

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK TWO
[PART THREE]

[HEMALEKHA AND HEMACHUDA]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission 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
Dattatreya spoke

एवं प्रियावचः श्रुत्वा हेमचूडोऽतिविस्मितः हसन्प्रच्छ तां कान्तामविद्वान्विदुषीं तदा। प्रिये प्रोक्तं यदेतत्ते खचित्रमिव भाति मे।निरालम्बं वचस्तेऽद्य जानाम्येतदशेषतः।नूनं त्वमप्सरोद्भूता ऋषिणा वर्धिता वने। संपृष्टयौवनाद्यापि न तारुण्यमलं गता।वक्ष्यस्यनेकसाहस्रवर्षाणामिव संस्थितिम्।भूतग्रस्तोक्तिसदृशवचसा तेऽतिमात्रतः।असन्दर्भेण किमहं विबुद्ध्यामि यथार्थतः।वद ते सा सखी क्वास्ते बद्धश्च सखिपुत्रकः।पुराणि तानि वा कुत्र संस्थितानि तदीरय।अस्तु किं तेन वृत्तेन।वद मे क्व च सा सखी।सखीं न प्राप्तवान्मातुरहं तत् प्रविचारय।आर्यास्ति मेऽवरोधे स्वे पितुर्मैऽन्या नहि प्रिया।सा वा सखी मे कुत्रास्ते तत्पुत्रो वा वद द्रुतम्।मन्येऽहं ते वचो लोके वन्ध्यापुत्रसमाश्रयं यथाह कश्चिन्नटिको विदूषकवचोविधौ।वन्ध्यापुत्रः समारूढः प्रतिबिम्बमहारथं शुक्त्यारोपितहैरण्यभूषणैर्भूषिताङ्गकः आयुधैर्नरशृङ्गोत्थैर्युद्ध्वा गगनकानने हत्वा भविष्यद्राजानं जित्वा गन्धर्वपत्तनं मरीचिस्रोतसि स्वाप्नकामिनीभिर्हि खेलति।तथा तव वचो मन्ये सर्वथाऽसङ्गतं ननु।

Listening to his wife's words, Hemachuda was very much surprised and was unable to understand the purport of her words. He asked that wise lady with a sarcastic smile, 'Dear one, what you spoke is as absurd and meaningless like the picture drawn on the empty sky. I know for sure that your words are baseless. Indeed you are born of an Apsaraa and were brought up by a Rishi in the forest. Though you are a young lady by age, you have not got the maturity of the youth yet. You are talking as if you have lived for thousands of years, and speak words like that of a person possessed by a ghost.

What can I make of your words which are overly exaggerated and are out of context? Therefore explain clearly as to where your friend stays, where that son of your friend is held a prisoner and where those cities are. Let that story also rest, why bother; but tell me at least where your friend is.

I never saw your friend given by my mother (like your mother) anywhere (your mother cannot be in this context, since she had abandoned you when you were an infant); think about this fact.

My noble mother (if she can be referred to as your mother) is in the harem-palace of my father (and I have not forgotten her); and I have no friend also that she gave me ever.

Where is that friend of yours and where is her son, quickly tell me.

Your words I think are as false as the words spoken by the barren woman's son.

Some actor on the stage who was enacting the role of a Vidushaka (comedian) spoke like this once; that a barren woman's son was riding a great chariot of mirror-reflection; was wearing golden ornaments made of conch shells; fought inside the forest in the sky with weapons made of men's horns; killed the king who was to be in the future, and won over the illusory city; and sports in the mirage river with the dream-ladies.

I believe that your story is also similar to this nonsensical story only, being utterly absurd and senseless.

श्रुत्वैवं प्रियवाक्यं सा चतुरा प्राह तं पुनः।नाथ प्रोक्तं मया यत्ते तत्कथं स्यादपार्थकम्।न मादृशानां वचनं निरालम्बं क्वचिद्भवेत्।मृषा हि तपसां हन्त्री सत्यशीलेषु सा कुतः।तपस्विनां कुले कस्माच्छिवत्रे सौन्दर्यवद्भवेत्। यो योजयति जिज्ञासुमन्यार्थेन ह्यसत्यतः तस्य नोर्ध्वं न चाधस्ताल्लोकोऽस्ति सुखसाधनम्।शृणु राजसुतोक्तिं मे।लोके तैमिरिकः क्वचित्समदृष्टिं नैति शीघ्रमञ्जनानां वचोगणैः।असत्यमेव जानाति हितप्रोक्तं च मूढधीः। तत्त्वां पियाऽहं जिज्ञासुमसत्यैर्योजयामि किम्।अप्यसत्यं मयोक्तं यत्तद्विमर्शय सद्विया।लोके हि कुशलो मर्त्यः सर्वव्यवहृतौ ननु।परीक्ष्यैकांशतः सर्वमभिजानाति संस्थितिम्।निदर्शनं प्रदास्यामि तुभ्यमत्र समीक्षय।

Hearing her husband's words, that clever girl spoke again like this, 'Lord, how can I offend you by speaking meaningless words? The words spoken by people like me (belonging to the family of Rishis) can never be baseless. Falsehood destroys the purity of penance; how can it belong to truthful ones like me? How can falsehood be there in the family of ascetics, like the leprosy state in a beautiful person?

If any one misguides a person who is after knowledge through false statements, then there is no world below or above that will bestow the least of happiness, for that sinful person.

RajaSuta, listen to my words. A person infected by the eye-disease of Timira, cannot get a cure of proper sight instantly by the words that describe the eye ointments. Just by hearing, knowledge cannot be attained. Though the words spoken by a well-wisher will bestow welfare, a foolish person will show disbelief in those words because he cannot grasp their true meaning.

I am your devoted wife; will I ever speak false statements about the Supreme Knowledge, when answering your sincere questions? If you think that I have been uttering falsehood, then analyze with proper reason, and check whether they are true or false. In this world, a wise man will analyze every single point properly in all the dealings and will understand the true facts only, and will not be fooled by falsehood.

I will prove this to you; listen.

SHRADDHAA

(Shraddhaa is 'that which supports when taken shelter in' - faith, belief, trust, confidence, reliance)

यः पुरा विषयः सर्वो बभूवाभीष्टसाधनं मद्बचनात्सोऽद्य कुतो न सुखसाधनम्। स एवाद्य साधयति सुखमन्येषु वै कुतः। एतन्निदर्शनेनैव स्वमतं वेत्तुमर्हसि। शृणु राजन्यद्ब्रवीमि ऋज्व्या निर्मलया धिया। अनाश्वासो रिपुर्लोके भवेदाप्तोक्तिषु स्थिरः। श्रद्धा माता। प्रपन्नं सा वत्सलेव सुतं सदा रक्षति प्रौढभीतिभ्यः सर्वथा नहि संशयः। आसेष्वश्रद्धिनं मूढं जहाति श्रीः सुखं यशः। स भवेत्सर्वतो हीनो यः श्रद्धारहितो नरः।

(Take your own example.) Previously all the sense objects were means of enjoyment for you; but after hearing my words of wisdom, why do they not give the same pleasure nowadays? (The objects have not changed; others enjoy them as usual; but the attraction you had for them has diminished.)

The same objects give joy to others even today; why is it so?

By this example, you must be able to understand that I am speaking words of wisdom only, as before.

Listen hey Raajan to whatever I speak, with a pure intellect without any doubt. *(Have faith in my words.)*

Distrust towards the well wisher's words is the unshaken enemy in the world. When one takes shelter in Shraddhaa (trust, faith) like in a mother, she always guards the son like an affectionate mother from the insecure fears in all manners; there is no doubt about that. Wealth, happiness and fame discard the fool who distrusts the words of the well-wishers. He who has no trust in the words of a well-wisher, soon loses everything that is dear to him.

श्रद्धा हि जगतां धात्री श्रद्धा सर्वस्य जीवनम्। अश्रद्धो मातृविषये बालो जीवेत्कथं वद। अश्रद्धस्तरुणः पत्न्यां कथं ससुखमेधते। तथाऽपत्येषु स्थविरः कथमीयात्सर्ती गतिम्। अश्रद्धो वा भुवं कस्माद्विकर्षेत्कर्षकः किल। न प्रवृत्तिः भवेत्क्वापि त्यागे वा संग्रहेऽपि वा। श्रद्धावैधुर्ययोगेन विनश्येज्जगतां स्थितिः।

Shraddhaa is the foster mother for the people of the world; Shraddhaa is alone the support of all the lives. If a child distrusts the mother, how can he stay alive, tell me. If a young man distrusts his wife, how can he get any happiness in her company? Similarly how can an old person stay happy if he mistrusts his children? If a farmer has no trust, how can he do farming? *(The world runs by trust alone.)*

A person who distrusts cannot reject anything or accept something with full faith, and will always be acting like a paranoid. If there is no trust, the world will not be able to stay with its regular activities, and will become chaotic.

एकान्तग्रहणाल्लोकप्रवृत्तिरिति चेच्छृणु। एकान्तग्रहणे वापि श्रद्धा कस्मात्प्रतिष्ठिता। तत्राप्येकान्तशरणः श्रद्धाशरण एव हि। तस्माच्छ्रद्धामृते लोकोऽवसीदेदश्वसन्ध्रुवम्। तस्माच्छ्रद्धां दृढां प्राप्य सुखमात्यन्तिकं व्रज। श्रद्धाऽवरे न कार्येति मन्यसे यदि तच्छृणु। इयं च श्रद्धयैवास्ते प्रवृत्तिर्नृपतेः सुत। तत्कथं ते प्रवृत्तिः स्यात्।

(If the same results are repeated the same way, then one believes the same result to follow at all times. Trust also is formed by observing the results getting repeated.) If you argue that the world goes on by observing the results only; then listen as to how even in the observation of the result also, faith alone plays a prominent part. If you believe in the result, there also trust alone is the cause.

(Even in rational observations, repeated results are alone trusted. In stupid superstitions also, repeated results are trusted. Trust plays a very important part in the world.)

Therefore, in a world where there is no trust, one will perish by not even trying to breathe also (for he will be doubtful about the very air he breathes). *(You have to trust that breathing the air is not harmful to you.)*

Therefore try to have firm trust (in my words) and attain the state of excessive bliss.

(Trust my words. I mean no harm; and I am not uttering nonsensical words.) If you think that trust should not be placed in the words of lowly beings (in women like me) then listen, this also is an inclination towards trust only, which you have developed as your habit.

(You believe that women cannot have authority on knowledge topics, though Goddess Sarasvati herself is worshiped as the deity of knowledge. Your wrong belief is blocking your understanding of the truth hidden in my riddle. You never trust that a woman like me can discuss profound topics.)

Your not trusting anything is also based on the trust in distrust! How can you have any particular notion without trust?

इति श्रुत्वा प्रियावचः हेमचूडः प्राह पुनः प्रियां कुशलभाषिणीम्। नूनं प्रिये सर्वथैव श्रद्धातव्यम्। यदा भवेत् श्रद्धा सत्सु विधातव्या यथा श्रेयः समाप्नुयात्। असत्सु नो विधातव्या श्रद्धा श्रेयोऽभिवाञ्छिना। अन्यथान्तः सुनिशिते कुटिले बडिशे यथा। बहिःसमे सुपिष्टेन मीनानां नाशमाप्नुयात्। तस्मात्सत्स्वेव कर्तव्या श्रद्धा नासत्सु कुत्रचित्। असत्सु कृत्वा श्रद्धां ये नाशमीयुः परेऽपि च। सत्सु श्रेयोयुजः श्रद्धावशतस्ते निदर्शनम्। अतः प्रतीत्यैव युक्ता कर्तुं श्रद्धा न चान्यथा। तत्कथं ते प्रवृत्तिः स्यादिति प्रश्नः कथं तव।

After hearing the words spoken by his wife, Hemachuda said to his eloquent wife like this.

‘Indeed my dear wife, everything needs trust; but trust should be placed by a man in proper things only, so that it helps him in his welfare. *(There cannot be blind trust without reason.)* A person who desires welfare should not place trust in wrong things; or he will meet his end like a fish inside the lake trusting the crooked sharp hook; a man who lives outside on the ground also will die like the ground up fish (on a plate), if his trust is misplaced. Therefore one should trust in the right things only, and not in the wrong things. By trusting in the wrong things, the fishes die for sure; and so do the men. By trusting in the right things, one will meet the good end, like shown in the example of the fish. One should be convinced about the right or wrong of the thing he trusts before trusting anything; not otherwise. Therefore what do you mean by questioning about trust?’

इत्युक्ता हेमलेखा सा पुनराह पतिं प्रियम्। श्रुणु राजकुमारेदं प्रोच्यमानं मया वचः। यदात्थ त्वं कथं प्रश्न इति तत्र ब्रवीमि ते। अयं सन्वा ह्यसन्वायमिति ते निश्चयः कुतः। सत्यस्मिन्निश्चये भूयाच्छुभं सच्छुद्धयेह वै। सोऽपि लक्षणतः स्याच्चेच्छ्रद्धा लक्षणसङ्गता। प्रमाणाल्लक्षणज्ञानमिति चेत्तत्र संश्रुणु। अश्रद्धस्य प्रमाणं किं भवेत् तत्सुनिरूप्यताम्। अन्यथा हि प्रमाता नो विसंवाद्येत् कुत्रचित्। तस्माच्छ्रद्धां समाश्रित्य लोकः सर्वः प्रवर्तते।

Thus confronted, HemaLekha again spoke to her husband, ‘Listen prince to what I say. I will answer the objection that you raised about the question of trust. Tell me, how can you be certain about which is the right thing and which is the wrong thing? If you are certain about it, then of course you can get welfare by trusting in the right thing. That you can find out by knowing its characteristics only, because trust is dependent on the characteristics. *(How do you find out which are the good characteristics and which are bad?)*

If you argue that some proof is there about the right or wrong characteristics, then listen to what I say.

What proof is there for ‘not trusting’ also, since a man will sure land in a dilemma by not knowing what to trust and what not to trust? Therefore, the world goes on by trust alone. Listen to how it is so, patiently. *(Reasoning or argument can be of many types. ‘Tarka’ means logical reasoning; ‘Anavastha’ means the absence of finality/endless statements; ‘Kutarka’ means fallacious argument; ‘Atarka’ means irrational argument.)*

तत्प्रकारं प्रवक्ष्यामि शृणु निश्चलचेतसा अनवस्थिततर्को वा ह्यतर्को वापि सर्वथा श्रेयो न प्राप्नुयाल्लोक इह वापि परत्र वा। तत्रातर्कस्य कालेन भवेच्छ्रेयः कदाचन। अनवस्थिततर्कस्य न श्रेयः स्यात्कथञ्चन।

(You can simply argue with me using scholarly words, never trying to catch the essence of my statements. This will not help you in the least.)

Whether the logic is Anavastha or Atarka, it never reaches an auspicious end here or hereafter.

Maybe even a baseless logic (of an irrational man) may bring about some good by chance (like a fruit may fall sometimes even if a blind man throws a stone at the tree); but not the non-final state of logic (which is scholarly, but not to the purpose).

A STORY TO EXPLAIN THE HARMS OF FALLACIOUS LOGIC

पुरा सह्यगिरौ गोदावरीतीरे हि कौशिकः न्यवसच्छान्तसुमतिर्जातलोकसतत्वकः। तस्य शिष्यास्तु शतशः स्थिता गुरुसमाश्रयात्। ते एकदा गुरुमनु गता लोकस्य संस्थितिं निर्णेतुं बद्ध्यनुगुणं तदा प्रोचुः परस्परम्। तत्राजगाम शृङ्गाख्यो विप्रः कश्चिन्महाबुधः। स सर्वेषां मतं प्रोक्तं दूषयद्बुद्धिकौशलात्। अश्रद्धया हतप्रज्ञो विवादनिपुणस्तदा प्रमाणात्प्रमितं सत्यमित्युक्तेषु द्विजेष्वथ। अनवस्थिततर्को वै प्राह तर्ककसंश्रयः शृङ्गाख्य आक्षिपन्सर्वान्तरा वादकथान्तरे।

Long ago, there lived a Sage on the bank of Godaavari in the Sahya Mountain. *(He was born in the family of Kushika, Vishvaamitra’s father, and was known as Kaushika.)* He was a quiet person, with good character, and was established in the stabilized state of knowledge. He had hundreds of disciples who studied under his guidance. Once when he had gone out, they started to discuss among themselves the lessons on the real nature of the world, with their still immature intellects. There arrived at that time, a learned Brahmin named Shringa (peak of logic). He criticized all their theories with his well-spoken arguments.

(The disciples were still in the intellectual level of scriptures and had not yet realized the truth of the Upanishads as a personal experience. Attacked by the well-worded reasoning of Shringa who denied all knowledge and upheld nothingness only as the final conclusion, they were not able to counter-argue his logical statements. When Shringa propounded his 'ShunyaVaada' as the right theory and condemned the Aatman-state, the disciples decided to solve it through a proper debate.)

The disciples argued that truthful conclusion can be arrived at through proper logic only.

(Shringa's logic was to distrust everything, including the person who is distrusting.

Nothingness alone was there; and so there was nothing that has to be attained; was his argument.)

Shringa could argue against any theory; he himself lacked faith in anything and had no proper sense; but was eloquent in debate. He counter-argued every statement of the scriptures so that the final conclusion was never reached. His only weapon was logic that refuted the statements in a seemingly rational way. This man named Shringa contradicted everyone, and at the end of the debate spoke like this.

विप्राः शृणुध्वं मद्वाक्यं सत्यं न क्वापि सिद्ध्यति।प्रमितं यत्प्रमाणेन तत्सत्यमिति हीरितम्।तत्र तेन दोषयुजा भवेदप्रमितं ननु।निश्चेतव्या ततस्त्वादौ प्रमाणानामदुष्टता।सा प्रमाणान्तरकृता तत्राप्येवं विचिन्त्यताम्।इत्येवं अनवस्थानाद् न किञ्चित्प्रमितं भवेत्।अतः प्रमाता प्रमितं प्रमाणं वा न सिद्ध्यति।तस्माच्छून्याश्रयो ह्येष विकल्पो विविधः स्थितः।सोऽपि शून्यात्मतां प्राप्तः प्रमाणाविषयत्वतः।तस्माच्छून्यम्।न किञ्चित्सत् इत्येष प्रविनिर्णयः।

'Hey Brahmins, listen to my words. The truth presented by the scriptures can never be proved.

That alone is the final truth that is reached through logical reasoning; that which is not proved through logical reasoning is faulty in essence. *(Scriptures have no logic as their basis.)*

First of all, one should decide the non-faulty state of the proofs; even that ascertainment of the non-faulty state of proofs is based on more proofs alone.

(The proofs are based on our sense perceptions only, which are faulty and never lead to any final conclusion proper; so how any statement of any theory gets proved?)

There is no final proof of any scripture that can be reached. The one who proves, the thing that gets proved or the proof even, all are false only, and cannot be accepted as any proof of the Vedantic statements.

(Since everything is appearance only, and is faulty in nature, no authority can be accepted as a proof of any knowledge. Even the conclusion that it is void also is faulty only; so, even the voidness cannot be proved. It leads us to non-final state only.)

Everything is sheer emptiness only; and nothing that is perceived is real including the perceiver; all his perceptions are varied and different as per the mind structure. He also is void only, being a part of the false perception. Even the void-state is not any conclusion to be reached and this is ascertained finally as the conclusion reached at the end, that there is nothing that is real.'

(Everything is seer seen state only, and false; was his argument. But he was wrong, because there needs to be a permanent witness to see the changing seer-seen states.)

इति शृङ्गवचः श्रुत्वा तेषु केचिद्विजाधमाः तं श्रिता निश्चयाभासं बभूवुः।शून्यवादिनः विनाशमीयुस्तन्निष्ठाः

शून्यभावं परं गताः।ये द्विजाः सारहृदयास्ते शृङ्गस्य प्रभाषितं निरूप्य कौशिके तेन समाहितहृदोऽभवन्।

तस्मात्सर्वात्मना त्यक्त्वा तर्कं तमनवस्थितं सदा सदागमायत्तर्कः (सदागम आयत्त तर्कः)श्रेयः समाप्नुयात्।

Hearing the arguments presented by Shringa, some Brahmins of lower intellects accepted his views and became Shoonyaavaadins; and perished in that belief and were stuck to void state only.

(Since this type of non-final conclusion makes one lose trust in everything, the student either gets into a distressed state, or does not heed to ethics; and becomes hopeless. He lives a wasted life only.)

Some students, who refused to get convinced by his logic, waited for Kaushika to return; told him what Shringa had said; got the appropriate answers, (say like what is the permanent one which sees the nothingness) and were satisfied.

(Of course the senses present a false picture of Reality; and they are not to be trusted.

Every object is some collective information produced by the senses; rather just a disturbance in the mind.

Mind itself is just the process of this false information production; and itself is a false entity.

The man who is actually a 'mind in operation' also is a false entity; and his ego and self-idea are based on the false information produced by the mind only. What is beyond the sense information is emptiness only.

So far, the ShoonyaVaada and Vedanta theories walk hand in hand.

The difference is only in the final explanation.

Vedanta insists on a high grade of ethics and conduct. Smallest fault in thought also will not be tolerated, since thought is the food on which the mind survives.

If the thoughtless state is achieved, and the objects are also ignored as pure sense information, the aspirant experiences the pure awareness state of reality which is awake in the silence which supports the false information called the Jagat.

False information or incorrect information does not mean that you can act anyway you like or walk through walls because they are sense images only. Body is also a sensed image and obeys the laws of Physics.

You cannot cross also the moral boundaries, even if the Jagat perception is a mind-production only; yet you have to learn to live with this false information, with the knowledge that it is false information.

You have to walk amidst ghosts of sense perceptions only; but knowing that they are not real.

Jagat is just a continuous chain of seer seen and seeing processes. The seer seen seeing state exists as a superimposition on the Reality state; and since the superimposition is not real, it has no existence at all except as a delusion state.

Jagat is like bracelet seen in the gold; like a mirage seen in the desert; is the contention of Vedaantins.

The denial of bracelet in no way denies the existence of the gold; you must wear the bracelet; yet know of the gold only; and ignore the bracelet idea.

Even if the sense information is false and is just a continuous flow of patterns, the truth should be a changeless state where these changes flow upon.

The Perceiver who receives the false information of the Jagat believes in the false information as real, because of his lack of knowledge, like a man running with a pot to fill the mirage waters.

The very awareness in him which makes possible the mirage of the world to shine forth cannot be denied, which is actually the essence of the Self. You cannot deny your own existence even if you act like an idiot and are ignorant of the truth.

There is a story about this as mentioned as an occurrence in Shankara's life. After listening to the detailed argument of the ShoonyaVaadin who denied the existence of everything and everybody including himself, Shankara seems to have said, 'Then whom I am arguing with? Get lost.'

Therefore one should reject all forms of logic that lead to non-finality; and use the proper reasoning system to find the truth; and attain the best of welfare.' (HemaLekhaa concluded her speech. Hemachuda realized the greatness of his wife and apologized for his rude behavior. He accepted his wife as his guide and decided to follow her instructions without any hesitation.)

इति प्रोक्तो हेमचूढः प्रिययाऽत्यन्तधीरया पुनः पप्रच्छ चात्यन्तविस्मितस्तां महाशयाम्।अहो प्रिये ते वैदुष्यं

ईदृशं नाविदं पुरा।धन्यासि त्वमहं चापि धन्यो यस्त्वामुपागतः।ब्रवीषि श्रद्धया सर्वश्रेयःसिद्धिर्हि तत्कथम्।

कुत्र श्रद्धा विधातव्या कुत्र वा सा न शस्यते।आनन्त्यादागमानां वै विरुद्धार्थसमाश्रयात् आचार्यमतभेदाच्च

व्याख्यातृमतभेदतः स्वबुद्धेरनवस्थानात्किमादेयं न वापि किम्।यद्यस्याभिमतं तत्स वदत्येव सुनिश्चितं

अन्यच्चाप्यव्यवसितं हानिप्रदमपि प्रिये।तत्रैव सति नैवान्तं कश्चिदत्रापि गच्छति।यः शून्यमाह तत्त्वं सोऽपि

अशून्यं दूषयेत्परम्।अश्रद्धेयं कुतो वा तत्सङ्गतं चागमेन हि।एतद्ब्रूहि प्रिये सम्यग् नद्येतत्तेऽस्त्यचिन्तितम्।

When his wife of supreme intelligence spoke like this, Hemachuda again questioned that noble lady with surprise, 'Dearest, I never was aware of your wisdom till now. You are indeed blessed (for you know so much); I am also blessed because I have become your companion for life.

You said that through faith one attains the best of all welfare; how does it happen? Where is faith to be placed? Where one should not place the faith? Since scriptures are countless and are contradictory sometimes, and since various learned men present various theories, and since one's intellect cannot reach any final solution, what is to be accepted and what should not? Any person with any viewpoint presents a convincing argument only, and proves his point of view, which may be faulty and bring harm. He who proves the void-theory blames also the non-voidness. How can one not believe it, or that scripture, since both views look appealing? Explain this to me, since you would already know the answer for this question.

इति पृष्ट्वा हेमलेखा भर्त्रा प्रियतरेण सा प्रोवाच विदुषी सम्यग्विज्ञातलोकसंस्थितिः।

Thus questioned by her husband whom she loved with all her heart, HemaLekhaa the wise one, who had understood the truth of the perceived world, spoke like this.

हेमलेखा उवाच
Hemalekhaa spoke

शृणु वक्ष्ये प्रियतम स्थिरस्वान्तः समादरात्। मनो हि मर्कटप्रायमस्थिरं सर्वदैव तत्। यत एवं महानर्थं
प्राप्तवान्प्राकृतो जनः। चलन्मनः सर्वदुःखनिदानं दृष्टमेव हि यतः सुषुप्तौ चलनाभावाद्भिन्दति वै सुखम्। तस्मान्मनः
स्थिरीकृत्य शृणु यत्ते ब्रवीम्यहम्। अनादरेण श्रुतं च भवेदश्रुतसम्मितं अफलं स्यादत्यन्तं यथा चित्रतरुश्रयः।
Listen to me my dear, with full concentration and sincerity. Mind is like a monkey and is always restless;
that is why a common man gets into harmful situations.

*(The habit of an ordinary man of the world is to attain any fruit without much hard effort at thinking.
Any theory which allows him to hold on to the world appeals to him, since he can pretend to be good and
enjoy the pleasures also as a part of the Saadhanaa. This is a common practice in religion, where you
worship a deity and still enjoy the food etc as part of that worship. If everything is proved as naught also, no
harm done, since he can enjoy anything since nothing is there.)*

*Dispassion is hard to develop and a common man usually is not comfortable with the unreal nature of the
world which is proved by the Knowledge-Scriptures.*

*The ignorant feel good in the mind-agitation only, even if it is the trouble taken to worship a deity in
grandeur, or perform some rite in a grand manner, or visit some holy place in search of some merit.)*

It is observed also that an agitated mind is the storehouse of all pains. That is why a man feels happy in the
Sushupti (deep sleep) state, because his mind is quite at that time.

Therefore make your mind stable and listen to what I say. That which is listened to with disregard is equal to
not listening only; it will bear no fruit like sheltering under a painted tree.

*(Trust my words and understand the truth with an open mind, and not because it is given by me, a female-
shape whom you believe as not capable of any knowledge.)*

अनवस्थिततर्कं तमपहाय विनाशनं सत्तर्कमाश्रित्य जन प्राप्नुयात्सुफलं द्रुतम्। सत्तर्कसंश्रयेणाशु साधनैकपरो
भवेत्। सत्तर्कजनितां श्रद्धां प्राप्येह फलभाग्नरः। अनवस्थिततर्कं तं विहाय आलोकय प्रिय प्रवृत्तिमेता जगतः
श्रद्धया फलशालिनीम्। सुतर्कितेन कालेन कर्षकः क्षमां विकर्षति। श्रद्दयैव तथा रूप्यस्वर्णरत्नौषधादिकम्। व्यवस्यन्ति
सुतर्केण त्यक्त्वा तर्कानवस्थितिम्। तस्मात्सुतर्कश्रद्धाभ्यां व्यवस्य श्रेय आत्मनः प्रयतेत्साधनाय न हि
तर्कानवस्थितेः। विरमेत्पौरुषाद्यत्नाच्छृङ्गानुगनरा इव।

Keeping away the Anavastha logic (non-finality, where no conclusion is reached) which leads to harm, a
man should take resort to the correct form of logic so that he gets the required fruit without delay. He must
take shelter only in the correct form of logic and be intent on reaching the required goal. He who has faith in
the knowledge got through correct logic, will get the required fruit. Dearest, discard this Anavastha logic and
observe as to how people attain the required result through proper reasoning.

*(Even in the ordinary affairs of the world, some particular conclusion is reached by observation, and people
perform their actions by trusting the conclusion so reached.)*

A farmer ploughs his land at the season that he reasons out as proper.

Similarly silver, gold, jewels, medicines are all obtained through proper reasoning only, never through
Anavastha logic. Therefore one should employ reasoning that is proper, and make effort in attaining the
welfare for oneself; and not stop doing any effort following the logic of Anavastha, like the students who
followed Shringa.

श्रद्धया पौरुषपरो न विहन्येत सर्वथा। दृढं पौरुषमाश्रित्य न प्राप्येत कथं फलम्। पौरुषात्कर्षकाः धान्यं वणिजो
धनमेव च राज्यलक्ष्मीं नृपा विप्रा विद्यां सर्वसुखाश्रयां शूद्रा भृतिं सुधां देवास्तापसा लोकमुत्तमं प्रापुरन्येऽपि
अभिमतं पौरुषेणैव कर्मणा।

(Faith based on proper logic, and the sincere effort as its support will surely bring success.)

A man who has faith (rationally ascertained) and makes effort, never comes to any harm.

How can one not attain the fruit after making effort?

Through effort, the farmers get the crop; merchants gain the wealth; kings obtain the goddess of Kingdom;
Brahmins (endowed with intelligence) master learning that bestows all happiness; Shudras (endowed with
more physical strength and less intelligence) get the jobs proper; Devas get the nectar that bestows
immortality; the penance-doers get the higher worlds and Siddhis; and others also gain whatever they want
by doing the appropriate actions with effort.

अनवस्थिततर्केणाश्रद्धेन पुरुषेण किं कदा किञ्चित्कथं प्राप्तं फलम्।वद विमृश्य तत्।

When has anything in the least as a fruit has been obtained by a man who has taken shelter in the Anavastha type of reasoning, and entertains no faith in anything? Analyze and tell me the answer.

(There are also people who argue that why one should do Vichaara about one's own existence, and why bother if the world is an illusion or not, why not just accept what is there as it is and just live happily.

Man is an evolved creature; his state now is a result of some effort at thinking, by some of the ancestor mammals. If one refuses to evolve through thinking more, what to say of such an inert brain, which refuses to think even?)

क्वचित्फलविसम्वादात्सर्वत्राश्वासवर्जने विजानीयाद्देवहतं तं स्वात्मरिपुरुषिणम्।अतः पौरुषमाश्रित्य

श्रद्धासतर्कपोषितं श्रेयसां यन्मुख्यतमं साधनं तत्समाश्रयेत्।तत्र दृष्टं साधनानां वैचित्र्यं च पृथग्विधम्।

तेषु यत्सर्वथा साध्यं साधयेत्तद्धि मुख्यकम्।तत्सुतर्कानुभूतिभ्यां व्यवस्याशु समारभेत्।तते सर्वं प्रवक्ष्यामि सावधानः शृणुष्व तत्।

If a man is doubtful about getting the fruit, and has no faith in anything, then he must be considered as a person ruined, and an enemy of oneself.

Therefore, by taking resort to effort, one should strive for the required goal, nurtured by faith and proper reasoning, and take to that path which bestows welfare for sure.

It is observed also that there are varieties of paths mentioned for reaching the same goal.

Among them, that which is very sure of attaining the goal is to be considered as proper. That path is to be followed through the experiences attained through proper reasoning.

I will explain everything; listen with attention.

श्रेयस्तद्धि विजानीयाद्यस्माद्भूयो न शोचति।शोकः सर्वत एव स्याद्दृश्यते सूक्ष्मया दृशा।यच्छोकैरनुसंभिन्नं न तच्छ्रेयो हि सर्वथा।

(Let us analyze what one considers as welfare. Happiness is the goal everyone desires, be it a man of ignorance or a seeker of knowledge.)

That alone is the best goal that is to be coveted, after attaining which, one does not suffer again.

(Who does not suffer in some way or other?)

Suffering is seen in each and everything, if you observe with the subtle vision (arrived at through proper Vichaara). That which is never separated from suffering, is not a thing that will bestow any good at any time.

धनं पुत्रास्तथा दारा राज्यं कोशो बलं यशः विद्या बुद्धिर्दर्शनं च देहः सौन्दर्यसंपदः सर्वमेतदस्थिरत्वात्

कालसर्पमुखस्थितं शोकाङ्कुरमहाशक्तिबीजात्मकतया स्थितम्।कुत आत्यन्तिकश्रेयःसाधनत्वं समर्हति।अतः

परमकं श्रेय एतद्वै मुख्यतो भवेत्।एवं धनादिविषये यदादेयत्वविभ्रमः मोहादेव समुद्भूतो मोहको हि महेश्वरः।यो

हि सर्वजगत्कर्ता तस्मात्सर्वे हि मोहिताः।

(Are the worldly achievements free of suffering? Analyze.)

Wealth, sons, wife, kingdom, treasury, army, fame, learning, intellectual supremacy, appearance, and a body endowed with beauty; these are the things that are most coveted by all.

How long to these achievements stay with you, even if you somehow manage to attain them?

All these are temporary states only. They stay always in the mouth of Kaala ready to get swallowed anytime and vanish off without trace. Living things age and die; inert things perish by nature.

Pain is there while achieving them, pain is there while holding on to them; pain is there when they are gone also. All the worldly achievements act as the powerful seed-state of pain-sprouts.

How can they qualify as the goals to be achieved bestowing the supreme good?

Therefore that which bestows absolute good alone has to be chosen as the goal.

Then why do people chase these goals even if they give pain only? All these things like wealth etc are set as goals, and people struggle to own them, because of the delusion only; and the deluding power belongs to the Supreme Lord. He alone makes the Jagat; and everyone acts deluded.

मोहयत्यल्पकोऽपीह विद्याभागसमाश्रयात् कांश्चिदेव न सर्वान्स यस्माद्विद्या हि सा मिता।अल्पविद्यं मायिनं

चाप्यनुक्रान्ता जना यतः महादेवं महामायं कः समाक्रान्तुमर्हति।यो हि लोकेऽल्पमायां च जानाति प्रतिविद्यया

स मोहान्निर्गतः स्वस्थः सुखमाप्नोत्यनश्वरम्।एवं विधापि विद्या तमनाश्रित्य तु मायिनं न लभ्या सर्वथा

यावदप्रसाद्य तु सर्वथा।तस्मान्महामायिनं तमप्रसाद्य कथं भवेत्महामोहस्य तरणम्।तस्मात्तं सर्वथा श्रयेत्।

यस्तं प्रसादयेत्सम्यक्प्राप्य तस्य प्रसादतः महाविद्यां स तन्मोहाद्ध्रुवमुत्क्रान्तिमेष्यति।

(Why the delusion of MahaaDeva is great?)

(A magician also produces some illusions and deludes many people, but not all.)

A person who is adept in magical skills, may delude a few some time, because of his proper training; but he cannot fool all, since his learning is limited; (and anyone else can master the same learning and delude others.) People get fooled by even a magician of limited learning; then, who can overpower the great delusion of MahaaDeva? *(No one can equal this MahaaDeva at anytime.)*

(To be freed of the delusion, one must understand how the delusion rises, and how to be free of it by taking to the practice of Vichaara.) He who knows the skill of counteracting the sorcerer will be freed of the magical effect and will attain peace forever in his natural state.

Such a skill also which can overthrow the delusion of the sorcerer cannot be obtained without taking shelter in him, and without pleasing him in some way or other. Therefore how can one cross over the great delusion without pleasing the Great deluder (MahaaMaayin)? Therefore one should take shelter in him always. He who pleases him in the proper manner will obtain the great knowledge that can overthrow the delusion by his grace, and he will cross over the delusion for sure.

अन्येऽपि योगाः कथिताः श्रेयःसाधनकर्मणि।महेश्वरप्रसादात्ते विना न स्युः फलासये।तस्मादाराधयेदादौ महेशं
विश्वकारणं भक्त्या।स साधयेदाशु योगान्मोहविनाशनान्।

Other paths are also mentioned for attaining the greatest good (liberation/Knowledge of Aatman); but without the grace of Maheshvara, they will not bestow the required result. Therefore one should propitiate Mahesha the cause of the world with devotion, and he will make possible the practices that destroy the delusion, to become fruitful.

एतज्जगत्कार्यभूतं प्रत्यक्षं परिदृश्यते सांशमेवं पृथिव्याद्यमदृष्टारम्भमप्यलम्।कार्यं स्यादिति तर्केण बह्नागमदृढेन
तु व्यवस्येतत्र कर्तारं सर्वकर्तृविलक्षणम्।

(The first step in this proper reasoning process is to find the origin of the world that seems to exist from long past, as if with a beginning. What caused this world to appear, is the first question that is posed by an evolving brain. Everything has a cause here and the world runs by the rules of causality.

If this world is an effect, then what caused it to be like this?)

It is directly seen that this world is bound by causality rules; and so are the elements etc which have the same rule applied to them. Though their beginning has not been seen, they are the effect of some cause; this has been proved by many scriptures; so one should reason out that this Creator is different from all the other creators (since he has produced such an amazing thing called the Jagat.)

यदप्यकर्तृकं लोकमाह कैश्चिदिहागमः तदनेकैरागमैस्तु तर्करूढैः सुबाधितम्।

Some theory propounded by some philosophers states that this world has no creator; but this theory has been disproved by many other scriptures, since the orderliness seen in this world cannot be a random occurrence.

यत्रात्मनाश एवार्थः प्रत्यक्षैकसमाश्रयात्तदागमाभासमेव न तद्धि महदाश्रयम्।शुष्कतर्कैकसंक्लृप्तं शास्त्रं तत्याज्यं
एव हि।

The materialistic theories believe in the directly perceived world only, where the body alone is considered as real, and consciousness is defined as some natural quality of the physical body like the intoxication power of liquor, and Moksha is defined as the cessation of consciousness.

All these theories are against the statements of the Upanishads and Vedas, and so are to be rejected outright. Simply arguing for the sake of argument, with no intention of solving the mystery of the world-existence is of no purpose. These materialistic theories encourage reckless indulgence in sense pleasures and lead one to more harm.

अन्यैरप्युच्यते कैश्चिद्जगदेतत्सनातनम्।अबुद्धिमत्कर्तृकं चेत्येतच्चाप्यसमञ्जसम्।क्रियाया बुद्धिपूर्वत्वादबुद्धौ
तददर्शनात्।बह्नागमोपष्टम्भाच्च कर्ताऽत्र स्याद्धि बुद्धिमान्।बुद्धिमत्कर्तृकं कार्यं सर्वत्रैव हि दर्शनात्।एवं
सत्तर्कागमाभ्यां जगदेतत् सकर्तृकम्।

Some others have the view that this Jagat is very ancient with inherent cause within itself.

Nature (Prakriti) has no intelligence and cannot create anything by itself; and so, such a theory also does not seem to be rational. Any effect that is produced needs an intelligence behind it, and it is observed that inert things are incapable of producing anything by themselves.

By the support of many scriptures that are based on Vedas, it is to be deduced that the Creator has to have an intellect; since it is observed everywhere that any effect is always accomplished by an intelligent agent, acting as its cause.

Therefore, it is proved through the Scriptures that follow proper logic, that this Jagat has a Creator.

स कर्ता लौकिकेभ्यस्तु कर्तृभ्यः स्याद्विलक्षणः। कार्यस्याचिन्त्यरूपत्वादचिन्त्यानन्तशक्तिकः अपरिच्छिन्नसामर्थ्यः।
कार्यस्यानुगुणत्वतः। स प्रपन्नान्समुद्धर्तुं प्रभवत्येव सर्वथा। अतस्तं सर्वभावेन शरणीकुरु सर्वदा। निदर्शनं ते
ऽभिधास्ये शृणु प्रत्ययकारणम्।

What sort of a Creator he has to be to produce this Jagat?

He cannot be an ordinary one whose methods you can copy and equal him. That creator has to be different from the other worldly type of creators. Why? This creation is beyond the scope of an ordinary mind. (*Land floats in water and water floats in the sky; such amazing things cannot be produced by ordinary minds.*)

He must have immense power that is beyond the scope of an ordinary person.

Effect reveals the power of the cause; therefore, his power must be unbroken and undivided, so that he can create such a world with beginning and end which lasts for so long, beyond the grasp of any mind.

He who has created all these beings must be always ready to help those who take shelter in him.

Therefore you take shelter in him completely. I will explain to you now, why you should have trust in him.

मितेश्वरोऽप्यत्र लोके चाकापट्यात्प्रसादितः। सर्वात्मना योजयति स्वेष्टार्थैः श्रेयसे नरम्। एष लोकेश्वरो देवः

सम्यग्येन प्रसादितः तस्मै किं न दिशेद्ब्रूहि भक्तलोकैकवत्सलः। पुरुषा ईश्वरा लोके चानवस्था अवत्सलाः

निर्दयाश्च कृतघ्नाश्च तस्मात्तत्फलमस्थिरम्। परमेशो दयासिन्धुः कृतज्ञः सुव्यवस्थितः अन्यथाऽनादिसंसारे

कुतोऽनिन्द्यत्वमाप्नुयात्। व्यवस्थिता जगद्यात्रा चापि वा स्यात्कथं वद। अनवस्थस्य राज्यं तु नष्टमालोक्यते

यतः तस्मादेष दयासिन्धुः सुव्यवस्थश्च कीर्तितः। तमेव सर्वभावेन भक्त्याशु शरणिकुरु। श्रेयसि त्वां योजयेत्स।

त्वं न तत्परतां ब्रज।

(*Let us understand that this Creator is the Master of all.*)

Even an ordinary master gets pleased through guileless devotion, and offers any desired object to his devotee. This Lord is the lord of the entire creation and is compassionate towards his devotees. If propitiated with full heart, will he not offer guidance?

The lords of this world are unstable in the mind and do not have any affection, have no kindness, are ungrateful; that is why the fruit of the reward is uncertain. But, this great lord is an ocean of compassion, is grateful, and is stable in his position (is not partial). Otherwise, in this beginningless Samsara, how can he be blameless, and how can this world also run in such a proper manner?

The kingdom of an unstable king is soon destroyed; so it is observed in the world; that is why this ocean of compassion is praised as firmly established.

Take shelter in him in all ways. He will guide you towards your true welfare; be devoted to him with all sincerity. Do not turn away from the Brahman-knowledge because of its abstract nature; but take shelter in this Supremacy; he will guide you in the correct path.

उपासनं बहुविधमार्थार्थित्वतोऽपि च निर्हेतुकं तु क्वाचित्कं तत्सत्योपासनं भवेत्। दृष्टमेतत्सर्वतो वै

चार्तेनोपासितः प्रभुः कदाचिद्दययाविष्टो आर्तिं तस्य विमोचयेत्। उपेक्षेत कदाचिद्दोपास्तेर्वै तारतम्यतः।

एवमेवार्थार्थिनोऽपि मितं चानियतं फलम्।

(*How to propitiate this Master of all?*)

Devotion is maintained towards a Master or deity for only the attainment of some gain always; if the love demands nothing in back, then that is true devotion, and any deity will be pleased by such a pure love.

Devotion towards a deity is of various types; some want relief from their physical or mental afflictions; some desire wealth and riches. If anyone maintains devotion without any reason (without asking for boons and powers), then that is considered as the true worship.

(*How does this Lord of Creation blesses his devotees?*)

It is observed everywhere that if the Supreme Lord is worshiped by a man who wants relief from pains and problems, then sometimes he will feel compassion and free him of his problems; even then, he may ignore the worshiper because of the lack of sincerity or other faults.

(*Any type of devotion should be sincere and faultless.*)

Similarly, the fruit is not always fixed in the case of a wealth-seeker also, when he worships the Lord, because of the faults involved in the worship (based on particularities of rituals and disciplines).

निर्हेतुकोपासकस्य ज्ञात्वा निर्हेतुतां चिरात्मितेश्वरोऽप्यव्यवस्थस्तदधीनो भवत्यलम्। निर्हेतुकत्वज्ञानाय चिरं

स्यादज्ञभावतः। एष सर्वेश्वरो देवो हृदयेशोऽखिलस्य तु। सर्वं जानाति तत्काले फलं दद्याच्च सत्वरं आर्तमर्थार्थिनं

देवस्तदर्थेनाभियोजितुम्। स्वनियत्या कर्मपाकं प्रतीक्ष्य फलमादिशेत्।

Even an ordinary master, though he is unreliable by nature, will be impressed well, if he observes for long the service rendered by his servant that is without any expectation; and of course it will take a long time before he understands that the service is done without expectation. (*One has to wait for a long-span of time for the reward to materialize.*) However, this Lord, who is the ruler of all and who lives in the heart of everyone as their very essence, knows everything instantly and offers the fruit very fast. In the case of the devotee who wants to be freed of afflictions and the devotee who desires wealth and riches, he will bestow the fruits as according to the fructification of their Karma-results, and wait for such a length of time only.

निर्हेतुकोपासकं स्वमनन्यशरणं विभुः ज्ञात्वा सर्वात्मना तस्य योगक्षेमवहो भवेत्। अप्रतीक्ष्यं कर्मपाकं नियतिं स्वां विधूय च तत्साधनं संप्रसाध्य द्रुतं संयोजयेत् फले। एतदेव महेशत्वं स्वातन्त्र्यमहतं तु यत्। प्रारब्धं

नियतिर्वापि महेशविमुखं भवेत्। एतन्मृकण्डुतनयेऽत्यन्तमीश्वरतत्परे सर्वैर्जातं महेशस्य नियत्यारब्धलङ्घनम्।

The Great Lord will understand the 'pure devotion that has no expectation' of the devotee who has taken shelter in him and will take complete care of his welfare till the end (liberation).

(*What happens to the results of past actions then? Will he wait for the fructification of those results and then bestow fruits as in the case of the selfish devotee? No, when a devotee propitiates him with no want of worldly gain, and prays only for liberation, then he will destroy the results of Karma by his will and make the path smoother for his guileless devotee.*) Ignoring the results of the Karma, and breaking his own rules set for the world-maintenance, he will arrange for the required Saadhana by producing favorable events, and will make him achieve the fruit of liberation. This alone is the power of a Super-lord of the Creation where he has the power to change his own rules by will. The Praarabdha Karma effects and the rules ordained for the Creation will affect a person if and only the Lord is kept away. Everyone knows about how Mrkandu's son (Maarkandeya) who was extremely devoted to Mahesha was saved by him by breaking the rules (and death which was fated at his sixteenth year was nullified, and the devotee became eternal as a sixteen year lad only.)

अत्रोपपत्तिं ते वक्ष्ये शृणु प्राणप्रियेरितम्। यद्यनुल्लङ्घनीये प्रारब्धनियती खलु तथाप्यपौरुषाणां

तत्प्रारब्धमनपोहनम्। अत एव प्राणयमैः प्रारब्धं परिजीयते। न तान्दृष्टेषु दुःखेषु प्रारब्धं योजयत्यलम्।

Hey prince, you are dearer to me than my own lives! Listen to the justification of the same.

(*Karma and its results cannot be transgressed by people who make no effort to transcend the earthly existence. Those who are stuck to the realness of the Creation are bound by realness of Karma-results also.*)

Praarabdha refers to the results of past actions which have started fructifying in the present.

Niyati is the rule ordained where a particular result follows a particular action.

Praarabdha and Niyati are not to be transgressed for sure; moreover for those who lack effort they never can get removed. That is why through the control of the Praana and other disciplines ordained by the learned, the Praarabdha gets overruled gradually, in a long-span of time.

In the case of the guileless devotee who is not after material gains, but prays for knowledge only, the Praarabdha ceases to be and will not rise any more obstacles in his path.

प्रारब्धाहिनिगीर्णास्ते ये पौरुषपराङ्मुखाः एतन्नियतिसंकलूसं तथैवानुभवान्ननु। नियतिः स्यादीशशक्तिः

सङ्कल्पैकस्वरूपिणी। सत्यसङ्कल्प एवेशोऽनुल्लङ्घ्या ह्यत एव सा। कुण्ठिता सापि भवति परमेशपरायणे

अकुण्ठितापि भवति यतः सा तादृशी भवेत्।

Those who avoid effort, become a prey to the Praarabdha serpent! This is what the rule ordains; is it not a known fact of experience?

Niyati is the power of the Ishvara, and is of the form of his will. Isha's will becomes a true experience; that is why it cannot be transgressed. Even Niyati also becomes nullified when the Supreme is propitiated; and whatever he wills is never nullified; and will be the same as his will.

तस्मात्कुतर्कं सन्त्यज्य महेशं शरणीकुरु। अहेतुकतया स त्वां नियोजयति श्रेयसि। एतावदेव सोपानं प्रथमं

क्षेमसौधकम्। एतद्विहाय चान्यत्र नास्तीषत्फलसम्भवः।

Therefore renounce this habit of ill-formed logic and take shelter in the Great Lord. He will guide you towards your welfare when you are devoted to him without the desire for any reward.

This is the first step for reaching the mansion of true welfare (Moksha).

Except this, there is no possibility of any fruit in any other path.

दत्तात्रेय उवाच
Dattatreya spoke

श्रुत्वेत्थं वचनं राम हेमचूडः प्रियोदितं पप्रच्छ भूयस्तां कान्तामतिहृष्टमनास्तदा।प्रिये महेश्वरं ब्रूहि यः शरण्यो भवेन्मम सर्वकर्ता स्वतन्त्रात्मा यच्छक्त्या नियतं जगत्।तं विष्णुमाहुः केचिद्वै शिवमन्ये गणेश्वरं तथा सूर्यनृसिंहादीन्बुद्धं सुगतमेव च अर्हन्तं वासुदेवं च प्राणं सोमं च पावकं कर्मप्रधानमणव इत्यादि बहुधा जगुः। जगत्कारणरूपं वै विचित्रमतभेदितम्।तत्र क्वेश्वरबुद्धिस्तु कर्तव्या तत्समीरयान ते ह्यविदितं किञ्चिद्भवेदिति हि निश्चयः यतः स भगवान्व्याघ्रपादो दृष्टपरावरः अतस्ते योषितोऽप्येवं ज्ञानमेतद्विराजते।ब्रूहि मे श्रद्धधानाय प्रियामृतप्रभाषीणि।पृष्टैवं सा हेमलेखा प्रियेण प्राह हर्षिता।

Listening to the words of his beloved, Hemachuda became very happy; and he again questioned his dear wife. 'Beloved wife! Tell me who the great Lord is with whom I have to take shelter in, who is the doer of everything, who is independent and by whose power this world stays in control. Some call him as Vishnu, some as Shiva, some as Ganeshvara; so also as the Sun-deity, Nrsimha, Buddha, Sugata, Arhanta, Vaasudeva, Praana, Soma, Fire-deity, (and some suggest) the practice of Karma rites, (some propound the theory of) the subtle atoms; and these are also mentioned as the cause of the world and there are divided view points about this fact. Tell me to which Lord should my mind be devoted towards. It is a certainty that there is nothing that you do not know; because Bhagavaan VyaaghraPaada is indeed the Knower of the Supreme truth; and that is why the Supreme knowledge shines in you, though you are a woman. I have complete trust in you. Your words are like nectar. Please guide me, your lover with suitable instructions.' HemaLekhaa when questioned like this by her husband felt happy, and spoke like this.

हेमलेखा उवाच
Hemalekhaa spoke

नाथ ते संप्रवक्ष्यामि शृण्वीश्वरविनिर्णयम्।ईश्वरो हि जगज्जालप्रलयोत्पादकृत्भवेत् स विष्णुः स शिवो धाता स सूर्यः सोम एव च।स एव सर्वथा सर्वः सवैरपि निरूपितः।न शिवो नापि विष्णुर्वा न धाता नान्य एव च।एतत्ते संप्रवक्ष्यामि शृण्वत्यन्तसमाहितः।

Naatha (Lord)! Listen, I will explain the rule ordained by Ishvara. Ishvara alone is the destroyer and creator of this world-network. He is Vishnu, he is Shiva, he is Brahmaa, he is Surya, he is Soma. He is the all, in all ways and is so proved by all. He is not Shiva or Vishnu or Brahmaa or anyone else also. I will explain this to you, listen with attention.

कर्तारं शिवमाहुस्ते पञ्चवक्त्रं त्रिलोचनम्।स कर्ता घटकर्तेव चेतनः सशरीरकः।लोकेऽपि चेतनः कर्ता स्वशरीरो हि दृश्यते।अशरीरोऽचेतनो वा न कर्ता क्वचिदीक्षितः।

They describe Shiva with five faces and the three eyes as the creator. He is then proved to be the Creator like a potter who makes a pot; is conscious and is with a body. In this world also, any creator of anything is observed to have a body and is conscious. No creator is observed as having no body; and is not non-conscious.

तत्र मुख्यं हि कर्तृत्वं चेतनस्यैव संभवत्यतः स्वप्नेष्वयं जीवो हित्वा स्थूलशरीरकं चैतन्यमयदेहेन सर्वान् अभिमतान्सृजेत्।अतः शरीरं करणं कार्यं कर्तुश्चिदात्मनः।जीवानां कारणापेक्षा यतोऽपूर्णा स्वतन्त्रता। भगवांस्तु जगत्कर्ता पूर्णस्वातन्त्र्ययोगतः।अनपेक्ष्यैव यत्किञ्चित्सृजत्यविकलं जगत्।अतः शरीरं नास्त्येव ह्येष मुख्यविनिश्चयः।अन्यथा लोकवत्कर्तुरुत्पादानाश्रयो भवेत्।तथा च देशकालादिकारणप्रचयैर्युतः जगत्सृजन्महेशानो जीव एव भवेत्तथा।पूर्णेऽथर्वं विहन्येत जगत्सृष्टेः पुरापि च सिद्ध्येत्तत्सर्वकर्तृत्वं विहतं स्यान्न संशयः।

However, the main creating work should belong to the consciousness only, because in the dream state this Jeeva discards his gross body and produces whatever he wants with a body made of consciousness alone. Therefore, the body is just a tool in any work for the Creator who is made of pure consciousness only.

(Why is a tool needed for any Jeeva?)

Jeevas need tools to complete the work; and their independence is not complete, since they are bound by time and place boundaries. Bhagavaan the Supreme Lord is the creator of the world since he is completely independent. Without any purpose or need of any sort, he produces this world fully.

Therefore, he cannot own a body that is bound in time and space measures; this is an ascertained fact.

Otherwise like any ordinary Jeeva the creator has to depend on a material object.

Moreover, if the great Lord creates the Jagat as endowed with time and place factors, then he will indeed be just a Jeeva only. This will disprove the complete power of the Lord, since all these co-factors (like the body, tool, space, time etc) exist previous to his creation and will disprove him as the doer of all.

अतो हि दृश्यदेहाद्यमनपेक्ष्य जगत्सृजेत्।नास्ति तस्मात्स्थूलदेहो वस्तुतः प्राणवल्लभ।

Therefore he must create the Jagat without the need of the body that is seen as outside of him as a tool.

Dear lover, therefore he actually cannot have a gross body (SthulaShareera).

पररूपे ह्यदेहेऽस्मिन्मुह्यन्ति स्थूलबुद्धयः।भक्तियुताश्च तैर्ध्यातो यत्र यत्र यथा यथा तथा धत्तेऽनेकरूपं

भक्तचिन्तामणिः स्वयम्।

Those with immature intellects have deluded ideas about the nature of the Supreme which is without a body as such. *(The ordinary minds cannot think of a body-less existence. Therefore they prefer to worship Deities with forms.)* When the devotees think of any form in whatever manner, he takes on the many forms himself, since he is compassionate towards his devotees.

अतश्चेतन एवेशस्तद्देहः स्याच्चित्तिः परा।चित्तिरेव महासत्ता साम्राज्ञी परमेश्वरी त्रिपुरा भासते यस्यामविभिन्ना विभिन्नवत्।

Therefore conscious state (awareness as Aatman) alone is the Lord; and that Chiti (his delusion power) alone is the body of all the deities (Chiti is a female gender word). Chiti alone is the greatest existence, the Supreme empress, the greatest Ruler and is Tripuraa (Turyaa) who shines in this world as not different from it, yet as if different.

आदर्शनगरप्रख्यं जगदेतच्चराचरं तद्रूपैकत्वतस्तत्र नोत्तमाधमभावना।अपरे तु स्वरूपे हि कल्पितं मुख्यतादि हि।

This Jagat with its moving and non-moving things is like a city seen inside the mirror. All the reflections are the mirror only in essence, and there is no high or low in the forms of deities. *(When every thing that is seen from a worm to a Deva is a reflection in Chit-mirror (Aatman), which one is greater and which one is lower in status? The ignorant are the fools who see the reflections but not the mirror that supports the reflections.)*

That which is not the true self alone is regarded as real and important by these fools.

तस्मात्प्राज्ञ उपासीत परं रूपं हि निष्कलम्।असमर्थः स्थूलरूपं यद्बुद्धौ सङ्गतं दृढम्।तदुपायहेतुतस्तु श्रेयः

प्राप्नोत्यनुत्तमम्।नान्यथास्य गतिः क्वापि भवेद्वै कोटिजन्मभिः।

Therefore a wise man should worship the Supreme form in its taintless nature of formlessness.

If one is incapable of understanding the formless nature of the Supreme, then he should worship that form of a deity which is firmly placed in his intellect as the formless Supreme only. By worshiping his favored deity without any wants, he will get the supreme welfare that is excellent. There is no other path to be followed even if one takes crores of births.

दत्तात्रेय उवाच

Dattatreya spoke

एवं प्रियावचः श्रुत्वा ज्ञात्वा तत्त्वं महेशितुः त्रैपुरं चिन्मयं हेमलेखावाक्येन निश्चितं आश्वस्तचितस्त्रिपुरां गुणरूपां महेश्वरीं ज्ञात्वा गुरुभ्यः परमां माहैश्वर्यविभावितः तामेकभावानुगतो हेमचूडोऽभवद्दृढम्।एवं परोपासनेन व्यतीयुः केऽपि मासकाः।त्रिपुरा परमेशानी प्रसादमकरोधृदि।विषयाद्विमुखं चित्तं विचारपरमं बभौ।एतावदुर्लभं लोके परानुग्रहमन्तरा विचारप्रवणं चित्तं यन्मुख्यं मोक्षकारणम्।राम यावन्न जायेत्विचारपरमं मनः न तावच्छ्रेयसा योग उपायानां शतैः क्वचित्।

(How does one propitiate Chiti or Tripuraa? It is practiced as remembering her nature that is beyond Jaagrat, Svapna and Turyaa; imagining her power of delusion. All around you as each and every object, as your own body, as your thoughts, actions, and everything that is there, is she alone. She touches you as the wind; embraces you as the space. She is the food that you eat, she is the taste that you feel. She is the power that makes everything move. Where she is not! Feel her everywhere and love her as all, by remembering her always, and worship this form of hers as all. She is the great Paraashakti, the mother Supreme.

She is the ignorance that hides the Aatman. Always contemplate on her and pray to her. She will herself rise as the knowledge and reveal the Aatman-state.)

Hemachuda heard the words of his beloved wife and understood the principle of Mahesha, who was the Lord (Turyaa-state) of the three cities of Jaagrat, Svapna and Sushupti, who was of the nature of pure awareness as ascertained by HemaLekhaa's words. He was freed of apprehension and through suitable sources (of teachers) he understood about Tripuraa who was made of compassion and kindness, and was the Supreme empress; and understood her greatness. Hemachuda developed single minded devotion towards her and remained firm in his worship. Many months passed even as he stayed absorbed in the worship of the Supreme. Tripuraa, the Supreme empress graced his heart. His mind turned away from pleasures and became engaged in Vichaara. Such a state is not possible in this world without the grace of the Supreme; since the mind engaged in Vichaara alone becomes the cause of liberation. Rama, as long as Vichaara does not dawn in the mind, till then the welfare is not attained even through other hundreds of methods.

अथ भूयः स कस्मिन्नंश्चिद्धिने रहसि वै तया सङ्गतः प्रिययाऽत्यन्तविचारपरमानसः।आयान्तं स्वनिकेतं तं दूरात्कान्तं ददर्श सा।उत्थाय तं समानीय स्वासने विनिवेश्य च पादप्रक्षालनाद्यैस्तं पूजयित्वा यथाविधि प्रोवाचामृतनिष्यन्दसुन्दरं परमं वचः।प्रेष्ट त्वामद्य पश्यामि चिराय ननु ते वपुः।नीरुजं कच्चिदासीद्वै यतो रोगास्पदं वपुः।तन्मामाचक्ष्व वृत्तान्तं यतो नाहं स्मृता त्वया।ननु मामसमालोक्य चाप्रभाष्य कदापि ते नात्यगाद्दिनभागोऽपि तदेवं कुत आस्थितम्।मन्येऽहं तेऽनभिमते वर्तनं नहि वर्त्मनि स्वप्ने वापि कुतोऽन्यत्र कुत एवमभूद्दद।कथं रात्रिस्त्वया नीता चैकापि युगसम्मिता।मां विना प्राक्क्षणोऽप्येको युगकल्पः सुदुःसहः इत्युक्त्वा सा समाश्लिष्य खिन्नेवाभूत्क्षणं ततः।

Then again some other day, Hemachuda with his mind deeply absorbed in Vichaara went to meet her in private. HemaLekhaa saw him coming towards her place of residence from far itself; she stood up, welcomed him with due respect, made him sit on her seat, worshiped him by washing his feet etc, as per the duty of a wife, and spoke nectar-oozing words.

‘Dear lover, I am seeing you after a long time indeed. The body is always prone to illnesses; hope you had no such problem. Then tell me now why I was not remembered by you. Without seeing me or talking with me you could never pass even a few hours of the day; how is it that you stayed away like this for so long? I think that I have not done anything that is not up to your liking even in a dream; how I can be the reason for such a thing? Tell me if I have erred otherwise. How did you stay alone at nights which would have been experienced prolonged like a Yuga? Even if you stay away from me for a second also, you will not bear it as if a Yuga has passed.’ So saying she embraced him and felt anxious as if, for a moment.

सोऽपि प्रियासमाश्लिष्टो नेषद्विकृतिमाययौ प्राह। प्रिये न मामेवं विमोहयितुमर्हसि।ज्ञाता मयाऽसि सुदृढं नास्ति ते शोककारणम्।परावरजा त्वं धीरा मोहस्त्वां वै कथं स्पृशेत्।तत्त्वां प्रष्टुं समायातो यत्तद्वक्ष्यामि संशृणु। यत्प्राक्स्ववृत्तं कथितं तत्स्फुटं मे समीरया।का सा ते जननी प्रोक्ता सखी वा तत्पतिश्च कः।तत्पुत्राद्या अपि च के मम वा ते क्व संवद।न तन्मया सुविदितं न तन्मन्ये मृषोदितम्।किन्तु त्वया निगदितं व्यपदेशेन सर्वथा तद्विविच्य प्रकथय यथा ज्ञास्ये त्वहं स्फुटम्।अहं त्वां सुप्रपन्नोऽस्मि छिन्धि मे हृदि संशयम्।

Embraced by his wife, he did not feel affected in the least; and said, ‘I know you are firm in your knowledge state; there is nothing that can make you sad. You know the Supreme truth, are wise beyond years, how can delusion ever touch you? I have come here to ask you some questions, listen to what I say.

You once had narrated to me your story in the past, please explain that to me.

Who is your so-called mother, who is your friend, and who is her husband? Who are their sons?

And tell me in what way they are connected to me or you.

I did not understand it properly; and I know you have not spoken any nonsense or uttered falsehood also. However please clearly explain everything to me in detail so that I can also understand the essence of that story. I have taken shelter in you; please remove the doubt in my heart.

एवमुक्ता हेमलेखा प्रसन्नवदनेक्षणा मत्वा सुनिर्मलधियं परानुग्रहसम्युतं नूनमेषोऽतिविमुखो विषयेभ्योऽतिधैर्यतः विष्णुशक्त्या महेशान्यां फलितः पुण्यसञ्चयः।कालः प्रबोधने चायं बोधयामि ततस्त्विमम्।

Thus requested by him, HemaLekhaa's eyes bloomed in happiness and she smiled understanding that his heart was now completely taintless and that he was graced by the Supreme. ‘Indeed he is averse to sense enjoyments and is stronger in the mind and has been under the power of the Supreme; all his merits have fructified now. This is the right time for enlightening him; therefore I will talk Knowledge to him now.’

हेमलेखा उवाच
Hemalekhaa spoke

नाथ तेऽहो महाभाग्यं प्राप्तमीशकृपावशात्।अन्यथा नैव विषयवैरस्यं पश्यति क्वचित्।एतल्लक्षणमीशस्यानुग्रहे ज्ञेयमादितः भोगवैरस्यमपरं विचारप्रवणं मनः।हन्त ते संप्रवक्ष्यामि वृत्तिं प्रोक्तं सदात्मनः।

Lord! Aha! By the grace of the Supreme you have attained a great fortune. Otherwise, no one can easily get averse to sense enjoyments. This is understood as the sign of the grace of the Supreme when one feels disinterest in the sense enjoyments and his mind engages in Vichaara.

Aha! I will explain to you the story which I narrated previously, which explains the essence of Aatman.

परा चितिर्मे जननी सखी बुद्धिर्मता मम।अविद्या त्वसती सोक्ता यया बुद्धिः सुसङ्गता।अविद्यास्तु सामर्थ्यं लोके स्पष्टं विचित्रितं यद्रज्जौ सर्पमाभास्य महाभीतिं प्रयच्छति।महामोहस्तु तत्पुत्रो मनस्तस्य सुतोऽभवत्।तस्य पत्नी कल्पना स्यात्तत्सुताः पञ्च येऽभवन्ज्ञानेन्द्रियाणि ते पञ्च तत्स्थानं गोलकं भवेत्।विषयाणां प्रमोषस्तु संस्कारो मनसो भवेत्।तद्भोगः स्वप्नभोगः स्यात्।

My mother is the Supreme Chiti.

My friend is the intellect which is my analyzing state.

Avidyaa who is known as the absence of knowledge came into contact of this intellect. It is a well-known feat of Avidyaa seen in the world, where it creates the snake-appearance in a rope and terrifies one, *(She hides the Reality and reveals the world -appearance as real.)*

Great delusion (belief in the realness of a mind-conceived world) is Avidyaa's son, and the mind (agitation) is his son. His wife is the conceiving nature (Kalpanaa); her sons are five in number.

Organs of knowledge are five and they all function as one sphere (as a single group.)

The looting of sense objects is the habit of the mind (for it conceives the objects first, conceives joy in them, and later on carries over the impressions of enjoyment as Vaasanaas, memories, and addictions).

The enjoyments it conceives equals the enjoyment experienced in a dream.

कल्पनायाः स्वसा तु या महाशना भवेदाशा।तस्या यौ तनुजावुभौ क्रोधो लोभश्च तावुक्तौ तत्पुरं तु शरीरकम्।

मम यस्तु महामन्त्रः स्वरूपस्फुरणं हि तत्।प्राणः प्रचारः संप्रोक्तो मनसस्तु प्रियः सखा कान्ताराद्यास्तु नवका।

एवं सर्वं प्रकीर्तितम्।मया बुद्धेः सङ्गमस्तु समाधिरभिधीयते।मन्मातृलोकसंप्राप्तिर्मोक्षः प्रिय उदाहृतः।एवं

प्रोक्तः स्ववृत्तान्तः।त्वममप्येवंविधो ननु।तद्युक्त्यैतत्सुविज्ञाय परं श्रेयः समाप्नुहि।

The sister of Kalpanaa, the mind's wife is Mahaashanaa namely the desire, the insatiable hunger for joy.

Her sons are anger (flaming mouth) and greed (wicked conduct), the city that is mentioned is the body.

The great magical chant I had was the knowledge of my true essence.

Praana was known as the Prachaara the guard, who is the inseparable friend of the mind.

The forests are the nine holed bodies of various types.

I have explained everything now. My union with the intellect is known as the Samaadhi (state of equal-ness).

Dear one, my returning to my mother's abode is known as Liberation. This is how I told my story; you are also like this only. Understand the essence of this story and attain the supreme welfare.

दत्तात्रेय उवाच
Dattatreya spoke

श्रुत्वेवं प्रियया प्रोक्तं हेमचूडोऽतिविस्मितः हर्षगद्गदया वाचा पुनर्वक्तुं प्रचक्रमे।धन्या प्रियेऽसि निपुणा।

अहो ते ज्ञानवैभवं किं वर्णयामि यत्प्रोक्तमाख्यारूपतयाऽखिलम्।एवंविधं स्ववृत्तं मे नाभवद्विदितं क्वचित्।

त्वदुक्त्याऽहं संप्रति तत्करामलकवत्स्फुटम्।स्मराम्यनुभवाम्यन्तरहो लोकक्रियाऽद्भुता।

का सा पराचितिर्माता कथं तस्यास्तु नो जनिः।के वा वयं स्वरूपं किमस्माकं तद्ब्रवीहि मे।

Listening to the explanation given by his wife, Hemachuda was very much amazed and with his throat choking with the emotion of joy again spoke like this. 'You are indeed blessed my beloved and are so intelligent. Aha, the glory of your knowledge! What can I say about the beautiful manner in which everything was explained by such a tale! I never knew of my story which had happened like this.

Because of your explanation, I understand it clearly like the gooseberry kept in the palm.

I remember it again and again and experience the truth of it all.

What an amazing thing the way of the world is! Aha!
Who is that Supreme Chiti? How is it that she is never born (has no beginning)?
Who are we all? What is our true essence? Explain it to me.'

इति पृष्ठा हेमलेखा रामोवाच प्रियं प्रति।

Questioned like this hey Rama, HemaLekhaa spoke to her lover like this.

हेमलेखा उवाच
HemaLekhaa spoke

नाथ शृणु प्रवक्ष्यामि गूढार्थमिदमादरात्।विचारयात्मनो रूपं बुद्ध्याऽत्यन्तविशुद्धया।न दृश्यं नापि तद्वाच्यं
अतो वक्ष्यामि तत्कथम्।ज्ञातस्वात्मस्वरूपे वै ततो ज्ञास्यसि मातरम्।नह्यादेशस्वरूपेऽस्ति तत आदेष्टवर्जितम्।
स्वरूपमात्मना पश्य शुद्धबुद्धिसमाश्रयम्।देवादितिर्यगन्तानां भान्तं भानैरभासितं भान्तं सर्वत्र सर्वस्य सर्वदा
मानवर्जितम्।कथं कुत्र कदा केन निरूप्यते एतापि लेशतः।मन्नेत्रं दर्शयेत्येवमुक्तमेतत्प्रियाधुना नात्राचार्यस्य
उपयोगो यथा नयनदर्शने।निपुणोऽपि महाचार्यः कथं नेत्रं प्रदर्शयेत्। अतो गुरुरुपायोऽत्र तदुपायप्रदर्शनात्।तत्ते
वक्ष्याम्युपायं तच्छृणु संयतमानसः।

Listen with attention; I will tell you the concealed meaning. Analyze your true essence through your intellect that is extremely pure. It cannot be perceived or spoken in words; I will explain how it is so.

Only when you realize your true essence can you know the Supreme Mother.

It is not something that can be explained through some instruction; therefore no one can instruct and make it get understood. See your own essence by yourself through a purified intellect.

It shines as the essence of all from the highest Deva to a worm crawling on the ground.

It cannot be seen by any other source of light or even the intellect (like learning about some object).

It shines everywhere in everyone at all times; and it cannot be measured like any perceived object that is located in any place or time. How where when by whom has it been described in the least?

Dearest! It is like wanting to see one's eyes (with the eyes). A teacher cannot help here as in the case of the one who wants to see his eyes (since it is not possible). Even if the teacher is intelligent, how can he show the eyes of a person who is seeing through the eyes?

Therefore the best method is to reveal how one can approach the truth.

I will tell you the method, listen with attention.

यावत्त्वमात्मनि ममेत्येवं तु प्रतिपश्यसि ततः परं निजं रूपं यन्ममेति न भाति ते।गत्वैकान्ते विविच्यैतत्
यद्यद्भाति ममत्वतः तत्तत्परित्यज्य परं स्वात्मानमभिलक्षय।यथाऽहं ते ममत्वेन भासनान्नात्मता मयि
सम्बन्धमात्रादात्मीया न स्वरूपगतास्म्यहम्।ममार्थमखिलं त्यक्त्वा यत्त्यक्तुं नैव शक्यते तमात्मानं समालक्ष्य
परं श्रेयः समाप्नुहि।

(Aatman is not something that belongs to you; it is you. Your existence is the existence of Aatman.

The unfortunate thing is that you do not know who you are actually, and are confused.)

As long as you understand something else as 'mine', your original state stays beyond that also, and does not shine as 'mine'. Stay in solitude at some place and analyze what all is known as 'mine' by you, and reject it and go towards your true essence (which is not any 'mine').

For example, since I am understood by you as 'mine' (as belonging to you), you do not consider me as your true 'I'. I am yours by some relation but not your true self. If you discard everything in life for my sake, still there is something that you cannot renounce; that is the true self; realize that state and attain the highest welfare.