

त्रिपुरारहस्यम्

TRIPURAAARAHASYAM

JNAANA KHANDAM
[KNOWLEDGE SECTION]

BOOK FOUR

[ASHTAAVAKRA'S EMANCIPATION (4)]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

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

जनकोक्तमिति श्रुत्वा भूयः पप्रच्छ स द्विजः।

Hearing these words of Janaka, again that twice-born asked this question.

राजन्नेवं व्यवहृतौ समाधिनिर्विकल्पकः सर्वेषामस्ति यदि चेत् तत् कुतः संसृतिर्भवेत्सुषुप्तौ दर्शने चापि जडव्यक्तविभासतः। पुरुषार्थसाधनत्वं समाधिस्त्वविकल्पकः शुद्धसंवित्तिभासात्मा तद्भूयः संसृतिः कथम्। एतदेव हि विज्ञानमज्ञानकुलनाशनं निर्विकल्पसमाधाख्यं यन्निःश्रेयसकारणम्। एतन्मे शंस राजेन्द्र सर्वसंशयनाशनम्।

Raajan! If the Samaadhi state of no-agitation is there for all even when engaged in the worldly activities, then how can any worldly existence rise at all as these fleeting patterns, since in the waking hours and in the sleeping state there is only the inertness that shines forth as the object-experience?

That which is termed as Moksha is the agitation-less state of Samaadhi which fulfills the goal of Moksha; and it is the shine of pure awareness of Reality; how can the world-existence rise out of it ever, since it is the Supreme knowledge which destroys all the successive states of ignorance, and is known as Nirvikalpa Samaadhi and is the cause of complete emancipation? Hey best of kings! Clear these doubts of mine.

इत्यापृष्टो महीपालः प्राह तं मुनिपुङ्गवम्।

Thus questioned, the king spoke like this to the great Sage.

SAVIKALPA KNOWLEDGE AND NIRVIKALPA KNOWLEDGE

(*'Kalpa' refers to conception; 'Vikalpa' refers to varied conceptions; 'Savikalpa' refers to that which is with the varied conceptions; 'Nirvikalpa' is that which is without the varied conceptions.*)

Savikalpa knowledge is the knowledge called the perceived.

You know the world always as some experience only; this is Savikalpa knowledge. It includes all learning, all beliefs, all studies including the study of Scriptures that teach Brahman knowledge.

Nirvikalpa state refers to the 'conscious self-awareness', which is self-proved and needs no other secondary knowledge to prove it.

Nirvikalpa state is Chit or Brahman or Aatman or whatever you refer to it as.

It cannot be described. It is not an information you gain from some study.

It is already there as the source of all information, but is itself not any information.

Knowledge-Scriptures help in removing the incorrect understanding one has. Knowledge-Scripture is also some information collection only; and does not cause the Nirvikalpa state to rise like magic.

Aatman is always realized. When do you not know that you exist?

You mistake the Aatman to be the matter-stuff, and this misconception is removed by the study of the Scriptures. Just by the mechanical reading of the Scriptures, Nirvikalpa state cannot be attained.

Nirvikalpa state is not some knowledge you gain newly; but is already there as your existence-awareness.)

जनक उवाच
Janaka spoke

शृणु ब्रह्मन् प्रवक्ष्यामि रहस्यं परमं त्विदम्।

'Listen hey Brahman! I will now disclose to you the greatest secret instruction ever.

SAMSAARA-BONDAGE

अज्ञानत्संसृतिरियं प्रवृत्ताऽनादिकालतः। सुखदुःखावभासानां प्रवाहात्मतया स्थिता। स्वप्नवत् सन्तता सर्वैः सर्वदा ह्यनुभूयते।

(*What is the worldly existence, but the flowing waters of varied experiences that have started we know not when, and will never end ever. Any experience of any sort rises always with the past and future of its own, and can occur as framed in some time-span only.*)

What you refer to as the worldly existence (Samsrti, the flowing patterns of conceptions) is there from beginningless times (since time is a conception that rises always with a past and future, and has no beginning or end).

(Both the dream and the waking state are just made of fleeting experiences only.

Dream states are discontinued experiences; whereas the waking state maintains some continuity.)

The experience stays as the varied forms of joys and sorrows; it is experienced by all at all times, like the fleeting experiences of the dream.

KNOWLEDGE GIVES LIBERATION

निवृत्तिस्तस्य तु ज्ञानादेवेति प्रविभावितम्।

(Ignorance is the realness you conceive in the fleeting state of sense-patterns, called the world; the belief in the realness of the world rises forth as the belief in the bondage; this gives forth to the belief in the Scriptures as removing the ignorance. All these belong to the Savikalpa state only.)

It is believed that an escape from this is possible through knowledge alone.

(Knowledge is of two kinds; Savikalpa and Nirvikalpa. Savikalpa is the knowledge you gain through the study of the Scriptures and the contact of a Knower. This knowledge is also an agitation (Vikalpa) used against another agitation (Vikalpa) called ignorance, and is obtained through 'Vichaara practice'.

Nirvikalpa state on the other hand, is not some knowledge that belongs to the intellect; it is just there always as the Self-awareness; and is not something you acquire through something else.)

SAVIKALPA KNOWLEDGE AND NIRVIKALPA KNOWLEDGE

तज्ज्ञानं सविकल्पं स्यादज्ञानस्य प्रबाधनम्।

This knowledge cannot be the Nirvikalpa state, and is Savikalpa only, since it is something that removes the ignorance ((as something that opposes ignorance, and is like the broom which sweeps the dust away).

निर्विकल्पविज्ञानादज्ञानं न निवर्तते निर्विकल्पविज्ञानं केनचिन्न विरुद्ध्यते।

Ignorance cannot be 'removed' by the Nirvikalpa state of knowledge; it is not something that is the opposite of something else (like something that removes ignorance).

निर्विकल्पविज्ञानं सविकल्पसमाश्रयं विचित्रचित्राभासानां भित्तिवत् सुव्यवस्थितम्।

This Nirvikalpa vision of knowledge (Self-awareness) is the support of the Savikalpa knowledge, and is stable like a canvas on which many types of pictures are drawn.

निर्विकल्पं ज्ञानमिति केवलं ज्ञानमुच्यते। तत्रैव हि विकल्पानामुल्लेखात् सविकल्पकम्।

The Nirvikalpa knowledge (vision of oneself) is the pure knowledge (like a mirror bereft of all reflections). When it gets explained (through Scriptures), then it becomes the Savikalpa knowledge.

(The Scriptures are also part of the perceived, and so are unreal; but they help in removing the misconceptions one has, and allow the Self-state to shine forth as it is.)

अज्ञानं सविकल्पाख्यज्ञानमेव न चेतरेत्।

Savikalpa knowledge is the ignorance actually.

(Knowledge of perception is also knowledge only; but it is also considered as ignorance, since it is based on the belief in the reality of the world-appearance, like believing in the mirage water as real.)

CAUSALITY, DUALITY AND IGNORANCE

तदनेकविधं कार्यकारणात्मतया स्थितम्।

The knowledge that belongs to the world is of many types, and is based on the causality principle.

(Cause has to have an effect; effect has to have a cause; and so Causality is based on the realness of duality. Chit neither is the cause of the world; nor is the world an effect; since the world is just a conceived reality only, experienced differently by different minds, and is not the same for all.)

कारणं स्वात्मपूर्णत्वाख्यातिरूपमुदीरितम्।

Cause is mentioned as the incomplete knowledge of oneself.

(You believe that you are trapped and stuck in some world, and feel the incompleteness; this you call as bondage; and then you search for the cause, and invent some transcendental principle as the cause, and want to attain it as liberation.)

चिदात्मा पूर्ण एव स्यादवच्छेदविवर्जनात्।

Chidaatman (Self-awareness) is complete since it is not divided as many.

(If Chidaatman alone is there, then the world of many cannot be there. Therefore, how can it be the cause for this non-existent effect?)

अवच्छेदनहेतूनां कालादीनां च साधकः।

Chidaatman alone makes possible the division of time, place etc

(Reality, the Aatman is the source for all the information-sets called the objects, and also for the information of space and time measures. You 'know' the time and place; you are not 'inside' the time and space.)

तथाविधात्मनः ख्यातिरपूर्णत्वेन या स्थिता।अत्राधुनास्मीतिरूपा मूलाज्ञानं हि सा भवेत्।तस्यैव पल्लवप्रायं देहात्मत्वादिभासनम्।

Of such a Chidaatman, the incomplete understanding that 'I am now here' (at some place, at certain time) is the root-ignorance. It rises as the sprout of body-identity etc.

(When you believe that you are a limited form (I), located at some place, at certain time, then it is known as ignorance. And whatever limited information you receive and experience, you call that as the world; which is different for different minds.)

अज्ञानस्य निवृत्त्यन्तं संसारो न निवर्तते।पूर्णात्मविज्ञानमृते त्वज्ञानं न निवर्तते।

Till the ignorance gets removed, the Samsara (the world that is seen as real) cannot go off.

Unless there rises the complete knowledge of oneself, the ignorance cannot be removed.

PAROKSHA AND APAROKSHA KNOWLEDGE

(‘Pratyaksha’ is the knowledge obtained through senses; ‘Paroksha’ is the knowledge inferred beyond the senses; ‘Aparoksha’ is the directly experienced knowledge beyond the senses.

Aatman-knowledge, the awareness of one’s own existence is ‘Aparoksha knowledge’.)

तच्च पूर्णात्मविज्ञानं द्विधं सुव्यवस्थितं परोक्षमपरोक्षं च।

The complete knowledge of the Self is of two types, Paroksha and Aparoksha.

PAROKSHA AND APAROKSHA

परोक्षं गुरुशास्त्रतः तत् साक्षात्पुरुषार्थस्य न कारणमिति स्थितम्।यादृशं ते भवेज्ज्ञानं शास्त्रश्रुतिसमुद्भवं

श्रद्धामात्राभ्युपगतं फलदं न प्रचक्षते।अपरोक्षं हि विज्ञानं समाधिपरिपाकजं सप्रपञ्चाज्ञाननाशक्षमं शुभफलावहम्।

समाधिर्ज्ञानपूर्वस्तु विज्ञानं जनयेत्खलु।

‘Paroksha-Knowledge’ is obtained through Guru’s instructions and the study of Scriptures; but is not considered as the direct cause of Moksha. The knowledge that you have acquired by the study of Scriptures and from teachers like me, is based on your faith only, and is not the giver of the Moksha that you are after. ‘Aparoksha type of understanding’ results in the mature state of Samaadhi, is capable of destroying the realness seen in the world made of elements, and will bring over the auspicious state of Moksha.

‘Samaadhi’ that is accompanied with the knowledge rises as the ‘Aparoksha knowledge of the Aatman’ (and is directly experienced as one’s identity at all times).

(Samaadhi-state is always there as the Aatman, the self-awareness in all. To be always in that identity of Chit is known as the true Samaadhi. The so-called ‘Samaadhi’ exhibited by the religious and the ordinary Yogis as the motionless state of the body, is not the real Samaadhi -state. True Samaadhi cannot be experienced without the support of Brahman-Knowledge.

Vichaara, the intellectual churning of the truths is very necessary in realizing the Samaadhi state as Chit.)

तस्मादज्ञानिनां नार्थः समाधौ संभवत्यपि यथाऽविदितमाणिक्यः पश्यन् कोशगृहे मणिं न जानाति यथाऽन्यस्तु

श्रुतज्ञातमणिः क्वचित् दृष्ट्वा प्रत्यभिजानाति तत्परो मणिमञ्जसा।अतत्परः श्रुतमपि भूयः पश्यन् मणिं

क्वचित् न विजानाति तदिह ब्रह्मन् सुनिपुणोऽपि सन्।तथा मूढा न विन्दन्ति फलं विज्ञानसंश्रयम्।

अज्ञातत्वात्पण्डितास्तु श्रुतज्ञानयुता अपि अतत्परत्वहेतोस्तु न विजानन्ति सर्वथा।यथा हि तारकां पश्यन्नपि

जानाति न क्वचित्मूढः श्रुतज्ञानहीनः।श्रुतज्ञानयुतोऽपि वै पश्यन्नपि च नो वेत्ति तत्परत्वविवर्जनात्।यस्तु श्रुत्वा

शुक्रतारां दिगाकारादिलक्षणैः मया ज्ञेयं सर्वथेति तत्परो बुद्धिमान्नरः एकाग्रमानसः पश्यन्प्रत्यभिज्ञास्यति

स्फुटम्।एवमज्ञानतो मूढाश्चान्ये तात्पर्यवर्जनात् न विजानन्ति स्वात्मानं ब्रह्मन्सत्सु समाधिषु भिक्षामटति

दुर्देवाद्यथा वै विस्मृताकरः।तस्मादेता दशाः सर्वाः समाधीनां निरर्थकाः।अत एव शिशूनां हि सर्वदा निर्विकल्पकं

न फलं साधयेद्ब्रह्मन् अज्ञानस्यानिवृत्तितः।

Therefore, for the ignorant who cannot assimilate the abstract knowledge, there is no escape from their state of ignorance, even if they experience the Samaadhi, in many day to day situations.

A man who does not know how to identify a precious stone cannot value the gem in the casket; whereas an ordinary man also who has just heard about the characteristics of the gem, can identify it as soon as he sees it. Another one even if intelligent, but not interested in it, cannot identify the gem even if he sees it, hey Brahman. That is why, the fools who cannot think with reason, cannot attain the fruit of this Aparoksha Samaadhi state. The scholars also, who just have surface knowledge of the Scriptures cannot identify it, since they do not bother to grasp the abstract sense of what they have studied.

The idiot who has never heard about the star-constellations in the sky, cannot identify it even if he is looking at it; so also, he who has heard about it also cannot identify it because of lack of interest. A man of wisdom on the other hand, who has heard about the position of the Shukra-star as to where in the sky at what time it can be seen, and is also intent on identifying it himself with effort, observes the sky attentively with single minded concentration, and identifies the star easily.

In this manner, the foolish ones (who never bother to reason out anything) do not identify the Samaadhi states of daily life, because they are completely ignorant of it; others who are learned in all these studies also do not identify the Samaadhi states, because they are not intent on understanding the true meanings of the Scriptures, like a person stuck by misfortune begs for alms, having forgotten the treasure buried in his own house. Therefore, all these Samaadhi states remain unnoticed and ignored. That is why for the new born babies also, though the mind remains thoughtless, it does not fructify into Samaadhi state because the ignorance has not been removed through rational analysis.

(Worship of deities, hourly meditation sessions, ascetic practices, body-based Yoga, visiting temples and holy places do not bestow Moksha. Moksha is the knowledge of oneself that you realize through the practice of Vichaara that is accompanied by dispassion and discrimination.)

प्रत्यभिज्ञात्मकं यत् ज्ञानं स्यात् सविकल्पकम्। तदेव संसारमूलमज्ञानं विनिवर्तयेत्।

(Scriptures or a Knower as a Guru makes you remember what you have forgotten; and guides you in the reasoning process. This is Savikalpa knowledge only, since it is made of words with meanings (as some language).)

That knowledge which is the remembrance of one's own self is 'Savikalpaka' (is made of words with meaning as sound-agitations, or as thought-processes in some language-form.)

Though Savikalpaka, it will completely destroy the ignorance that is the root of Samsara.

(Ordinary people need the guidance of the Scriptures and the Guru; but there are great thinkers who can reason and understand within seconds the entire truth of Brahman, without the study of Scriptures and without the guidance of a Guru also.)

MUMUKSHUTVA- DESIRE FOR LIBERATION IS RARE

अनेकजन्मसु कृतैः सन्तुष्टा स्वात्मदेवता यदा तदा मुमुक्षुत्वम्।

When the Aatman-deity which is one's own true self becomes pleased by the good deeds of many births, then only there will rise the Mumukshutva (desire for liberation).

(First of all, a desire for knowing the truth of Reality should rise in the mind; and it should be the only fulfillment that is sought for as a life's only purpose. For this to fructify, one has to develop self-control, contentment, dispassion, reasoning ability etc before one embarks on the journey of 'True knowledge'. This desire for Brahman-knowledge is very rare to find, and rises after many actions of merits of many life-existences. Liberation-want also is a Vaasanaa only; but it has the power to destroy the rest of the Vaasanaas, and will itself die at the end when the truth is realized.)

नान्यदा कल्पकोटिभिः चेतनत्वं जन्मवत्सु परमं दुर्लभं भवेत्। सुदुर्लभं तेष्वपि च मानुषं जन्म सर्वथा। तत्रापि सूक्ष्मबुद्धित्वमत्यन्तं हि सुदुर्लभम्।

(To get birth as some conscious being itself is very rare actually; and that too human birth is still rare; even among the humans the reasoning ability is not found in all. Even among such few rational minds, the desire for solving the mystery of one's existence is indeed very rare!)

Otherwise it is very rare to get a birth as a conscious life even in crores of Kalpas (Creations). Even in such births, human birth is very rare. Even there, subtle thinking capacity is not easily found in many.

पश्य ब्रह्मन् स्थावराणां शतांशेनापि सम्मितं न दृश्यते जङ्गमं वै। तेषामपि शतांशतः समं नास्ति मनुष्यत्वम्। तत्रापि परिभावय पशुतुल्याः प्रदृश्यन्ते मनुष्याणां हि कोटयः ये न जानन्ति सदसत् पुण्यं वा पापमेव वा।

अन्येऽपि कोटिशो मर्त्याः प्रवृत्ताः कामनापराः।गतागतं रोचयन्ते पाण्डित्याभासगर्विताः।एवंविधजनानां तु केऽप्यन्ये बुद्धिमद्धिधाः मालिन्यशेषचितास्तेऽप्यद्वैतपदनास्तिकाः।

Observe hey Brahman, the moving beings are not even there as a hundredth part of the immobile plant world. Humans are not even the one hundredth part of these moving beings.

Even there, observe that millions of humans live like animals only, and do not know real and unreal, or merit and sin. And millions of other humans are madly in chase of desire-fulfillment of various sorts.

Those who are learned are conceited, and are after acquiring fame and name only, or wish for a heaven after death. Among such categories of people, there are also some thinkers who excel others in intellectual proficiency; but they also are averse to this state of non-duality, because of some dirt of Vaasanaas stuck in their minds.

भगवन्मायायाच्छन्नमद्वैतं परमं पदम्।कथं सर्वैः समासाद्यं मायान्धैर्मन्दभाग्यकैः।मायान्धानां तत्पदं तु न बुद्धिमुपरोहति।अन्ये दुर्भागधेयास्ते बुद्ध्यारूढमपीह ये वृथाभिनिविशन्ति भूयोऽपह्ववन्ति कुकल्पनैः।अहो भगवती माया पश्यन्तोऽपि महत्पदं चिन्तामणिं हस्तगतं त्यजन्ति हि कुकल्पनैः।

Bhagavan! The supreme non-dual state of reality is covered completely by Maayaa (that hides the truth and presents another thing as the truth). How can it be attained by every one so easily, who are blinded by Maayaa and are stuck by the misfortune of ignorance? That supreme state does not flourish in the intellects of those who are blinded by Maayaa.

There are those other unfortunate beings, who though understanding the non-dual state intellectually, engage themselves in analyzing the surface meanings of the words and miss the abstractness of the truth, and keep themselves engaged in wasteful arguments without comprehending or experiencing the Reality state of Aatman. Aha! The amazing feat of Bhagavati Maayaa! These people though intellectually comprehending that such a state exists, still use that knowledge in wasteful arguments only, and theorize everything, like throwing off the wish fulfilling Chintaamani gem which they have in their hand.

येषां समाराधनेन तुष्टा सा स्वात्मदेवता ते मायया विनिर्मुक्ताः सुतर्काः श्रद्धया युताः पराद्वये समाश्रस्ताः प्राप्नुवन्ति परं पदम्।तत्क्रमं तेऽभिधास्यामि ब्रह्मन् संशृणु संयतः।

Those who are really intent on reaching that Supreme state of knowledge, engage themselves in doing Vichaara always, are careful not to fall into the trap of fake Jnaanis, and strive hard with extreme effort; and the deity of the Aatman is pleased by their sincerity and guides them in the right path; they become freed of Maayaa, analyze the truths of the Scriptures in a rational way, have faith in the Scriptures, feel restful and comforted in the thoughts of Advaita, and attain that supreme state.

I will explain that method to you hey Brahman, listen with full attention.

METHOD OF REALIZATION

अनन्तजन्मसुकृतैर्देवताभक्तिराप्यते।तया संराध्य सुचिरं तत्प्रसादात्ततः परं वैरस्यं भोगवृन्देषु तत्परत्वं च प्राप्नुयात्।वैराग्यतत्परत्वाभ्यां श्रद्धया चापि सङ्गतः सद्गुरुं प्राप्य तत्प्रोक्त्या वेत्यद्वैतं परं पदम्।एतज्ज्ञातं परोक्षं वै ह्यस्त्यद्वैतमितीह यत्।ततो विचारयेत्सम्यग्द्वैतं स्वात्मदैवतं उपपाद्य सुतर्कस्तु संशयांस्तेन नाशयेत्।अथ निश्चितमात्माख्यतत्त्वमद्वयमादरात् अनुध्यायेदापरोक्षं हठवृत्त्यापि यत्नतः।ततो विकल्पविषयीकृत्य ध्यातं परं पदं संसारमूलमज्ञानं नाशयेन्नात्र संशयः।पक्वध्याने निर्विकल्पे समाध्याख्ये परं पदं आसाद्य पश्चात्संस्मृत्य प्रत्यभिज्ञानवान्भवेत्।

Because of the good deeds done in countless births, the devotion to Tripuraa (power of Brahman) rises, and one begs for freedom from the world-existence.

After worshipping her for long with extreme sincerity and faith, one will develop extreme disinterest in the pleasures and a hunger for the understanding the Reality essence, called Chiti.

Developing dispassion (through Vichaara), and engaged in the studies of the Scriptures, mind-control etc, and also being endowed with faith, he seeks the true noble one who has crossed over the Samsaara Ocean and accepts him as his Guru, and through many discussion-sessions with him understands the supreme state of non-duality.

What is learnt here is not the ‘Aparoksha state of the Self’ but is ‘Paroksha’ only, for at this level there is an ascertainment that there exists indeed the non-dual sate of Aatman.

Then, one should practice the method of rational analysis (Vichaara) about this non-dual state of the Self through the studies of the Scriptures and the instruction of the Guru. Then one should make effort to grasp the deity of the Self, and through proper discussions get rid of all the doubts.

Then when the ascertainment rises about the on-dual principle of Aatman, one should continuously without break contemplate as a direct experience as the existence of oneself, without the interference of the thought or language, and try to control the thoughts through any method of Yoga.

The Supreme state of existence which is contemplated upon as the single agitation of 'I exist' (as the subtle thoughtless state), will surely destroy the ignorance that forms the root of Samsaara.

When the contemplation is mature (through the relentless practice of Vichaara), then one will reach the agitation-less state called Samaadhi; then one should remember that state, and be always in that alert state of existence only.

सोऽद्वैतात्माऽहमस्मीति त्वपरोक्षविकल्पतः संसारमूलमज्ञानं साङ्गं नाशयति द्रुतम्।

'That non-dual Aatman am I'; with such a conception that transcends the senses, the ignorance that forms the root of Samsaara definitely stays destroyed.

ध्यानस्य परिपाको हि विकल्पपरिवर्जनम्।

The contemplation fructifies as the complete cessation of all agitations (thoughts and ideas).

विकल्पो विविधख्यातिरेकधा निर्विकल्पकः।

Agitation is of many forms, but agitation-less state is of a single form.

अन्यानुल्लेखमात्रेण विकल्पो वर्जितो भवेत्।

Only by not conceiving another, will the agitation be removed.

विकल्पे वर्जिते पश्चान्निर्विकल्पं स्वतः स्थितं चित्रे विमृष्टे यद्वत्तु शुद्धा भित्तिर्हि संस्थिता।संपादनं शुद्धभित्तेः

चित्रसंमार्ष्टिरेव हि।

If the agitation is not allowed to be there, then the Nirvikalpa state will stay as it is, like the clean canvas left behind when the picture gets erased off.

To obtain the clean canvas, you have to just erase off the picture; that is all.

एवं विकल्पस्यापोहे निर्विकल्पं मनः स्वतः।निर्विकल्पात्मसम्पत्तिर्विकल्पत्याग एव हि।

In this manner, when the Vikalpa is gone, the mind remains in its original state of Nirvikalpa.

To obtain the wealth of the Self which is Nirvikalpa, the Vikalpa has to be renounced.

नातोऽधिकं किञ्चिदस्ति पदं प्राप्यं हि पावनम्।

There is nothing more sanctifying than this state that needs to be attained.

अत्र मुह्यन्ति विबुधा अपि मायामहित्वतः।

Even learned ones are confused about this state, because of the mighty power of Maayaa.

सुबुद्धानां क्षणेनैव पदमेतद्धि लक्षितम्।

For those with pure hearts, this state is instantly realized.

THREE TYPES OF SEEKERS

त्रिधाऽधिकारिणो ब्रह्मन् उत्तमाधममध्यमाः।

Hey Brahman! There are three types of seekers who are qualified to realize this state, the excellent, the worst and the in-between.

उत्तमाः सकृदादेशकाले बुद्ध्यन्ति तत्पदम्।विचारो ध्यानमपि च श्रुतिकालसमं भवेत्।उत्तमानां नहि क्लेशः प्राप्तौ तस्य पदस्य हि।

The excellent ones realize it even at the instance of instruction itself.

The Vichaara and contemplation happen simultaneously for them even as they listen to the instruction.

For the excellent ones, there is not the least difficulty in realizing that state.

अहं पुरा निदाघस्य रात्रौ ज्योत्स्नासुमण्डिते प्रियया संपरिष्वक्तो विकसद्वाटिकाङ्गणे परार्घ्यशयनासीनो

मदिरामदघूर्णितः अश्रौषं खे सिद्धगणवचनं मधुपेशलं अद्वैततत्त्वाश्रितं वै तत्काले ह्यविदं पदम्।विज्ञातं तद्विचारेण

ध्यानेनापि तदैव हि।एवमर्धमुहूर्तेन ज्ञात्वा तत्पावनं पदं मुहूर्तमभवं भूयस्तत्समाहितमानसः परमानन्दवाराशि

परिमग्नो ह्यशेषतः।अथ स्मृतिं समासाद्य विचारपरमोऽभवम्।

Long ago in the past, it was summer night; the moonlight decorated the entire area with its cool golden light; I was in the embrace of my beloved; the garden-house was filled with fragrant blooming flowers; I was lying on an expensive couch made of diamonds and precious stones; was intoxicated by drinking wine.

At that time, I heard some words spoken by a group of Siddhas; their words were pleasing like honey; was about the non-dual principle of Chit which I did not have an idea about till then.

At that very instance I realized that state, by instant analysis and contemplation.

Within half a minute I realized that sacred state, and for a few minutes my mind was dissolved in that state, and I was drowned in the Ocean of unique bliss completely. Then again woke up to the world, remembered everything, and analyzed the whole thing.

अहोऽद्भुतपदं ह्येतदानन्दामृतनिर्भरं अपूर्वमासादितं मे भूयस्तत्संविशाम्यहम्।

नैतस्य लेशमात्रं स्यादैन्द्रादिसुखमपि अलम्। आब्रह्मसुखमेतस्य लेशतोऽपि न सम्मितम्। अद्यावधि व्यर्थ एष कालो मे ह्यतिवाहितः अविदित्वा स्वं निधानं चिन्तामणिगणान्वितं यथा भिक्षामटति वै मुष्टिपिष्टप्रतिप्सया।

अहो लोकस्तथा स्वात्मानन्दानन्दविमोहिताः बाह्यं सुखं लेशमात्रं प्राप्नुवन्ति महाश्रमैः। तदलं मे वृथा बाह्यसुखलेशपरिश्रमात्। अनन्तानन्दसन्दोहतत्परः स्यां हि सर्वदा। अलमेतेन बाह्येन व्यवहारेण मे किमु पिष्टपेषणकल्पेन चोपलम्भपदेन वै। तानि भोज्यानि तान्येव माल्यानि शयनानि च भूषणानि विचित्राणि योषित्संभोगकाश्च ते चिरपर्युषितप्रायाण्यपि संसेव्यते पुनः। गतानुगतिकत्वान्मे जुगुप्सा नहि जायते।

‘Aha! What a unique experience oozing with the nectar of the bliss has been obtained by me! I will again get absorbed in it. Even the joys of Indra’s world does not equal this bliss in the least.

All the joys up to Brahmaa’s level also do not equal this bliss in the least.

(The bliss mentioned here, is not like the joy-feeling induced by the brain. This bliss is the bliss of supreme knowledge that surpasses even the bliss level of the intellect. Mystery-solving in the ordinary level also gives a unique satisfaction; what if you solve the mystery of existence itself! This bliss has no parallel!)

Till today my entire life was spent in meaningless enterprises, like a fool who does not know the treasure of countless Chintaamani gems in his own house, and wanders begging for alms, acting greedy for the handful of pounded flour. Alas! All the people are deluded by the ignorance of the bliss of their Self, and struggle hard all through their lives, for getting some minuscule amount of joy from the outside world.

Therefore, enough of this struggle in search of minuscule joys of the world! I will always remain absorbed in milking the endless bliss only.

Enough of the activities of the outside world! What meaning is there in repeating the same acts again and again like grinding the same ground paste again and again, with no complete satisfaction ever achieved! The very same food varieties, the very same garlands and beds, the very same ornaments of various types, the very same pleasure from the company of the women; and though they have become stale by repeated enjoyments, still they get enjoyed again and again.

Blindly following the ways of the world that has been going on for long like this, I do not feel disgust at all for all these; shame on me!

इति निश्चित्य भूयोऽहं यावदन्तर्मुखोद्यतः तावदन्यो विमर्शो मां सुशुभः प्रत्युपस्थितः।

Having thought like this, I turned inward towards the absorption in the Self, then another more auspicious type of reflection arose in my mind.

(After realization, when you stay as the source of all information, you have no need of information processing any more. You can just stay as the Chit-state and dissolve off the body; but what matters if the body continues as it is also, since it is just some set of sense-information only!)

अहो मे चित्तमोहोऽयं किं मामेवमुपस्थितः।

आनन्दपरिपूर्णात्मा स एवाहं स्थितोऽपि सन् भूयः किं कर्तुमिच्छामि प्राप्तव्यं वाऽपि किं मया।

किमप्राप्तं मया कुत्र कदा वा प्राप्यते कथम्।

अप्राप्तस्यापि संप्राप्तिः कथं सत्या हि सम्भवेत्। अहोऽनन्तचिदानन्दरूपे मे स्यात्कथं क्रिया।

देहेन्द्रियान्तःकरणान्यपि स्वप्नसमानि वै।

‘Aha! Why this delusion of the mind has caught me like this!

(What meaning is there in any action or in the renunciation of action for me?)

I am already the state brimming with bliss; yet what action I have to do any more, like entering the blissful state once again (as if I am outside of it)? What have I to attain anymore? What is there that is not attained by me yet, and what is there any more in whatever way to attain, at some time or other?

Is there anything that is to be attained yet, and how can it really happen at all as if I will obtain something else? Aha! When I am the form of the endless bliss of self-awareness, what action can belong to me?

The body, senses and other inner faculties are all just dream-like.

ममैव तानि सर्वाणि त्वखण्डैकचिदात्मनः। तत्रैकमन्तःकरणं निरुद्ध्यापि च किं भवेत्। अन्यान्यप्यनिरुद्धानि मनांसि च ममैव हि।

All the limbs everywhere belong to the unbroken Chit-Aatman alone. When this is so, what is the use of blocking a single mind-faculty? The other uncontrolled minds also are mine alone (as the Chit-Aatman).

तथा चैकस्य मनसो निरोधे मम किं भवेत्। निरुद्धान्यनिरुद्धानि मनांसि मयि भान्त्यलम्।

निरोधे सर्वमनसामपि मे न निरोधनम्। महाकाशात्सुवितते कुतो मयि निरोधनम्।

By just blocking a single mind, what great change will happen to the changeless me?

All the minds whether controlled or uncontrolled are shining in me alone.

Even if all the minds are blocked, I cannot be blocked.

How can anything block me whose expanse is bigger than any expanse of the space also?

एवं पूर्णानन्दरूपे समाधिः स्यात्कथं मयि चिदानन्दपूर्णस्य पूर्णस्य गगनादपि।

When I am spread out as the complete bliss state, how can I enter any Samaadhi state, for I am the complete shine of the Chit-bliss and am abundant than the space also.

मम क्रिया कथं का स्याद्ययापि स्तः शुभाशुभे।

How can any duty belongs to me that will bring in auspicious or inauspicious results?

अनन्तेषु शरीरात्माभासेषु मन्महित्वतः क्रियाभासावभासेन तदभावेन वाऽपि किम्।

When I am shining as the countless bodies with the same non-dual Aatman essence as my very nature, then what difference does it make whether any work shines forth as done by me, or is absent?

कर्तव्यं वाऽप्यकर्तव्यं मम नास्त्यपि लेशतः।

There is nothing that needs to be done or not to be done, for me.

तस्मान्निरोधने किं स्यादहमानन्दनिर्भरः समाधावसमाधौ वा सत्यपूर्णस्वभावकः।

Therefore, what use is there in blocking the perceived world; for I am overflowing with the bliss of my own self-awareness state; and am of the nature of existence and completeness, whether in Samaadhi or out of it.

यस्यां क्रियायां देहोऽयं स्थितस्तत्रैव तिष्ठतु।

Let the body continue to do whatever it was doing as before (engaged in the love-act).

इत्यहं सर्वथा स्वस्थः सुमहानन्दमन्दिरः। अनस्तमितभारूपोऽहं सुपूर्णो निरञ्जनः।

This is the unalterable truth that I am always in self-awareness, and am the abode of great bliss.

My shine never sets (ends). (I can never cease to be.)

I am complete and whole (and need nothing else to fulfill me).

I am taintless. (Any information-set of the world will not affect me, the source of all. I am all that is there as any perceived. I am in all; and all are in me.)

उत्तमाधिकृतस्यैवं स्थितिर्मे संप्रकीर्तिता। अधमानामनेकैस्तु जन्मभिर्ज्ञानजं फलम्। मध्यमानां तु क्रमतः श्रवणं च विचारणम्। अनुध्यानं च भवति ततो ज्ञानं प्रजायते।

I described my own state as an example of the excellent Knower.

For the lowest category of seekers, the fruit born of the knowledge is obtained after many births.

For the middle ones, it is a gradual slow progress of listening (or studying the Scriptures) and analyzing of the truths learnt. Then contemplation on the truths follows, then the knowledge rises.

SAMAADHI WITHOUT THE KNOWLEDGE IS WORTHLESS

विज्ञानफलहीनेन किं समाधिशतेन वा। तस्माद्विज्ञानहीनैस्तैः फलं नास्ति समाधिभिः।

What use is even hundreds of Samaadhi states, if the result is not the Knowledge of the Supreme?

Therefore, there is no fruit that is obtained by these Samaadhi states, which are not based on knowledge.

लोकेऽपि गच्छन्मार्गेषु निर्विकल्पप्रकाशितान् भावानविज्ञाय तेषामज्ञानं न निवर्तते।

In the ordinary day to day life also, one sees many objects while moving along a road, which do not affect the mind, and which are seen without any thought-agitation as such. Nothing makes sense if it is not understood. Even ordinary objects need some understanding to know them properly.

(Therefore, Samaadhi or thoughtless states do not result in the vision of the Aatman.

Knowledge is essential to know the Aatman.)

निर्विकल्पाख्यविज्ञानं ज्ञानमात्रं निजं वपुः।

One's very nature as the Aatman is the pure Self-awareness and is the knowledge state free of all agitations.

(Aatman is not something that has to be sought for, as some new thing to be possessed. It is always there as the sense of existence in all. This sense of existence alone is referred to by the term 'I'. But this 'I' is imagined as a body-based entity, and one imagines oneself with many qualities; and that alone becomes Ahamkaara, and it alone exists like the a ghost imagined in the darkness.)

तत्सर्वदा भासमानमप्यभातविधं ननु विकल्पाच्छादनादेव।

Though this 'Self-awareness', the self-shining state that is free of agitations, is always shining, it is covered fully by the thought-agitations.

(Actually everyone is always in Samaadhi-state only, at all times, as the shine of self-awareness.

When have you forgotten your own existence? But this Samaadhi state is not known or recognized, because one's vision is always turned outward and is blocked by the impure mind.)

विकल्पानां व्यपोहने भासमानमेव भूयो भातकल्पमपूर्वतः।

When all these agitations are silenced through dispassion and discrimination, it is seen as it is, as shining as before; but still shines forth as if new at the time of realization.

ज्ञानज्ञेयाविभेदेन त्वज्ञातं ज्ञातमुच्यते।

At first, the separation of pure knowing state and the known was not understood (and one remained identified with the 'known' body, and not the Aatman, the Knower). That is why it remained unknown.

Through Vichaara, it is said to be known (though there is no one to know it).

एवमेष भवेदात्मविज्ञानक्रम उत्तमः।

This is the excellent path of realizing the Aatman.

ब्रह्मन्नेवं श्रुतं भूयो विचार्य ज्ञातुमर्हसि। अथ विज्ञायात्मतत्त्वं कृतार्थस्त्वं भविष्यसि।

Brahman! Whatever has been heard, analyze well again and know it yourself. By understanding the principle of Aatman, you will attain the life-fulfillment.'

दत्तात्रेय उवाच

Dattaatreya spoke

जनकेनैवमादिष्टस्त्वष्टावक्रो महामुनिः पूजितस्त्वभ्यनुज्ञातो गत्वा स्वं स्थानमादरात् विचारानुध्यानपूर्वं विज्ञाय परमं पदं विधूय सर्वसंदेहान्जीवन्मुक्तोऽभवदद्भुतम्।

Thus instructed by Janaka, the great Sage Ashtaavakra was worshiped in the due manner by the king, took leave of him, returned to his abode, analyzed sincerely all that he had learnt from Taapasi and Janaka along with absorbed contemplation, grasped the supreme state as his own Self, was rid of all the doubts and soon became a JeevanMukta.

(In the ancient Rishi system, Dhyaana was not associated with sitting in meditation at certain hours like a duty to be finished. When a sincere seeker meditates, it is an unbroken analytical process about what has been studied in the Scriptures. It is a struggle to know the truth, and actually a life and death problem for him, like caught inside a cage with a wild lion and wanting to escape; and he will be always absorbed in the contemplation of knowledge without a break. At every thought and action, he will try to catch the concealed Samaadhi state through his intellectual analysis. After realizing the Samaadhi state (Chit) itself as his natural state of existence, he will just live an appearance of life for others to see. A Jnaani is eternally in Samaadhi, whether he is doing any action or not. The entire world is his shine as Aatman, that is free of all agitations.)