

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK TWO
[PART FOUR]

[HEMALEKHA AND HEMACHUDA]

Sanskrit text, Translation and Explanation

by

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DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

इत्युक्तः प्रियया हेमचूड उत्थाय वै द्रुतं ययावशं समारुह्य तत्क्षणे नगराद्धिः उद्यानं नन्दनसमं प्रविश्य क्षणमात्रतः वनान्तः सौधमुन्नमं स्फाटिकं प्रविवेश ह।विसृज्यानुचरान्सर्वान्द्वारपालानशासयत्।न कोऽप्यत्र प्रविशतु मय्येकान्तविचारणे।राजामात्याश्च गुरवो राजा वाप्यत्र सङ्गतः अप्रवेश्या एव यावदहमाज्ञां दिशामि वः। इत्युक्त्वारुह्य सौधाग्यं नवमीं भूमिमाविशत्।तत्र वातायने चित्रे सर्वलोकावलोकने आसने मृदुतूलाड्ये विवेशान्यविवर्जितः मनः समाधाय दृढं विचारमकरोत्तदा।

Thus advised by his wife, Hemachuda quickly mounted his horse and went immediately outside of the city. He entered the garden which was like Indra's Nandana garden, and within a second entered the very tall mansion that made of Spahtikaa and which was built inside the forest. He dismissed all his attendants, and ordered all his door-keepers like this, 'No one should be permitted to enter inside when I am engaged in some serious thinking in solitude. The ministers of the king or the elders of the family, or the king himself with his people should not also be allowed to enter till I give permission to you people.' Having said this, he climbed up the stairs and reached the ninth floor. There was a soft window seat which gave the view of the entire landscape. He sat on it; and was completely alone without any company. He brought his mind under control (through some breath control or some such method) and engaged himself in a serious Vichaara practice.

नूनमेते जनाः सर्वे कथमेवं विमोहिताः।न कोऽप्यत्र विजानाति स्वात्मानं लेशतोऽपि च।सर्वोऽपि स्वात्मनो हेतोः करोति विविधाः क्रियाः।केचित्पठन्ति शास्त्राणि साम्नायाङ्गानि यानि च।केचिद्धनानर्जयन्ति केचिच्छासति चावनिम्।अन्ये युद्ध्यन्ति रिपुभिरन्ये भोगैकलम्पटाः।कुर्वन्त्येतत्स्वार्थमेते स् स्वात्मा कतमो भवेत्। नैनं जानाति कोऽप्यत्र कुत एवमयं भ्रमः।अहो यथावदात्मानमविदित्वैव वै कृतं व्यर्थं स्वप्ने कृतमिव तदद्य विमृशामि तम्।गृहधान्यं राज्यधनयोषित्पश्चादिकञ्च न मे स्वरूपं भवति त्वाहन्ताश्रयत्वतः।मदर्थं भूतताहेतोः देहोऽहं स्यां हि सर्वथा।नूनं क्षत्रियदायादो गौराङ्गोऽहं न संशयः।अहन्तया समाक्रान्तास्तथैतेऽपि जनाः परे।इति निश्चित्य दध्यौ तं देहं राजकुमारकः।अथ देहस्य चात्मत्वं प्रतिषेद्धुं प्रचक्रमे।

'Indeed how all these people stay deluded like this? No one knows the true essence of the Aatman, the true self, even in the least. Everyone goes through various actions for satisfying the Aatman (Self) alone. Some study the scriptures and the sections of Vedas regularly; some rule the earth; some battle the enemies; some are always engaged in sense enjoyments; and all this is done for the sake of the Self alone. What is the Aatman like? No one knows it at all! How such a delusion can be there?

I have also done all my actions without even knowing my own self. I consider now all my actions of the past as dream actions only. (Let me analyze what is mine and what is not mine, as advised by my wife.)

The house, the crops, kingdom, wealth, women, animals all are not my essence of self, since they are dependent on the 'I' ness only, and belong to me. They cannot be the 'I'. (Who am I then?)

Since I always refer to my body as the 'I', I am indeed the body only. I belong to the Kshatriya clan and am fair in hue. All these other people also consider the body alone as the self.'

After coming to this conclusion the prince started analyzing the concept of the body itself as the Aatman, the self, since rest of the objects were denied as the 'mine'. Then he started denying the body as the self.

अहो कथं देह एष ममतायाः समाश्रयः रुधिरास्थ्यादिसंघातः प्रतिक्षणविकारवान्मम रूपं भवेन्नूनं छिन्नमेतत्तु लक्ष्यते।काष्ठलोष्टसमत्वेन स्वप्नादौ चान्यथा स्थितः।नाहं देहोऽन्य एव स्यां प्राणोऽप्येष तथाविधः।मनो बुद्धिश्च नाहं स्यां यत् एतन्ममेरितम्।अतो देहादिबुद्ध्यन्तादन्य एव न संशयः।

'Aha! How this body also is dependent on me as a possession only! After all, it is a collection of blood and bones and changes also every moment. How can it be my true self? It looks divided also as many organs inside and outside. It is perceived as an outside inert object like a log of wood or stone.

In the dream, it is different. I am not the body for sure; so are the five Praanas. I am not the mind and intellect also, because they are driven by me.

Therefore I am different indeed from the body, intellect etc, for sure.

अहं कदाचिन्नास्मीति भासनाभावहेतुतः सर्वदाऽहं भासमानः स्थित एव न संशयः।भासमानस्य तु मम केन भानमिति स्फुटं नहि जानामि तत्कस्मादेतन्न विदितं मया।

(I am always there; this I know without thinking about it also with any effort. Who can deny one's own existence!) Since there is a never an experience of my non-existing, I am always there existing as myself; no doubt about this. When I am always existing, and know it also without any thought about it, yet I do not know what is shining as this 'I'. Why do I not know what is this 'I'?

घटादिकं चक्षुरायैभासते भुवि नान्यतः। प्राणस्त्वचा विभात्येष मनो ज्ञानेन चोहितम्। एवं बुद्धिः। केन च मे भासनं नाविदं त्विदम्। अथैषां भासनादेव नात्मा भासेत मे यदि तर्हि नो विमृशाम्येतांस्ततो मे भासनं भवेत्। इति निश्चित्य मनसा जहौ मानसगोचरम्।

How do I know of other objects in this world? I see them with my senses, and so I know of their existence. *(But I cannot see myself with my senses to know it; I exist without seeing myself through the senses. Rather I use the senses to look at other objects other than me.)*

How do I know of Praana's existence? I know that I am alive; I am alive because the five Praanas are functioning in the body. Praana is understood by the skin which is brimming with life.

How do I know of mind's existence? The world is sensed by the five senses; and the mind understands the objects through those senses. Since something is there which understands the world through the senses, I know it as the mind. Similarly the intellect is understood by the decisive power.

But I do not know by what does this 'I' ness shines forth as me.

(I know all these other things through the mind; but not this self.

I know I exist without knowing it through the mind as an outside knowledge.

I just exist and that is all. This mind with its umpteen conceptions of intellect, senses etc is covering the true self. I should stop the thoughts and observe what happens.)

Since, all these things are known by me through the medium of the mind, I am not able to know what is existing as me, the self. If I do not conceive them at all through the mind, may be I will understand what is shining forth as me.' He decided like this, and renounced all that was seen by the mind (through some Praana-control method and stopped the Chitta-Vrittis, the mind-agitations.)

अथाऽपश्यदन्धकारं गाढं तत्क्षणमात्रतः।

The next moment, he saw dense darkness.

(What happened then? Was he able to stay as pure the Self-state? No! Instead everything went blank, and there was complete darkness like experience. Any experience is mind-related; and when he erased the mind of its narratives, the mind was still alive, but with blank pages.)

इदं ममात्मनो रूपमिति निश्चितमानसः प्रहर्षतुमुलं लेभे चाथ भूयो व्यचिन्तयत्। नूनं पुनः प्रपश्यामीत्येवं चित्तं रुरोध वै चञ्चलं हठयोगेन। निरुद्धे समवैक्ष्यत तेजःपुञ्जमनाद्यन्तं भास्वरं क्षणमात्रतः। प्रबुद्धश्चिन्तयामास किमेतद् इति विस्मितः। अहो पश्यामि चेत्येवं रुरोध स्वमनस्तदा। विलीनं निद्रया चित्तं बभौ चिरतरं दृढम्। तत्रापश्यत् स्वप्नजालं विचित्रानेकदर्शनम्। अथ प्रबुद्धोऽत्यन्तं वै चिन्तां प्राप महत्तराम्। किमहं निद्रयाच्छन्नः स्वप्नान् समलोकयम्। तमस्तेजश्चापि दुष्टमहो स्वप्नात्मकं भवेत्। स्वप्नस्तु मानसोल्लासस्तदेतं वर्जये कथम्। भूयो निगृह्य पश्यामीत्येवं निश्चित्य वै दृढं रुरोध चित्तं तु हठात्तदेतदभवत्स्थिरम्। तदानन्दसमुद्रान्तर्निर्मग्न इव सोऽभवत्।

पुनश्चित्तप्रचलात्प्रबुद्धोऽभवदञ्जसा।

He decided in his (still alive) mind, that this is the Self-state and felt immensely happy (like feeling happy when you are in a silent expanse of the landscape which is without any objects.)

But something was not right. He still had not understood what was the Self.

He again analyzed and understood that the mind was still alive as the experience of nothingness.

He again used stronger methods of HathaYoga and stopped the restless mind once again, but with more firmness, so that no experience should fool him.

He instantly was sunk in a heap of bright luster all over, which had no beginning or end.

He wondered again what it was, but since the experience belonged to him and was not the true self he was, he again analyzed what should be done. 'Aha! I will try again to control this mind which is bringing forth some unique experience as mine'; so thinking he tried hard and kept his mind completely without thoughts. Even as he tried hard to stop the thoughts, the mind fell into dense deep sleep.

He was lost for some time in unique dreams of many types for long.

He woke up after a long time, and was immediately depressed very much, with all his attempts at mind-control ending in some experience or other as 'mine'. How to rid of this 'mine' he wondered.

'I was lost in sleep and experienced many dreams. Even the darkness and light are like dream-experiences only. Dream is just a play of the mind. How can I get rid of it? I will again control the thoughts and see.'

So deciding, he again brought the mind under control through Yoga methods; and now it remained stable. Then he felt as if he was sunk inside the sea of bliss-nectar; but that experience did not last for long. Again he woke up from that experience also, within a few seconds. He wondered again and thought like this. किमेष मेऽभवत्स्वप्नश्चाथवा चित्तविभ्रमः।आहोस्वित्सत्य एष स्यादविचिन्त्यं विभाति मे।नाऽन्वभूवं किञ्चिदपि सुखमाप्तं कथं मया।अहोऽस्य सुखलेशस्य तुल्यं नास्त्यत्र किञ्चन।अहं सुषुप्तवन्मूढः कथमेतत्सुखं स्थितम्।नात्र हेतुं कञ्चिदपि लक्षये तत्कथं भवेत्।आत्मावगमनायाहं प्रवृत्तोऽप्यद्य नाविदं आत्मानम्।अन्यच्चान्यच्च पश्यामि।किमिदं भवेत्प्रकाशो वान्धकारो वा सुखं वान्यदथापि वा।आत्मा भवेन्मम तथा क्रमिकैतत्स्वरूपकः। नान्तमेम्यत्र भूयस्तां पृच्छामि विदुषीं प्रियाम्।इति निश्चित्य द्वारेशमाहूयाज्ञां समादिशत्स्वसन्निधानमानेतुं हेमलेखां नृपात्मजः।

‘What happened to me? Was it again another dream, or is it my mind playing tricks again? It is indeed surprising. It is true that the self cannot be understood at all by thinking like this. When I had not contacted any outside object, how is it that I felt so much joy? Aha! Nothing equals the least of this joy also. I was senseless in the past as if asleep and was indulging in outside pleasures in imagined joy-states. How then can this joyous experience be there now unconnected to the world? I do not see any reason for it, then how did it arise? My purpose was to understand the self; and still I have not understood anything. I am having only varieties of experiences one after the other. What is the true self then, is it the brightness or darkness or the joy or something else also? Or may be the self-state is the methodical experiences of all these. I am not able to reach any final conclusion. I will consult my wise wife’. Having made a decision like this, he called the door keeper and ordered him to bring HemaLekhaa to his presence. अथ प्राप्ता मुहूर्तेन द्वारिकस्य निदेशतः आरुरोह महासौधं मेरुमिन्दुप्रभेव सा।अथापश्यद्राजसुतं प्रियं शान्तात्ममानसं निश्चलं निर्विकारं च संहतेन्द्रियमण्डलम्।समीपमुपसृत्याशु तद्विष्टरमुपाहरत्।एकासनोपविष्टायां तस्यां स निमिषार्धतः उन्मील्य नयने पार्श्वे समालोकयदास्थिताम्।आलोकिता प्रियं शीघ्रं प्रणयात्परिष्वजे। ततः प्राहामृतस्यन्दिसुन्दरं वचनं प्रिया।नाथ किं भवताहूता कच्चित्ते नीरुजं तनौ।वदाहूतौ कारणं मे यदर्थं अहमागता।एवं प्रियानुयुक्तः स बभाषे स्वात्मनः प्रियाम्।प्रिये त्वयानुशिष्टोऽहं विविक्तेऽत्र समास्थितः।विचारपरमः स्वात्मरूपलक्षणहेतवे तत्परेणापि चित्रं तु लक्षितं तत्पृथक्किमु।आत्मनः सर्वदा प्राप्तेर्भासमानत्वतोऽपि च असम्यग्भासनं चान्यभासनस्य निमित्ततः इति मत्वा निरुध्यान्यभासनं सुव्यवस्थितः अपश्यमन्धकारं च प्रकाशमन्यदेव च।क्वचित्सुखं महत्प्राप्तं किमेतद्दद मे प्रिये।इदमेवात्मनो रूपमथवाऽन्यद्भवेत्क्वचित्।सम्यक् विविच्य कथय यथा तमभिलक्षये।इत्युक्ता साऽब्रवीद्हेमलेखा ज्ञातपरावरा।

HemaLekhaa arrived there very soon by the request of the door keeper. She climbed up the tall mansion like the moonlight ascending the Meru Mountain. She saw the prince her husband with his mind in a quiet state, with all the senses under control, and seated without movement and without agitation. She approached him and sat next to him. When she sat on the same seat of his, he opened his eyes the next second, and saw her seated next to him. Seen by him, she immediately embraced him with love. Then that beloved of the prince spoke beautiful words oozing nectar. ‘Lord, why have I been brought here by you? Is your body without any affliction? Tell me why you needed me here and what for I was called.’ When questioned like this, he spoke to his wife, ‘As advised by you, I came to this solitary place to analyze well the true essence of the self. Though I was absorbed in such an analysis, I experienced different things. (I am always there, I exist always, but the experiences keep covering me, which belong to me as ‘mine’ and I am not able to reach the ‘I’ without the covering of the ‘mine’.) Thinking that, since Aatman always shines forth and is always present, and is the means for seeing other things and not any other object seen by the mind, I brought the mind under control and stopped seeing any other thing and remained in contemplation. Then I saw darkness, and again brightness, and again experienced some unique joy. Tell me what is all this, my beloved. Is this the nature of the Aatman, or something else other than this? Explain to me clearly so that I can understand it properly.’ Thus questioned, HemaLekhaa who had the realization of the Supreme spoke like this.

हेमलेखा उवाच
Hemalekhaa spoke

शृणु प्रिय प्रवक्ष्यामि समाहितधियाऽखिलम्।यस्त्वया बाह्यसंरोधे व्यवसायः समेधितः स शुभः सम्मतः सर्वैः
सुमुख्यश्चात्मवेदिभिः।विना तेन न तत्प्राप्तं केनापि कुत्रचित्क्वचित्।न तत्कारणतामेति तत्प्राप्तौ प्राप्तभावतः।

Listen my dear husband, with an attentive mind; I will explain everything.

(You started first with the mind-control: that is the first step in this quest for the knowledge of Aatman.)

What effort you did in controlling the thoughts of the outside objects is the auspicious method and is very important; it is also approved by all the Aatman-Knowers. Without such a control, nothing has been attained by anybody at anytime. *(With an agitated mind, you can never do any Vichaara.)*

However, mere mind-control through Praana or Yoga methods cannot cause the Vichaara state to succeed. Just through the cessation of thoughts you cannot attain the Aatman state, since the Aatman state is already attained. *(When have you ceased to exist? If you exist, and know it as a thoughtless self-awareness, then it is the Aatman only. You do not have to attain any new existence, since you already exist. The problem is that you do not know who or what is this Aatman, and stay identified with the mind, intellect, body and the senses, which are the 'mine' and not the 'I'.)*

अप्राप्तावात्मता न स्यात्।आत्मत्वेऽनासता कुतः।

(Aatman is the state of existence which shines as the world-perception.)

If it (Aatmataa) is not attained, you cannot exist at all.

If you already exist (as the Aatman-state) then how can you not have attained it (the awareness of your existence)?

(When you already exist, there is no need of attaining that state of existence. A non-existing can not exist at all! If you do not exist, then who is there at all as anyone? Existence cannot attain existence. Non-existence can never exist!)

अप्राप्यः सर्वथैवात्मा प्राप्तिस्तस्य न विद्यते।

(Therefore, you can never 'attain' the Aatman state, as if it is a state to be attained as joy or emptiness.)

Aatman is never 'attained'; and there cannot be any 'attainment' of the self.

अप्राप्तस्य भवेत्प्राप्तिः।आत्मत्वात् न आसिरस्ति अतः।

That which is not attained can be attained. Since it is the very self and already attained, and shines as the very awareness of your own existence, it cannot be attained as outside of your own existence. *(How can you attain yourself?)*

तन्निरोधोऽपि न आस्यर्थः त्वत्र पश्य निदर्शनम्।

If the mind is controlled also, it does not refer to the attainment of the Aatman (since it is not out of the experience-state.) Listen to how it is so. *(Analyze as to how does anything get revealed in this world.)*

अन्धकारसमाच्छन्नं किञ्चित्तस्य निरोधतः दीपाद्यैराप्यते प्राप्तमिव लोके यथा तथा।

(How do you see the objects of the world?)

Everything (the world of inert objects and living people) is covered by darkness only. To oppose the darkness, light is employed; and the objects are attained (images are produced) by the contact of the sight and the light. Instantly by the contact of the light the senses reveal the images of the objects.

Light did not cause the objects to reveal, but removed the darkness that covered them.

By controlling the darkness-effect through the light, the objects get obtained as it were.

Aatman also is revealed by the light of Vichaara in a mind which is free of agitations.

(Therefore mind-control is necessary as the first step in Aatman-realization; and Vichaara-lamp is employed to only understand that the Aatman is not the mind or the body.)

यथा कश्चिद्भ्रान्तचित्तः क्वचिद्विस्मृतनिष्ककः अन्यचिन्तानिरोधेन समाहिततया पुनः आसादयति तन्निष्कं नष्टं

प्राप्तं यथा तथा।न निरोधोऽत्र हेतुः स्यान्निष्कासौ तु यथा तथा आत्मलाभे न हेतुः स्यान्निरोधो बाह्यवस्तुनः।

Sometimes when a man is in confusion, and has forgotten the gold, he stops all the other thoughts and by concentrating on the gold attains it, as if the gold was lost and found once again (though the gold was never lost, but was only forgotten). Just by the control of thoughts, gold did not rise up from anywhere; it was already there, but was revealed by removing the wasteful agitations of the mind.

Here the controlling of the thoughts was not the cause in obtaining the gold; so also, in obtaining the self-state, the non-contact of the outside objects is not the cause.

त्वया न लक्षितः स्वात्मा तत्र व्युत्पत्तिवर्जनात्। यथा प्रकाशेऽव्युत्पन्नो रात्रौ राजसभां गतः पश्यन्सभ्यांश्च दीपांश्च न जानाति प्रकाशकम्।

(Why could you not know what is the Self like? Because you have no idea of what it is!)

You did not know the Aatman because you were not aware of its nature.

Suppose in a dark night where there is not the least amount of light and nothing is seen, a man suddenly comes across a huge mansion lighted with innumerable lamps, and sees at once all the people and objects inside the mansion. He sees the objects in the light, but cannot separate the light and the objects.

He does not know of the light that reveals the objects; but sees only the objects as if they alone are there.

(Everyone sees the world as if it only is there always by itself, ignoring the light of the self which alone reveals all. You exist; so the world exists. You are the light which reveals the world. You are the existence that makes other things exist. How can the light that reveals all, get revealed as if outside?)

शृणु प्रिय निरोधान्ते ह्यन्धकारो विलोकितः। अन्धकारावलोकदौ शेषभावस्तव स्थितः। तं भावं भावय सदा परमानन्ददायकम्।

Listen my dear! After you brought the mind under control, you had the experience of darkness.

In this experience, there was just the awareness of existence and then a covering of experience as darkness.

Separate the darkness-experience and be what is left back. That state is the most blissful state!

(Everyone is happy because one exists. Even a worm is happy that it exists, but does not have thoughts about its existence. This bliss is the bliss of existence; is not the joy that is superimposed on the objects.

The joy you feel is actually the bliss of you existing! Do not ever get it covered by identifying with the experiences. Always be aware of this 'I exist' without the 'I'.)

अत्र सर्वे महामोहग्रहग्रस्ताः पराग्दृशः अन्विष्यान्विष्य विहता न तां प्राप्सुश्च भावनाम्।

(Why cannot everyone feel this bliss always, though the same Aatman is shining in all?)

In this world, everyone is caught by the great delusion. They search for the same bliss in the outside only.

With their sight turned outward they search again and again and get exhausted, but never are able to experience the self-state.

(All the Jeevas are like the countless shining rays that are emanate from the same sun, from the same source-point; and each Jeeva remains in the state of the same Aatman, when in the Self-state. When everyone turns inward, there is only the single state of existence, the Aatman.

Just 'be' and feel the bliss of existing. See the entire perceived as a mist that covers you, the great Tripuraa, your own nature. Do not hold on to the body and its umpteen connections; but hold on to that which reveals this all. You exist as existence itself; and all things exist because of this quiescent state of existence only.)

सन्ति लोके शास्त्रविदः कुशलाश्च सुतर्किकाः। अविदित्वा भावममुं शोचन्त्येव दिवानिशम्। शब्दार्थशिल्पमात्रेण न हि तत्पदमाप्यते। यावदन्वेषणं कुर्याद्विचारं वापि पण्डितः तावन्न प्राप्यते तद्वै यतो न ग्राह्यमेव तत्।

There are learned men, talented in good logic; yet they do not realize this state and suffer day and night.

(They are lost in the word-delusion. You cannot even name this state as 'existence', or 'Sat'. It is beyond the grasp of words and meanings.)

By building a mansion of high-sounding words with profound meanings, this state cannot be attained (since the words bury the Aatman-state into deeper pits of delusion.)

(Simply talking about it or studying about Aatman is not the Aatman-state.)

As long as one does not engage in Vichaara, even if one is learned and self-controlled, it cannot be attained; for it cannot be grasped by the intellect ever, through studies or debates.

गत्वा दूरं न तत्प्राप्यं स्थित्वा प्राप्तं हि सर्वदा।

It cannot be attained by going far, by searching in the perceived made of sounds and images (NaamaRoopa).

(You are the Aatman! How can you get it outside of you?)

It is always attained, when one just stays as he is.

(Just be without the mess of thoughts and words and actions! That is all!)

न तद्विचार्यविज्ञेयमविचारात्विभासते।

Aatman is not something that is 'understood' through Vichaara (like understanding a science theory).

When you cannot do any more Vichaara, then what is left back is the Aatman.

धावन्स्वमूर्धच्छायेव न प्राप्यं क्रियया क्वचित्।

Can you catch the shadow of your head by chasing it? No action can catch this Aatman ever.

(How can you chase yourself and catch yourself?)

यथा हि निर्मलादर्शं प्रतिबिम्बसहस्रकं पश्यन्बालोऽपि नादर्शं पश्यत्येवं जनः खलु पश्यन्स्वात्ममहादर्शं प्रतिबिम्बं हि जागतम्।

A child stands in front of a taintless mirror and sees thousands of reflections inside it; he sees the reflections only, but never the mirror; so also, the living person (Jeeva) sees his reflection (as the ego and the ego-based world) in the mirror of Aatman (one's own existence-shine). *(Rather the mirror sees its own reflection as the ego and does not know of its mirror-ness, and identifies with the reflection.)*

स्वात्मानं न विजानाति तद्व्युत्पत्तिविवर्जनात्। यथा परिचिताकाशः पश्यन्नाकाशसंश्रितं जगन्नावैति चाकाशं तथा स्वात्मस्वरूपकम्।

One does not know of one's own self because of not able to know what its nature is.

Space permeates through all the objects, and everything is contained within the space only. Everyone is continuously seeing the empty space only always; but no one is aware of the space ever, but are aware only of the objects contained within the space.

(Aatman alone permeates all as the 'Existence-state'; but no one seems to know it.)

So also, everyone exists and see everything because of their existing only; but they never are aware of it, but identify with the body which is changing and perishing always.

नाथ सूक्ष्मदृशा पश्य ज्ञातज्ञेयात्मकं जगत्। तत्र ज्ञानं स्वतः सिद्धम्। तदभावे न किञ्चन। प्रमाणानां प्रमाणं तदप्रमाणं स्वतो भवेत्। यतः प्रमाणानपेक्षं आदिसिद्धं अतस्तु तत् सिद्धसाधकभावेन न तत्सिद्धिः कदाचन।

तत्र विप्रतिपन्नस्य न प्रश्नो नापि चोत्तरम्।

Naatha (Lord), observe the world through the subtle vision (as to what the world is made up of).

There is the something known (self) and something not known (world with its constant flow of new information). Something known is already revealed by itself. If it is not there, then nothing else can be there. For example, when you prove something, that proof cannot be proved.

Proof is already proved; so it need not be proved. It alone makes the other things get proved.

(The already proved needs no proof, the already known cannot be known; the already attained cannot be attained. You already are existing and know that as the 'already known'. You are self-proved. There need not be any proof for your existence. Your existence alone proves the existence of other known things.)

Because, Aatman is in no need of any proof; and is proved already as your very existence.

It cannot be an attainment that is achieved with effort. It is already attained!

If there is any doubt about your own existence and there is uncertainty, then there rises no question and no answer also (since you deny your own existence, and there is no need for an answer any more).

अनपह्वनीयं तन्महादर्शतलं भवेत्। तत्र सर्वं भासते वै दर्पणप्रतिबिम्बवत्। देशेन वा कालेन परिच्छिन्तिर्न विद्यते।

तदन्तर्भासमानत्वात्कथं ताभ्यां परिच्छिदिः। परिच्छेदस्य भानं तु गगने वस्तुभिर्यथा।

Your existence is an undeniable truth for you. (That alone is known as the Aatman.)

It is like a huge mirror (or mirror-ness alone) where everything shines like a reflection inside it.

There is no division of time or place inside it (but it reflects the divisions also.)

How can a mirror get divided by the time and place it reflects within itself?

(Chit is not a real mirror with mercury coating; but is somewhat like a mirror which reflects all without getting itself divided by what it reflects.)

The divisions are conceived, like conceiving various objects in the empty sky.

राजपुत्र सूक्ष्मदृशा तल्लक्ष्यं निजं वपुः यत्र सामान्यचैतन्ये जगदेतद्विराजते। तत्समावेशसंसिद्ध्या

सर्वकर्तृत्वमाप्नुयात्। तस्योपलब्धिं वक्ष्यामि यतः प्राप्नोषि तत्पदम्।

RaajaPutra! Observe the true state of your Self through subtle thinking (like remembering oneself).

It is the awareness of one's existence which is common to all.

The world gets reflected only in this awareness-essence for all.

(Aatman is the central point of existence of all Jeevas, from which all the divisions of Jeevas rise as its shine. It is like a single nectar-sea from which all Jeevas rise up as sprays. Each spray can revert back to its original state, where it dissolves into the same nectar sea. This sea (that is common to all) can be reached through all the sprays of Jeevas as their own essence.

It is indeed an amazing magic; that each Jeeva which is absorbed in Vichaara will touch the same Aatman within, which is in all. Each Jeeva which evolves to know the source, will remain as that alone.)

By mastering the self-state, one will remain in the state which has become all this.

I will tell you how to attain that state.

निद्राजाग्रन्मध्यभागे संविद्धेदान्तरे तथा मध्ये संविद्धेद्योश्च सूक्ष्मबुद्ध्याऽभिलक्ष्य।एतत्पदं निजं रूपं यत्प्राप्य न विमुह्यति।एतदज्ञानमात्रेण प्रवृत्तं जगदीदृशम्।

(Where can you catch yourself?)

Observe the subtle state of awareness that is in-between the waking and the deep sleep state.

(Analyze that state which is just a glimpse of that Aatman, when you wake up from sleep, but are not yet aware of the world. That tiny bit of no-awareness of the world, but one's own existence-awareness is the state of Aatman. Again and again contemplate on this middle-state and get established in it always.)

Once you know of it, then there will rise no more confused state of ignorance.

The ignorance of this state alone rises as the divided reality of the world.

नात्र रूपं रसो वापि न गन्धस्पर्शशब्दनं न दुःखं न सुखं वा तु न ग्राह्यं ग्राहकं च न।सर्वाश्रयं सर्वरूपमपि सर्वविवर्जितम्।

In this state there is no image, no taste, no smell, touch or sound, no pain, no joy, no understood object or understanding person. It alone exists as the essence of all that exists; but yet is bereft of all.

एष सर्वेश्वरो धाता विष्णुरीशः सदाशिवः।

This is the lord of all, the Creator Brahmaa, Vishnu, Ishvara, SadaaShiva. *(It is the essence of any deity you worship as any form. It alone rises as all the forms from a worm to a Deva.)*

पश्येषदन्तः संरुध्य स्वात्मानं स्वात्मना सता।

With full absorption, with all thoughts naturally quietened, (like entering the silent sanctorum of the Supreme) enter within and have just a tiny glimpse. (You cannot see it as an outsider.)

See it as your own existence as the 'I' (without even the sound of 'I').

त्यक्त्वा बहिःप्रसरतामन्तःप्रसरणोद्यतः त्यक्त्वा पश्यामीति भावं अन्धवन्निश्चलात्मना दर्शनादर्शने त्यक्त्वा योऽसि सोऽसि द्रुतं भज।

(Just be fully absorbed in this peeping, similar to where you get absorbed in any work of the outside with full concentration, where you do not think of the world at all. Do not think; but just dig within to know your own existence.)

Stop moving the mind towards the outside objects (no Vichaara also, no words also); just hold everything else still and turn within. Do not entertain the thought 'I am seeing'. (It is not an experience; it is the quietness-rock on which waters of experience flow off.)

Controlling the unreal self by the real self, look within a little, by discarding the outward projection of the mind and making it turn inward.

By renouncing the idea of 'I am seeing', and staying like a blind person who sees no-world, along with an agitation-less state, stay as that which is in-between the seeing and non-seeing of the world (awake to oneself but asleep to the world); and seek that instantly (for it is not far or outside). Be like a blind person groping in empty darkness quietly, without making the least disturbance.

There is no 'seer' who 'sees' Aatman. Just dig deep into the 'I exist' phenomenon.

Just 'be what you are'. Be in that state without wasting time in searching for it as an experience.

दत्तात्रेय उवाच

Dattatreya spoke

इत्युक्तः प्रियया हेमचूड आलक्ष्य तत्पदं चिरं विश्रान्तिमालभ्य बहिर्विस्मरणं ययौ। अथापश्यद्धेमलेखा

प्रियं प्राप्तपरस्थितिम्। न चालयत्परपदात्तः सोऽपि मुहूर्ततः प्रबुद्ध उन्मील्य नेत्रेऽपश्यत्सप्रियं जगत्।

भूयस्तत्पदविश्रान्तिमीहमानोऽतिवेगतः नेत्रे निमीलयथावदब्रवीत्तावदेव सा प्रियं हस्ते समादाय

सुधासुन्दरभाषिणी।

When HemaLekhaa spoke like this, Hemachuda grasped that state through contemplation and attained eternal rest, and forgot the outside world. HemaLekhaa observed that her husband had entered the silent state of the Supreme. He did not swerve from the contemplation state.

After some time, he opened his eyes and saw the world and his beloved wife. He desired only the restful state of contemplation, and closed his eyes immediately.

Then HemaLekhaa held his hand and spoke nectar like words (ridding him of the shadow-like delusion which was still lingered.)

नाथ किं ते व्यवसितं ब्रूहि नेत्रनिमीलनात्।उन्मीलनाद्वा किं स्याते लाभालाभौ समीरय। उन्मील्य न प्राप्यते किं निमील्य प्राप्यते च किम्।तन्मे ब्रूहि प्रियतम श्रोतुमिच्छामि ते स्थितिम्।एवं पृष्ठस्तया प्राह मदमत इवालसः अनिच्छन्नपि वक्तुं तां आलस्यभरमन्थरः।

Lord, tell me what your intention was in closing the eyes? Explain as to what was the gain or loss by opening the eyes? By opening the eyes what is not gained by you, and by closing the eyes what is your gain? Speak to me my dear lover; I want to understand the state you are in now. Questioned like this, he feeling lazy as if intoxicated, as if not wanting to say anything to break that stupor, spoke slowly and lethargically. प्रिये विश्रान्तिमत्यन्तं प्राप्तवानस्मि वै चिरात्।न बाह्ये दुःखभूयिष्ठे विश्रमोऽस्ति क्वचिन्मम।अलमृजीषरोमन्थ प्रायव्यवहृतैर्बहिः।दौर्भाग्यान्धो नाथ यावदविदं सवात्मसत्सुखम्।यथा कश्चिदटन्भिक्षां निधानं स्वं न वेद वै तथाऽहं स्वसुखाम्भोधिमविदित्वा पुनः पुनः सुखं वैषयिकं श्रेष्ठं दुःखसंघाभिसंप्लुतं विद्युद्विलयनं मत्वा स्थिरं तत्परतावशात् दुःखैरभिहतो नूनं विश्रान्तिं न तु लब्धवान्।अहो जना दुःखसुखविवेकज्ञानवर्जिताः सुखार्थिनो दुःखसंघं सञ्चिन्वन्ति मुधा सदा।तदलं दुःखभोगेन स्वयत्नादासादितेन वै।प्रिये कृपां मयि कुरु प्रार्थयामि कृताञ्जलिः।विश्रान्तिमभिवाञ्छामि चिरं स्वस्मिन्सुखात्मनि।अहो देवहता भासि ज्ञात्वापि त्वमिदं पदं तद्विश्रान्तिं परित्यज्य मुधा दुःखाय चेष्टसि।

‘Beloved, after a long time, I have at last now entered a true restful state. There is no restful state for me in the outside which proves to be an abode of pain only. Enough of the outside actions which are like the chewing of sugarcane sticks from which the juice has been extracted away fully.

Blinded by misfortune I did not know of my own bliss of the self till today.

Like a person wandering all over begging for alms, being not aware of the treasure belonging to him, I did not know of the bliss-ocean belonging to me; and I again and again repeatedly went after the pleasures of senses which end only in painful results and are momentary like the lightning flashes, by believing them to be the best of all the joys and as lasting forever.

Trapped by the desires and suffering more and more, I could never get the proper rest ever.

Alas! The ignorant ones, without the ability to discriminate between joys and sorrows, go after the experiences of joys, but always end up in possessing the pain-giving objects only, and waste their entire lives. Therefore, enough of seeking these wasteful joys with so much effort!

Dear one, please be kind towards me. I pray to you with folded hands.

I want to rest in the blissful state of my self. Aha! You indeed are ill-fated, for you know of this state, yet discard it, and are seeking pain only of the outside world.’

इत्युक्ता सा प्रियं प्राह स्मयित्वेषन्मनीषिणी।

When she heard her husband’s words, the wise lady smiled a little and spoke like this.

हेमलेखा उवाच

Hemalekha spoke

नाथ ते तन्न विदितं पदं परमपावनं यत्र स्थिता न मुह्यन्ति पण्डिताः पावनाशयाः।तत्पदं दूरतस्तेऽस्ति भूस्थस्येव नभस्थलम्।त्वया किञ्चित्सुविदितं भवेदविदितोपमम्।

Lord, you have surely not attained that supreme scared state, established in which, the wise ones with pure minds do not ever get deluded.

That state is still far from you, like the sky for the one standing on the ground.

What you think that you know is not at all known by you.

निमील्योन्मील्य वा नेत्रे तत्पदं न समीक्ष्यते।

(You seem to get into that state by only closing the eyes, and it vanishes off when you open the eyes.)

That state is not dependent on the closing or opening of the eyes.

अकृत्वा वापि कृत्वा वा न तल्लभ्येत कर्हिचित्।

By not doing anything, or doing something, it can never be attained.

(You have to do either some action to get that state like closing the eyes; or have to refrain from all other actions to get into that state. It is already attained. How can you lose it by doing any action, or gain it back by doing some other action?)

अगत्वा चापि वा गत्वा न तदासादयेत् पदम्।

By not going or going, one cannot reach that state.

(It is already there as you always; how can you reach it or go away from it?)

निमील्य कृत्वा गत्वा वा प्राप्तं पूर्णं कथं भवेत्। यवाष्टकमितेनैव पक्ष्मणोन्मीलितेन तु अन्तर्हितं यदि तदा ननु पूर्णं भवेत्पदम्।

If anything is attained by closing the eyes, or doing some thing, or going somewhere, how can it be complete? *(It seems to require some action always to attain it!)*

If within one eighth span of a second of opening the eyes makes that state vanish, how can it be a complete state. *(Just the tiny time-span of opening the eyes; lo it is gone already!)*

अहो ते मोहमाहात्म्यमाश्चर्यं किमहं ब्रुवे यस्मिन्ब्रह्माण्डकोटीनां कोटयः कोणसंस्थिताः पक्ष्मणोऽङ्गुलिमानस्य उन्मीलनात्तिरोहितम्।

(Brahman, the essence of Aatman is said to contain within it countless Cosmic eggs like the foam-drops found at the tiny corner of a limitless Ocean. And that seems to be waiting at the inner corner of your physical eyes to get itself revealed; and it vanishes off the moment you open the eyes!

What a great power your eyes have!)

Alas, what can I say about the extremity of your delusion which is indeed a matter of surprise!

Countless millions and millions of cosmic eggs stay in just a minuscule corner of that Brahman; and that gets blocked by the span of the 'finger tip of the space' of opening the eyes!

शृणु राजकुमारैतत् तत्त्वसारं वदामि यत्। यावद्ग्रन्थिविभेदो न न तावत्सुखमृच्छति। ग्रन्थयः कोटिशः सन्ति मोहरज्जुविवर्तिताः। तत्र स्वरूपासंवित्तिर्माहरज्जुरुदीरिता यत्र ता ग्रन्थयः सन्ति विपरीतग्रहात्मिकाः। तत्राद्या देहमुख्येषु एवं भवेदात्मत्वनिश्चयः यद्वशादेष संसार आततो दुष्प्रतिक्रियः।

Listen prince, I will explain to you the essence of that Supreme state.

Till the knots get cut off, you cannot experience that bliss. There are millions of knots that are tied up by the delusion rope. Ignorance of one's true essence is said to be the delusion rope.

These knots are very tightly held; and the main knot is the 'I', the identity with the body, because of which the entire Samsaara is spread out without any resistance.

तथा जगत्यनात्मत्वबुद्धिर्भानसमाश्रये एवं जीवेशभेदादिनिश्चया ग्रन्थयो मताः।

And in this world which is supported only by the reflection in the intellect, the ideas of difference that is understood like this between the Jeeva and Isha are known as the knots.

एतच्चिरात्समुद्भूतं भूयः संवर्तितं च वै।

This has been going on from a long time (from when the time concept took form).

(Time is just the span taken by the mind to process some information belonging to the world.

Aatman does not process any information, and is not an information also; so it is not in 'time'.)

ग्रन्थिरूपं समापन्नं पुरुषः पाशितस्ततः। तद्ग्रन्थिविसंसनतो बन्धान्मुक्तिः समीरिता।

The rope gets rolled over again and again and has become a thick knot, and the man becomes bound by that. Loosening the knot is said to be the freedom from bondage.

यत्त्वं निमील्य नेत्रे स्वे पदमासादयस्यत्वं तत्पदं निजरूपं ते शुद्धसंविदनुत्तरम्।

That state which you think that you reach by closing your eyes, that is your own true self.

It is always there whether you open your eyes or close your eyes.

It is the awareness of your own existence. *(The term 'you' used here is just used as a language format, and does not refer to the you as the ego with a body.)*

It cannot be blocked by any physical action (or opened by another physical action.)

तदेवाखिलसंसारचित्रादर्शतलं महत्। कदा क्व केन रूपेण नास्ति तन्मे निरूपय। यदा यद्रूपतो यस्मिन्नेति ब्रूयाः

स्वसंविदं तर्हि तत्कालदेशादेर्वन्ध्यापुत्रत्वमेव हि। प्रतिबिम्बो निरादर्शो यथा नाथ तथैव तत्।

That alone is the great mirror which reflects the entire picture of the world in the Aatman that you know as your existence. All that you see as the world is reflected in that Aatman only.

(You alone exist as the Aatman; and everything gets reflected in that Aatman.)

Prove to me when, where, and in which form it is not there?

If anyone points out where the self-awareness itself is absent (that one is not aware of his existence, and disproves Aatman), then that form of his which is present in whatsoever place and time, is equal to a barren woman's son only. *(If one denies his own existence, then how can he himself exist to question anything?)*

Lord, it is like saying that the reflection exists without the mirror.
(It is like the reflection refusing to accept its mirror-state.)

तस्मात्तत्पदसंत्यागान्नास्ति कुत्रापि किञ्चन।

Therefore by renouncing that state, there is no possibility of anything existing anywhere.
(If one's own existence is denied, nothing at all exists ever.)

तते नेत्रोन्मीलनेन किमन्तरिततामियात्।

Therefore, what inside thing will you lose by opening your eyes?

यावदेवं विजानामीत्येवं ग्रन्थिर्दृढा भवेत्तावन्न तत्पदं प्राप्तम्। यत्प्राप्तं स्यान्न तद्भवेत्।

(You cannot 'know' your existence.)

As long as the knot of 'I know this' stays firm, one cannot ever attain that state.

If anything is attained (as an experience that is known), then it cannot be that state at all!

निमील्योन्मील्य वा नेत्रे यत्प्राप्तं मन्यसे पदं तन्न पूर्णपदं यस्मात्परिच्छेदात् क्रियादितः।

What state you believe to have achieved by the closing of the eyes or believe it to be lost by opening the eyes, is not the complete state; because it is divided by the actions that happen in time and place measures.

कुत्र नाथ महासंविन्नास्ति। कालानलप्रभा स्वात्मीकरोति याऽनल्पकल्पनेन्धनसंचयम्।

Where is not the all expansive principle of Samvit (understanding principle) that you have to close your eyes and hold on to it as some limited state? It alone stays as the witness of the flames of Kaala-fire that consumes the limitless fuel of conceptions.

(That state shines as changeless state of awareness of the entire perceived phenomenon which is made of conceptions only that get swallowed like fuel by the principle of Change; and is not bound to your changing state of the eye-lids.)

न ते कर्तव्यसंशेषो विज्ञाय परमं पदम्।

There is no action that needs to be done by you at all any more, after realizing the Supreme state of self-awareness. (Already you are out of all the actions by remaining as the pure state of self-awareness; so why do you fear actions which belong to the ignorant-state only?)

त्यज ग्रन्थिं सन्निरुध्य पश्यामीति हृदि स्थिताम्। इदं नाहमिति ग्रन्थिमुन्मूलय परां दृढाम्।

पश्य सर्वत्र चात्मानमखण्डानन्दबृंहितम्। पश्यात्मन्यखिलं लोकं दर्पणप्रतिबिम्बवत्।

सर्वत्राखिलमात्मानमिति भूयो न भावयन्शेषमभ्युपगम्यान्तः स्वस्थो भव निजात्मना।

You exist. This existence-awareness is Aatman. Who does not know his existence?

You exist. This cannot be denied even by you. You cannot cease to exist by seeing the world.

'I am experiencing the Aatman' when not perceiving the world, is the knot stuck in the heart; discard it.

'I am not experiencing Aatman' when perceiving the world of objects, is the thicker knot; uproot it.

See Aatman as the expanse of unbroken bliss which is not divided when seeing the world or when not seeing the world.

See the entire perceived phenomenon reflected in the Aatman like the reflection in the mirror.

But do not see it as an 'experience of everything is Aatman'; just be whatever is left over as 'no-experience'; stay as the awareness of existence only.

With the ascertained realization that there is nothing but the Aatman everywhere, without identifying with anything that is not the self, absorb whatever is other than you as yourself, and stay as yourself as the real essence.

दत्तात्रेय उवाच

Dattatreya spoke

इति प्रियोदितं श्रुत्वा हेमचूडः सिताशयः विदित्वा पूर्णमात्मानं सर्वत्र भ्रान्तिवर्जितः क्रमात् पूर्णसमावेशासादनात्

स्थिरभावनः विहरन्सर्वदा हेमलेखादियुवतीगणैः शासन्नाज्यसमृद्धं स्वं जित्वा शत्रुगणं रणे शास्त्राणि श्रावयन्

शृण्वन् अर्जयन्धनसंचयं अश्वमेधराजसूयाद्यैर्यजन्क्रतुमुख्यखैः वर्षाणामयुते द्वे वै जीवन्मुक्तो भुवि स्थितः।

Hearing the words of his beloved wife, Hemachuda, now with a completely purified mind understood the principle of the Aatman as the undivided whole, and was removed of all confusing thoughts.

His intellect gradually stabilized in the true state of the essence of all, through repeated practice.

Wandering happily along with HemaLekhaa and other maidens (without shying away from pleasures, nor seeking them with effort), ruling over the prosperous kingdom, conquering his enemies in the battlefield,

arranging and listening to the discourses on Knowledge, acquiring abundant wealth (for the comforts and welfare of the people), performing the renowned Sacrifices like AshvaMedha and Raajasooya, Hemachuda lived for twenty thousands of years (there is no measured life-span for the realized) as a JeevanMukta on this earth pedestal.

जीवन्मुक्तदशासंस्थं निशाम्य तनयं नृपः मुक्ताचूडश्च तद्भाता मणिचूडोऽप्यचिन्तयत्। किमयं पूर्ववन्नेह लक्ष्यते सर्वथा किल। सुखे न हृष्यत्यत्यन्तं दुःखे नोद्विजते तथा लाभालाभौ शत्रुमित्रे साम्यात्पश्यति वै कुतः। करोति राज्यकार्याणि नटवद्रङ्गमण्डले। कापीशायनपायीव सदा मतोऽभिलक्ष्यते। सदान्यत्र गतस्वान्त इव कृत्यं करोत्यलम्। तत्केन हेतुना चेति तमासाद्य रहः क्वचित् अपृच्छतां हेमचूडं कुत एवं भवानिति। ततः स्वस्थितिं आचख्यौ हेमचूडस्तयोः क्रमात्। तावुभौ भ्रातृपितरौ हेमचूडेन बोधितौ आसादितपरतत्त्वौ जीवन्मुक्तौ बभूवतुः। अथ मन्त्रिणोऽप्येवं राज्ञः श्रुत्वा जगद्गतिं विचार्य स्वात्मनो भावं ज्ञातज्ञेयोऽभवत्तदा।

Observing the JeevanMukta state of his son, King MuktaaChuda and his brother ManiChuda thought like this. 'Nowadays Hemachuda appears completely different from what he was before. He is not over excited on occasions of joy; nor does he get depressed by any sad event. He looks upon equally at gain and loss, enemy and friend; how is it so? He attends to his duties as a king, like an actor on a stage (perfect but unattached, not identifying with the character on the stage). Like a man who has drunk liquor, he looks always intoxicated. He performs all his actions as if his mind is lost somewhere. Why is this so?' Then they approached him in private sometime, and questioned him as to why he was conducting himself like this. Then Hemachuda explained to them in detail as to how he attained that state by following HemaLekhaa's instructions. His father and brother were instructed by Hemachuda and attained the state of the supreme knowledge and became JeevanMuktas. Later, the group of ministers also listened from the king about the unreal nature of the world, and realized the true essence of their beings.

VISHAALA NAGARA IS NOW VIDYAA NAGARA

(VishaalaNagara is the expanse of Avidyaa, the reality of the world.

VidyaaNagara is the state of knowledge-vision.

For the Knower, there is no VishaalaNagara ever; but only the vision of VidyaaNagara.

What happens to the world when you realize the Aatman?

There is only the understanding that the world was never there, and so nothing newly happens like the world vanishing off and everything turning into emptiness.

Since there is only the state of self-awareness and nothing else, everything is the shine of the Self-awareness only. All images are Aatman, all sounds are Aatman; all tastes are Aatman, all smells are Aatman, all touches are Aatman, the shine of one's own existence.

All words become synonymous to the term 'Aatman'.

Nothing but the constant bliss of self-awareness remains left back.

After Hemachuda realized the truth, there was no more Hemachuda or HemaLekhaa, or his parents, or the brothers or the kingdom or anything else; but an amusement of oneself rising as all that was there.

The moment one realizes and gets the knowledge-eyes, whatever place one is living inside as an ego, turns into a VidyaaNagara only, where everything and everyone is Brahman only.

Since there is no 'I' at all as anything, there are no others also.

A realized Knower is not worried about the others realizing, because there are no others at all for him.

A unique love rises as the self-love when a Aatman-Knower looks at anyone or any object, like a canvas looking at its own pictures drawn on it.

Even then the Scriptures are revealed by a Brahman-Knower as a Brahman-shine only; and so Hemachuda teaches others also this knowledge as if they are different.

Brahman-Knower is like a child which keeps piercing every ego-balloon with a needle of knowledge, and laughs! This is the amazing greatness of Tripuraa!

For a Knower of Brahman, the perceived is a VidyaaNagara, the city of knowledge!

It is like the mirror-ness seeing the reflections as itself.

It is like the sweetness looking at the sugar-crystals as itself.

It is like the gold looking at all the golden objects as itself.

It is like the rope looking at the snake as itself!

It is like the joyous dance of the Brahman adorned by the Tripuraa garland.)

एवं विशालनगरे क्रमेणैवं परस्परं उपदेशाद्बिदुः सर्वे तत्त्वमाबालगोपकाः नरा नार्यो बालवृद्धा दासा दासीगणा अपि ज्ञातज्ञेयास्त्यक्तदेहाहंभावा अभवन् खलु। न तत्र कस्यचित्कामः क्रोधो वा लोभ एव वा। अनाहतोऽस्ति बालस्य स्थविरस्यापि वा क्वचित्। आहतैः क्रोधकामाद्यैर्व्यवहारपरायणाः। बालं माता खेलयति परतत्त्वस्य वार्तया। दासा दास्यः स्वामिनं स्वं सदा परिचरन्ति वै परतत्त्वपरैर्वाक्यैर्व्याहरन्तः परस्परम्। नटा नाट्यं वितन्वन्ति पात्रैस्तत्त्वप्रसङ्गजैः। विवेकवार्ता परमं गायन्ति गायकाः। विदूषका दूषयन्ति लोकव्यवहृतिं सदा। शास्त्राणि पाठयन्ति स्म विद्वांसः पाठकान् जनान् परतत्त्वविचारार्हेरुदाहरणमण्डलैः। एवं तत्र नरा नार्यो दासा दास्यो नटा विटाः भृत्या भटा मन्त्रिणश्च शिल्पिनो वारयोषितः सर्वे वेदवेद्यास्ते विशालनगरेऽभवन्प्राक्संस्कारबलेनैव व्यवहारपरायणाः। न संस्मरन्ति संवृतं शुभं वाशुभं तथा भविष्यद्गानुसन्धते हर्षशोकादिसाधनम्। वर्तमाने स्मयन्द्दृष्यन्धिष्यन्क्रुध्यन्निवान्वहं मधुक्षीब इवात्यन्तं व्यवहारपरो जनः।

(What would a VidyaaNagara will be like?)

In this manner, in that Vishaala Nagara, gradually, all the people from a child to a cowherd realized the truth by instructing each other. All the men, women, children, aged people, maid servants, man-servants, realized the truth and discarded the 'I' ness attached to the physical body. No one had any desire or anger or greed including the children and old people; but everyone took over the emotions of anger and desire and performed their actions. Mother plays with the child talking playfully about the knowledge of the Supreme. The maids and servants serve their master always gossiping with talks about Supreme Knowledge, actors present dances and dramas as connected with the discussion about the Knowledge of the Supreme, the singers sing always songs that are filled with words teaching discrimination, the jesters always make fun of the worldly ways, scholars teach the scriptures to the students through examples that are capable of analyzing the Supreme knowledge. In this manner, all the men, women, man servants, maid servants, actors, youngsters, attendants, soldiers, ministers, sculptors, harlots, became realized Knowers in that Vishaala Nagara. They engaged themselves in the ordinary worldly activities because of the past habits only. They never remembered the past events good or bad, and they do not keep worrying about the future as bringing joy or sorrow, and in the present they attended to their daily affairs as if drunk with honey, and did the weird actions as if smiling, as if joyous, as if sad, as if angry.

एवंविधं तन्नगरमृषयः सनकादयः प्रसिद्धविद्यानगरमित्याख्यमूचुरागताः यत्र कीराः पञ्जरस्था अपि वाचो वदन्ति वै चितिरूपं स्वमात्मानं भजध्वं चेत्यविवर्जितम्। नास्ति चेत्यं चितेरन्यद्दर्पणप्रतिबिम्बवत्। चितिश्वेत्यं चितिरहं चितिः सर्वं चराचरं यतः सर्वं चितिमनुभाति सा तु स्वतन्त्रतः यतः जनाः सर्वभासिर्नी सर्वसंश्रयां भजध्वं भ्रान्तिमुत्सृज्य चितिमात्रं सुदृष्टयः। तिर्यञ्चोऽप्येवमत्यन्तं यत्र वाचो वदन्ति वै। प्रसिद्धविद्यानगरं तदद्यापि प्रचक्षते।

In this manner, Rishis like Sanaka and others named it as the renowned Vidyaa Nagara, where the parrots in the cage also talk like this, 'All of you seek the essence within of the form of pure awareness which is bereft of all the perceptions; for the perceived does not exist as different from the Chit state of awareness, like the reflections do not exist as different from the mirror; Chit state alone is the perceived world; Chit state alone is the 'I' shining in all; Chit state alone is the entire lot of moving and non-moving things, because everything else shines by the light of self-awareness only, whereas the Chit-state is self-shining and is independent of any other second principle. Therefore hey people, all of you take shelter in the Chit state, which reveals everything and supports everything, by getting rid of the delusion and having the vision of Knowledge which sees only the Chit-state that is beyond the perceived'.

Even the birds talk always like this. Even today that VidyaaNagara is renowned in this manner.

एवं तत्र पुरा हेमलेखया खलु बोधितः हेमचूडोऽभवद्विद्वान् जीवन्मुक्तस्तथेतरे स्त्रीबालप्रमुखाः सर्वे जाता ज्ञातपरावराः। तस्माच्छ्रेयोनिदानं तु सत्सङ्गः प्रथमं भवेत्। तस्माच्छ्रेयोवाञ्छने तु सत्संश्रयपरो भवेत्।

In this manner, long ago in the past, Hemachuda became a man of wisdom instructed by HemaLekhaa, and all the people including women and children became the Knowers of the truth. That is why Satsanga, the company of the realized is the first step towards the supreme welfare. Therefore, when desiring the supreme welfare one should seek the company of the realized.