

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK SEVEN

[TALE OF BRAHMA RAAKSHASA (1)]

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.

हरितायन उवाच
Haritaayana spoke

श्रुत्वेत्थं भार्गवो रामो दत्तात्रेयमुनीरितं अविद्याजालविभ्रान्तेर्मुक्तप्रायो बभूव ह।पुनः पप्रच्छात्रिसुतं किञ्चिन्नत्वा सुभक्तितः।भगवन् ब्रूहि विज्ञानसाधनं सुविनिश्चितम्।सारभूतं च सुलभं यत्साक्षात्फलदायकं ज्ञानिनं लक्षणं चापि येन ज्ञास्यामि तान्द्रुतं ज्ञानिनां देहसंयोगे वियोगे च स्थितिं तथा व्यवहारं कुर्वतां चाप्यनासक्तं मनः कथम्। एतत्सर्वं सुकृपया स्पष्टं मे वक्तुमर्हसि।एवमत्रिसुतः पृष्ठो जमदग्निमुतेन वै सन्तुष्टः प्राह करुणासिन्धुः सम्बोध्य भार्गवम्।

Having heard the discourse of Muni Dattaatreya, BhaargavaRama became almost freed of the snare of delusion caused by Avidyaa. He again humbly questioned Atri's son, bending his head slightly in devotion. 'Bhagavan! Tell me the 'well-ascertained path that leads to the realization of the Aatman', that which is the essence of all Scriptures, that which is easy to follow, that which will directly produce the fruit for sure; and please also explain to me the characteristics of the 'Jnaani' (realized Knower), so that I can identify them immediately; and also explain to me their state when they are with the body and without the body both, and how is it that the mind of a Jnaani stays detached always, though engaged in world-activities? Please be compassionate, and clear all these doubts of mine.'

Thus questioned by Jamadagni's son, Atri's son, the Ocean of compassion was pleased and spoke these words of wisdom, addressing Bhaargava.

दत्तात्रेय उवाच
Dattaatreya spoke

शृणु राम प्रवक्ष्यामि रहस्यं ज्ञानसाधनम्।ज्ञानस्य साधनं मुख्यं देवतानुग्रहः परः।यः सर्वभावतः स्वात्मदेवतां उपसङ्गतः तस्य ज्ञानं सुसुलभं भवतीति विनिश्चयः।एतत्सर्वोत्तमं राम प्रोक्तं ज्ञानस्य साधनम्।अन्यानपेक्षमेतत् फलसंसाधने क्षमम्।एतद्विहायान्यदत्र न सम्यक्फलदं भवेत्।शृण्वत्र कारणं राम सकारणमिदं भवेत्।

Listen Rama, I will tell you the secret method which will result in attaining the Knowledge of the Aatman. The principal means of knowledge is the supreme grace of the (Aatman) deity.

He who is always attached to his own Self-deity, for him the knowledge is very easily attained; this is a certainty. This alone is said to be the greatest means for attaining the Knowledge of the Aatman. Without the need for any other method of practice, this above mentioned method is capable of accomplishing the fruit. Except this method, there is no other method that will give the right fruit in this quest.

There is a reason for this; listen to that reason Rama!

विज्ञानं केवलचितिर्या सर्वस्यावभासिका।तस्यावभासरूपायाः कल्पितावरणं तु यत् विचारात् तदपोहेन तत्स्वरूपोपलक्षणम्।

This 'knowledge of Self-awareness' is the 'pure state of Chiti' that is bereft of all faults of division and the like. This alone illuminates everything.

Many varieties of imagined conceptions, produce the covering for her, who is of the lustrous form. (We see that which is illuminated; not the one which illuminates, because of this covering.)

When this covering gets removed through proper rational analysis, then there is the realization of this natural state (as one's real identity).

(You the Chiti alone, illuminate whatever is perceived. This taintless luster is blocked by the misconceptions like the ego etc. If you intellectually analyze everything, properly supported by dispassion and courage, then these misconceptions would be immediately gone; and the Chit will shine back as it is.)

तच्चान्येषां बहिर्भावतत्पराणां सुदुर्लभम्।भक्तानामन्यपरताहानेन तत्परत्वतः सुलभं शीघ्रसंप्राप्यं भवत्येव सुनिश्चितम्।देवतातत्परस्त्वेवं भूत्वा स्वल्पान्यसाधनः ज्ञात्वा कथञ्चिदात्मानमन्यान्प्रति निरूपयेत्। निरूपयन्सदा राम समावेशं समाप्नुयात्।एवं निरूपणाद्यैस्तु समावेशे दृढे सति शिवतामाप्य तच्चित्तं हर्षोद्वेगविवर्जितम्।यत्र यत्र व्रजति तत्सर्वं तच्छिवसात्कृतं करोत्युत्तमविज्ञानी जीवन्मुक्तपदस्थितः।

Such a state is very difficult to attain for those who are always involved in the world-affairs of the outside. Devotees of the Aatman, on the other hand, become engrossed in their devotion to the (Aatman) deity, and so are able to remove their minds from external distractions; therefore they can attain that state quickly for sure. Becoming exclusively devoted to the deity, practicing a few simple methods of Vichaara, and dispassion, somehow understanding the Aatman theoretically at least, let him discuss with others. Even as he continues like this, he will gradually get established in the Aatman.

By such discussions and reasoning practices, when the abidance in the Self-state is firmly established, then he reaches the auspicious state of existence called 'Shivam'. Then, his mind is free of the agitations of joy and anxiety as connected to the world-activities.

The excellent Knower of the self, is liberated even when endowed with a body, and wherever he moves (perceives), he turns everything into the Shiva-state itself.

(Everything stays as 'Brahman' for a BrahmaJnaani, since he is also is Brahman only. This alone is known as the most auspicious state named 'Shivam'.)

तस्मात्सुभक्तियोगेनान्येभ्यो भूयो निरूपणं श्रेष्ठं साधनमेतत् नान्यदेतत्समं भवेत्। भक्त्या निरूपणसमं न भवेदन्यसाधनम्।

Therefore, along with the engrossment towards realization, through the exclusive devotion to the Aatman-deity, the discussion of the Aatman-state with other Knowers or seekers, is the best of all paths; and no other practice equals this. There is no other means that equals, this means of Aatman-knowledge, where Aatman-Bhakti (engrossment as exclusive devotion) is accompanied by the discussion on 'Aatman' through Vichaara.

ज्ञानिनां लक्षणं राम दुर्विज्ञेयं भवेत् खलु यतः सर्वान्तरं तत्तु नेत्रवागाद्यगोचरम्। न निरूपयितुं शक्यं लक्षितुं वाऽपरैः क्वचित्।

Rama! The characteristic that defines the Knowers is difficult to identify, because their state is concealed within themselves, and is not visible to the eye or other senses. It cannot be described and cannot be observed by anyone.

यथा शास्त्रज्ञता लोके त्वन्यैर्न ज्ञायते क्वचित्देहवस्त्रभूषणाद्यैरेवमन्यैर्न वेद्यते।

The learning of the sciences that one has mastered, is not visible to the others like the body-shape, dress, ornaments etc; so also, the realization-state of a person also, cannot be known from his looks.

विद्वत्ता हि सर्वसंवित्तिमात्रवेद्या न चान्यथा यथा संस्वादितरसरसज्ञत्वं हि भार्गव। तथापि चतुरैर्विद्यावद्भिः

तद्भाषणादिभिः वेद्यते हि यथा स्वस्य मार्गः सूक्ष्मपिपीलकैः।

The state of possessing knowledge, is known to the person who knows it only, like the taste of something is known only to the person who tastes it. Even then, the men of wisdom who are highly learned can recognize a Knower by his speech etc, like the tiny ants find the path tread by the other ants of their kind.

सन्ति स्थूललक्षणानि त्वनेकान्तानि तानि तु सूक्ष्मलक्ष्माणि चान्यानि दुर्विज्ञेयानि वै परैः। निरूपणं भाषणं च साधनाभिनयस्तथा ज्ञानिनामिव चान्यैस्तु कर्तुं शक्यो हि लक्ष्यते।

There are some obvious traits which can be imitated by those who are not the Self-Knowers also (through the pretense of contemplation, speech etc).

Therefore, the subtle inner depth of their Self-state cannot be grasped by others. Discussions, discourses, and postures of contemplation etc which some Knowers may exhibit can be imitated by others also.

अनिर्मलान्तकरणैरभ्यस्तं ज्ञानसाधनं स्थिरीभवति यत्तेषां लक्षणं तत्प्रकीर्तितम्।

The impure minds have to struggle hard to practice any method of contemplation, study, discussion, dispassion etc; but such qualities are natural to the true Knowers.

THE MOST EXCELLENT JNAANI

यस्य मानावमानौ च लाभालाभौ जयाजयौ नेषद्विशेषितुं शक्तौ विद्यात् तं ज्ञानिषूत्तमम्।

If one is incapable of seeing the least difference between honour and dishonour, gain and loss, victory and defeat, then he should be considered as the excellent of the Knowers.

स्वात्मानुभववार्तासु पृष्ठो गूढार्थमप्युत असन्दिग्धः प्रतिवदेत् झटिति ज्ञानिषूत्तमः।

If any question is posed about the concealed meanings in the statements explaining the Self-realization experience, the excellent Knower will immediately answer it without the slightest hesitation.

यस्योत्साहो भवेद्ज्ञानवार्तास्वतितरां किल निरूपणे ह्यवैमुख्यं ज्ञानिनो लक्षणं हि तत्।

This indeed the characteristic of the excellent Jnaani, that he is very enthusiastic in talks about the Self-knowledge, and is never averse to discussions about it.

अनारम्भः स्वभावेन सन्तोषः शुचिचित्ता महापत्स्वपि शान्तात्मा स भवेज्ज्ञानिषूत्तमः।

He is indeed the excellent of the Knowers, when he does not involve unnecessarily in any enterprise, is cheerful by nature, has a pure mind, acts with composure when facing any problem in life.

एतदादीनि लक्ष्माणि भार्गवोत्तमज्ञानिनां स्वात्मनस्तु परीक्षायां सुस्थिराणि न संशयः।

Bhaargava! These are some characteristics that belong to the excellent Knowers (which may be seen in the fake Jnaanias also); but these qualities can be checked with oneself, as they are surely the characteristics of a real Knower.

साधकस्तु सदा स्वात्मपरीक्षातत्परो भवेत्। यथा परीक्षणेऽन्यस्य निपुणः संप्रवर्तते तथा परीक्षन् स्वात्मानं

सिद्धिं कथमाप्नुयात्। यदाऽन्यगुणदोषाणामविचारणतत्परः स्वीयानां गुणदोषाणां विचारपरमो भवेत् तदा

सर्वसाधनानां प्राप्त्या सिद्धिमुपैष्यति। एवं प्रोक्तानि लक्ष्माणि ज्ञानिनां भृगुनन्दन स्वात्मनस्तु परीक्षायामुपयुक्तानि सर्वथा।

A seeker must always analyze himself, to check whether he has developed these characteristics of a true Jnaani. A clever person indeed tries to analyze the 'Knowledge-state' of the other, but he must in the same way analyze himself also, and find out his level of knowledge.

Why will he not succeed, if he makes effort to reach the excellent state of knowledge, by examining one's own level of realization?

Instead of examining others and judging their level of knowledge, if one analyzes his own faults and virtues, then he can engage in proper practices to remove his own faults, and accomplish his goal.

BhrguNandana! These characteristic features of the Jnaanias which have been explained, will always be useful in analyzing one's own level of knowledge.

अन्येषां तु परीक्षायामनेकान्तान्यमूनि तु यतो ये ज्ञानिनोऽत्यन्तशुद्धस्वान्ता भृगूद्बह। तेषामापातसंसिद्धसाधनैः

सिद्धिरास्थिता। अतः पूर्ववासनानुरोधव्यापारतत्पराः कथं परीक्षणीयास्ते सामान्यव्यवहारिणः।

Bhrgoodvaha! When examining others to check whether they have these qualities or not, it may not meet the purpose, because they are not the fixed qualities of a Knower, and he may have completely different characteristics. These Jnaanias are completely pure in their minds, and they have already attained the Siddhi instantly through some perfect understanding. Therefore, they will be engaged in activities as per their natural harmless Vaasanaas, and will be doing ordinary actions only; how can they be examined?

ज्ञानिनस्तु तत्परीक्षां कुर्युरभ्यासवैभवात् आपातदर्शनादेव यथा रत्नपरीक्षकाः।

Real Knowers can examine and recognize another Knower instantly, because of their prolonged experience in moving with such noble ones, like the experts in the gem-knowledge can recognize a gem at the first sight itself.

THE DULL HEADED JNAANI

मन्दज्ञानवतां देहसंस्था मूढसमैव हि यतो न तेषां सहजसमाधिप्राप्तिरस्ति हि।यावद्विमर्शनपरास्तावत्ते पूर्णरूपिणः यदा विचारविमुखास्तदा देहमयत्वतः सुखदुःखजुषोऽत्यन्तं पशुतुल्यतया स्थिताः।मध्ये मध्ये पूर्णदशासादनात् निर्वृताऽपि तेषां या सा पशुदशा सद्विमर्शान्तरालगा न बन्धनाय भवति दग्धरज्जुरिव स्थिता।

Those dull-headed seekers, who are still in the study level and have to make effort to understand the abstract truths, are still in the body-identity like the ignorant; because they have not attained the natural state of Samaadhi yet.

When these seekers are engaged in studies and discussions, they are fully engrossed in the 'Aatman-knowledge'; but when they have to return to their worldly activities and are not engaged in the enquiry of the Aatman, they stay identified with their bodies, feel happy and sorrow about the world-situations, and are equal to the non-thinking animals.

Though they are free of the worldly existence, because of dwelling on the Aatman in the middle of their worldly actions, their animal-nature rises in-between these enquiry-states again and again; but such an oscillating state does not bring about any bondage, and stays like a burnt rope only.

लाक्षारसैर्यदा वस्त्रप्रान्तयुग्मं सुरञ्जितं व्यास्या वासोमध्यमपि सर्वं लाक्षारुणं भवेत्।एवं तस्य व्यवहृतिः चिदामर्शनमध्यगा चिद्रूपात्मैकतां याता न ततो बन्धनाय सा।

Suppose, only the borders at the two ends of a cloth alone are coloured by some red dye, even then, slowly the entire cloth would turn red by the seeping of the dye all over. In the same way, even his worldly activities which rise in the middle of his Vichaara practices are also seeped by the essence of the knowledge he has absorbed now and then; so the worldly actions do not bind him ever.

MIDDLE LEVEL JNAANI

मध्यविज्ञानिनां देहसंयोगो नास्ति सर्वथा।देहात्मावग्रहो देहसंयोगः प्रोच्यते बुधैः।स नास्ति मध्यविज्ञानवतो राम कदाचन।अभ्यासातिशयात्तस्य मनो लीनं हि सर्वदा सदा समाहितस्वान्तो व्यवहारो न तस्य हि।

यो देहयात्रानिर्वाहः सोऽपि तस्य सुषुप्तिवत्।यथा कश्चित्सुषुप्तिस्थो वासनामात्रतः क्वचित् किञ्चिदुक्त्वा च कृत्वा च न पश्चाद्देद किञ्चन यथा च मदिरामतो वदन्कुर्वन्न वेद वै एवमेष महायोगी लोकयात्राबहिर्गतः किञ्चित्कदाचित्कुर्वन् न विजानाति तत्पुनः।प्रारब्धवासनाभ्यां तु स देहो निर्वहेत्सदा।

For the middle type of Jnanis, there is no body-connection at all.

The identity with the body as the self, is known as the body-connection.

Rama! Such an identity is not there, for the middle type of Jnanis.

Because of unceasing effort and practice with full engrossment to the realization of Aatman, his mind is always absorbed in doing Vichaara only. His mind is lost in the contemplation of the Self only, and is not interested in the worldly activities. Even the minimum effort required for maintaining the body also, is just like some movement of limbs while deep asleep.

For example, a man who is deep asleep talks some words, or moves his limbs in action because of some deep impressions of his waking life, but he never is aware of it later; a man who is intoxicated by drinking liquor speaks something and does some actions also, but is not aware of them actually later; so also, this great Yogi, who is outside of the worldly actions says something, does something, but is not aware of them as something important. The previous impressions and past habits will naturally take care of the mere body-maintenance.

THE EXCELLENT JNAANI

यस्तूतमः सुविज्ञानी देहस्तयापि नास्ति हि।व्यवहारं करोत्येष रथसारथिवत् स्थितः।यथा रथेन व्यापारं कुर्वन्न रथदेहकः सारथिः स्यादेवमेव देहव्यापारतत्परः न देही नापि व्यापारी शुद्धसंवेदनात्मकः।

There is no 'body-sense' for the excellent Jnaani also.

He engages in the world-activities, staying like a charioteer who is driving his chariot. A charioteer, who is driving the chariot efficiently though proper paths, is not having the chariot as his body.

The excellent Jnaani also, who is established in the pure state of Chit-awareness, though doing the actions related to the body, does not identify with the body, nor does he do any action.

अन्तरत्यच्छसुस्वान्तो बहिर्यवहरत्यसौ यथा स्त्रीवेषितो नाट्ये द्वैरूप्यमुपसङ्गतः।

Within, he is identified with the pure state of Chit only, but acts outside as some body-character with some name and form. This excellent Jnaani performs actions in the world, like a man who is dressed up as a woman in some dance performance has two types of forms, one the original that is concealed, and the other a made up character which is seen by all.

यथा क्रीडन्कुमारेण प्रौढस्तद्वोषवर्जितः एवमेव जगत्क्रीडातत्परो निर्मलाशयः।

An adult, while playing along with a child (like a child), is not affected by the joys and sorrows of the game; so also, this excellent Jnaani of the pure mind engages himself in the world-play (and behaves like one of the ignorant, but is not affected by the events of the life).

THE DIFFERENCE BETWEEN THE TWO TYPES OF JNAANIS

मध्यज्ञानी निरोधस्य प्रकर्षणाचलस्थितिः अचलस्थितेरेतस्य विचारस्य प्रकर्षतः। बुद्धेस्तु परिपाकेण मध्यमोत्तमयोर्भिदा। अत्र ते शृणु वक्ष्यामि संवादं ज्ञानिनोर्मिथः।

The middle type of Jnaani is immovable within, because of extreme restraint and dispassionate approach in all his dealings. Such an unshaken state of mind is caused by his intense non-stop Vichaara-practice. The difference between the excellent and the middle type of Jnaanis is the difference in their level of intellectual maturity. I will now relate you a conversation that took place between two types of Jnaanis; listen.

THE STORY OF A BRAHMA RAAKSHASA

पुरा हि पर्वतेशोऽभूद्राजा रत्नाङ्गदाह्वयः। स विपाशामनु पुरीमध्यासीदमृताभिधाम्। तस्य पुत्रौ महात्मानौ स्थितावतिमनीषिणौ रुक्माङ्गदहेमाङ्गदौ जनकस्यातिवल्लभौ। तत्र रुक्माङ्गदो ह्यासीच्छास्त्राणां पारदर्शनः हेमाङ्गदोऽतिविज्ञानो ज्ञानिनामुत्तमोऽभवत्।

Long ago, there was king named Ratnaangada, who ruled the mountainous region. He lived in a city named Amrtaa, which was situated on the bank of 'Vipaashaa River'.

He had two sons named Rukmaangada and Hemaangada; they both were noble and highly intelligent, and very dear to their father. Rukmaangada had mastered all the Scriptures (had only Jnaana); but Hemaangada was established in the Knowledge-state of the Self (had both Jnaana and Vijnana), and was the most excellent among all Jnaanis.

तावुभौ निर्गतौ सर्वसेनाभिः परिवारितौ मृगयार्थं वसन्तेषु ययतुर्गहनं वनम्। तत्रानेकान्मृगान्व्याघ्रान्शकान् महिषानपि हत्वाऽत्यन्तपरिश्रान्तावासाद्य हृदमास्थितौ। तद्धृदस्य परे परे न्यग्रोधे ब्रह्मराक्षसः समस्तशास्त्रज्ञो विद्वद्भिर्विदत्यलम्। निर्जितान्भक्षयन्नास्ते चिरकालाद्धि भार्गव। रुक्माङ्गदश्चारमुखान्निशम्य वादकौतुकी गत्वा तत्र भ्रातृयुतस्तेन वादपरोऽभवत्। निर्जितस्तेन वादेषु गृहीतो ब्रह्मराक्षसा रुक्माङ्गदो। अथ तद्दृष्ट्वा प्राह हेमाङ्गदस्तु तम्। भो राक्षस एनं त्वं न भक्षयितुमर्हसि। मां जित्वाऽवरजं ह्यस्य ततो नौ सह भक्षय।

They both once in the spring time, went to a forest to hunt wild animals, getting accompanied by the four types of army. There they hunted many deer, tigers, rabbits, wild boars; later feeling tired they went to a lake and rested there. At the other end of the lake, there lived a BrahmaRaakshasa (any Brahmin, who has been cursed to live as a demon) on a fig tree; he was well-versed in all the Scriptures; he used to dispute with every scholar who visited the vicinity of the lake.

Bhaargava! From a very long time, he kept eating all the men, who were defeated in the debate with him. Rukmaangada had heard about this from some spy-soldier, and had wanted to debate with that BrahmaRaakshasa so that he could defeat him by his scholarly wisdom.

Rukmaangada went to where the Raakshasa was there along with his brother, and debated with him, was soon defeated by him and was caught by him. Hemaangada seeing him in the grip of that Raakshasa, said to him. 'Hey Raakshasa! You cannot eat him. You have to conquer me, his younger brother; and then if you defeat me also in the debate, then you can eat both of us together.'

हेमाङ्गदवचः श्रुत्वा प्रोवाच ब्रह्मराक्षसः।चिराय लब्धो ह्याहारो बुभुक्षा मां प्रबाधते।एतेन पारणां कृत्वा विवदामि त्वया सह।ततस्त्वामपि निर्जित्य भक्षितेन त्वया ततः अत्यन्तं तर्पितो भूयामिति मे नृप निश्चयः।चिरादेष वरः प्राप्तो वसिष्ठान् महात्मनः कदाचिदागतः शिष्यो वसिष्ठस्य तु भक्षितः देवराताभिधः।तेन शप्तस्तेन महात्मना इतः परं भक्षयित्वा मनुष्यं ब्रह्मराक्षस दग्धं भवेत्तव मुखमिति।पश्चाद्ययामुनिः भूयः संप्रार्थितो मह्यं प्रायच्छत् वरमुत्तमम्।वादेषु निर्जितान्मर्त्यान् भक्षय त्वं समन्ततः इति।तद्वादविजितान्भक्षयामि ततस्त्वहम्।चिरायैष प्राप्त आहारः सर्वतोऽधिकः।भक्षयित्वा ततो वादे त्वां विजेष्यामि भूमिप।इत्युक्त्वा भक्षणोद्युक्तं पुनर्हेमाङ्गदोऽब्रवीत्। ब्रह्मराक्षस मद्वाक्यं किञ्चिच्छृणु सुयाचितः।अपि किञ्चित्प्राप्य चैनं परित्यजसि तद्वदादत्त्वा तुभ्यं तदेनं तु मोचयामि सहोदरम्।इत्युक्तः प्राह भूयस्तं नृपं स ब्रह्मराक्षसः।शृणु राजन्नास्ति तद्वै किञ्चिद्येनैनमुत्सृजे।कः प्राणप्रियमाहारं त्यजेत् कालोपसङ्गतम्।किन्त्वेकः समयो मेऽस्ति।प्रश्ना मे हृदि संस्थिताः।तान्मे यदि प्रतिब्रूयास्तत्ते भ्रातरमुत्सृजे।ततो हेमाङ्गदः प्राह पृच्छ तान्संवदामि ते।इत्युक्तो नृपपुत्रं तं पप्रच्छ ब्रह्मराक्षसः गूढप्रश्नान्।क्रमेणैव तद्वक्ष्ये शृणु भार्गव।

BrahmaRaakshasa heard the request placed by Hemaangada, and said. 'After a long time, I have obtained some food at last now. Hunger is tormenting me. I will conclude my fast by eating your brother, and then debate with you. Later I will defeat you also, and eat you to my full satisfaction; this is a certainty, hey king. Long back, I had got this boon from the great Rishi Vasishta, when I had eaten off Vasishta's disciple named Devaraata; and the great one had cursed me and said, 'Hey BrahmaRaakshasa, if you again eat any human then your mouth will burn off'. Later I begged him to forgive me again and again. Then the great Sage gave me this excellent boon, and said 'Eat as much as you like those humans only, who are defeated by you in the debate about topics of Scriptural knowledge.'

From that day onward, I am eating those humans that are defeated by me in the debate.

The food which has been earned by me after such along time, is very valuable to me.

First I will finish eating your brother, and later I will defeat you also in the debate, hey king.'

He said this much, and got ready to eat Rukmaangada.

Then Hemaangada said, 'Hey BrahmaRaakshasa, Please I beg you again; please listen to my words. Tell me whether you will release him, if I give you something else in exchange. I will give that to you and get my brother freed.'

Thus requested, BrahmaRaakshasa said to the king.

'Listen king! There is nothing that can make me free your brother.

Who will let go of the food that is as dear as the life, and obtained at the right time?

But there is some agreement that we can make. I have some questions troubling me for long.

If you can clear my doubts fully, then I will free your brother.'

Then Hemaangada said 'Ask the questions. I will answer them properly.'

Hearing his words, BrahmaRaakshasa placed his subtle questions one after another.

Bhaargava! I will tell you all those questions and answers in due order. Listen.

THE DIALOGUE BETWEEN THE PRINCE AND THE DEMON

आकाशाद्वितता का स्यात्सूक्ष्मा च परमाणुतः सा किंरूपा स्थिता कुत्र वदैतन्नृपपुत्रक।

वितता चितिराकाशात् सूक्ष्मा च परमाणुतः स्फुरद्रूपा स्वात्मसंस्था शृणु त्वं ब्रह्मराक्षस।

'What extends more than Aakaasha even, and is subtler than the subtlest atom?

Of what nature it is and where is it?

Answer me hey NrpaNandana (one who delights the king as his son)!'

'Listen hey BrahmaRaakshasa!'

Chiti (Self-awareness) extends more than the Aakaasha also. Chiti is subtler than the subtlest atom.

Chiti shines by herself; and exists as one's own Aatman (self).

एकाऽपि साऽतिवितता कथं सूक्ष्मतरा भवेत् स्फुरत्वं किं किमात्मा च वदैतन्नृपनन्दन।

कारणत्वाद्धि वितता सूक्ष्माऽग्राह्यत्वतोऽपि च स्फुरत्वमात्मा च चितिः शृणु त्वं ब्रह्मराक्षस।

‘Though one, how she can be spread out limitless, and be the subtlest of all?
What is her shining nature like? What is the Aatman (Self)?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
She extends limitless on account of her causal nature.
She is the subtlest of all because of her incomprehensible nature.
The Aatman and the shining nature, are the other names for Chiti (the self-awareness).’

स्थानं तदुपलब्धौ किं कथं वा सोपलभ्यते उपलब्ध्या च किं वा स्याद्वदैतन्नृपनन्दन।
धीः स्थानमुपलब्धौ तु स्वैकाग्र्यात्सोपलभ्यते उपलब्धा जनिर्न स्याच्छृणु त्वं ब्रह्मराक्षस।

‘What is the place where that gets achieved? How it gets achieved? What gets achieved?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
The intellect is the place where it is achieved. It is achieved by single pointed analysis of oneself.
When it is achieved, there is no more any birth!

धीः केयं ते समाख्याता तदैकाग्र्यं च कीदृशं जनिर्वापि भवेत्का सा वदैतन्नृपनन्दन।
चित्तिर्जाड्यावृता धीः स्यादैकाग्र्यं स्वात्मविश्रमः जनिर्देहात्मताबुद्धिः शृणु त्वं ब्रह्मराक्षस।

‘What is ‘intellect (Dhee)’ according to you? What is ‘single-minded analysis’?
What is supposed to be the ‘birth’?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
Intellect is, the Chiti itself that is covered by inertness.
Single minded analysis is, the resting of oneself in one’s Aatman.
Birth is, the identity of the self with the body.’

कस्माच्चित्तैर्नोपलब्धिः केन वा सोपलभ्यते जनिः कथं वा संप्राप्ता वदैतन्नृपनन्दन।
अविवेकाद्रोपलब्धिरात्मना सोपलभ्यते जनिः कर्तृत्वाभिमानाच्छृणु त्वं ब्रह्मराक्षस।

‘Why is the Chit not achieved (or understood)? How she is achieved? How is the birth obtained?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
Because of ‘Aviveka’, the lack of discrimination (of what is real and unreal), it does not get achieved.
It is achieved by staying as the Aatman itself. Birth is caused by the ‘conceit of doership’ in the actions.

कोऽविवेकस्त्वया प्रोक्तस्तथात्मा वापि को भवेत् को वा कर्तृत्वाभिमानो वदैतन्नृपनन्दन।
अविवेकोऽपृथग्ज्ञानमात्मानं पृच्छ स्वात्मनि तद्वासनाभिमानः स्याच्छृणु त्वं ब्रह्मराक्षस।

‘What do you consider as the ‘lack of discrimination’?
What is that Aatman like? What is the conceit of doership in the actions?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
‘Aviveka’ is, believing oneself to be not different from the body.
Ask yourself what is the Self.
The firm impression of owning the action, is the conceit there.

अविवेकः केन नश्येत्तस्य किं वा हि कारणं तस्याऽपि किं कारणं स्याद्वदैतन्नूपनन्दन।
विचारेण स नश्येद्वै वैराग्यं तस्य कारणं तत्कारणं दोषदृष्टिः शृणु त्वं ब्रह्मराक्षस।

‘How will the Aviveka get destroyed? What causes it? What causes that also?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
Through the practice of Vichaara (rational analysis), Aviveka is destroyed.
Dispassion (Vairaagya) leads to it.
That dispassion is caused by ‘seeing the fault’ in the perceived phenomenon.

को विचारो भवेत्किं वा वैराग्यं संप्रचक्षते दोषदृष्टिश्च का प्रोक्ता वदैतन्नूपनन्दन।
दृक्दृश्ययोः परीक्षातो दृश्ये तत्परिवर्जनं दुःखबुद्धिः सा हि दृश्ये शृणु त्वं ब्रह्मराक्षस।

‘What is Vichaara supposed to be? What is said to be Vairaagya? What is the seeing of the fault?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
By the analysis of the seer and the seen (ego and the world), the realness in the perceived is discarded.
‘Seeing of the fault’ refers to the ‘seeing the suffering as the essence of the perceived’.

एतत्सर्वं केन भवेत्स वा कस्मादवाप्यते तत्र वा किं निदानं स्याद्वदैतन्नूपनन्दन।
देवतानुग्रहात्सर्वं भक्त्या स हि समाप्यते निदानं सत्सङ्ग एव शृणु त्वं ब्रह्मराक्षस।

‘By what can all this be accomplished, and how that also gets achieved, and what is the primary cause for that also? Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
All this can be accomplished by the grace of the deity; and that is obtained through sincere devotion (Bhakti), and the primary cause for that also, is the company and contact of the Knowers, namely ‘Satsanga’.

का देवता च संप्रोक्ता का च सा भक्तिरुच्यते सन्तश्च कीदृशाः प्रोक्ता वदैतन्नूपनन्दन।
देवता स्याज्जगद्धात्री भक्तिस्तत्परतोच्यते सन्तः शान्ता दयावन्तः शृणु त्वं ब्रह्मराक्षस।

‘Who is said to be the deity here? What is said to be the devotion? What is the nature of those Knowers?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
‘Devataa’ is the creator and supporter of this entire perceived phenomenon (Jagat).
Exclusive surrender to her is known as Bhakti.
The wise are established in the quiescent state of the Self, and are compassionate towards all.

सदा बिभेति को लोके सदा दुःखपरोऽपि कः सदा दैन्ययुतः को वा वदैतन्नूपनन्दन।
महाधनी सदा भीतो दुःखी बहुकुटुम्बवान् आशाग्रस्तः सदा दीनः शृणु त्वं ब्रह्मराक्षस।

‘Who is always frightened in this world? Who is always sad? Who is always miserable and wretched?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!
A very wealthy man is always afraid. A man who is having a large family is always sad.
A man with wants, is always miserable and wretched.

निर्भयो को भवेल्लोके निर्दुःखश्चापि को भवेत् अदीनः सर्वदा कः स्याद्वदैतन्नृपनन्दन।

निर्भयः सङ्गरहितो निर्दुःखो जितमानसः ज्ञातज्ञेयस्त्वदीनात्मा शृणु त्वं ब्रह्मराक्षस।

‘Who is the most fearless in this world? Who is without the least suffering? Who is never miserable?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!

A man freed of attachment to anything is fearless, a man who has subdued his mind never suffers, the one who has knows that which has to be known, is never wretched.

दुर्लक्ष्यः स्यात्को हि लोके विदेहो दृश्यते च कः निष्क्रियस्य क्रिया का स्याद्वदैतन्नृपनन्दन।

जीवन्मुको हि दुर्लक्ष्यो विदेहो देहवानपि तत्क्रिया निष्क्रियस्योक्ता शृणु त्वं ब्रह्मराक्षस।

‘Who is rare to find in this world? Who is seen without the body? What is the action of the action-less one?
Answer me, hey NrpaNandana!’

‘Listen hey BrahmaRaakshasa!

A JeevanMukta (liberated while alive) is rare to find; he alone is without the body though he appears to have a body; whatever he does is said to be not done at all.

किमस्ति किं नास्ति लोके कोऽत्यन्तासम्भवी भवेत्। एतावदुक्त्वा नृपते मोचय द्रुतमग्रजम्।

दृगस्ति नास्ति वै दृश्यं व्यवहारो ह्यसंभवी। उक्तमेतद्ब्रह्मरक्षो मुञ्च मद्भ्रातरं द्रुतम्।

‘What really exists, and what does not exist at all in this world? What is the most impossible?
Answer this much hey king, and release your elder brother quickly.

‘The seeing one (Chit) alone exists, the seen (Jagat) does not exist, the actions connected to the world are impossible (like dream-actions)

Hey BrahmaRaakshasa! I have answered all your questions. Free my brother immediately.’

श्रुत्वैतदथ सन्तुष्टो मुमोच ब्रह्मराक्षसः रुक्माङ्गदम्। ततः पश्चादभवद्ब्राह्मणो हि सः। तेजस्विनं तपोमूर्तिं दृष्ट्वा
ब्राह्मणरूपिणं पप्रच्छत् राजसुतौ को भवानिति शङ्कितौ। अथ प्राह ब्राह्मणग्यः स्वं वृत्तं वै यथातथम्।

After hearing all the answers and satisfied by the correctness of it all, the BrahmaRaakshasa freed Rukmaangada. Instantly he stood there in a Brahmin’s form (redeemed of his curse).

The two princes were surprised, and asked the lustrous Brahmin who was dressed up like an ascetic, ‘Who are you?’ Then the foremost of the Brahmins related his story to them, in detail.

अहं पुरा ब्राह्मणस्तु मगधेष्वभिविश्रुतः वसुमानिति विख्यातः सर्वशास्त्रविशारदः। सभासु निर्जिता भूयो मया
विद्याभिमानिना विद्वांसः शतशो विप्राः। ततोऽत्यन्तसुगर्वितः कदाचिद्मगधेशस्य सभायामष्टकं मुनिं परावरजं
संशान्तं वादार्थी सङ्गतोऽभवं शुष्कतर्कैकनिपुणो आत्मविद्याविचारणे। ततो मया स आक्षिप्तः केवलं तर्कयुक्तिभिः।
समाधानवचस्तस्य बह्वागमसुबृंहितं दूषयित्वा तर्कजालैरधिक्षेपपरोऽभवम्। अधिक्षिप्तोऽपि बहुधा मया राजसभागतः
शान्तस्तूष्णीं बभूव। अथ शिष्यस्तस्य महात्मनः काश्यपो मां क्रोधवशाच्छशाप नृपसंसदि। आचार्य मेऽधिक्षिपसि
त्वमस्थाने द्विजाधम यतस्तस्माच्चिरं कालं ब्रह्मरक्षो भविष्यसि। शप्त एवमहं तेन भीतोऽत्यन्तं तदा मुनिं
वेपमानः प्रणम्याशु चाष्टकं शरणं गतः। मयि सोऽथ दयां चक्रे विरोधिन्यपि शान्तधीः। शापस्यान्तं ददौ मह्यं
तन्मे निगदतः शृणु। प्रश्नांस्त्वया मयि कृतान् प्रत्युक्तांश्च मया हि तान्स्थापितान्केवलैस्तर्कैर्यदेकः प्रतिवक्ष्यति
कश्चिद्विद्वांस्तदा शापाद्विमुक्तस्त्वं भविष्यसि। तच्छापादय ते मुक्तिश्चिराय नृपनन्दन। तत्त्वां मन्ये महात्मानं
ज्ञातज्ञेयं नृषूतमम्।

‘In the past I was a Brahmin living in the Magadha; was well-known as Vasumaan, and had mastered all the Scriptures. I who was conceited about my learning, frequently debated with hundreds of scholars and defeated them. I became proud and arrogant.

Once, in the assembly of the Magadha-king, I challenged ‘Muni Ashtaka’ for a debate on the knowledge of Aatman. I was adept in dry logic, and he was a Knower of the Supreme and was established in the quiescent state. I contradicted him by using just dry logic.

Through sheer frivolous logic of many varieties, I contradicted all his explanatory statements that were supported by great knowledge scriptures. Though humiliated in many ways by me in that great assembly of scholars, he remained calm and silent; but a disciple of that noble Sage named ‘Kaashyapa’ got angry, and cursed me in that king’s assembly. ‘You worst of all Brahmins! You are insulting my master in such an assembly where learned scholars are present, which is not a proper thing to do. Therefore, you will live as a Brahma Raakshasa for long, and suffer your sins.’

Thus cursed like this, I started to tremble in fear and fell at the feet of Sage Ashtaka and surrendered to him. Though I had been acting like an enemy to him, the great Sage felt compassionate towards me. He told me as to how I could redeem myself of that curse, in these words, listen.

‘You asked me many questions, and I also answered them properly; but you argued them out through dry logic based on language technicalities. When any scholar shatters your logic through the proper reasoning method, then you will be redeemed of your curse’.

Hey NrpaNandana! I am now redeemed of that curse after a long time.

Therefore, I consider you as a noble Knower, and the best of all men.’

इत्युक्तस्तेन विप्रेण विस्मितोऽभून्नृपात्मजः। ततो भूयो नृपसुतोऽनुयुक्तस्तेन सर्वशः वसुमन्तं बोधयित्वा
सम्यक्प्रागात् पुरं स्वकं प्रणम्य वसुमन्तं तं सहितो भ्रातृसैनिकैः।

Hearing the Brahmin’s story of how he became a BrahmaRaakshasa, the prince was astonished.

Again, the Brahmin asked him many more questions to clear his doubts; then he taught the Knowledge of Aatman to Vasumaan properly, offered due salutation to that Vasumaan, and returned to his city along with his brother and the army.

एतत्ते सर्वमाख्यातं यत्पृष्टं भार्गव त्वया।

I have told you everything you wanted to know hey Bhaargava!