

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK SEVEN

[TALE OF BRAHMA RAAKSHASA (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 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

श्रुत्वैवं राक्षसकथां रामो भृगुकुलोद्बहः पुनः पप्रच्छावधूतकुलेशं प्रश्रयाश्रयः। भगवन्किं तेन पृष्टं शापमुक्तद्विजेन वै हेमाङ्गदेन किं प्रोक्तमेतन्मे कृपया वद। कौतुक्यत्यन्तमत्राहं न तदल्पं भवेत्क्वचित्। इति पृष्टः पुनः प्राह दत्तात्रेयो दयापरः। राम तते प्रवक्ष्यामि महार्थं तत्प्रभाषितम्। ततः पप्रच्छ वसुमान् हेमाङ्गदमुपस्थितम्।

After hearing the story of BrahmaRaakshasa, Rama who was born in the dynasty of Bhrgu, again questioned the excellent of ascetics with all humbleness.

‘Bhagavan! What did the Brahmin, who was freed from the curse ask, and what was the answer given by Hemaangada? Please explain in detail. Such a conversation will not be insignificant. I am extremely eager to hear about it.’

Thus requested, Dattaatreya again spoke with compassion.

‘Rama! I will relate to you the profound conversation that took place between the Brahmin and the prince. Then Vasumaan asked Hemaangada who was near him.

वसुमान् उवाच
Vasumaan spoke

राजपुत्र किञ्चिदहं पृच्छामि त्वं समीरय। अहमष्टकयोगीशातदज्ञासिषमादितः। भूयस्त्वदुक्त्या च सम्यग्विदितं परमं पदम्। किन्तु ते ज्ञाततत्त्वस्य कथं स्थितिरियं भवेत्। कथं ज्ञातसुविज्ञेयो व्यवहारपरायणः ध्वान्तप्रकाशयोः यद्वत् स्थितिरेकत्र सम्भवेत्। एतन्मे राजतनय ब्रूहि सम्यग्यथास्थितम्।

RajaPutra! I want to ask some questions; please answer them.

At first, I had learnt this from Ashtaka Yogeesha. Now again after your statement, I understand the Supreme state well. However, you have realized the Supreme truth; how this state was attained?

How is it possible that you who have known that which is to be known, are engaged in the worldly activities like hunting etc, like the states of darkness and light are there at once?

Hey prince! Explain everything to me clearly, as it is.

हेमाङ्गद उवाच
Hemaangada spoke

ब्रह्मन् ते भ्रान्तिरद्यापि न सम्यक्प्रविनाशिता।

Brahman! Your delusion is not gone fully, even today.

व्यवहारेण किं ज्ञानं बाध्यते स्वात्मसंभवम्। व्यवहारवशात् ज्ञानं बाध्यते चेत् ततः कथं पुरुषार्थस्य लाभः

स्यात्। स्वाप्नज्ञानसमेन वै सर्वोऽपि व्यवहारोऽयं ज्ञानमाश्रित्य संभवेत्। तज्ज्ञानं बाध्यते तेन कथं तन्मे

समीरय। ज्ञानं तदेव भवेद्यत्रेदं भासते जगत्। संकल्पाद्व्यवहारो हि ज्ञाने सर्वं प्रकाशते। असङ्कल्पेन तद्रूपमनुलक्ष्य

धिया सकृत् कृतार्थो बन्धनिर्मुक्तो भवतीति सुनिश्चयः। तस्माद्ब्रह्मन् ते प्रश्नः सम्मतोऽयं सुबुद्धिभिः।

Can the knowledge connected to one’s own awareness of existence, be affected by any action that is connected to the world? If the knowledge of one’s own existence, is affected by any action of the world, then how is it possible to attain any prescribed goal of the life?

All the actions belonging to the world, equal the actions in the dream only; and every action is supported by this knowledge alone (of self-existence). How can that knowledge be affected by the action, tell me!

That alone has to be the Knowledge, in which the world itself shines forth.

Any action of the world is conceived for the fulfillment of some want; and so gets performed.

All this shines in that knowledge only.

Through non-conceiving, one should understand that state of knowledge; instantly he attains the fulfillment of life, and is freed of the bondage; this is certain.

Therefore hey Brahman, your question will not be approved by the men of wisdom.

वसुमान् उवाच
Vasumaan spoke

सत्यं राजकुमारैतद्वयापीत्थं सुनिश्चितम्।स्वरूपं निर्विकल्पं हि संवेदनमिहोच्यते।सविकल्पत्वमापन्ने पुनर्भ्रान्तिः
कुतो नहि।विकल्प एव हि भ्रान्तिर्यथा रज्जौ भुजङ्गमः।

RaajaKumaara! It is indeed true, and it has been ascertained by me also. One's self-state that is freed of all the agitations, is known as the 'state of pure consciousness' (self-awareness).

When the mind gets agitation again when attending to any action of the world, why will not the delusion not rise again? Agitation is alone said to be the delusion, like seeing the snake in the rope.

(How can the Jnaani who sees the rope alone, see the snake once again?)

हेमाङ्गद उवाच
Hemaangada spoke

शृणु ब्रह्मन्न जानासि भ्रमाभ्रमविनिर्णयम्।गगनं नीलमाभाति गगनं जानतामपि।व्यवहारं च कुर्वन्ति नीलं नभ
इति क्वचित्।तावतैव तु तज्ज्ञानं न भ्रान्तिरित्यभिधीयते।अतत्त्वज्ञे हि सा भ्रान्तिस्तत्त्वज्ञे सा प्रमैव हि।
हतप्रामाण्यजीवं तज्ज्ञानं मृतमहाहिवत्।

Listen hey Brahmin! You do not know yet, as to how to differentiate between the delusion and non-delusion. The sky appears blue to even those, who know the colorless nature of the sky.

Sometimes, they even make the usage ' the sky is blue' in conversations. By that much alone, their knowledge of mentioning the blueness is not considered as delusion.

In the case of an ignorant person, it is considered as illusion; but in the case of a Knower, it is just the cognition. Such a knowledge of blueness has no authenticity, and is like a venomous serpent that is dead.

दर्पणबिम्बस्य व्यवहारः समो भवेत्।अभिज्ञस्यानभिज्ञस्य चाप्यतोऽस्ति भिदा तयोः।ज्ञस्य प्रमैव तज्ज्ञानमज्ञस्य
तु भ्रमात्मकम्।ज्ञानिनां ज्ञानमेव स्यात्सर्वोऽपि व्यवहारकः दर्पणबिम्बानां व्यवहारेण सम्मितः।अभिज्ञानामतो
भूयो नहि भ्रान्तेः समुद्भवः।

The reaction to a reflection in a mirror (say like that of an elephant etc), is the same for both the Knower and the ignorant; but the difference lies in the level of understanding in both.

For a Knower, the reflection is accompanied by his knowledge of what it is; for the ignorant, it is sheer delusion, as he sees only the reflection (and not the mirror), and believes in its realness.

For the Knowers, all their actions connected to the world are well-founded on knowledge only, like seeing the reflections reflected in the mirror as the mirror only. For those who are well-established in the knowledge as their natural vision, there is no chance of getting deluded again.

केवलाज्ञानजनितं ज्ञानेन विनिवर्तते दोषेण जनितं कस्माद्वितीयेद्ज्ञानमात्रतः।अत एव तैमिरिकः पश्येत्
जानन्नपि द्वयम्।

Only that which is a product of ignorance, vanishes by knowledge!

Why will the perception-state which is a product of a fault (of being embodied), vanish off by the knowledge? That is why, a man whose eyes are infected by diplopia, will see double images though he knows that it is not the right vision.

जगदाभास एषस्तु कर्मदोषसमुद्भवः।तस्मादाकर्मविलयं व्यवहारो न लीयते।समाप्ते कर्मणि ततः शिष्येत्
अद्वयचिन्मयम्।तस्मान्नास्त्येव विज्ञानां कदापि भ्रान्तिसम्भवः।

This 'Jagat-appearance' is produced by the 'fault of Karma' (something already started as the body-centered vision). Therefore, till the Karma is dissolved fully, the actions also cannot cease to be.

When the Karma's effect gets over with, then the non-dual Chit alone is left back. Therefore, there is no possibility of delusion again recurring in the realized ones, who are endowed with the Aatman knowledge.

वसुमान् उवाच
Vasumaan spoke

अहो नृपात्मज कथं ज्ञानिनां कर्म संभवेत्।ज्ञानाग्निस्पर्शनेऽपि कर्मतूलः कथं स्थितः।
Hey prince! Ah! How can the Karma and its results be there, for the Knowers?
Even after the touch of the Knowledge-fire, how can the Karma-cotton be left back?

हेमाङ्गद उवाच
Hemaangada spoke

ब्रह्मन्शृणु प्रवक्ष्यामि।त्रिविधं कर्म ज्ञानिनां सर्वेषां च समानं स्यादपक्वं पक्वमेव च हतोदितं चेति।तत्र नश्येत्
ज्ञानात् अमध्यमम्।

Brahman, listen, I will explain.

There are three types of Karma, that which has not fructified (Samcita/collected), that which is getting fructified (Praarabdha/already begun), and that which is produced as destroyed (Aagaami/the future actions which will bear fruit). These Karmas are similar to all, even if they are Jnaanis. There, except the middle one (Praarabdha), the rest of the Karma varieties stay destroyed through knowledge.

कर्मणां पाचकः कालो नियत्या नियतः स्थितः।कालेन पाचितप्रायं पक्वं कर्म समीरितम्।अपाचितमपक्वं
स्याद्ज्ञानोत्पत्तेरनन्तरम्।कृतं हतोदितं विद्धि ज्ञानाद्धतसमुद्भवात्।

तत्र पक्वं तु यत्कर्म तदारब्धमितीर्यते।आवेगं मुक्तशरवत्तिष्ठत्येव फलप्रदम्।

Kaala (time/change/division) is the one that makes the Karma fructify (through causality); and functions in an orderly manner through Niyati, the fixed rules of nature.

That Karma which is already fructified by Kaala, is known as 'fructified or matured Karma'.

That Karma which is not fructified and not ripened yet, will be left back, even after the rise of the knowledge.

Whatever action is done after the rise of knowledge, is the Karma that is destroyed by the knowledge, and so is destroyed even as it gets produced.

Here, whatever is mature and is fructifying already, is known as that which has begun (Praarabdha). Like an arrow that is shot, moves with speed unobstructed by anything, this Karma will continue to bear fruit.

तन्मूलको जगद्भासो ज्ञानस्य तारतम्यतः स्थितोऽपि भ्रान्तितुल्योऽपि न भ्रान्तिः फलभेदतः।जनयेत्
तत्कालफलं मन्दज्ञानवतां स्फुटम्।मध्यानामस्फुटं तच्च ज्ञानिनां फलभासनम्।उत्तमानां तु तत्कालफलं च
स्पष्टभासनं शशशृङ्गसमं ब्रह्मन्नहि तत्फलमुच्यते।

The world-appearance they experience is, founded on that Karma, which has started to fructify.

It is differently experienced by the difference in the levels of knowledge.

It indeed looks like delusion for the others; but is not actually delusion, since it is differently experienced by the Jnaanis as per their own maturity of knowledge.

For the lowest category of Knowers, the Karma generates the fruit which is clearly seen as the experience of joy or sorrow.

For the middle class of Knowers, the fruit is somewhat vaguely experienced, since they have to make effort to rise above the experience of joy or sorrow.

For the excellent class of Knowers, though the result of the Karma is seen clearly by the others, is like a hare's horn only, hey Brahmin! It is not considered as a fruit at all.

अज्ञानिनां कर्मफलं पुष्टं पूर्वानुसन्धितः।पूर्वापरानुसन्धानात् पोषितं तत्फलं तु तैः।ज्ञानिनां फलसन्धानं छिन्नं
आत्मानुसन्धितः।अतो न पुष्टं मन्दानामारब्धजनितं फलम्।मध्यानां ज्ञानिनां तच्च फलं मन्दसुषुप्तिषु
मशकादिकृतं दुःखमिव तत्सूक्ष्मतां गतम्।

For the ignorant, the fruit of the Karma is strongly felt, since they already are in the anticipation of joy or sorrow (in the form of anxiety). That fruit is well-nourished by them through the previous anticipation and the later on through recollection.

For the Knowers in any level, the anxious anticipation of the fruit is already shattered by their analysis of Aatman. Therefore, for the dull Knowers, the result of the Karma which has started to fructify is not strongly nourished. For the middle class of Knowers, that fruit is subtly experienced like the pain felt by the mosquito bite when one is lightly asleep.

उत्तमज्ञानिनां तत्तु फलं पूर्णमपि स्थितं दग्धरज्जुरिव भवेत्स्थितात्मज्ञानवैभवात्।यथा नाटकवृत्तेषु नरो वेषान्तरं गतः हृष्यन्विषीदंश्च भूयो नान्तर्विकृतिमाप्नुयात्।एवमेष स्थितज्ञानी सुपूर्णफलसङ्गतः न फलैः स्पृश्यते तस्मात्तत्फलं शशशृङ्गवत्।अज्ञानिभिस्तु शुद्धात्मा नोपलक्षित एव हि।अतो देहात्मभूतास्ते दृश्यसत्यविमर्शनाः।

For the excellent class of Knowers, the fruit of the action would be like the burnt rope, because of the grandeur of their firm knowledge-state, though that fruit looks complete in the vision of the ignorant people around them and they will see the suffering or joy as real.

When taking part in some drama-performance, the actor disguises himself as another person, will express the emotions of joy or sorrow in various situations, but will not be affected within, in the least. Similarly, a Jnaani who has 'stabilized knowledge', though experiencing the fruit of the Praarabdha Karma fully, is not affected by the fruits experienced as joy or sorrow; therefore, that fruit is like a hare's horn for him.

The ignorant do not have any idea of the pure Aatman-state at all; and therefore, they are identified with the bodies, and act as the physical bodies only (and are always stuck in the imagined joys and sorrows).

मन्दज्ञानिभिरात्मा तु विदितः शुद्धचिन्मयः जगच्चासत्यतो दृष्टम्। तथाभ्यासमान्धतः प्राग्वासनाहतज्ञानास्ते देहात्मप्रभासनं जगतः सत्यताभासं मध्ये मध्ये समाययुः।भूयो ज्ञानवासनया विधुन्वन्त्यसतीं दृशं वासनैवं सत्यमिथ्याज्ञानयोश्च परस्परं मिलिता मन्दज्ञानिनामतो मध्ये फलं स्फुटम्।समेऽपि वासने चैते नहि तुल्ये महीसुर।सत्यज्ञानवासनया बाध्यते वासनाऽपरा।न च मिथ्यावासनया बाध्यते सत्यवासना।मिथ्यावासनयाविष्टो विस्मृतः केवलां पराम्।ततो मिथ्यावासनां तु विनिश्चित्य भ्रमात्मिकां विधूय वासनां सत्यामुपैति ब्राह्मणोत्तम। ततो न बाधिता सत्यवासना भवति क्वचित्।मध्यमस्य विस्मृतिर्नो न मिथ्याज्ञानमेव च।अविस्मृतस्येच्छयैव मिथ्याज्ञानं क्वचिद्भवेत्।

(Middle and lower type of Jnaanis)

The lowest category of Jnaanis, know the Self which is pure awareness-state, because of their sincere studies and the contact of the higher class of Knowers; they also know the unreal nature of the world.

However, because of their slowness in the practice, and because their knowledge gets disturbed by the Vaasanaas of their past, they fall into the identity of the body, and see the world as real again and again, in the middle of their Saadhanaa. But again, they shake off the non-real perception, through the process of Vichaara, the Vaasanaa for knowledge.

Thus, their intellects are in a mixed state of real and false knowledge.

That is why, the fruit of Karma that gets experienced by those Jnaanis of dull intellects is in the middle, when the false knowledge is on the rise (and is affected or not affected according to their stability of knowledge.)

Both the Vaasanaas, that of the real and that of the unreal, are equally present in them; but they both are not equal in strength. By the Vaasanaa of the real, the Vaasanaa of the unreal gets affected and gets reduced; but by the Vaasanaa of the unreal, the other Vaasanaa is not affected, and will not diminish.

Hey excellent Brahmin! Dominated by the Vaasanaa for the falseness, the Supreme is just forgotten; then he analyzes again the delusory nature of the Vaasanaa of falseness, then shakes off that Vaasanaa, and gets the vision of the truth.

The Vaasanaa for the knowledge does not lose its strength by such an interruption.

The middle class Jnaani does not forget the knowledge that he has acquired, and is not actually affected by the false knowledge. Though he has not forgotten the knowledge, he has to adopt to the realness that is seen in the world-events also.

सिद्धस्यैषा स्थितिः प्रोक्ता साधकस्योच्यते शृणु। यथा यथा तत्परः स्यात्तथाऽविस्मृतिरुच्छ्रिता। पूर्णस्य विस्मृतिः नास्ति मिथ्याज्ञानं प्रयत्नतः।

I have talked about the Siddha nature (of the middle class Jnaani) till now.

Listen now to the difference between a Saadhaka and a Siddha.

(The difference lies in what is forgotten always, the Self or the world.)

As much as his knowledge-absorption (stability in reasoning) is on the increase, the non-forgetfulness (unbroken self-awareness) also will be on the increase, for a Saadhaka.

(He has to make effort to remember the knowledge of the Self.)

But for a Siddha, there is no forgetting the knowledge at any time; and the false knowledge of the world has to be remembered with effort. *(He has to make effort to remember the world.)*

उत्तमस्य पुनर्ब्रह्मन्समाधिव्यवहारयोः न भेदो लेशतोऽप्यस्ति यतोऽविस्मरणं सदा।

Brahman! For the excellent Yogi, there is not the least difference between Samaadhi and the worldly activity, since there is always the non-forgetfulness of the knowledge.

(Knowledge is his natural state. World is not at all there for him as a separate thing.)

यः समाधिपरो मध्यस्तस्य याऽविस्मृतिः स्थिता सेषन्मलाना भवेन्मिथ्याज्ञानभूमिषु भूसुर।

Hey Bhusura (Deva of the earth/Brahmin)!

The non-forgetfulness of the middle class Saadhaka who is absorbed in the analysis of the Aatman (through studies and Satsanga), is slightly faded when engaged in the world activities that rise out of the false knowledge (realness in the conceived world).

यस्तूतमोऽपि स्वाच्छन्द्यात्प्रारब्धवशतोऽपि वा समाध्यतत्परो भूयात्स्याम्लानात्वविस्मृतिः।

For the excellent Knower on the other hand, the non-forgetfulness never fades even if he is not in the absorbed state outwardly, and remains engaged in the worldly activities by his own will, or because of some Karma residue of the past.

वस्तुतः शृणु भूदेव मध्यमोत्तमज्ञानिनां कर्म नैवास्ति यत्किञ्चिद्यतस्ते पूर्णतां गताः संविदात्मातिरिक्तं यन्न ते पश्यन्ति किञ्चन। कर्मशेषं कथं शिष्येत् यतः सर्वं चिदग्निना भस्मीकृतमतस्तेषां न किञ्चित् परिशिष्यते। ऐन्द्रजालिककर्मव त्वितरैरेव दृश्यते।

Listen BhuDeva! Actually there is no Karma whatsoever, for the Middle and excellent class of Jnaanis; for they have reached the completeness, and they do not see anything as different from the Aatman-awareness. How can any residual Karma be left back, since everything has been burnt by the fire of Chit-awareness? Therefore no Karma-residue is left back for them.

Liker the magical feat of a magician, their works are seen by the others only (and do not affect them).

शृणु ब्रह्मन् रहस्यं ते प्रवक्ष्यामि समासतः। शिवस्य यादृशी सैव ज्ञानिनां दृष्टिरुच्यते। नास्ति भेदो लेशतोऽपि सत्यमेतन्न संशयः। तस्मान्न किञ्चित्कर्मापि ज्ञानिनामनुवर्तते।

Listen Brahman! I will tell you the secret.

The 'knowledge vision' of the Knowers, is said to be the same as 'Shiva's knowledge vision'.

There is not the least difference between them, without any doubt.

Therefore, there is nothing called Karma for the Jnaanis.

दत्तात्रेय उवाच इति श्रुत्वा स वसुमान्हेमाङ्गदनिरूपितं सर्वसन्देहमुक्तो विज्ञानविशदाशायः पूजितो राजपुत्राद्यैः स्वं स्थानं प्रत्यपद्यत। प्राप्तौ स्वनगरं राजपुत्रावपि ततः परम्।

Dattaatreya spoke: After listening to these words of wisdom rendered by Hemaangada, Vasumaan was freed of all his doubts, and endowed with the purified intellect stabilized in knowledge, was worshiped in the due manner by the princes, and returned to his own abode. The princes also returned to their city after that.