

त्रिपुरारहस्यम्

TRIPURAARAHASYAM

JNAANA KHANDAM

[KNOWLEDGE SECTION]

BOOK ONE

[GURU DATTAATREYA INSTRUCTS PARASHURAMA]

Sanskrit text, Translation and Explanation

by

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***DEDICATED***  
***TO***  
***ALL THE SEEKERS OF TRUTH***

**ABOUT THE AUTHOR**

Narayanalakshmi

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## TRIPURAA RAHASYAM

The term 'Tripuraa' (One who owns the three cities), refers to the three states that a Jeeva-state (an entity with a mind) goes through one after the other, non-stop. The mind never can know what is outside of them, when experiencing any one of those states. Jeeva is just a mind-state which goes through three types of experiences, and is stuck with the realness of those experiences.

That he is a person born inside a solid world with a beginning and end, is experienced only in the Jaagrata state; and this is his greatest delusion.

What is outside of three states, if the mind somehow can be made to dissolve off?

That which is outside of the three states is the mystery, that goes by the name of Tripuraa Rahasyam.

Tripuraa is the Chiti (the term in female gender) (the pure awareness) that is trapped inside these cities.

Tripuraa is the deity made of these three states; Tripuraa is Maayaa, the delusion power of Brahman.

This text 'Tripuraa Rahasyam' has three sections; Maahaatmya Khanda, Jnaana Khanda and Charya Khanda.

This sacred text is presented in the form of a dialogue between Dattaatreya, an Avadhuta (the excellent class of Knower) and Parashurama, the son of Sage Jamadagni.

It is also known as Haritayana Samhita after its author Haritayana, son of Harita, who was given this knowledge by NaaradaMuni, who later heard this text from Hairta himself and blessed him.

Herein is presented the Jnaana Khanda of the sacred text.

Who is Tripuraa?

She is the power supreme of the Brahman-state (State of Reality); the supreme power that creates the illusion of the world-experience as real. She alone is known as Maayaa, the deluding power.

She is the illusion of Trinties; she is the illusion of the three states of the mind.

She is referred to as a female form by the term 'Stree' which covers the entire creation in ignorance.

She is Avidyaa that deludes, and is the Vidyaa that rescues.

She is formless, but exists as all the forms that are seen as any thing from a mud particle to a Shiva.

Devotion to her, purifies the mind and makes one eligible for Aatma-Saakshaatkaara.

She alone deludes and binds as the ignorance; she alone removes the ignorance and shines as the knowledge supreme.

How to worship Tripuraa?

Since she is not a deity stuck inside the measures of time and place, she cannot be worshipped as a form or statue with the offerings of flowers and fruits.

She is all the forms that you see, including that of yours also.

She is the entire form of the world.

She is the Viraat, the totality mind-state of the world; she is the Trinities adorned by their spouses.

She is all that is seen as you, me or other.

She is all the words and their meanings.

She is ignorance; she is knowledge

She blocks the vision of the Aatman by appearing as the mind-conceived world.

Love her, adore her, and surrender to her; who is not a she or he, but all that is there as thoughts, actions, and conceptions. She herself will remove the veil of delusion, and allow the Vichaara of Atman to shine forth.

Contemplate on her greatness; and naturally the right way of Vichaara of Brahman will rise in you.

*Salutations to the great ParaaShakti who is also known as Tripuraa Devi*

*AUM*

## TRIPURAA RAHASYAM JNAANA KHANDAM

ॐ नमः कारणानन्दरूपिणी परचिन्मयी विराजते जगच्चित्रचित्रदर्पणरूपिणी।

*Salutation to TripuraaDevi,  
who shines as the blissful state of Brahman which alone is the cause of all,  
who is of supreme conscious nature beyond the grasp of the mind,  
and who shines as the amazing mirror that reflects the world-picture as if real.*

Tripuraa Devi is Chinmayee, full of Chit.

Chit means what? It is not the 'consciousness' of the English language; for the word 'conscious' used in this language means some proper way of reacting to the world, like the earthworm wriggling when pricked with a pin. Chit is not conscious in that sense. Chit is something more abstract and cannot be grasped so easily. Chit is what is quietly aware of all the actions, thoughts and experiences a Jeeva goes through in the three states of Jaagrat, Svapna and Sushupti. This awareness is present in all the living things of any world as the basic essence within. It is what makes possible the connecting of all your experiences, to give a coherent story of your life. It alone makes possible all the thoughts and memories.

Yet this basic essence is never known, and people are lost only in the outside world fully, and invent words like mind, intellect etc to explain their experiences. The true conscious essence (Chit) is forgotten, and the inert body is believed to be the real conscious entity.

Chit is that which by its very presence makes the world experience possible.

Chit is the real you, and not the inert body. When one understands this truth in his purified intellect through Vichaara, then he never swerves from this truth-state, and exists as the Chit itself with an eternal pure mind-state which is free of the Jaagrat, Svapna and Sushupta bindings. He enters the fourth state of Turyaa and stays liberated.

*Salutation to Tripuraa Devi!*

*She is the three states of the impure mind, and is the Brahman state of mindless-state also.*

*Brahman is the expanded state as Tripuraa! Brahman alone shines as Tripuraa!*

*Brahman and the power of Brahman are not separate.*

*Salutation to the Brahman which shines as the world for the ignorant, and shines as itself to the liberated!*

हरितायन उवाच

Haritaayana, the author of this text speaks

श्रुतं कच्चिन्नारदैतत्सावधानेन चेतसा माहात्म्यं त्रिपुराख्याया यच्छ्रुतिः परसाधनम्।अथ ते कथयाम्यद्य ज्ञानखण्डं महाद्भुतं यच्छ्रुत्वा न पुनः क्वापि मनुष्यः शोकमृच्छति।वैदिकं वैष्णवं शैवं पाशुपतं तथा विज्ञानं समालोक्य यदेतत्प्रविनिश्चितम्।नैतद्विज्ञानसदृशमन्यत् मानसमारुहेत्यथा श्रीदत्तगुरुणा भार्गवाय निरूपितं उपपत्युपलब्धिभ्यां समेतं बहु चित्रितम्।अत्रोक्तेनापि नो वेद यदि कश्चिन्मूढधीः स केवलं दैवहतः स्थाणुरेव न संशयः।न तस्य स्यादपि ज्ञानं साक्षादिश्वनिरूपितम्।तते शृणु स्माख्यास्ये ज्ञानखण्डात्मना स्थितम्।अहो सतामद्भुतं हि वृत्तं सर्वगुणोत्तरं यन्मतोऽप्येष देवर्षिः शुश्रूषयत्यपि किञ्चन।अनुग्राहकता चैषा सतां सहजसंभवा यथा घ्राणोल्लासकता मृगनाभेः स्वतः स्थिता।

This knowledge-scripture (composed by me, Haritaayana) is named Tripuraa-Maahaatmyam, and leads to the Realization of the Supreme state; and it was heard by MahaaMuni Naarada with great attention. Today I will explain to you this portion of Knowledge which is highly amazing, by listening to which a man will never again feel sadness of the Samsaara.

After analyzing all the knowledge contained in the philosophies of Vedas, Vaishnava, Shaiva, and Paashupata, this wholesome conclusion of knowledge was reached with ascertainment; for not the least of doubts can linger again, after the complete study of this Scripture.

This text is in the form of a dialogue between Shri Dattaatreya and Sage Parashurama.

No other 'Knowledge scripture' will get understood by the mind like this one, for it is very simple and straightforward in its statements, and contains the means and also the experience (of Aatman-awareness) as its content, and has many unique stories that explain the truth of Brahman.

If still one complains that he cannot understand the abstract knowledge given in this great text made of such simple words, then indeed he is a dullard, and is to be considered as stuck by misfortune (like the lower class of animals like a cow or dog that are stuck by the dullness of brains cannot grasp the truths given in this text); and he is undoubtedly an inert pillar only. He will never have this knowledge-experience, even if Shiva himself taught him. Listen, I will explain to you this Knowledge portion now.

This knowledge was given by Devarshi Naarada himself, and he is compassionate enough to listen to this instruction in my words too. Ah! Indeed it is the wondrous conduct of the noble that excels all virtues, that Devarshi Naarada relates this knowledge to a person like me also. I am blessed indeed! Gracing the people is a natural character of these noble ones, like the good fragrance is natural for the navel of the (Kasturi) deer.

PARASHURAMA WORSHIPS TRIPURAA

*(Dattaatreya explains here the greatness of TripuraaDevi to Parashurama, and instructs Rama to practice devotion to TripuraaDevi for a few years, so that his mind agitated by the violent acts of the past will get purified of its taints. TripuraaDevi is not any deity of the Deva world; but is the Supreme power of Brahman. When the entire world is alive as conscious entities by her power, she also can be worshipped and prayed to as a deity.)*

एवं दत्तात्रेयमुकाच्छ्रुत्वा माहृत्म्यवैभवं रामः सर्वजनारामो जामदग्न्यः शुभाशयः भक्त्यापहतसच्चित्तस्तूर्ण्णी  
किञ्चिद्बभूव ह।अथासाद्य बहिर्वृत्तिं भरितानन्दलोचनः रोमाञ्चपीवरवपुः स्वान्तरानन्दनिर्भरः हर्षोऽमायन्  
रोमकूपविभेदान्निर्गमन्निव प्रणनाम दत्तगुरुं दण्डवच्चरणान्तिके।उत्थाय हर्षभरितः प्राह गद्गदसुस्वरः।  
परशुराम उवाच धन्योऽहं कृतकृत्योऽहं श्रीगुरो त्वप्रसादतः यस्य मे करुणासिन्धुस्तुष्टः साक्षाद्गुरुः शिवः।  
यस्मिंस्तुष्टे ब्रह्मपदमपि स्यात्तृणसम्मितम्।मृत्युरप्यात्मतां याति यस्मात्तुष्टाद्गुरोर्ननु।ममाकाण्डादेव गुरुः सोऽद्य  
तुष्टो महेश्वरः।सर्वं मया प्राप्तमित्येव कृपया गुरोः।नाथ माहात्म्यमखिलं श्रुतं त्वत्कृपयाधुना।तामुपासितुमिच्छामि  
त्रिपुरां परमेश्वरीं तदुपास्तिक्रमं ब्रूहि मह्यं सुकृपया गुरो।

Rama, the son of Jamadagni, who delighted all with his good conduct and who was with an auspicious mind, after hearing the grand exposition of the greatness of Tripuraa from the mouth of Dattaatreya (as the Maahaatmya Khanda) was overwhelmed by devotion in his purified mind, and remained silent for some time. Later when he became conscious of the outer world, his eyes were moist with bliss unknown, his body was covered by horripilation, his mind was completely filled with the bliss of devotion; and he was unable to withhold his joy. And as if coming out of the mid-space of his hairs sticking out in horripilation, he saluted DattaGuru by prostrating fully at his feet. He slowly stood up being filled with overwhelming joy, and spoke in a choking voice. 'I am blessed indeed. I am fulfilled, hey ShreeGuru by your grace, for my Guru the ocean of compassion is pleased with me, and is patient enough to instruct this ignorant one; you are indeed the form of Shiva himself! If the Guru is pleased, then even the position of Lord Brahmaa, the creator of the world becomes worthless like a piece of dried up grass and carries no essence.

Even Death becomes a friend if the Guru is pleased! The great Guru the Great Lord Datta is pleased with me for no reason at all! I believe that I have attained everything by the grace of the Guru.

Hey Lord, by your kindness, I have been instructed about the greatness of the Tripuraa fully. I want now to propitiate Tripuraa, the Supreme Ruler of all. Hey Guru, teach me the proper method of worshiping her.

इति संप्रार्थितो दत्तगुरुरालक्ष्य भार्गवे योग्यतां त्रिपुरोपास्तौ सच्छ्रद्धाभक्तिर्बृहितां क्रमेण दीक्षयामास

त्रिपुरोपास्तिहेतवे।जामदग्न्योऽपि संप्राप्य त्रैपुरं दीक्षणं शुभं सर्वदीक्षासमधिकं पूर्णतत्त्वप्रबोधनं

मन्त्रयन्त्रवासनाभिरन्वितं निखिलं क्रमं प्राप्य श्रीगुरुवक्त्राब्जाद्रसं मधुकरो यथा तृसान्तरङ्ग आनन्दमोदितो।

भार्गवस्तदा श्रीनाथेनाभ्यनुज्ञातस्त्रिपुरासाधनोद्यतः परिक्रम्य गुरुं नत्वा महेन्द्राद्रिमुपाययौ।तत्र निर्माय

वसतिशुभमतिसुखावहां अभ्युपासनपरो वर्षद्वादशकं तदा नित्यनैमित्तिकपरः पूजाजपपरायणः सदा श्रीत्रिपुरेशान्या  
मूर्तिध्यानैकतत्परः।एवं तस्यात्यगात्कालो द्वादशशब्दो निमेषवत्।

Thus prayed for, DattaGuru observed in his disciple the fitting qualities of firm faith and devotion required for the worship of Tripuraa and initiated him in the methodical way of worshiping Tripuraa. The son of Jamadagni obtained the auspicious initiation that excelled all other initiations from the lotus face of ShreeGuru like the bee absorbing honey, and understood the entire method of worship as connected to the Mantras, Yantras, and the motives to be inculcated, which when followed would bestow the complete knowledge. Feeling satisfied within, intoxicated by the joy thereof, Bhaargava then took permission from ShreeGuru, circumambulated around him, saluted, and left for Mahendra Mountain.

There he built a hut for himself that was auspicious and comfortable for his needs.

He remained engaged for twelve years performing his regular and ordained duties of 'Japa' and worship; and was absorbed fully in the meditation of the form of Tripuraa Goddess (as explained in the Maahaatmya Khanda). In this manner, the time-span of twelve years passed for him like a minute.

*(Devotion to any deity purifies the mind, and the intellect becomes capable of absorbing abstract thoughts. If the devotion does not bloom up as Vichaara and does not lead to the cessation of all actions, then it is not fruitful indeed, and drowns one in an ocean of actions fully. True Devotion purifies the mind, and paves the way for Brahman-knowledge that transcends the state of duality of a devotee and deity; otherwise any devotion to any deity is indeed a wasteful act.)*

RAMA ANALYZES THE WAY OF THE WORLD

तथैकदा सुखासीनो जामदग्न्योऽनुचिन्तयत्।पुरा यत्प्राह संवर्तो मया स्वभ्यर्थितः पथि तन्मया नैव विदितं  
अंशेनापि तदा ननु।विस्मृतं च मया यस्मात्प्राङ् न पृष्ठं गुरुं प्रति।माहात्म्यं त्रिपुराशक्तेः श्रुतं श्रीगुरुवक्त्रतः।  
परन्तु तन्न विदितं यत्संवर्तः पुराऽब्रवीत्।मया सृष्टिप्रसङ्गेन पृष्ठं किञ्चित्गुरुं प्रति।तदा कटकृदाख्यानं  
वर्णयित्वा च मे गुरुः नाब्रवीदप्रकृततस्तन्मे तत्तादृशं स्थितम्।

Once when seated in comfort, Jaamadagni, son of Jamadagni deliberated like this. 'In the past (after getting subjugated by DasharathaRama), on the way back, Samvarta Muni (whose conduct outwardly was like that of a mad person) told me something, which I was unable to understand even in the least, at that time, where my mind was still stuck in agitation (because of the anger towards Kshatriyas, and the humiliation faced in the presence of Rama, another Kshatriya.) (I did not care much about what he said.)

*(Samvarta was an Avadhuta, an excellent Knower who had shaken off all that was perceived as a world. Avadhuta means, 'one who has shaken off fully all the dust sticking to him'.)*

I had forgotten about it completely and did not question DattaGuru about it; but (later) I heard the greatness of Tripuraa-power. Even then, I did not understand what Samvarta had spoken in the past.

I had of course asked something about the creation of the world to my Guru then; but he had not given any serious answer at that time, but had just given some vague answer. It just carried some surface explanation, like the meaningless tales narrated by mat-weavers as a pastime.

My Guru did not explain anything to me fully whatever he had started to explain, maybe because I was not fit enough to receive his instructions about the abstract truths of Brahman; and that topic was never brought up for discussion again.

*(Brahman knowledge cannot be instructed to impure minds ever; for they cannot grasp the abstract truths, and they will be wasted on them. Parashurama had to purify his mind through the devotion-practice for twelve years, before he could even entertain proper questions about that knowledge.)*

लोकस्य गतिमेतां तु न जानाम्यपि लेशतः।कस्मादिदं समुदितं जगदाडम्बरं महत्कुत्र वा गच्छति पुनः कुत्र  
संस्थानमृच्छति? अस्थिरं तु प्रपश्यामि सर्वं सर्वत्र किञ्चन।व्यवहारः स्थिरप्रायः कस्मादेतदपीदृशम्।चित्रां  
जगद्व्यवहृतिं प्रपश्याम्यविमर्शिनीम्।अहो यथान्धानुगतो ह्यन्धश्चेष्टति तादृशः लोकस्य व्यवहारो वै सर्वस्यापि  
अभिलक्षितः।निदर्शनमात्मकृतिरत्र मे सर्वथा भवेत्।नूनं मम शैशवे किं जातं तन्मे न भावितम्।कौमारे च  
अन्यथा वृत्तं तारुण्येऽपि ततोऽन्यथा इदानीमन्यथैवास्ति व्यापारो मम सर्वथा।किमभूत्फलमेतेषां तन्न वेद्मि  
कथञ्चन।यद्यत्काले यच्च यच्च क्रियते येन येन वै सम्यगेवेति तद्बुद्ध्वा फलावष्टम्भपूर्वकम्।

I do not understand in the least the ways of the world. *(Why is the world there at all, and how did it come into existence?)* From where has this great grand show of the world appeared from, where does it go off again, and again where does it get stabilized as real in the minds of all?

I observe that whatever is there anywhere as unstable only. Even then, it is indeed strange that the affairs of the world go on as if stable! *(How is one holding on to the unstable sense perceptions as stable? What a delusion!)* The affairs of the world are taken for granted, without any proper analyzing of its nature! Alas! *(Everyone repeats the same actions of the other, with no proper purpose achieved at all!)* The affairs of the world are observed to be similar to a blind man following the action of another blind man; for no one has the vision of the Supreme truth. *(Everyone tries to imitate the other and to excel in the same actions, without ever analyzing the wasteful nature of their own actions.)* *(No purposeful action of the world has bestowed any complete fulfillment.)* My own actions of life are a proof for this. Indeed, what I did in my baby-hood, I do not remember now; in the boy-hood, my conduct was different; in the youth, it was completely different; and at present, my conduct is completely different.

I never am able to understand as to what great fruit was gained by all these actions! These actions just went on as suited to the particular state of the life fulfilling the wishes suited to that particular state of mind.

*(Children remain engaged in games, the youth are after the pleasures of women and wealth, the old ones are engaged in worries of body-ailments and frustration about life; no one is interested in the Para Brahman; says Shankara!)*

फलं किं तत्र संप्राप्तं केन वा सुखमात्मनः।यच्चापि लोके फलवदविमृश्यफलं हि तत्।न फलं तदहं मन्ये पुनर्यस्मात्करोति सः।प्राप्ते फले फलेच्छावान्पुनर्भूयात्कथं वद।यस्मान्नित्यं करोत्येव जनः सर्वः फलेहया।

What fruit was actually gained (as permanent), or what (unchanging) happiness was obtained for oneself by anybody, in whatever has been considered as the right action for getting some fruit?

Whatever is considered as some fruit (result as the success) of an action is just accepted without a question; and no one analyzes the impermanent nature of that fruit.

*(Any action should end up in permanent satisfaction.)* I do not consider that as any perfect fruit for which he keeps trying for again and again. If he really got the fruit (of all fulfillment) through any action, then how can he want it once again? Everyone is trying hard to achieve some or other fulfillment through their actions, all throughout their lives! (Nobody has attained any permanent fulfillment at all!)

फलं तदेव संप्रोक्तं दुःखहानिः सुखं च वा।कर्तव्यशेषे नो दुःखनाशो वा सुखमेव वा।कर्तव्यतैव दुःखानां परमं दुःखमुच्यते।तत्सत्त्वे तु कथं ते स्तो दुःखाभावः सुखं च वा।

What is the fruit-fulfillment, namely the result of the action, actually?

That alone is said to be the fruit which is the cessation of some pain or the gain of some joy.

All actions are directed at removing some pain, and getting some happiness.

After any work is done, there is no permanent cessation of pain or the attainment of any joy in a permanent level. If the joy was permanent, or the pain was fully gone, why will all the people still keep repeating their actions? (Pains keep repeating; and no permanent joy is there ever.)

The duty (Kartavya) that binds one is said to be the greatest suffering. A man is always bound to his duties, and is forced to do actions always. Even if he refrains from all actions, he has to eat at least; or breath at least!

When everyone is always stuck to their duties forever, how can there be any absence of pain, or the rise of joy thereof? Where is any rest for a man bound to actions only!

यथा दग्धाखिलाङ्गस्य पादे पाटीरलेपनं तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते।

यथा शराविद्धहृदः परिष्वङ्गोऽप्सरोगणैः तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते।

यथा क्षयामयाविष्टनरस्य गीतसंश्रुतिः तथा कर्तव्यशेषस्य सुखलाभ इह इहोच्यते।

What is defined as joy or happiness in this world? Let me analyze!

If a man does any action and succeeds in getting the needed result, then he is said to be happy; but, does he stop at that? He again starts the next action, wanting another fulfillment, which for sure will result again in some other tiny bit of happiness for him. This type of joy is nothing but the joy one gets by applying the cool sandal paste again and again to the limbs after getting burnt again and again (in the fire of actions).

Where is the complete cessation of all pains ever? Where is the permanent joy that never vanishes off?

The attainment of any joy when the work is still left back equals the embrace of the groups of pretty Apsaraas when the heart is pierced by the arrow, and one is bleeding to death. The attainment of any joy when the work is left back equals the recital of melodious songs to a person who is stuck by the disease of Kshaya (consumption) and dying slowly. Pain and joy both are always experienced one after the other!

*(Or rather, the pain alone is mistaken for the joy, and the joy one experiences in the world is actually the pain in disguise!)*

सुखिनस्ते हि लोकेषु येऽकर्तव्यतया स्थिताः पूर्णाशया महात्मानः सर्वदेहसुशीतलाः।

They indeed are really happy who stay without any bondage to the duty. They are free of both the actions and the results; and nothing binds them! They need nothing as any new fulfillment. They have fulfilled minds; and are cool all over the body, with the mind shining like the nectar-oozing moon.

यदि कर्तव्यशेषेऽपि सुखं स्यात् केनचित्क्वचित् शूलप्रोतेऽपि च नरे स्यात्सुखं गन्धमाल्यजम्।अहो

महच्चित्रमैतत्कर्तव्यशतसङ्कुले सुखमस्तीह यस्यार्थं करोत्येव सदा जनः।अहो विचारमाहात्म्यं किं वदामि

नृणामहं अनन्तकर्तव्यशैलाक्रान्ताः सौख्यं लभन्ति च।यथा सौख्याय यतते सार्वभौमस्तु सर्वदा तथैव यतते

नित्यमपि भिक्षाटने रतः।पृथक्तौ प्राप्नुतः सौख्यं मन्येते कृतकृत्यताम्।तद्येन यान्ति सर्वेऽपि याम्यहं

ताननुक्रमात् अनालोच्य फलं चापि यथान्धानुगस्तथा।तदलं मेधयानेन। भूयो गत्वा दयानिधिं

विजिज्ञासितजिज्ञास्यो विचिकित्साम्बुधेः परं पारं प्रपत्स्ये सुशुभं गुरुवाक्प्लवमाश्रितः।



If any man says that he is happy by the result of some action, and still is chasing other types of joys through more actions, then a man who is impaled should also feel happy if he is served with sandal paste and garlands! Alas! Why does not a man understand his pathetic state of existence!

Aha! It is indeed a great wonder that even in this life weighed down by the stress of hundreds of actions, people keep striving hard by believing that there is some permanent happiness that can be gained here.

Aha! How can I describe the greatness of intellectual proficiency (foolishness actually) that deludes one and all, that they firmly believe that some permanent joy awaits them at the end of their actions.

All the people here are getting crushed by the rocks of endless actions and yet seem to be happy!

They do not even know what the true happiness is! Each and every person defines the term 'joy' in his own particular way, and is trying hard to attain joy through his own chosen action. An emperor also strives hard to get some happiness (by expanding his kingdom); a beggar also strives to get happiness by begging always (and is happy if his hunger is satiated for that day). Both of them believe that they have attained fulfillment by getting their happiness in their separate ways. (*I am also trying to fulfill my own limited desire of some kind or other, and feel happy by its fulfillment.*) I am also following them (mad about desire-fulfillment) in whichever path they are moving (goaded on by foolishness) without any analysis about the fruit also; like a blind man following another blind man.

Therefore, enough of traveling the path taken by these brainless (and the so-called) intelligent people!

I will again approach my Guru who is the ocean of compassion and question him with the desire for the correct knowledge, and reach the other end of the sea of doubts, taking the support of the boat namely the extremely auspicious words of my Guru.

PARASHURAMA APPROACHES GURU DATTAATREYA

इति व्यवस्य सहसा जामदग्न्यः शुभाशयः प्रतस्थे तद्विराद्रुरुदर्शनकाङ्क्षया।गन्धमादनशैलेन्द्रं प्राप्य  
शीघ्रमपश्यत् गुरुं पद्मासीनं भूभास्वन्तमिव स्थितम्।प्रणनाम पादपीठपुरतो भुविदण्डवत्।शिरसाऽपीडयत्  
पादपद्मं निजकराश्रितम्।अथैवं प्रणतं रामं दत्तात्रेयः प्रसन्नधीः आशीभिर्योजयामास समुत्थापयदादरात्।  
वत्सोत्तिष्ठ चिरादद्य त्वां पश्यामि समागतम्।ब्रूहि स्वात्मभवं वृत्तं निरामयतया स्थितम्।

अथोत्थाय गुरुक्त्या स गुर्वादिष्टाग्यविष्टरः उपविश्य प्रसन्नात्मा बद्धाञ्जलिपुटोऽब्रवीत्।

श्रीगुरो करुणासिन्धो त्वत्कृपामृताप्लुतः कथं स परिभूयेत विधिसृष्टैरथामयैःत्वत्कृपात्तमामृतकरमण्डलान्तःस्थितं  
तु मां सन्तापयेत्कथं व्याधिश्चण्डांशुः अतिभीषणः।आन्तरं बाह्यमपि ते कृपयानन्दितं मम सदा स्थितम्।किन्तु  
भवत्पादाब्जवियुतिं विना नान्यत्रुजावहं किञ्चित् आसीन्मे लेशतः क्वचित्।तद्भवच्चरणाम्भोजदर्शनादद्य वै पुनः  
संपूर्णता सदापन्ना सर्वथा श्रीगुरो ननु।तत्किञ्चिच्चिरसंवृतं हृदि मे परिवर्तते।तत्प्रष्टुं त्वाभिवाञ्चामि  
चिरसंशयितान्तरः।आज्ञप्तो भवताद्याहं पृच्छामि विचिकित्सितम्।संश्रुत्यैवं भार्गवोक्तिं दत्तात्रेयो दयानिधिः  
संप्रहृष्टमना राममूचे प्रीत्याथ भार्गवम्।पृच्छ भार्गव यत्तेऽद्य प्रष्टव्यं चिरसंभृतम्।तव भक्त्या प्रसन्नोऽस्मि।  
प्रब्रवीमि तवेप्सितम्।इत्याज्ञप्तो जामदग्न्यः प्रणम्याऽत्रिसुतं मुनिं प्रश्रयावनतो भूत्वा संप्रष्टुपुचक्रमे।

After deliberating in this manner, the son of Jamadagni whose heart was now filled with the auspicious desire for knowledge, decided to approach his Guru for instructions on knowledge; and so, he left that mountain abode of his and reached the Gandhamaadana hill. Soon, he saw his Guru who was seated in the lotus posture, and who was shining like the sun risen in the earth. He saluted his Guru, by lying prostrate on the ground like a log, held his Guru's feet lotuses with his hands, and pressed his head on them with devotion. Dattaatreya was pleased at heart, and bestowed blessings upon him who had saluted like this; and lifted him up with affection saying, 'Son! Get up. I am seeing you coming here after a long time. Tell me what your life is like! No illnesses of the mind affect you I suppose.'

Getting up as told by his Guru, Rama sat on the seat on the ground as ordered by his Guru, and feeling happy by his Guru's affection, spoke with his hands folded with respect.

'ShreeGuru, Ocean of compassion, how can anyone drenched by the nectar of your grace be affected by afflictions produced by the Creator? How can the fierce sun of terrifying diseases, affect me when I stay inside the sphere of the moonlight of your compassion? I am always in the bliss of your grace inside and outside at all times; however except for staying away from your lotus feet, there is no other affliction for me in the least. Anyhow today the completeness in all ways has been attained again for all times, by the sight of your lotus feet hey ShreeGuru, is it not so? There is something that has been troubling my heart from such a long time. I want to ask some doubt which is troubling my mind from long. If permitted by you, I will express my doubt.'

After listening to Bhaargava's words, Dattaatreya, the abode of compassion felt pleased in the mind; and spoke to Rama with affection. 'Ask Bhaargava whatever you want to ask that has been troubling you for long. I am pleased with your devotion. I will explain to you whatever you want to know.'

Thus permitted, Jamadagni's son saluted Sage Dattaatreya the son of Atri, with his head bent in humbleness, and asked him questions one by one.

परशुराम उवाच  
Parashurama Spoke

भगवन् गुरुनाथार्य सर्वज्ञ करुणानिधे।पुरा मे नृपवंशेषु क्रोधः कारणतो ह्यभूत्।तद्भूयो निहितं क्षात्रं सगर्भं  
सस्तनन्धयम्।मया त्रिःसप्तकृत्वो वै क्षत्रासृग्भरिते हृदे सन्तर्पिताः।पितृगणास्तुष्टा मद्भक्तिगौरवात्मत्क्रोधं  
शामयामासुः।शान्तः पित्राजयाप्यहं संप्रत्ययोध्यामध्यास्ते यः श्रीरामो हरिः स्वयम्।क्रोधान्धस्तेन भूयोऽहं  
सङ्गतो बलदर्पितः।तेन दर्पाद्भगवता च्यावितश्च पराजितः।जीवन्कथञ्चिन्निर्यातो ब्रह्मण्येनानुकम्पिना।अथ  
मामुपसम्प्राप्तो निर्वेदः परिभावितम्।ततोऽत्यन्तं पथि मया बहुधा परिदेवितम्।संवर्तमवधूतेन्द्रं मार्गोऽकस्मात्  
समासदम्।भस्मच्छन्नाग्निवद्रूढं कथञ्चिदविदं तदा।संतप्त इव नीहारं तं सर्वाङ्गशीतलं सङ्गम्यैव  
अतिशिशिरभावमासादयं तदा।मया स्वस्थितिमापृष्टः प्राहामृतसुपेशलं सुसारपिण्डवत्सर्वं निष्कृष्य प्रत्यपादयत्।  
नाहं तदशकं स्पृष्टुं रङ्को राज्ञीं यथा तथा।भूयो संपार्थितः सोऽथ भवन्तं मे विनिर्दिशत्।तद्भवच्चरणद्वन्द्वं तत  
आसादितं मया अन्धो जनसमायोगमिवात्यन्तसुखावहम्।तन्मे न विदितं किञ्चित्संवर्तमुनिराह यत्।श्रुतं  
माहात्म्यमखिलं त्रिपुराभक्तिकारकम्।सा भवद्रूपिणी देवी हृदि नित्यं समाहिता।एवं मे वर्तमानस्य किं फलं  
समवाप्यते।भगवन्कृपया ब्रूहि यत्संवर्तः पुरावदत्।अविदित्वा च तन्नास्ति कथञ्चिच्च कृतकृत्यता।तदुक्तं  
अविदित्वा तु यद्यच्च क्रियते मया तद्वालक्रीडनमिव प्रतिभाति समन्ततः।पुरा मया हि बहुशः क्रतुभिः  
दक्षिणोच्छ्रयैः प्रभूतान्नगणैरिष्टा देवाः शक्रमुखा ननु तदल्पफलमेवेति श्रुतं संवर्तवक्त्रतः।मन्ये तदहमल्पं  
यद्दुःखमेवेति सर्वथा।

Bhagavan, GuruNaatha, Aarya (noble one), Sarvajna (all-knower), Ocean of compassion!

Long ago in the past, some anger rose in me for some particular reason towards all the royal personages; and I destroyed the entire Kshatriya clan including the fetuses in the womb and also the breast feeding babies for twenty one times; and I offered oblations to my ancestors with the blood of Kshatriyas that overflowed as a lake; they were pleased by this and appreciated my devotion for them; they pacified my anger; and I calmed myself by the order of my father also. At that time ShriRama the very Naaraayana who had descended down, was at Ayodhya. I, who was insane by anger and heavily conceited about my power, opposed him. Because of my arrogance, I was subdued and defeated by the Lord; and yet because of his reverence towards the Brahmins, I was not killed, but was allowed to hang on to life.

Then a great disgust took over me; I thought about everything that I had done; and was lamenting all along the path when I was returning back to my own abode.

I then by chance came across Samvarta, the naked Avadhuta on the way. Though he was like the fire covered by the ashes and appeared like a mad person to others, I somehow recognized him as an excellent BrahmaJnaani. After offering my salutations to the noble one who was cool all over his limbs (by the extreme quietude within), I also felt extremely cool (in the mind), like a person scorched by the heat cooled by the cool mist. All my agitations vanished in his quiescent presence. When inquired about his welfare, he spoke words soft like the nectar and rendered the entire essence extracted from all scriptures, like a rolled up ball of sweetness. At that time, I was not able to grasp the meaning of his words, like a roadside beggar can never know of the Goddess of wealth. When I again requested him to explain it all, he directed me towards you and asked me to take shelter at your feet. Then I came to your abode, and obtained the presence of your lotus feet. I felt as happy like a lost blind man coming across a group of good people (who will offer guidance to him in his path). I had never understood at that time whatever was spoken by Samvarta Muni. You explained to me the greatness of Tripuraa; and I was filled with devotion towards her. That great Devi who stays as this entire world as the power of Maayaa, is always established in my heart.

*(My heart is purified and all my emotions of anger and hatred have vanished off because of this devotion; but I know that this is not the final fruit that has to be achieved by any man).*

When I stay like this (doing just the worship rituals), what (great) fruit can be achieved by me?

Without understanding the truths spoken by SamvartaMuni, there is no fulfillment ever gained.

Without the understanding of what he said, whatever I do looks like only some child's play all through!

*(These outward actions of worship appear meaningless to me.)* In the past, I had indeed pleased the Devas with abundant sacrificial rites and offerings of huge amounts of Dakshinaa (offering to priests), and offering of heaps of food. But what worth are they? I remember that Samvarta had commented that it gave very little fruit. I am of the opinion that whatever yields limited fruit is always equal to pain only.

असुखं नहि दुःखं स्यात्।दुःखमल्पं सुखं स्मृतं यतः सुखात्यये दुःखं भवेद्गुरुतरं किल।नैतावदेव चैतस्मादधिकं चास्ति वैभवम्।मृत्यूपयोगो यद्भूयो न तन्न स्यादकदाचन।

The absence of happiness is not actually the pain. The lesser happiness alone is considered as pain; because at the end of the (short-span of) happiness, the pain is indeed very high.

*(Dissatisfaction is always there as an end-result of all short-termed joys.)*

It is not this much alone; more grandeur is there (of the worldly enterprises); there is nothing (no action of the world) where death is not met with ever again. *(All enterprises turn into emptiness at the onset of death!)*

एवमेव भवेद्यन्मे क्रियते त्रिपुराविधौ बालक्रीडेव मे भाति सर्वं तन्मानसं यतः।एतद्यदुक्तं भवता कर्तुं तस्यादितो अन्यथा नियतं चाप्यन्यथा तद्वचोभेदसमाश्रयात् आलम्बभेदतश्चापि विविधं प्रतिपद्यते।कथमेतत्क्रतुसमं असत्यफलसम्मितम्।अप्यसत्यात्मकं यस्मात्कथं सत्यसमं भवेत्।अथापि नित्यं कर्तव्यमेतन्नास्यावधिः

क्वचित्।

*(And I do not think that mere devotion based rites will bestow any permanent joy!)*

Whatever I perform as the rites of Tripuraa-worship, looks like a child's play to me, because it is just a thing that appeals to the mind. *(It may not appeal to one and all!)* The method of worship prescribed by you can be done according to disciplines or otherwise also (as just an emotional attachment to the deity), since there are different views of devotion-path given in different scriptures; it is possible to do it differently also, based on one's own choice of worship (based on various methods and deities prevailing in the society). *(Even Sacrificial rites are similar to these devotional acts; each mind coveting a different fruit!)* How is it not like the performance of various sacrifices which are without any common fruit for all? *(Rites are also wasteful ventures only!)* *(Devotional practices, rituals, rites are all performed in different ways by different people, and the results are also different only! How can one believe in these actions as yielding the same fruit for all!)* When it is of the nature of untruth, based on one's own faith and belief, how can it yield a truthful result which is common for all? And these rites of worship-acts have to be performed daily without any fixed time span, waiting for the result! *(Why should I waste my life in such devotional acts with no proper purpose achieved? Anxiety and worry accompany all these actions, waiting for the result! This was proved to me when I met SamvartaMuni.)*

लक्षितो मे स भगवान्संवर्तः सर्वशीतलः कर्तव्यलेशविषमविषज्वाला विनिर्गतः हसन्निव लोकतन्त्रं अभयं मार्गं आश्रितः वने दावाग्निसंकीर्णं हिमाम्बुस्थगजोपमः सर्वकर्तव्यवैकल्यामृतसंस्वादनन्दितः।कथमेतां दशां प्राप्सो यच्च मामाह तत्पुरा सर्वमेतत्सुकृपया गुरो मे वक्तुमर्हसि।कर्तव्यकालभुजगनिर्गीर्णं मां विमोचय। इत्युक्त्वा चरणौ मूर्ध्ना गृहीत्वा दण्डवन्नतः।अथ दृष्ट्वा तथाभूतं भार्गवं मुक्तिभाजनं दयमानस्वभावोऽथ दत्तो वक्तुमुपाक्रमत्।

It was observed by me that Bhagavaan Samvarta was cool all over (without any agitation or anxiety), freed of the least work also which burn with their poisonous horrible flames; he was laughing as it were at the ways of the worldly people; was moving in the path which is removed of all fears of Karma, duties, after life etc, and was like the elephant inside the ice cold waters when the entire forest was in conflagration. He was enjoying the taste of the nectar namely the complete freedom from all the works. How did he attain such a state? What did he tell me at that time? Hey Guru, you must kindly explain to me all this. Please free me who am getting swallowed up by the black serpent of duties (actions desiring results).'

Having spoken these words, he prostrated like a log, and held on to his Guru's feet with his head.

Seeing him in that condition and qualified to receive instructions on Mukti, Datta of the compassionate nature started to speak like this.

दत्तात्रेय उवाच

Dattatreya spoke

वत्स भार्गव धन्योऽसि यस्य ते बुद्धिरीदृशी अब्धौ निमज्जतो नौकासंप्राप्तिरिव सङ्गता।एतावदेव सुकृतिः

क्रियाभिरुपसङ्गतः स्वात्मानमारोहयति पदे परमपावने।सा देवी त्रिपुरा सर्वहृदयाकाशरूपिणी अनन्यशरणं भक्तं

प्रत्येवं रूपिणी द्रुतं हृदयान्तःपरिणता मोचयेन्मृत्युजालतः।

Child Bhaargava, you are indeed blessed that your thoughts are like this, like the reaching of a ship for the drowning man. This is how the good action in the form of devotion and connected disciplines raise one to the supremely sacred state of knowledge. Devi Tripuraa is of the form of all the minds. She frees from the trap of death the devotee who has taken shelter with her, by creating a change within.

यावत्कर्तव्यवेतालान्न बिभेति दृढं नरः न तावत्सुखमाप्नोति वेतालाविष्टवत्सदा।

As long as a man is not freed of the fear of the 'duty' (desire fulfillment) vampire, he never has any peace of mind like a person possessed by a vampire. (*He keeps madly running after desire fulfillments, one after the other, as if possessed by a restless ghost.*)

नृणां कर्तव्यकालाहिसंदष्टानां कथं शुभं करालगरलज्वालाक्रान्ताङ्गानामिव क्वचित्।

How can any auspicious state (of freedom) be there for the men who are bitten by the serpent of 'result-bound duty'? They are like the people whose are trapped inside the fire with their limbs burning by the fiery poisonous flames.

कर्तव्यविषसंसर्गमूर्च्छितं पश्य वै जगत् अन्धीभूतं न जानाति क्रियां स्वस्य हितात्मिकाम्।अन्यथा चेष्टते भूयो मोहमापद्यते पुनः।एवंविधो हि लोकोऽयं कर्तव्यविषमूर्च्छितः।

Look at the world (of the ignorant) which is in the fainting by consuming the poison of 'Kartavya' (duties to be performed for getting happiness) and has turned blind by the effect of this fatal poison! It does not even know which action will lead towards its welfare; and it keeps doing different actions again and again; and is confused again and again. This is because this world (people) is in the fainted-state because of the poison-intake of action and result.

अनादिकालतो भीमे पच्यते विषसागरे यथा हि केचित्पथिकाः प्राप्ता विन्ध्यमहानगम्।क्षुधाभरसमाक्रान्ताः

फलानि दद्रुशुर्वने।विषमुष्टिफलान्याशु तिन्दुकस्य फलेहया भक्षयामासुरत्यन्तक्षुधानष्टरसेन्द्रियाः।अथ ते

तद्विषज्वालाज्वलिताङ्गाः सुपीडिताः अन्धीभूता विचिन्वन्तः तद्विषोष्णप्रशान्तये अविदित्वा मुष्टिफलं

तिन्दूफलनिषेवणात्।मत्वा ज्वालां निजे देहे धत्तूरफलमासदुः।भ्रान्त्या जम्बीरबुद्ध्या तत्सर्वैरासीत्सुभक्षितम्।

उन्मत्ताश्च तथोऽभून्मार्गाद्भ्रष्टाश्च ते तदा।अन्धीभूतातिगहने पतन्तो निम्नभूमिषु कण्टकैश्छिन्नसर्वाङ्गा

भग्नबाहूरुपादकाः अधिक्षिपन्तश्चान्योन्यं कलहं चक्रुरुच्चकैः।मुष्टिभिश्च शिलाभिश्च काष्ठैर्जघ्नुः परस्परम्।अथ ते

जीर्णसर्वाङ्गाः पुरं कञ्चित्समासदुः।निशीथे दैववशतः पुरद्वारमुपाययुः।पुरद्वाराधिपालैस्ते प्रतिरुद्धाः प्रवेशने

देशकालानभिज्ञानात्कलहं चक्रुरुच्चकैः।अथ ते प्रहता द्वारपालैरतितरां यदा तदा पलायनपरा बभूवुः परितस्तु ते।

पतिताः परिखे केचिद्भक्षिता मकरादिभिः केचित्खातेषु कूपेषु पतिताः प्राणमुत्सृजुः।अपरे तैर्विनिहताः

केचिज्जीवग्रहं गताः।एवं जना हितेच्छाभिः कर्तव्यविषमूर्च्छिताः अहो विनाशं यान्त्युच्चैर्मोहेनान्धीकृताः खलु।

धन्योऽसि भार्गव त्वं तु यस्मादभ्युदयं गतः।

The story of travelers lost in the Vindhya mountain:

The world of the ignorant gets cooked like this in the fiery waves of the terrible poisonous ocean from the beginning less time. (*Here is a story that explains this fact.*)

Some travelers had gone to the huge mountain of Vindhya and were lost. They were tormented by hunger and saw some fruits in the forest which looked like some edible Tinduka fruits. Wanting to eat those Tinduka fruits they ate those poisonous fruits unable to distinguish its bitter taste, since their taste buds had lost the capacity of taste itself, because of extreme hunger. Immediately the whole of their inside was set on fire as it were; and suffering immensely, and losing their sight, they searched for something to alleviate the poisonous fire, since they had consumed poisonous fruits mistaking them to be Tindu fruits. They just wanted to cure the heat inside their bodies; and reached a place abounding in (yellow) Dhatura fruits. Believing them to be lemons, they ate them to their heart's content. They became mad (by intoxication) and moved away from the path and entered the bushy lands. Blind and mad they fell into deep holes, were torn by thorns all over their bodies, were wounded in the arms, thighs and feet. They started blaming each other and quarreled with each other. They hit each other with their fists, stones and sticks. With their bodies wounded all over, they reached some city. It was night time, and somehow they managed to find the city gates, by luck. They were stopped by the gate-keepers; and without any sense of place or time, they argued with them. When they were heavily beaten up the gate-keepers, they started running away in all the directions. Some fell into the moat; some were eaten by crocodiles; some fell into wells that had been dug and died. Some managed to escape with life when they were beaten up by the soldiers.

In this manner, people though desiring their own welfare, have reached the faint-state by the doer-ship syndrome of fulfilling desires through selfish actions. Alas, they become utterly ruined, being blinded by delusion. Bhaargava! You are blessed indeed that you have got out of it all.

GREATNESS OF VICHAARA

विचारः सर्वमूलं हि सोपानं भवेत्परश्रेयोमहासौधप्राप्तौ जानीहि सर्वथा।सुविचारमृते क्षेमप्राप्तिः कस्य कथं भवेत् ?  
अविचारः परो मृत्युः।अविचारहता जनाः।विमृश्यकारी जयति सर्वत्राभीष्टसङ्गमात्।अविचारहता दैत्या यातुधानाश्च  
सर्वतः।विचारपरमा देवाः सर्वतः सुखभागिनः।विचारात्विष्णुमाश्रित्य जयन्ति प्रत्यरीन्सदा।विचारः सुखवृक्षस्य  
बीजमङ्कुरशक्तिकम्।विराजते विचारेण पुरुषः सर्वतोऽधिकः।विचाराद्विधिरुत्कृष्टो विचारात्पूज्यते हरिः।सर्वज्ञस्तु  
विचारेण शिव आसीन्महेश्वरः।अविचारान्मृगासक्तो रामो बुद्धिमतांवरः परमामापदं प्राप्तो विचारादथ वारिधिं बध्वा  
लङ्कापुरीं रक्षोगणाकीर्णा समाक्रमत्।अविचाराद्विधिरपि मूढो भूत्वाऽभिमानतःशिरच्छेदं समगादिति संश्रुतमेव ते।  
महादेवोऽविचारेण वरं दत्त्वाऽसुराय वै भस्मीभावात्स्वस्य भीतः पलायनपरो अभवत्।अविचाराद्धरिः पूर्वं भृगुपत्नीं  
निहत्य तु शापेन परं दुःखमवापात्यन्तदुःसहम्।एवमन्ये सुरा देवा यातुधाना नरा मृगाः अविचारवशात् एव  
विपदं प्राप्नुवन्ति हि।महाभागास्ते हि धीरा यान्कुत्रापि च भार्गव विजहाति विचारो नो।नमस्तेभ्यो निरन्तरम्।  
(Greatness of Vichaara: Vichaara means the rational intellectual analysis of everything.)

Understand that in all ways, Vichaara (reason) alone is the first step that is at the root of it all, when climbing the mansion of Supreme welfare. Except through Vichaara who can hope for any true welfare?

‘Avichaara’ (non-analytic state) is equal to permanent death-state; people are ruined because of Avichaara. A person, who reasons well, wins by getting whatever he wishes for.

The Daityas and Raakshasas perished completely because of Avichaara; the Devas who took resort to Vichaara gained happiness in all ways. They take shelter in Vishnu because of Vichaara, and win over their enemies always. Vichaara is the seed of the happiness-tree with the inbuilt power to sprout.

A man excels others, only through Vichaara.

Because of Vichaara, Brahmaa is in an excellent position; and because of Vichaara, Hari gets worshipped by all; Shiva is an all-knower because of Vichaara and is the Ruler of all.

Rama the son of Dasharatha who is the best of the wise men, went after a deer because of ‘Avichaara’ and got into great difficulty (of losing his wife); and through Vichaara made a bridge across the ocean, conquered the city of Lankaa that was populated by the Raakshasas.

You have heard as to how Brahmaa also acted like a fool because of his arrogance and got his (fifth) head cut off. Mahaa Deva also through Avichaara gave a boon to an Asura; was afraid of himself turning into ashes and ran away. Because of Avichaara, Hari killed Bhrgu’s wife (as Parashurama) and was cursed to suffer untold agonies. In this manner, many other Suras, Devas, Raakshasas, humans, animals and others get into difficulties because of Avichaara only.

Bhaargava! Those brave wise ones alone are indeed extremely fortunate whom Vichaara never discards at any time. Salutations to them ever and ever!

कर्तव्यमविचारेण प्राप्य मुह्यन्ति सर्वतः।विचार्य कृत्वा सर्वेभ्यो मुच्यतेऽपारसङ्कटैः।एवं लोकांश्चिरादेषोऽविचारः  
सङ्गतोऽभवत्।यस्याविचारो यावत्स्यात्कुतस्तावद्विमर्शनम् ? ग्रीष्मभीष्मकरातप्ते मरौ क्व शिशिरं जलम् ?  
एवं चिरादविचाराग्निज्वालामालापरिवृते विचारशीतलस्पर्शः कथं स्यात्साधनं विना ? साधनं त्वमेकमेवात्र परमं  
सर्वतोऽधिकं सर्वहृत्पद्मनिलयदेवतायाः परा कृपा।तां विना स्यात्कथं कस्य महाश्रेयः सुसाधनः ?

Through Avichaara, people are completely bound by action; and by doing Vichaara, get freed of all the great difficulties. In this manner, this Avichaara is holding on to people from a long time.

As long as one is not prone to do Vichaara, how can he have reasoning ability to tackle any situation of his life? How can cold water be there in the desert burning in the fierce heat of the summer?

(Vichaara can rise only in a non-agitated mind!)

Similarly, when the flames of Avichaara-fire are enveloping all over from a long time, how can the cool touch of Vichaara be there without any practice of purification? There is only one practice that is supreme and excels all other practices; it is the supreme grace of that Goddess who stays in the heart-lotus of all. Without her, how can there be any great welfare that leads towards the goal of freedom from action?

विचारार्कोऽविचारान्धमहाध्वान्तनिर्बर्हणः।तत्र मूलं भवेद्भक्त्या देवतापरिराधनम्।राधिता परमा देवी सम्यक्कुष्टा  
सती तदा विचाररूपतां याति चित्ताकाशे रविर्यथा।तस्मान्निजात्मरूपां तां त्रिपुरां परमेश्वरीं सर्वान्तरनिकेतां श्री  
महेशीं चिन्मयीं शिवां आराधयेदकापट्यात्सद्गुरुद्वारतः क्रमात्।आराधनेऽपि मूलं स्याद्भक्तिः श्रद्धा च निर्मला।

तत्रापि मूलं माहात्म्यश्रवणं परिकीर्तितम्।अतस्ते प्रथमं राम माहात्म्यं संप्रवर्तितम्।तेन श्रुतेनाधुना त्वं  
प्राप्तवानसि मङ्गलम्।

The sun of Vichaara removes the great darkness of those blinded by Avichaara; the sincere worship of the goddess alone is the root cause of the rise of such Vichaara.

Worshipped with devotion, when the Goddess is well pleased, then she takes on the form of Vichaara and rises like the sun inside the expanse of the mind.

Therefore, one should propitiate with a guileless heart, ‘Tripuraa the great empress who is the inner essence and abides in all the hearts, who is the great ruler and is of the form of awareness, and who is supremely auspicious’, with the guidance of a proper Guru, in the prescribed manner. In such type of worship the basic virtue to be developed is devotion and faith; for such a devotion to take root, the listening to her greatness (Maahaatmya) is prescribed. That is why Rama, her greatness was taught to you as the first step. Since you listened to her greatness with sincerity, you have now attained the auspicious level of Vichaara.

विचारः श्रेयसो मूलं यस्मात्ते नहि भीरितः।विचारोदयपर्यन्तं भयमस्ति महतरं अविचारात्मदोषेण ग्रस्तस्य  
प्रतिवासरम्।यथा हि सन्निपातेन ग्रस्त्यस्यौषधसेवनादपि तावद्भवेद्भीतिर्यावद्वातोरशुद्धता।

Vichaara is the root for the supreme welfare; that is why you have no fear of Samsaara now. Each and every day there is great fear till the rise of Vichaara for a person who is caught by the fault of Avichaara. For example, for a man who is afflicted by the imbalance of the three body-elements (Dhaatu), even after taking the needed medicine, fear will be there till the elements return to their original balanced state.

प्राप्ते विचारे परमे फलितं जीवितं नृणाम्।यावत्सुजन्म सुनृणां विचारो न भवेत्परः तावन्तो जन्मतरवो वन्ध्या  
विफलहेतुतः।स एव सफलो जन्मवृक्षो यत्र विमर्शनम्।

When Vichaara rises, men’s lives get fructified. Till a meritorious birth is attained for a man of purity, the excellent Vichaara will not rise at all. Till then the birth-trees remain barren without the yielding of fruits. That life-tree becomes fruitful where there is the reasoning capacity.

कूपमण्डूकसदृशा ये नरा निर्विमर्शनाः।यथा कूपे समुत्पन्नो भेको नो वेद किञ्चन शुभं वाप्यशुभं वापि कूपे एव  
विनश्यति।तथा जना अपि वृथोत्पन्ना ब्रह्माण्डकूपके।शुभं वाप्यशुभं वापि न विदुः स्वात्मनः क्वचित्। उत्पद्य  
उत्पद्य नश्यन्ति न जानन्ति स्वकं हितम्।सुखबुद्धिञ्च दुःखेषु सुखे दुःखविनिश्चयं प्राप्याविचारमाहात्म्यात्  
पच्यन्ते सृतिपावके।दुःखेन क्लिश्यमानाश्च न कथञ्चित्यजन्ति तत्।यथा पादशताघातैस्ताडितोऽपि महाखरः  
रासभीमनुयात्येव तथा संसरणं जनः।त्वं तु राम विचारात्मा पारं दुःखस्य सङ्गतः।

Those who have no reasoning capacity are like the frogs inside the deep well. The frog born inside the well does not know the good or bad of anything and dies inside the well itself, unaware of anything that is outside of its dark well. So also, people who are born in the ‘Brahmaanda-well’ are wastefully produced; they also do not know what is good or bad for them; get produced again and again as foolish states and perish as foolish states; they can never know what is good for them.

*(These fools without the reasoning power, suffer all through their lives because of their foolish acts. They chase harmful objects in search of happiness, and avoid those objects which bring welfare by shunning them as painful. Even ordinary pleasures of life like wealth and health do not belong to them!)*

Feeling joyous in painful things, and ascertained of pain in the truly joyful things because of Avichaara, they get always cooked in the Samsaara-fire. Even when suffering various pains also again and again, they never renounce their wasteful ventures. Like the foolish donkey going after the female donkey even after getting kicked by her feet a hundred times, the non-thinking people also go after the objects of the world, even when they experience anxiety and agitation at each and every step, and are never happy in the true sense.

You Rama are a man of Vichaara (and so are different from them). You have crossed the painful Samsaara. (TripuraaDevi has risen herself as Vichaara in you, pleased by your devotional penance.)

दत्तात्रेयप्रोक्तवचः श्रुत्वाऽत्यन्तसुकौतुकी जामदग्न्यः पुनरपि पप्रच्छ विनयान्वितः।

After hearing the words of Dattaatreya, Jamadagni’s son felt very curious and again questioned humbly.

परशुराम उवाच

Parashurama spoke

भगवन्गुरुनाथ उक्तं भवता यत्तथैव तत्।अविचारात्परो नाशः संप्राप्तः सर्वथा जनैः। विचारेण भवेच्छ्रेयः।

तन्निदानमपि श्रुतं माहात्म्यश्रुतिरित्येवं तत्र मे संशयो महान्।कथं वा तदपि प्राप्यं साधनं तत्र किं भवेत्।

स्वाभाविकं तद्यदि स्यात्तत्सर्वेर्न कुतः श्रुतम्।अहं वाद्यावधि कुतः प्रवृत्तिं नासवानिह।दुःखं मत्तोऽधिकं प्राप्ता विहताश्च पदे पदे न कुतः साधनं प्राप्ता एतन्मे कृपया वद।

Bhagavan GuruNaatha, whatever you have spoken, it is true indeed, that people always get into great harm through Avichaara. Through the practice of Vichaara alone can one attain the greatest welfare; and it has also been heard that the listening to the greatness of the Goddess (TripuraaMaahaatmyam) brings about such a state. I have a doubt here. How can that listening also become a part of 'Saadhanaa' (practice of attaining some particular goal) that is hard to achieve? Since it is available easily for all, why does not everybody listen to it? Till today, why did not I also have the interest for listening to the text?

Why did not those who have suffered more than me and who suffer at every step do not take resort to this Saadhanaa? Explain this to me kindly.

इत्यापृष्टः प्राह भूयो हृष्टो दत्तो दयानिधिः।

Questioned like this, the compassionate Datta again spoke like this.

दत्तात्रेय उवाच

Dattatreya spoke

श्रुणु राम प्रवक्ष्यामि निदानं श्रेयसः परम्।सद्भिः सङ्गः परं मूलं सर्वदुःखनिबर्हणम्।परमार्थफलप्राप्तौ बीजं सत्सङ्ग उच्यते।त्वं चापि तेन हि सता संवर्तेन महात्मना सङ्गतः सन्निमां प्राप्तो दशा श्रेयःफलोदयाम्।सन्त एव हि संयाता दिशन्ति परमं सुखम्।विना सत्सङ्गतः केन प्राप्तः श्रेयः परं कदा ? लोकेऽपि यादृशं सङ्गं यो यः प्राप्नोति मानवः तत्फलं स समाप्नोति सर्वथा न हि संशयः।अत्र ते कीर्तयिष्यामि श्रुणु राम कथामिमाम्।  
(Vichaara should be the main essence of any thinking being from a human to a Deva. However, wrong type of thinking can lead to greater harm than non-thinking itself! Therefore one should seek the company of great Knowers and with their guidance must practice Vichaara in the proper manner.)

Rama, listen, I will tell you the foremost cause of it all which destroys all the suffering. For the attainment of the Supreme state, the seed is said to be the company of a realized Sage.

(For you, the seed was sown in you when you met SamvartaMuni long back. Even that brief contact with him has fructified for you now, by guiding you in the right way of thinking.)

You had met the great Samvarta and attained this state of Vichaara which leads to the fruit of the supreme welfare (Self-Knowledge). These noble men alone, when approached, guide towards the Supreme bliss state. Without the company of the noble, who have ever attained any supreme welfare?

Even in the world, whatever company one keeps, that alone decides the quality of the fruit. There is no doubt about this. Listen, I will narrate to you a story which depicts this truth.