is not observed before (when ignorant). The study of Scriptures and the guidance of a Guru just point out to that; that is all; and are not the direct cause of Moksha.

एतदेव हि विज्ञेयस्वरूपमभिधीयते।

This alone is spoken as the self- state to be realized, and sought for. (*At this level, the knower, knowing and known stay as one, like the mirror itself shining forth as the reflections also.*)

ज्ञातृज्ञानज्ञेयगतो यावद्भेदोऽवभासते तावज्ज्ञाता ज्ञानमपि ज्ञेयं वा न भवेत्क्वचित्।

The difference that is observed in the states of the 'knower, knowledge and the known', is mentioned as a part of Vichaara process only, and there actually never exists the division of the 'knower, knowledge and the known'. (*The 'knower, knowledge and the known state' is not really there, as something to be dissolved off with effort.*)

यदा भेदो विगलितो ज्ञात्रादिनां मिथः स्थितः तदा ज्ञात्रादि संपत्तिः। एतदेव फलं स्मृतम्।

When this imagined division is dissolved off through Vichaara, and the Self-shine alone is seen as the world-shine, without any division of the 'knower, knowledge and the known', then this 'oneness that is attained,' is known as the fruit.

(*However, there is nothing to be attained as the fruit, or nothing like the 'knower, knowledge and the known' becoming one with the Self; and nothing at all as 'liberation' or 'Moksha'.*)

ज्ञात्रादिफलपर्यन्तं न भेदो वस्तुतो भवेत्। व्यवहारप्रसिद्ध्यर्थं भेदस्तत्र प्रकल्पितः। अतोऽपूर्वं लभ्यमत्र फलं नास्त्येव किञ्चन।

Till the fruit of the oneness of the 'knower, knowledge and the known' is attained, the difference does not actually exist at all. For the sake of explanation, the difference is imagined as if it is there (and the fruit also is imagined). Previous to the conception, there is no fruit at all to be attained actually.

आत्मैव मायया ज्ञातृज्ञानज्ञेयफलात्मना यावद्भाति भवेत्तावत्संसारो ह्यचलोपमः।

(*Desiring the oneness of the 'knower, knowledge and the known' itself, is delusion.*)

As long as the Aatman shines as the attainment of the fruit of oneness of the 'knower, knowledge and the known' through the power of Maayaa, the Samsaara shines forth as real, like a solid unshaken mountain (from which you want freedom).

यदा कथञ्चिदेतत्तु भायाद्भेदविवर्जितं संसारो विलयं यायाच्छिन्नाभ्रमिव वायुना।

Somehow, by some hard practice of Vichaara, when the self-state is seen without the division of 'knower, knowledge and the known', then the Samsaara dissolves off like the shattered cloud by the wind.

ATTAINMENT OF THE 'IMAGINED MOKSHA-FRUIT'

एवंविधमहामोक्षे तत्परत्वं हि साधनम्। अपूर्णं तत्परत्वे तु किं सहस्रसुसाधनैः। तस्मात्तात्पर्यमेव स्यान्मुख्यं मोक्षस्य साधनम्। तात्पर्यं सर्वथैतत्तु साधयामीति संस्थितिः।

For attaining such a great state of Moksha, the main practice is said to be 'Tatparataa' (exclusive involvement). When the engrossment or involvement is not fully present, then what use are other methods even if practiced sincerely? Therefore, the complete involvement alone is considered as the most important of all practices, for the attainment of Moksha. 'Taatparaya' or 'Tatparataa' (full involvement) is the determined state of the mind, where one is determined to reach the goal at any cost.

यस्तात्पर्येण संयुक्तः सर्वथा मुक्त एव सः। दिनेर्मासैर्वत्सरेर्वा मुक्तः स्याद्वाऽन्यजन्मनि। बुद्धिनैर्मल्यभेदेन चिरशीघ्रव्यवस्थितिः।

He who is endowed with such a determination and devotion to his goal, is liberated already. (*Mukti is assured for him.*)

He will surely get liberated within a few days or months or years, or in another birth at least. The long or short span of attainment depends on the level of the 'intellectual purity'.

THE FAULTS OF THE INTELLECT

बुद्धौ तु बहवो दोषाः सन्ति सर्वार्थनाशनाः यैर्जनाः सततं त्वेवं पच्यन्ते घोरसंसृतौ। तत्रायः स्यादनाश्वासो द्वितीयः कामवासना तृतीयो जाड्यता प्रोक्ता त्रिधैवं दोषसंग्रहः।

There are many faults that belong to the intellect, which destroy all the four goals of human life (Dharma, Artha, Kaama and Moksha), because of which all the people get cooked in the fire of this horrible Samsaara. Among them, the first one is 'lack of faith', the second one is 'KaamaVaasanaa', and the third is the 'dullness of the intellect'. The faults are categorized like this in three ways.

FIRST FAULT

द्विविधः स्यादनाश्वासः संशयश्च विपर्ययः। मोक्षोऽस्ति नास्ति वेत्याद्यः संशयः समुदाहृतः। नास्त्येव मोक्ष इत्याद्यो भवेदत्र विपर्ययः। एतद्वयं तु तात्पर्यं मुख्यं स्यात्प्रतिबन्धकम्। विपरीतनिश्चयेन नश्येदेतद्वयं क्रमात्। अतोपायो मुख्यतमो मूलच्छेदो न चापरः। अनाश्वासस्य मूलं तु विरुद्धतर्कचिन्तनम्। तत्परित्यज्य सत्कर्तव्यनस्य प्रसाधने विपरीतो निश्चयः स्याद्मूलच्छेदनपूर्वकः। ततः श्रद्धासमुदायादनाश्वासः प्रणश्यति।

The lack of faith can be broadly classified as of two kinds.

One is the doubt or disbelief; and the other is a contradictory belief.

'Is there a state of liberation or not'; such basic questions are categorized as 'doubt'.

'There is no Moksha at all'; such deep 'lack of faith' is known as the contradictory thought.

These two types of thinking modes, prove as the main obstacle to the exclusive devotion towards Moksha.

By developing opposing thoughts, these two will gradually vanish off.

Here the foremost practice is said to be, the cutting of the root of the Vaasanaa, and not anything else.

The root of faithlessness, is the usage of logic to disprove the Scriptures.

Discarding such a contradictory thought, one should take recourse to proper logic; then there will rise an opposing thought-stream which is more convincing, before the root gets cut off.

Then by the rise of firm faith, the faithlessness perishes.

SECOND FAULT

कामादिवासना बुद्धेः श्रवणे प्रतिबन्धिका। कामादिवासनाविष्टा बुद्धिर्नैव प्रवर्तते। लोकेऽपि कामी काम्यस्य सदा ध्यानैकतत्परः पुरःस्थितं न पश्येच्च श्रोत्रोक्तं शृणुयान्न च। कामादिवासितस्यैवं श्रुतं चाश्रुतसम्मितम्। कामादिवासनां तस्माज्जयैद्वैराग्यसम्पदा।

The 'Kaama-Vaasanaa' forms an obstruction in listening to and understanding of the Scriptures. The intellect which is dominated by 'Kaama' and other Vaasanaas, does not engage itself in understanding the Scriptures. Even in ordinary worldly situations also, a man who is stuck by any desire, is always lost in the thoughts of his object of desire; and will not even see what or who is in front of him, and will not hear what is spoken to his ears. What is heard by a man stuck with desire, anger etc, is equal to not hearing at all.

Therefore the 'Kaama-Vaasanaa' should be conquered by the acquiring the 'wealth of dispassion', or the 'disinterest in the worldly objects'.

सन्ति कामक्रोधमुखा वासनास्तु सहस्रशः। तत्र कामो मूलभूतस्तन्नाशे न हि किञ्चन। ततो वैराग्यसंयोगाद्वाशयेत् कामवासनाम्। आशा हि कामः संप्रोक्त एतन्मे स्यादिति स्थिता।

The Vaasanaas that are based on desire and anger, are more than thousand.

Desire alone forms the root-cause of all the other Vaasanaas; when it is destroyed, nothing else gets left back. Therefore, a seeker after liberation should destroy the 'KaamaVaasanaa' by developing dispassion.

(What is 'Kaama' or 'desire'?)

'Want of something' alone is known as 'Kaama'; where the thought rises as 'this should be mine'.

(Desire for any object has 'possession' as its essence.)

शक्येषु स्थूलभूता सा सूक्ष्माऽशक्येषु संस्थिता।

In the case of wants that are possible, it is more solidly expressed; and is subtle and dormant, in the case of wants that are not possible to fulfill.

(All the desires do not get satisfied, and the un-satiated desire results in anger, hatred, depression etc.)

दृढवैराग्ययोगेन सर्वा तां प्रविनाशयेत्।

Through the development of extreme dispassion, all the 'wants' should be destroyed.

तत्र मूलं काम्यदोषपरामर्शः प्रतिक्षणं वैमुख्यं विषयेभ्यश्च वासना नाशयेदिति।

The basic practice here is, the analyzing the faults in the desired object at each and every moment, and the firm indifference to the sense-objects; such a practice will surely destroy this Vaasanaa.

THIRD FAULT

यस्तृतीयो बुद्धिदोषो जाड्यरूपो व्यवस्थितः असाध्यः सोऽभ्यासमुखैः सर्वथा ऋषिसत्तमाः।

Hey noble Rishis! The third fault of the intellect expresses itself as the 'dullness state', which cannot be remedied at all, by any practice whatsoever.

येन तात्पर्यतश्चापि श्रुतं बुद्धिमनारुहेत् तज्जाड्यं हि महान्दोषः पुरुषार्थविनाशनः।

This 'dullness of the intellect' is a very harmful fault, that blocks one from attaining any fulfillment of life; such that whatever is heard or studied will not be absorbed by the intellect, even if one is sincere in his involvement.

तत्रात्मदेवतासेवामृते नान्यद्धि कारणम्।सेवायास्तारतम्येन जाड्यं तस्य हराम्यहम्।जाड्याल्पानल्पभावेन सद्यो वा परजन्मनि भवेत्तस्य फलप्राप्तिर्जाड्यसंयुक्तचेतसः।

Nothing else can remove it except the worship of the Aatman-deity (myself in my lower form).

As per the gradation of the worship and devotion, I will-remove the dullness of his intellect.

As per the smallness or largeness of the dullness, the fruit-attainment will occur immediately, or in another birth, for the person with the dull intellect.

WORSHIP ME, THE GREAT EMPRESS

सर्वसाधनसंपत्तिर्ममैव प्रणिधानतः उपयाति च।यो भक्त्या सर्वदा मामकैतवात् स साधनप्रत्यनीकं विधूयाशु कृती भवेत्।यस्तु मामीश्वरीं सर्वबुद्धिप्रसरकारिणीं अनादृत्य साधनैकपरः स्याद्बुद्धभावतः पदे पदे विहन्येत फलं प्राप्येत वा न वा।तस्मात्तु ऋषयो मुख्यं तात्पर्यं साधनं भवेत्।एवं तात्पर्यवानेव साधकः परमः स्मृतः।तत्र मद्भक्तियुक्तः तु साधकः सर्वपूजितः।

The success of all Saadhanaas, are attained by worshipping me alone.

He who approaches me with sincere devotion and without any deceit, will be freed of all the obstacles that rise for any Saadhanaa, and will get the fulfillment of his effort.

I am the Supreme Empress, who bestows the efficiency of intellects for all!

If any seeker disregards me, and is intent on any Saadhanaa he chooses because of his foolishness, then he will meet with an obstacle at every step, and may or may not obtain the fruit of his effort.

Hey Rishis! Therefore, the main Saadhanaa requirement, is the exclusive devotion towards the goal to be achieved. Such a person, who makes the attainment of liberation as the only goal to be achieved in his life, is said to be an excellent one. Even among such, a Saadhaka, who is devoted to me is worthy of worship by all.

SIDDHI, THE ACCOMPLISHMENT OF MUKTI

सिद्धिरात्मव्यवसितिः देहानात्मत्वभावना।आत्मत्वभावनं नूनं शरीरादिषु संस्थितम्।तदभावनमात्रञ्च सिद्धिः मौढ्यविवर्जितम्।

Siddhi, the goal to be achieved, is the ascertainment of the true self, and the non-identity with the body as the self. Usually the identity of the self is placed in the body (limbs,, mind, intellect) etc only.

The absence of that alone, is Siddhi, that is free of all ignorance.

आत्मा व्यवसितः सर्वैरपि नो केवलात्मना। अत एव तु सम्प्राप्ता महानर्थपरम्परा। तस्मात्केवलचिन्मात्रं
यद्देहाद्यवभासकं तन्मात्रात्मव्यवसितिः सर्वसंशयनाशिनी सिद्धिरित्युच्यते प्राज्ञैः। नातः सिद्धिरनन्तरा।

The self in its pure nature, has not been ascertained by all.

That is why, the succession of great harms gets experienced by all.

Therefore, the ascertained identity of the self as the Chit-alone (existence-awareness of oneself), which alone illuminates the body etc, where all doubts vanish without a trace, is known as Siddhi by the men of wisdom.

There is no other Siddhi to be sought for, after this.

सिद्धयः खेचरत्वाद्या अणिमाद्यास्तथैव च आत्मविज्ञानसिद्धेस्तु कलां नार्हन्ति षोडशीम्। ताः सर्वास्तु परिच्छिन्नाः
सिद्धयो देशकालतः। इयं स्यादपरिच्छिन्ना स्वात्मविद्या शिवात्मिका। स्वात्मविद्यासाधनेषु ताः सर्वाः सुप्रतिष्ठिताः।
आत्मविद्याविधावेतास्त्वन्तरायप्रयोजकाः। किं ताभिरिन्द्रजालात्मसिद्धितुल्याभिरीहितम्। यस्य साक्षाद्ब्रह्मपदमपि
स्यात्तृणसम्मितं कियन्त्येताः सिद्धयो वै कालक्षणहेतवः। तस्मात्सिद्धिर्नेतरा स्यादात्मविज्ञानसिद्धितः यया
ऽत्यन्तशोकनाशो भवेदानन्दसान्द्रता। सैव सिद्धिर्नेतरा तु मृत्युग्रासविमोचिनी।

Normal Siddhis like floating in the sky etc, and Siddhis like Anima etc, do not even equal the sixteenth part of the 'Siddhi of Aatman-realization'.

All these Siddhis are divided and broken, by the space and time measures. This 'knowledge of the Aatman' is not limited by the measures of space and time, and is extremely auspicious.

All those Siddhis are well-established in the practices of Self-realization.

(A man of realization is capable of mastering any lower type of Siddhi easily.)

A lower type of Siddha need not be a realized Knower. Magical ability is not the sign of a Knower.)

These Siddhis alone create obstacles in the attainment of the 'AatmaVidya' (by distracting one from the real goal.).

What is to be achieved by these ordinary Siddhis, which are similar to some magical feats?

For whom, even the position of Brahmaa is worthless like the dried up grass piece, what value do these Siddhis have other than proving as some time-pass recreations?

Therefore, there is no other Siddhi that is greater than the 'Siddhi of Aatman-realization', where the sorrows remain completely destroyed, and there rises only the abundance of dense bliss.

Other than that, there is no other Siddhi that can free one from becoming the food for the Death.

THREE LEVELS OF REALIZATION

इयमात्मज्ञानसिद्धिर्विविधाभ्यासभेदतः बुद्धिर्नेर्मल्यभेदाच्च परिपाकविभेदतः संक्षेपतस्तु त्रिविधा चोत्तमा
मध्यमाऽधमा लोके द्विजानामृषयः पठिता श्रुतिसम्मिता। मेधया च महाभ्यासाद्व्यापारशतसंकुला अपि
अस्खलितवर्णा या पठिता श्रुतिरुत्तमा। समाहितस्य व्यापारेऽसमाहितस्य चान्यदा पूर्ववद्याऽप्यस्खलिता पठिता
मध्यमा श्रुतिः। या सदा ह्यनुसन्धानयोगादेव भवेत्तथा पठिता श्रुतिरत्यन्तास्खलिता त्वधमा हि सा।

Hey Rishis! This Siddhi of AatmaJnaana, is categorized briefly into three levels, as the most excellent, the middle, and the lowest, according to the variations in the practices, variations in the purity of the intellect, and variance in maturity; such a classification can be seen in the manner in which the Brahmins recite the hymns of Vedas (Shrutis).

That recitation of the Vedic hymns which has been mastered by intense practice and the high retention capacity, is said to be excellent (Uttama), if the syllables are uttered without the slightest slip of intonation, even while the person is engaged in hundreds of other jobs that are related to the rites.

(He does not have to concentrate on this or that; but naturally goes through everything, neither making a mistake in his work, nor making a mistake in the recitation.)

If the Brahmin utters the syllables without the slightest slip of intonation as mentioned before, when engaged only in that recitation-work with full concentration, but otherwise cannot do so if he is distracted by other jobs, then he is the 'Madhyama' type (middle).

(The 'Madhyamas' cannot attend to the hundreds of jobs, and the recitation also at the same time.)

When the recitation of hymns is proper by extreme effort and hardship, and is faulty with many slips of the tongue if the concentration is lost, then that person is said to belong to the 'Adhama' type (lowest in level).

एवमेवात्मविज्ञानसिद्धिरुक्ता त्रिधर्षयः या महाव्यवहारेषु प्रतिसन्धानवर्जने अन्यदा तद्वर्जने वा सर्वदा प्रतिसन्धितः अन्यूनाधिकभावा स्यात्सोत्तमा मध्यमाऽधमा॥

Hey Rishis! In the same manner, the 'Siddhi of Aatman-realization' is also said to be of three kinds, where while engaged in actions not having to concentrate on the Self-state; or getting distracted from it when otherwise busy; or have to try had to concentrate on it even while trying to understand it. Thus they fall into the category of Uttama, Madhyama, and Adhama, as per the different levels of concentration required for grasping the self-state.

UTMOST LIMIT OF ACCOMPLISHMENT

अत्रोत्तमैव संसिद्धेः परा काष्ठा निरूपिता।

The 'Uttama' type of Siddhi, is proved to be the 'utmost limit of accomplishment'.

स्वप्नादिष्वप्यवस्थासु सदा स्यात्परमा स्थितिः विचारक्षणतुल्येव सिद्धिः सा परमोत्तमा।

Even in the states like the dream, or in the actions demanding utmost concentration, the Self-awareness state exists equal to the moment of intense Vichaara; such a Siddhi is the most excellent of all.

सर्वत्र व्यवहारेषु यत्नात्संस्कारबोधतः यदा प्रवृत्तिः सिद्धेः सा परा काष्ठा समीरिता।

When engaged in the worldly activities, the previous impressions that are needed to prompt the actions are produced with effort; then it is said to be the utmost limit of the 'Siddhi of AatmaJnaana'.

अयत्नेनैव परमे स्थितिः संवेदनात्मनि अव्याहता यदा सिद्धिस्तदा काष्ठां समागता।

Without any effort of forced Vichaara, when one is established in the identity of the Self-state without obstruction, as a natural state, then the Siddhi has reached its utmost limit.

व्यवहारपरो भवान्पश्यन्नपि न पश्यति द्वैतं तदा हि सा सिद्धिः पूर्णतामभिसङ्गता।

While engaged in any action, though seeing the objects he does not see the duality; then only the Siddhi has reached its completeness.

जागरादौ व्यवहरन्नपि निद्रितवद्यदा स्थितिस्तदा हि सा सिद्धिः पूर्णतामभिसङ्गता।

When engaged in any activity of the waking state, when there is the state of deep sleep only (staying unaffected by the world), then the Siddhi has reached its completeness.

एवं सिद्धिमनुप्राप्तः सिद्धेषूत्तम उच्यते।

He who has attained such a Siddhi, is known as the excellent among all the Siddhas.

व्यवहारपरो नित्यं न समाधिं विमुञ्चति कदाचिदपि मेधावी स सिद्धेषूत्तमो मतः।

Though engaged in the actions at all times, the wise one does not discard his Samaadhi state ever; he is known as the excellent among all the Siddhas.

ज्ञानिनां विविधानां च स्थितिं जानाति सर्वदा स्वानुभूत्या स्वान्तरेव स सिद्धेषूत्तमो मतः।

He knows the varied levels of all the Knowers at all times, because of his own level of excellence; he alone is considered as the best of all the Siddhas.

संशयो वापि कामो वा यस्य नास्त्येव लेशतः निर्भयो व्यवहारेषु स सिद्धेषूत्तमो मतः।

He does not have the least doubt left back, nor any desire also; and is engaged in all the actions without any apprehension or anxiety; he alone is considered as the best of all the Siddhas.

सर्वं सुखञ्च दुःखञ्च व्यवहारञ्च जागतं स्वात्मन्येवाभिजानाति स सिद्धेषूत्तमो मतः।

He knows all the joys and sorrows that are experienced in the world, as the reflections of his own self; he alone is considered as the best of all the Siddhas.

अत्यन्तं बद्धमात्मानं मुक्तं चापि प्रपश्यति यः स्वात्मनि तु सर्वात्मा स सिद्धेषूत्तमो मतः।

He, who sees the extremely bound one, and the liberated one, as his own self; he who sees all in his own self; he alone is considered as the best of all the Siddhas.

यः पश्यन्बन्धजालानि सर्वदा स्वात्मनि स्फुटं मोक्षं नापेक्षते क्वापि स सिद्धेषूत्तमो मतः।

He never aspires for liberation anywhere, since he sees even the fetters of bondage as his own Self clearly; he alone is considered as the best of all the Siddhas.

सिद्धोत्तमोऽहमेवेह न भेदस्त्वावयोः क्वचित्।

The excellent Siddha is actually myself; and there is no difference at all, between us all.
(*I am the excellent state of knowledge, and stay as the identity of the excellent Siddha.*)

एतद्भो ऋषयः प्रोक्तं सुस्पष्टमनुयुक्तया। एतन्मयोक्तं विज्ञाय न क्वचित् परिमुह्यते।

Hey you Rishis! I have answered your query in detail.

A person who understands what I have spoken, will not get deluded anymore.'

दत्तात्रेय उवाच

Dattaatreya spoke

इत्युक्त्वा सा परा विद्या विरराम भृगूद्वह। श्रुत्वैतदृषयः सर्वे सन्देहमपहाय च नत्वा शिवादीन्लोकेशान्जग्मुः
स्वं स्वं निवेशनम्। विद्यागीता मयैषा ते प्रोक्ता पापौघनाशिनी श्रुता विचारिता सम्यक्स्वात्मसाम्राज्यदायिनी।
विद्यागीताऽत्युत्तमेयं साक्षाद्विद्यानिरूपिता पठतां प्रत्यहं पीता ज्ञानं दिशति सा स्वयम्। संसारतिमिराम्भोधौ
मज्जतां तरणिर्भवेत्।

Having spoken thus, that Supreme Vidyaa became silent. Having understood her speech well, the Rishis were freed of their doubts, saluted Shiva and other great Devas, returned to their own abodes.

This VidyaaGeetaa which I have told you is the destroyer of all hosts of sins; when heard and analyzed well, it bestows the kingdom of Aatman. This VidyaaGeetaa is the most excellent of all, since it has been spoken by Vidyaa herself. When this is studied daily till it is understood well, she feels pleased and bestows the knowledge herself. This Geetaa will prove to be a raft for those who are drowning in the Samsaara-ocean.