

त्रिपुरारहस्यम्

TRIPURAA RAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK SEVEN

[ESSENCE OF TRIPURAA RAHASYAM]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic, spent most of her life in the Himalayan 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

एवं श्रुत्वा पुनः रामः पप्रच्छात्रिसुतं मुनिम्।श्रुतमेतद्धि विज्ञानं गुरो त्वन्मुखनिर्गतम्।विनष्टो मम संदेहो विदितं तन्महत् पदं सर्वानुस्यूतसंवितिमात्रात्मा भाति सर्वतः।तथापि भवता प्रोक्तं आदितः सर्वमेव तु सङ्क्षेपेण पुनर्ब्रूहि विज्ञानं सारवत्तरं यावद्धारयितव्यं मे गुरो सर्वात्मना मया।इत्यापृष्टः स रामेण पुनर्प्राहात्रिनन्दनः।

After listening to the detailed conversation of Vasumaan and Hemaangada, Rama again questioned Sage Dattaatreya like this. 'I have heard the detailed knowledge from your mouth, hey Guru! My doubts are all gone. I have understood that Supreme state. The Self-awareness that shines as the existence-awareness in all, shines forth everywhere woven through all. Even then, again brief me the essence of all that has been spoken by you from the beginning, so that I can absorb it all properly.'

Thus requested, Atri's son spoke to Rama again.

दत्तात्रेय उवाच
Dattaatreya spoke

शृणु राम प्रवक्ष्यामि सर्वसारतमं पुनः।

Rama, listen! I will give you the essence of all that was spoken by me.

या चितिः परमेशानी पूर्णाहन्तामयी परा सा स्वातन्त्र्याभिधमायाशक्तिमाहात्म्यतः सदा जगदाभासयेत्
नूनं दुर्घटैकविधायिनः प्रतिबिम्बवदादर्शं तत्प्रकारं शृणु क्रमात्।

That Chiti, the Supreme empress, shines as the complete 'I'ness of all, without the division (of the bodies). She is the most supreme. Her deluding power is known as Maayaa. Maayaa is known as her complete freedom (which is not in need of another), and can make the impossible also possible. Through the greatness of her deluding power, she manifests the world, like the reflection in the mirror. Listen to the method of how it happens.

(Whatever method explained here is just for name-sake, and does not really happen as some methodical manifestation of Chiti, step by step.

All the terms like Chiti, Maayaa, Jagat, Brahman, Aatman are all mind-made; and do not apply to the Reality state. This view point of methodical manifestation is seen from the delusion level of the Jeeva; and is not to be taken literally.)

या सा पराचितिः पूर्णा पूर्णाहम्भावबृंहिता स्वातन्त्र्यवशतः स्वात्मरूपं द्वेधावभासयत्।तत्रैकांशेऽप्यहंभावो पूर्ण आभासितो यदा तदा द्वितीयभागस्तदहंभावविनिर्गतः बाह्यमव्यक्तमभवत्तद्दृष्ट्यैव भृगूद्बह।अपूर्णाहंभावयुत एष प्रोक्तः सदाशिवः।स तमव्यक्तभागस्तु पश्यन् भिन्नमपि स्वतः अहमेतदित्यभेदादनुसन्धिपरः सदा।स एव भूयः स्वातन्त्र्यात् सिसृक्षुर्विविधं जगत् अव्यक्तमात्मनो देहमेतदेवाहमास्थितः इत्येवमनुसन्धानपर ईश्वर आबभौ।

That Chiti, the Supreme empress is complete in herself.

(She never is incomplete or divided. Maayaa alone, makes it appear as though she is incomplete and divided, when she is the 'Jeeva state of delusion.')

This Supreme Chiti, expands as the complete 'I'ness (Ahamtaa), and by her own independent nature (not forced by any purpose or will), manifests her own undivided self as two (and shrinks herself as a Jeeva stuck at some space point.)

(Chiti the completeness, appears as if divided as the Conscious incomplete Jeeva, and the inert Aakaasha that is filled with limitless objects.)

Hey Bhrgudvaha! When her complete 'I'ness shone forth in one part of that division (as the Jeeva), then the second part which was removed of that 'I'ness, became the outside (as the inert Aakaasha).

This Aakaasha is the unmanifest, the state of limitless probable states of Jeevas (as Vaasanaa-fields).

But this division concept belongs to the divided self only (and not to the Chiti).

(Chiti does not actually get divided into two; but the Jeeva thinks so, because of its ignorance.)

This incomplete 'I'ness (as the totality 'I' of all the Jeevas), is known as 'SadaaShiva', the ever-auspicious.

(This 'I' was always identified with the 'I' of the form, and felt itself as 'divided'.)

This 'SadaaShiva', observed the unmanifest part of his which was different from him, and became identified with it always as 'I am this'.

He alone, again through his independent nature (as Chit-essence), desired to create diverse worlds (of Jeeva-states). He was identified with the unmanifest-self (Vaasanaa-body), and ascertained 'I am living inside this'.
(The totality 'I'ness became the totality embodiment and is known as Ishvara.)

This one who entered the unmanifest (as the totality-state of all the Jeevas), is known as 'Ishvara', the lord who rules all the worlds that are produced by the Vaasanaas.

अव्यक्तमभिमानेनाविष्ट ईश्वर एव तु त्रिधासमभवत् रुद्रहरिद्रुहिणरूपतः।

This 'Ishvara' who entered the unmanifest as the 'I', divided himself as three, and became Rudra, Hari and Druhina (to create, maintain and destroy the worlds).

(These Trinities also are embodied only. They are part of the perceived as the Creation, maintenance and the destruction functions. However, each Jeeva manifests his own world.

Jeevas are countless, and therefore, the number of these functioning entities are also are countless.)

द्रष्टृदृश्यमहाराशिसमुदायावभासकः विधयो विविधा आसंस्तथा तद्रूपसंस्थिताः बहवो हरयोऽप्यासन्

तत्संहारपरायणाः अनेकशोऽभवन् रुद्रा। एवमेष जगद्विधिः।

The Brahmaas, who manifest as the collections of heaps of seer, seeing, seen states, were of various types. The Haris who maintained all these creations were also many; and the Rudras who destroyed these creations also were many. This is the mode of the creation of the worlds.

एवं विधं जगत्तत्त्वं दर्पणप्रतिबिम्बवत् भासते केवलं राम न हि जातं तु किञ्चन।

In this manner, the Jagat-phenomenon shines like a reflection in the mirror, Rama!

Nothing is produced actually.

(All this exists instantly as the Chiti-shine, without even the name of Chiti.)

पराचितिः प्रपूर्णाहंभावरूपैव सर्वदा स्थिताऽप्यनेका संपूर्णाहंभावबृंहिता।

The Supreme Chiti alone, exists always as the complete undivided 'I'ness, and has expanded as the many, and fills all over as the divided 'I'ness.

यथा त्वं राम सर्वस्मिन् देहेऽहम्भावबृंहितः पृथङ्नेत्राद्यहंभावेरपि तत्तत्क्रियापरः एवमेव परा संवित्

पूर्णाहंतासमाश्रया सदाशिवादिस्तम्बान्ताऽपूर्णाहंताश्रयापि वै वस्तुतः सैव परमा चित्तिरेवं हि भासिनी।

(When you perceive the world, it is also instantaneous, and is just the instant shine of the Self; but later you can explain the process by inventing terms like the mind, senses, time etc to prove the methodical perceiving process.)

Rama! Your 'I'ness expands all over the divided parts of the body, and functions differently as the eye, etc too, as the same 'I'.

Similarly, the Supreme awareness state is alone the support of the complete undivided 'I'ness, and also is the support for the incomplete divided 'I'ness from the SadaaShiva to a pillar; yet the Supreme Chiti alone shines as all this.

(She alone is SadaaShiva, Ishvara, Brahmaa, Hari and Hara; and also all the Jeeva-states, and also the Aakaasha. What exists other than her?)

देहाहंभावरूपस्त्वं स्वतो रूपरसादिकं गृहीतुमसमर्थोऽपि चाक्षतादात्म्यमेत्य तु सर्वं गृह्णासि सततम्।एवं सदाशिवः स्वतः सर्वाभेदमयो ब्रह्मादिस्तम्बराशिषु अन्तस्तादात्म्यमापन्नो जानाति च करोति च।

(Body is inert; how can it perceive anything? You, the Aatman alone perceive everything; but believe that you are a 'conscious body' that sees everything.)

You who are identified with the body as the 'I', cannot grasp the image or taste as the body; yet you grasp all the sense-produced knowledge, by identifying with the senses always.

(The totality of this delusion spread out as all the Jeevas, is SadaaShiva.)

Similarly, 'SadaaShiva' who is in everything without getting divided, grasps everything through all the heaps of bodies from Brahmaa to a pillar, identifying with all; and so understands everything and functions as all the identities. *(This 'SadaaShiva totality state' is known as 'Jagat'.)*

यथा ते निर्विकल्पं तु रूपं सर्वाश्रयं हि सत् न किञ्चिदपि जानाति करोति च भृगूद्ब्रह्म।एवमेव परा संवित् सर्वलोकसमाश्रया भेदलेशमपि क्वापि न जानाति करोति च।

Bhrgudvaha! Your natural state of 'existence-awareness' is undisturbed by any agitation, yet is the support of all the functions of all the senses; but does not 'know' anything as different, and does not 'do' anything.

(There exists just the 'existence-awareness'; and the world exists as its very nature.

Nothing is seen as a second, nothing is done as an agitation. Chiti does not 'know' the world, as an action.)

Similarly, the Supreme awareness is the support of all the worlds; yet does not know any division in the least and does not do anything at all.

एतावज्जागतं सर्वं तस्यामेवावभासते।तत्स्वातन्त्र्यात् प्रभूतश्च दर्पणप्रतिबिम्बवत्।जगतो भासनं सर्वं तस्या एवावभासनम्।यथादर्शाभास एव प्रतिबिम्बावभासनम्।

All that is understood as the world, shines forth in her alone; and risen like the reflection in the mirror by her independent nature. Whatever shines as the world-appearance is her shine alone, like the shine of the mirror alone is the shine of the reflection also.

अत्र त्वमहमन्ये च द्रष्टारो दृङ्मयाः खलु।दृश्यासम्मेलने शुद्धचित्तिरेव न चेतरेत्।

In this world-scenario, you, myself and others are the 'seers', who perceive some thing as the world; and we exist as the divided perceivers only, who are part of the perceived. When the perceived is removed as unreal through Vichaara, then we stay as the pure Chiti only; and nothing else.

घटादिदर्पणो यद्वद् घटादीनामसङ्गमे शुद्धदर्पणमात्रः स्याद्विभेदः प्रतिबिम्बतः।एवं विकल्पसंभूतदृश्याभासप्रमार्जने शेषिता परमा संविदद्वितीयस्वरूपिणी।

The mirror that is reflecting the pot etc, will remain as the pure mirror, when the pot etc are not reflected; the division appears, if only the reflections are there.

Similarly, when the perceived phenomenon that is made of the mind-agitations is removed (as unreal through Vichaara), then the Supreme non-dual Chiti alone is left back.

CHITI THE SELF, IS MADE OF BLISS ALONE

Bliss is not the imagined joy experienced in the world.

To have sight is bliss, when the blindness is gone. To know is bliss, when the ignorance is gone.)

महानन्दघना चैषा दुःखलेशविवर्जनात्।

सर्वानन्दघनाकारा यतः सर्वैरभीप्सिता।

सुखमात्मस्वरूपं स्यात् सर्वैर्यस्मात् अभीप्सितम्।

यदर्थो देहादिभावो यन्न कस्यापि नेप्सितम्।

यस्यैव लेशो विषयानन्द इत्यभिधीयते।

स एव भारहानादौ सुषुप्तौ चावभासते।

चिदेव स्पृहणीयत्वादानन्द इति प्रोच्यते।

She is dense with supreme bliss; because of her removed of the least amount of sorrow.
(*What is bliss, but the complete absence of suffering? What is suffering but the state of ignorance?*)

She is the dense 'totality bliss' of all, and so is desired by all.
(*The entire world is oozing as her shine only; and loved by all.
Love of the world is, the love of the Self.*)

The Self-state is of the form of bliss alone, since it is loved by all.
(*Any joy you seek, is to please your own self; for who does not love the Self?*)

For her sake alone, the body etc also is loved.
(*You love the body, because you mistakenly identify the self with it.*)

There is no one, to whom she is not dear.
(*Who does not love one's own self?*)

The minuscule portion of this alone is known as the joy obtained through sense objects.
(*The agitation-less state of the mind after the desire-fulfillment, is the 'bliss of the Self' actually.*)

The self alone shines as the blissful state in the 'Sushupti' (deep sleep) also, as if removed of the burden (of the perceived).

Chit alone is known as Aananda, because of its desired state. (*Aananda means the completeness of joy.*)

मूढा हि न विजानन्ति स्वात्मभूतं महासुखम्।विभिन्नमभिजानन्ति व्यञ्जकानां विभेदतः।

The ignorant do not know of the great bliss that is in their own self. Because of the minuscule crumbs of joy experienced in a variety of objects, they know the joy also as divided.
(*The ignorant superimpose the joy on the inert objects, and struggle to possess only the objects, and miss the real joy of the Self completely. They never know what it is beyond the agitation-level of desires.*)

यथा हि दर्पणे भावा भासमाना निमित्ततः।यावद्दर्पणविज्ञानं भिन्ना एव विभान्ति वै।विदिते प्रतिबिम्बत्वे
भासमानं च पूर्ववत् न दर्पणात् भिन्नमस्ति त्वादर्थः शुद्ध एव हि।एवं विदिततत्त्वस्य जगदेतावदीदृशं
भासमानमपि स्वात्ममात्रमेव न चेतर्त्।

The objects get reflected in the mirror when placed in front of it, and the reflections are seen as divided till one understand the undivided nature of the mirror.
After the rise of the understanding, though the reflections are seen in the mirror as before, the reflections are understood to be not-different from the mirror; and the mirror shines unaffected by the reflections and is pure. For the one who has realized the Truth, even when the world shines the same as before, it is seen as one's own Aatman, and nothing else.

घटादिकं मृदि यथा हेम्नि यद्विभूषणं प्रतिमाश्च शैले जगदेवं चिदात्मनि।

Like the pot etc in the clay, like the ornaments in the gold, like the statues in the rock, the Jagat is in the Chit-self.

जगन्नास्त्येवेति दृष्टिरपूर्वैव भृगुद्वह।नास्तीति विपरीतो निश्चयो नैव सिद्ध्यति।

Bhrgudvaha! The viewpoint that the world does not exist at all, is indeed incomplete.
World exists indeed; the reverse statement 'the world does not exist' is not proved.
(*How can the shine of Chit, not exist as the world? How can the mirror be without reflections?*)

साधकात्मजगद्दृष्टैर्भूयः सम्भवतः स्फुटं नास्तीति शापमात्रेण कथं स्याज्जगतो लयः।

After the duality is negated through reasoning, the world still appears as it is; and cannot vanish off just by wishing it away, as unwanted.

आदर्शनगरं सर्वमस्त्यादर्शस्वभावतः।एवं जगच्चिदात्मैकरूपं सत्यमुदीरितम्।

The city seen in the mirror exists indeed, because of the nature of the mirror itself.
Therefore, the world exists as the form of Chit-awareness alone.

पूर्णविज्ञानमेतत् स्यात् सङ्कोचपरिवर्जनात्।

This is the complete realization state of 'Vijnaana', since the shrunken state of something else existing as separate from the Self, is removed.

दृगेव दृश्यतां प्राप्तं स्वमहात्म्यप्रकर्षतः यथादर्शो नगरताम्।

Pure state of 'knowing' alone shines forth as the 'known' by the power of its own greatness, like a mirror shining forth as the city.

एष शास्त्रार्थं सङ्ग्रहः।न बन्धोऽस्ति न मोक्षोऽस्ति साधकः साधनं च न।

अखण्डाद्वयचिच्छक्तिस्त्रिपुरैवावभासिनी।सैवाविद्या च विद्या च बन्धो मोक्षश्च साधनम्।

This is the essence of all the Scriptures.

There is no bondage, no liberation, no Saadhaka, no Saadhanaa also.

Tripuraa alone, the Chit-power who is undivided and non-dual, shines forth without a second.

She alone is the Vidyaa and Avidyaa too.

She alone is the bondage, liberation, and the means to attain the liberation also.

एतावदेव विज्ञेयं नान्यद्भागवतं विद्यते।एतत्तेऽभिहितं राम विज्ञानक्रममादितः।एतत् सुविज्ञाय जनो भूयः क्वापि न शोचति।

This much alone has to be realized; and nothing else is there, Bhaargava!

Rama! The path to this knowledge has been explained from the beginning. After knowing this well, with the ascertainment born through reasoning, a man will never have any cause to suffer.

हरितायन उवाच

Haritaayana spoke

नारदैष ज्ञानखण्डः सूपपत्युपलब्धिकः श्रुतो न नाशयेत् कस्य मोहमज्ञानसम्भवम्।श्रुत्वाप्येतद्यस्य मोहो न शान्तिं प्राप्नुयात् क्वचित्स शैलपुरुषो लोके केन ज्ञानं पुनर्भवेत्।सकृदेव श्रुतं ह्येतद्विज्ञानं जनयेद्दृढम्।द्विधा त्रिधा वा मन्दस्य ज्ञानं न जनयेत् कथम्।एतत्पापौघशमनं श्रुतं विज्ञानदं मतम्।लिखितं दृष्टिदोषघ्नं पूजितं चित्तशोधनम्।मूढतानाशनं चैतत् सर्वदा परिशीलितम्।

Naarada! This 'Jnaana-Khanda' portion is based on proper reasoning, and is easy to understand.

How can it not destroy the delusion born out of ignorance, if listened to with sincerity?

If even after listening, if the delusion does not disappear for any one, he has to be a brainless stone statue only! By what can the knowledge again rise for him?

Even if heard once, it will produce firm knowledge! If heard twice or thrice, how will it not produce knowledge even in a dull-headed person?

This text is considered as a giver of knowledge, and the destroyer of hosts of sins, if heard with effort.

If written it removes the faulty vision produced by ignorance; when adored it purifies the mind; if always analyzed it removes the foolishness stuck to the intellect.

सर्वात्मभूतं यद्रूपं विचार्यावगतं स्फुटं मुक्तिः स्यादन्यथा बन्धः सा भवेत्।

That form of the Supreme which is the self of all, when realized through Vichaara, is known as Mukti; otherwise it is known as bondage.

त्रिपुरैव ह्रीम्।

That state is Tripuraa, symbolized as the sound 'Hreem'!