# CHAPTER 1: QUESTIONS OF BHARGAVA

### **Verse 1**

### **ॐ नमः कारणानन्दरुपिणी परचिन्मयि ।**

### **विराजते जगच्चित्रचित्रदर्पणरूपिणी ॥ १ ॥**

### *om namaḥ kāraṇānandarupiṇī parachinmayi ।*

### *virājate jagacchitrachitradarpaṇarupiṇī ॥ 1 ॥*

### **Om, salutations to the one who is the cause of bliss, the supreme consciousness, who shines in the universe like a mirror.**

**Verse 2**

**श्रुतं कच्चिन्नारदैतत् सावधानेन चेतसा ।**

**माहात्म्यं त्रिपुराख्याया यच्छ्रुतिः परसाधनम्‌ ॥ २ ॥**

*śrutaṁ kaccinnaradaitat sāvadānena chetasā ।*

*māhātmyaṁ tripurākhyāyā yachchrutiḥ parasādhanam ॥ 2 ॥*

**O Narada, have you heard with an attentive mind, the greatness of the one named Tripura, which the scripture declares as the supreme means?**

**Verse 3**

**अथ ते कथयाम्यद्य ज्ञानखण्डं महा महाद्भुतम्‌ ।**

**यच्छ्रुत्वा न पुनः क्वापि मनुष्यः शोकमृच्छति ॥ ३ ॥**

*atha te kathayāmyadya jñānakhandaṁ mahā mahādbhutam ।*

*yachchrutvā na punaḥ kvāpi manuṣyaḥ śokamṛcchati ॥ 3 ॥*

**Today I will tell you great and wonderful knowledge, which upon hearing, a human being will never experience grief again.**

**Verse 4**

**वैदिकं वैष्णवं दौवं शाक्तं पाशुपतं तथा ।**

**विज्ञानं सम्यगालोच्य यदेतत्‌ प्रविनिश्चितम्‌ ॥ ४ ॥**

*vaidikaṁ vaiṣṇavaṁ dauvaṁ śāktaṁ pāśupataṁ tathā ।*

*vijñānaṁ samyagālochya yadetat praviniśchitam ॥ 4 ॥*

**Considering thoroughly the Vedic, Vaishnava, Shaiva, Shakta, and Pashupata knowledge, this conclusion has been reached.**

**Verse 5**

**नैतद्विज्ञानसदृशमन्यद्‌ मानसमारुहेत्‌ ।**

**श्या श्रोदत्तगुरुणा भार्गवाय निरूपितम्‌ ॥ ५ ॥**

*naitadvijñānasadṛśamanyad mānasamāruhet ।*

*śyā środattaguruṇā bhārgavāya nirūpitam ॥ 5 ॥*

**Nothing else like this knowledge should occupy the mind. This was established to Bhargava by the Guru Sridatta.**

**Verse 6**

**उपप्त्तयुपलब्धिभ्यां समेतं बहु चित्रितम्‌ ।**

**अत्रोक्तेनापि नो वेद यदि करिचद्विमूढधीः ॥ ६ ॥**

*upapttayupalabdhibhyāṁ sametaṁ bahu chitritam।*

*atroktenāpi no veda yadi karicadvimūḍhadhīḥ ॥ 6 ॥*

**Even with reasons and realizations richly adorned, as stated here, one cannot discern if the mind is truly bewildered.**

**Verse 7**

**स॒ केवलं दैवहतः स्थाणुरेव न संशयः ।**

**न तस्य स्यादपि ज्ञानं साक्षाच्छिवनिरूपितम्‌ ॥ ७ ॥**

*sa kevalaṁ daivahataḥ sthāṇureva na sanśayaḥ।*

*na tasya syādapi jñānaṁ sākṣāchśivanirūpitam ॥ 7 ॥*

**He is unquestionably struck by fate, like an immovable post. Even if knowledge is directly defined by Shiva, he remains unaware.**

**Verse 8**

**तत्ते शृणु समाख्यास्ये ज्ञानखण्डात्मना स्थितम्‌ ।**

**अहो सतामद्भुतं हि वृत्तं सवेगुणोत्तरम्‌ ॥ ८ ॥**

*tatte śṛṇu samākhyāsye jñānakhāṇḍātmanā sthitam।*

*aho satāmadbhutaṁ hi vṛttaṁ saveguṇottaram ॥ 8 ॥*

**Listen, I will explain it to you as it stands in the form of knowledge. Indeed, the conduct of the virtuous is wonderfully remarkable and full of superior qualities.**

**Verse 9**

**यन्मत्तोऽप्येष देवर्षिः शुश्रूषत्यपि किञ्चन ।**

**अनुग्राहकता चैषा सतां सहजसम्भवा ॥ ९ ॥**

*yanmatto'py eṣa devarṣiḥ śuśrūṣatyapi kiñcana।*

*anugrāhakatā caiṣā satāṁ sahajasambhavā ॥ 9 ॥*

**Even this divine sage desires to hear something from me, though he is indifferent. This benevolence is naturally born among the good.**

**Verse 10**

**​​यथा घ्राणोल्लासकता मृगनाभेः स्वतः स्थिता ।**

**एवं दत्तात्रेयमुखाच्छ्रुत्वा माहात्म्यवैभवम्‌ ॥ १० ॥**

*yathā ghrāṇollāsakatā mṛganābheḥ svataḥ sthitā ।*

*evaṁ dattātreyamukhācchrutvā māhātmyavaibhavam ॥ 10 ॥*

**Just as the natural attraction of the deer towards the scent of musk is inherent, similarly, upon hearing from Dattatreya's mouth the grandeur of his greatness…**

**Verse 11**

**रामः सर्वजनारामो जामदग्न्यः शुभाशयः ।**

**भक्त्यापहृतसच्चित्तस्तुष्णीं किञ्चिद्‌ बभूव ह ॥ ११ ॥**

*rāmaḥ sarvajānārāmo jāmadagnyaḥ śubhāśayaḥ ।*

*bhaktyāpahṛtasacchittastuṣṇīṁ kiñcid babhūva ha ॥ 11 ॥*

**Rama, the delight of all people and the son of Jamadagni, with good intent and his heart captivated by devotion, became somewhat silent.**

**Verse 12**

**अथासाद्य बहिर्वृत्ति भरितानन्दलोचनः ।**

**रोमाञ्चपीवरवपुः स्वान्तरानन्दनिर्भरः ॥ १२ ॥**

*athāsādya bahirvṛtti bharitānandalocanaḥ ।*

*romāñcapīvaravapuḥ svāntarānandanirbharaḥ ॥ 12 ॥*

**Then, having expressed his state of mind, his eyes filled with joy, his body thrilled and full, and his inner self immersed in bliss.**

**Verse 13**

**हर्षोऽमायन्‌ रोमकूपविभेदान्निर्गमन्निव ।**

**प्रणनाम दत्तगुरुं दण्डवच्चरणान्तिके ॥ १३ ॥**

*harṣo'māyan romakūpavibhedānnirgamaniva ।*

*praṇanāma dattaguruṁ daṇḍavaccharaṇāntike ॥ 13 ॥*

**Joy arising, as if emerging by piercing his hair follicles, he bowed to Guru Dattatreya like a stick near his feet.**

**Verse 14**

**उत्थाय हर्षभरितः प्राह गद्गदसुस्वरः ।**

**धन्योऽहं कृतकृत्योऽहं श्रीगुरो त्वत्प्रसादतः ॥ १४ ॥**

*utthāya harṣabharitaḥ prāha gadgadasusvaraḥ ।*

*dhanyo'haṁ kṛtakṛtyo'haṁ śrīguro tvatprasādataḥ ॥ 14 ॥*

**Rising, filled with joy, he spoke with a choked, sweet voice, "I am blessed, I am accomplished, O revered Guru, by your grace."**

**Verse 15**

**यस्य मे करुणासिन्धुस्तुष्टः साक्षाद्‌ गुरुः शिवः ।**

**यस्मिस्तुष्टे ब्रह्मपदमपि स्यात्‌ तृणसम्मितम्‌ ॥ १५ ॥**

*yasya me karuṇāsindhustuṣṭaḥ sākṣād guruḥ śivaḥ ।*

*yasmistuṣṭe brahmapadamapi syāt tṛṇasammitam ॥ 15 ॥*

**When my Guru, who is directly Shiva and an ocean of compassion, is pleased, even the position of Brahma seems insignificant like grass.**

**Verse 16**

**मृत्युरप्यात्मतां याति यस्मात्तुष्टाद्‌ गुरोर्ननु ।**

**ममाकाण्डादेव गुरुः सोऽद्य तुष्टो महेश्वरः ॥ १६ ॥**

*mṛtyurapyātmatāṁ yāti yasmāttuṣṭād gurornanu ।*

*mamākāṇḍādeva guruḥ so'dya tuṣṭo maheśvaraḥ ॥ 16 ॥*

**Even death attains self-realization from the pleased Guru. Indeed, without any reason, my Guru Maheshvara is pleased today.**

**Verse 17**

**मन्ये सर्वं मया प्राप्तमित्येव कृपया गुरोः ।**

**नाथ माहात्म्यमखिलं श्रुतं त्वत्कृपयाधुन ॥ १७ ॥**

*manye sarvaṁ mayā prāptamityeva kṛpayā guroḥ ।*

*nātha māhātmyamakhilaṁ śrutaṁ tvatkṛpayādhuna ॥ 17 ॥*

**I believe I have attained everything through the Guru's grace. O master, by your grace, I have now heard of its entire greatness.**

**Verse 18**

**तामुपासितुमिच्छामि त्रिपुरां परमेश्वरीम्‌ ।**

**तदुपास्तिक्रमं ब्रूहि मह्यं सुकृपया गुरो ॥ १८ ॥**

*tāmupāsitumicchāmi tripurāṁ parameśvarīm ।*

*tadupāstikramam brūhi mahyaṁ sukṛpayā guro ॥ 18 ॥*

**I wish to worship Tripura, the supreme goddess. O Guru, kindly tell me the method of that worship.**

**Verse 19**

**इति संप्रार्थितो दत्तगुरुरालक्ष्य भार्गवे ।**

**योग्यतां त्रिपुरोपास्तौ सच्छ्रद्धाभक्तिबृंहिताम्‌ ॥ १९ ॥**

*iti saṁprārthito dattagururālakṣya bhārgave ।*

*yogyatāṁ tripuropāstau sacchraddhābhaktibṛṁhitām ॥ 19 ॥*

**Thus requested, Guru Dattatreya, seeing Bhargava's fitness, enhanced by true faith and devotion, for the worship of Tripura.**

**Verse 20**

**क्रमेण दीक्षयामास त्रिपुरोपास्तिहेतवे ।**

**जामदग्न्योऽपि संप्राप्य त्रैपुरं दीक्षणं शुभम्‌ ॥ २० ॥**

*krameṇa dīkṣayāmāsa tripuropāstihetave ।*

*jāmadagnyo'pi saṁprāpya traipuraṁ dīkṣaṇaṁ śubham ॥ 20 ॥*

**Gradually, he initiated him into the worship of Tripura. The son of Jamadagni, having received this auspicious initiation of Tripura.**

**Verse 21**

**सर्वदीक्षासमधिकं पूर्णतत्तवप्रबोधनम्‌ ।**

**मन्त्रयन्त्रवासनाभिरन्वितं निखिलं क्रमम्‌ ॥ २१ ॥**

*sarvadīkṣāsamadhikaṁ pūrṇatattvaprabodhanam ।*

*mantrayantravasanābhiranvitaṁ nikhilaṁ kramam ॥ 21 ॥*

**Surpassing all initiations, with the complete awakening of the truth, accompanied by mantra and yantra practices, is the entire process.**

**Verse 22**

**प्राप्य श्रीगुरुवक्त्राब्जाद्रसं मधुकरो यथा ।**

**तृप्तान्तरङ्ग आनन्दमादितो भार्गवस्तदा ॥ २२ ॥**

*prāpya śrīguruvaktrābjād rasaṁ madhukaro yathā ।*

*tṛptāntaraṅga ānandamādito bhārgavastadā ॥ 22 ॥*

**Having received nectar from the lotus-like face of the revered Guru, Bhargava, like a bee, became satisfied in his inner self and filled with bliss.**

**Verse 23**

**श्रीनाथेनाभ्यनुज्ञातस्त्रिपुरासाधनोद्यतः ।**

**परिक्रम्य गुरु नत्वा महेन्द्राद्रिमुपाययौ ॥ २३ ॥**

*śrīnāthenābhyanugñātaḥ tripurāsādhanodyataḥ ।*

*parikramya guru natvā mahendrādrimupāyayau ॥ 23 ॥*

**With permission from the revered Guru and prepared for the worship of Tripura, he circumambulated the Guru, bowed, and then proceeded to Mahendra mountain.**

**Verse 24**

**तत्र निर्माय वसति शुभामतिसुखावहाम्‌ ।**

**अभूदुपासनपरो वर्षद्वादशकं तदा ॥ २४ ॥**

*tatra nirmāya vasati śubhāmatisukhāvahām ।*

*abhūd upāsanaparo varṣadvādaśakaṁ tadā ॥ 24 ॥*

**There, creating an auspicious and very blissful residence, he became devoted to worship for twelve years.**

**Verse 25**

**नित्यनैमित्तिकपरः पूजाजपपरायणः ।**

**सदा श्रीत्रिपुरेशान्या मूर्त्तिध्यानैकतत्परः ॥ २५ ॥**

*nityanaimittikaparaḥ pūjājapaparāyaṇaḥ ।*

*sadā śrītripureśānyā mūrtidhyānaikatatparaḥ ॥ 25 ॥*

**Devoted to daily and occasional duties, always dedicated to worship and chanting, exclusively devoted to the meditation of Tripureshanya.**

**Verse 26**

**एवं तस्यात्यगात्‌ कालो द्वादशाब्दो निमेषवत्‌ ।**

**अथैकदा सुखासीनो जामदग्न्योऽनुचिन्तयत्‌ ॥ २६ ॥**

*evaṁ tasyātyagāt kālo dvādaśābdo nimeṣavat ।*

*athaikadā sukhāsīno jāmadagnyo'nucintayat ॥ 26 ॥*

**Thus, his twelve years passed like a moment. Then, once comfortably seated, the son of Jamadagni thought.**

**Verse 27**

**पुरा यत्प्राह संवर्तो मया स्वभ्यर्थितः पथि ।**

**तन्मया नैव विदितमंशेनापि तदा ननु ॥ २७ ॥**

*purā yatprāha saṁvarto mayā svabhyanṛtaḥ pathi ।*

*tanmayā naiva viditam aṁśenāpi tadā nanu ॥ 27 ॥*

**Previously, even when earnestly requested by me on the path, I did not know any part of what Samvarta had said.**

**Verse 28**

**विस्मृतं च मया यस्मात्‌ प्राडन पृष्टं गुरुं प्रति ।**

**माहात्म्यं त्रिपुराशक्तेः श्रुतं श्रीगुरुवक्त्रतः ॥ २८ ॥**

*vismṛtaṁ ca mayā yasmāt prāḍana pṛṣṭaṁ guruṁ prati ।*

*māhātmyaṁ tripurāśakteḥ śrutaṁ śrīguruvaktrataḥ ॥ 28 ॥*

**Previously, having forgotten, I asked the Guru about the greatness of Tripura Shakti, which I then heard from the revered Guru’s mouth.**

**Verse 29**

**परन्तु तन्न विदितं यत्संवर्तः पुराऽब्रवीत्‌ ।**

**मया सृष्टिप्रसङ्गेन पृष्टं किञ्चिद्‌ गुरुं प्रति ॥ २९ ॥**

*parantu tanna viditaṁ yatsaṁvartaḥ purā'bravīt ।*

*mayā sṛṣṭiprasanṅgena pṛṣṭaṁ kiñcid guruṁ prati ॥ 29 ॥*

**However, I did not understand anything Samvarta had said earlier. I had asked the Guru about the topic of creation.**

**Verse 30**

**तदा कटकृदाख्यानं वर्णयित्वा च मे गुरुः ।**

**नाब्रवीदप्रकृततस्तन्मे तत्तादृशं स्थितम्‌ ॥ ३० ॥**

*tadā kaṭakṛdākhyānaṁ varṇayitvā ca me guruḥ ।*

*nābravīd aprakṛtatas tanme tattādṛśaṁ sthitam ॥ 30 ॥*

**Then, while narrating the story of the battle, the Guru did not share with me the remaining parts, keeping it in context.**

**Verse 31**

**लोकस्य गतिमेतां तु न जानाम्यपि लेशतः ।**

**कस्मादिदं समुदितं जगदाडम्बरं महत्‌ ॥ ३१ ॥**

*lokasya gatimetāṁ tu na jānāmyapi leśataḥ ।*

*kasmādidaṁ samuditaṁ jagadāḍambaraṁ mahat ॥ 31 ॥*

**I have no knowledge of the slightest bit about the movement of this world. Why has this vast spectacle of the universe arisen?**

**Verse 32**

**कुत्र वा गच्छति पुनः कुत्र संस्थानमृच्छति ।**

**अस्थिरं तु प्रपश्यामि सर्वं सर्वत्र किञ्चन ॥ ३२ ॥**

*kutra vā gacchati punaḥ kutra sansthānamṛcchati ।*

*asthiraṁ tu prapaśyāmi sarvaṁ sarvatra kiñcana ॥ 32 ॥*

**Where does it go again? Where does it attain a stable position? But I see everything unstable everywhere.**

**Verse 33**

**व्यवहारः स्थिरप्रायः कस्मादेतदपीदृशम्‌ ।**

**चित्रां जगद्वयवह्रतिं प्रपश्याम्यविमर्शिनीम्‌ ॥ ३३ ॥**

*vyavahāraḥ sthiraprāyaḥ kasmādetadapīdṛśam ।*

*chitrāṁ jagadvayavahṛtiṁ prapaśyāmyavimarśinīm ॥ 33 ॥*

**Why is even generally stable conduct affected in this way? I observe strange worldly behavior without reflection.**

**Verse 34**

**अहो यथान्धानुगतो ह्यन्धश्चेष्टति तादृशः ।**

**लोकस्य व्यवहारो वै सर्वस्याप्यभिलक्षितः ॥ ३४ ॥**

*aho yathāndhānugato hyandhaśceṣṭati tādṛśaḥ ।*

*lokasya vyavahāro vai sarvasyāpyabhilakṣitaḥ ॥ 34 ॥*

**As the blind lead the blind, resulting in similar actions, so is the behavior of the world observed to be uniform for all.**

**Verse 35**

**निदर्शनं ह्यात्मकृतिरत्र मे सर्वथा भवेत्‌ ।**

**नूनं मम शैशवे किं जातं तन्मे न भावितम्‌ ॥ ३५ ॥**

*nidarśanaṁ hyātmakṛtiratra me sarvathā bhavet ।*

*nūnaṁ mama śaiśave kiṁ jātaṁ tanme na bhāvitam ॥ 35 ॥*

**Indeed, my actions here would serve as an example in every way. Surely, I do not remember what happened in my childhood.**

**Verse 36**

**कौमारे चान्यथा वृत्तं तारुण्येऽपि ततोऽन्यथा ।**

**इदानीमन्यथैव्रास्ति व्यापारो मम सर्वथा ॥ ३६ ॥**

*kaumāre cānyathā vṛttaṁ tāruṇye'pi tato'nyathā ।*

*idānīmanyathaivāsti vyāpāro mama sarvathā ॥ 36 ॥*

**In my boyhood, my behavior was one way; in youth, it was different. Now, indeed, my actions vary in every aspect.**

**Verse 37**

**किमभूत्‌ फलमेतेषां तन्न वेद्मि कथञ्चन ।**

**यद्यत्काले यच्च यच्च क्रियते येन येन वै ॥ ३७ ॥**

*kimabhūt phalameteṣāṁ tan na vedmi kathañcana ।*

*yadyatkāle yacca yacca kriyate yena yena vai ॥ 37 ॥*

**I do not know at all what has become of their actions, in any way, at whatever time, and by whomever they are done.**

**Verse 38**

**सम्यगेवेति तदबुद्ध्वा फलावष्टम्भपूर्वकम् ।**

**फलं किं तत्र संप्राप्तं केन वा सुखमात्मनः ॥ ३८ ॥**

*samyageveti tadabuddhvā phalāvaṣṭambhapūrvakam ।*

*phalaṁ kiṁ tatra saṁprāptaṁ kena vā sukhamātmanaḥ ॥ 38 ॥*

**Having understood it rightly, with prior consideration of the consequences, what outcome has been attained there? By whom has happiness been achieved for the self?**

**Verse 39**

**यच्चापि लोके फलवदविमृश्य फलं हि तत्‌ ।**

**न फलं तदहं मन्ये पुनर्यस्मात् करोति सः ॥ ३९ ॥**

*yaccāpi loke phalavadavimṛśya phalaṁ hi tat ।*

*na phalaṁ tadahaṁ manye punaryasmāt karoti saḥ ॥ 39 ॥*

**Whatever action in this world is examined as having consequences like fruit, that examination indeed is the fruit. I do not consider that examination as the fruit, when that action is done again by the same person.**

**Verse 40**

**प्राप्ते फले फलेच्छावान्‌ पुनर्भूयात् कथं वद ।**

**यस्मान्नित्यं करोत्येव जनः सर्वः फलेहया ॥ ४० ॥**

*prāpte phale phalechāvan punarbhūyāt kathaṁ vada ।*

*yasmān nityaṁ karotyeva janaḥ sarvaḥ phalehayā ॥ 40 ॥*

**When the result is attained, how does one desire another result again? Tell me, for all people always act with a desire for the result.**

**Verse 41**

**फलं तदेव संप्रोक्तं दुःखहानिः सुखं च वा ।**

**कर्तव्यशेषे नो दुःखनाशो वा सुखमेव वा ॥ ४१ ॥**

*phalaṁ tadeva saṁproktaṁ duḥkhahāniḥ sukhaṁ ca vā ।*

*kartavyaśeṣe no duḥkhanāśo vā sukham eva vā ॥ 41 ॥*

**Indeed, the alleviation of suffering or the attainment of happiness is the result mentioned. Within the distinction of duties, there is neither the complete cessation of suffering nor solely happiness.**

**Verse 42**

**कर्तव्यतैव दुःखानां परमं दुःखमुच्यते ।**

**तत्सत्त्वे तु कथं ते स्तो दुःखाभावः सूखं च वा ॥ ४२ ॥**

*kartavyataiva duḥkhānāṁ paramaṁ duḥkhamucyate ।*

*tatsattve tu kathaṁ te sto duḥkhābhāvaḥ sukhaṁ ca vā ॥ 42 ॥*

**Duty itself is described as the greatest sorrow among sorrows. But in its practice, how can one achieve the absence of either sorrow or gain happiness?**

**Verse 43**

**यथा दग्धाखिलाङ्गस्य पादे पाटीरलेपनम्‌ ।**

**तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ॥ ४३ ॥**

*yathā dagdhākhilāṅgasya pāde pāṭīralepanam ।*

*tathā kartavyaśeṣasya sukhalābha iha ucyate ॥ 43 ॥*

**Applying a bandage to the entire body of someone who is burned all over is akin to finding happiness through the fulfillment of one's duties.**

**Verse 44**

**यथा शराविद्धहृदः परिष्वङ्गोऽप्सरोगणैः ।**

**तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ॥ ४४ ॥**

*yathā śarāviddhahṛdaḥ pariṣvaṅgo'psarogaṇaiḥ ।*

*tathā kartavyaśeṣasya sukhalābha iha ucyate ॥ 44 ॥*

**Just as the embrace of groups of apsaras brings happiness to a person whose heart is pierced by arrows, similar is the happiness gained from the performance of one’s duty.**

**Verse 45**

**यथा क्षयामयाविष्टनरस्य गीतसंश्रुतिः ।**

**तथा कर्तव्यशेषस्य सुखलाभ इहोच्यते ॥ ४५ ॥**

*yathā kṣayāmayāviṣṭanarasya gītasaṁśrutiḥ।*

*tathā kartavyaśeṣasya sukhalābha iha ucyate ॥ 45 ॥*

**Just as the hearing of a song for a person afflicted by the disease of consumption of poison, similar is the happiness gained from the performance of one’s duty.**

**Verse 46**

**सुखिनस्ते हि लोकेषु येऽकर्तव्यतया स्थिताः ।**

**पर्णाशया महात्मानः सर्वदेहसुशीतलाः ॥ ४६ ॥**

*sukhinaste hi lokeṣu ye'kartavyatayā sthitāḥ ।*

*parṇāśayā mahātmānaḥ sarvadehasuśītalāḥ ॥ 46 ॥*

**Happy indeed are those in the worlds who are without duty, dwelling under trees, the great souls, whose all bodies are very cool.**

**Verse 47**

**यदि कर्तव्यशेषेऽपि सुखं स्यात्‌ केनचित्‌ क्वचित्‌ ।**

**शूलप्रोतेऽपि च नरे स्यात्‌ सुखं गन्धमाल्यजम्‌ ॥ ४७ ॥**

*yadi kartavyaśeṣe'pi sukhaṁ syāt kenacit kvacit ।*

*śūlaprote'pi ca nare syāt sukhaṁ gandhamālyajam ॥ 47 ॥*

**If anyone could find happiness in fulfilling their duties, it would be as absurd as a man with a spear wound finding joy in fragrant garlands.**

**Verse 48**

**अहो महच्चित्रमेतत्‌ कर्तव्यशतसंकुले ।**

**सुखमस्तीह यस्यार्थे करोत्येव सदा जनः ॥ ४८ ॥**

*aho mahacchitrametat kartavyaśatasaṁkule ।*

*sukhamastīha yasyārthe karotyeva sadā janaḥ ॥ 48 ॥*

**Oh, what a great wonder this is! Amidst countless duties, there is happiness here, for which a person always strives.**

**Verse 49**

**अहो विचारमाहात्म्यं किं वदामि नृणामहम्‌ ।**

**अनन्तकर्तव्यशैलाक्रान्ताः सौख्यं लभन्ति च ॥ ४९ ॥**

*aho vicāramāhātmyaṁ kiṁ vadāmi nṛṇāmaham ।*

*anantakartavyśailākrāntāḥ saukhyaṁ labhanti ca ॥ 49 ॥*

**Oh, the greatness of contemplation—what can I say of men, who have overcome mountains of endless duties and attained happiness.**

**Verse 50**

**यथा सौख्याय यतते सार्वभौमस्तु सर्वदा ।**

**तथैव यतते नित्यमपि भिक्षाटने रतः ॥ ५० ॥**

*yathā saukhyāya yatate sārvabhaumastu sarvadā ।*

*tathaiva yatate nityamapi bhikṣāṭane rataḥ ॥ 50 ॥*

**Just as a sovereign always strives for happiness, so too does one engaged in begging for alms constantly strive for contentment.**

**Verse 51**

**पृथक्‌ तौ प्राप्नुतः सौख्यं मन्येते कृतकृत्यताम्‌ ।**

**तद्येन यान्ति सर्वेऽपि याम्यहं ताननुक्रमात्‌ ॥ ५१ ॥**

*pṛthak tau prāpnutaḥ saukhyaṁ manyete kṛtakṛtyatām ।*

*tadyena yānti sarve'pi yāmyahaṁ tān anukramāt ॥ 51 ॥*

**Individually, they seek happiness through accomplishment; all strive for the same goal, and I follow their path as well.**

**Verse 52**

**अनालोच्य फलं चापि यथान्धोऽन्धानुगस्तथा ।**

**तदलं मेधयानेन भूयो गत्वा दयानिधिम्‌ ॥ ५२ ॥**

*anālocya phalaṁ cāpi yathāndho'ndhānugastathā ।*

*tad alaṁ medhayānena bhūyo gatvā dayānidhim ॥ 52 ॥*

**Just as a blind person follows another blind person without considering the consequences, similarly, the ignorant person, by not reflecting, repeatedly goes to the ocean of compassion (to seek forgiveness due to their actions).**

**Verse 53**

**विजिज्ञासितजिज्ञास्यो विचिकित्साम्बुधेः परम्‌ ।**

**पारं प्रपत्स्ये सुशुभं गुरुवाक्प्लवमाश्रितः ॥ ५३ ॥**

*vijijñāsitajijñāsyo vicikitsāmbudheḥ param ।*

*pāraṁ prapatsye suśubhaṁ guruvākplavamāśritaḥ ॥ 53 ॥*

**Desiring to grasp what is truly worth knowing, beyond the sea of doubt, I seek to reach the other shore by taking refuge in the auspicious boat of the Guru's teachings.**

**Verse 54**

**इति व्यवस्य सहसा जामदग्न्यः शुभाशयः ।**

**प्रतस्थे तद्गिरिवराद्‌ गुरुदर्शनकाङ्क्षया ॥ ५४ ॥**

*iti vyavasya sahasā jāmadagnyaḥ śubhāśayaḥ ।*

*pratasthe tad girivarād gurudarśanakāṅkṣayā ॥ 54 ॥*

**With a firm resolve and good intentions, the son of Jamadagni promptly set out from the great mountain, driven by a strong desire to see the Guru.**

**Verse 55**

**गन्धमादनशैलेन्द्रं प्राप्य शीघ्रमपश्यत ।**

**गुरुं पद्मासनासीनं भूभास्वन्तमिव स्थितम्‌ ॥ ५५ ॥**

*gandhamādanaśailendraṁ prāpya śīghramapaśyata ।*

*guruṁ padmāsanāsīnaṁ bhūbhāsvantamiva sthitam ॥ 55 ॥*

**Arriving at Gandhamadana mountain, he swiftly saw the Guru, seated in a lotus position, radiating like the sun, and firmly established there.**

**Verse 56**

**प्रणनाम पादपीठपुरतो भुवि दण्डवत्‌ ।**

**शिरसाऽपीडयत्‌ पादपद्मं निजकराश्रितम् ॥ ५६ ॥**

*praṇanāma pādapīṭhapurato bhuvi daṇḍavat ।*

*śirasā'pīḍayat pādapadmaṁ nijakarāśritam ॥ 56 ॥*

**He bowed low before the feet, like a stick laid on the ground, and reverently touched the lotus feet with his head and hands.**

**Verse 57**

**अथैवं प्रणतं रामं दत्तात्रेयः प्रसन्नधीः ।**

**आशीर्भिर्योजयामास समुत्थापयदादरात्‌ ॥ ५७ ॥**

*athaivaṁ praṇataṁ rāmaṁ dattātreyaḥ prasannadhīḥ ।*

*āśīrbhiryojayāmāsa samutthāpayadādarāt ॥ 57 ॥*

**Thus, having bowed down in this manner, Rama found Dattatreya with a pleased mind. Dattatreya blessed him and graciously raised him up.**

**Verse 58**

**वत्सोत्तिष्ठ चिरादद्य त्वां पश्यामि समागतम्‌ ।**

**ब्रूहि स्वात्मभवं वृत्तं निरामयतया स्थितम्‌ ॥ ५८ ॥**

*vatsottiṣṭha cirādadya tvāṁ paśyāmi samāgatam ।*

*brūhi svātmabhavaṁ vṛttaṁ nirāmayatayā sthitam ॥ 58 ॥*

**"Rise, my dear. After a long time, I see you have arrived today. Tell me about your current state and the events, free from any illness."**

**Verse 59**

**अथोत्थाय गुरूक्त्या स गुर्वादिष्टाम्यविष्टरः ।**

**उपविश्य प्रसन्नात्मा बद्धाञ्जलिपुटोऽब्रवीत्‌ ॥ ५९ ॥**

*athotthāya gurūktyā sa gurvādiṣṭāmyaviṣṭaraḥ ।*

*upaviśya prasannātmā baddhāñjalipuṭo'bravīt ॥ 59 ॥*

**Then, rising by the Guru's words, he, delighted by the Guru's instruction, sat with a joyful heart, and spoke with folded hands.**

**Verse 60**

**श्रीगुरो करुणासिन्धो तवत्कृपामृत आप्लुतः ।**

**कथं स॒ परिभूयेत विधिसृष्टैरथामयैः ॥ ६० ॥**

*śrīguro karuṇāsindho tvatkṛpāmṛta āplutaḥ ।*

*kathaṁ sa paribhūyeta vidhisṛṣṭairathāmayaiḥ ॥ 60 ॥*

**Revered Guru, ocean of compassion, immersed in your nectar of grace, how could he be affected by diseases wrought by fate?**

**Verse 61**

**त्वत्कृपात्मामृतकरमण्डलान्तः स्थितं तु माम्‌ ।**

**सन्तापयेत्‌ कथं व्याधिश्चण्डांशुरतिभीषणः ॥ ६१ ॥**

*tvatkṛpātmāmṛtakaramandalāntaḥ sthitaṁ tu mām ।*

*santāpayet kathaṁ vyādhiścaṇḍāṁśuratibhīṣaṇaḥ ॥ 61 ॥*

**How could a scorching, terrifying disease afflict me, being situated within the circle of the nectar of your grace?**

**Verse 62**

**आन्तरं बाह्यमपि ते कृपयानन्दितं मम ।**

**सदा स्थितं किन्तु भवत्पादाब्जवियुति विना ॥ ६२ ॥**

*āntaraṁ bāhyamapi te kṛpayānanditaṁ mama ।*

*sadā sthitaṁ kintu bhavatpādabjaviyuti vinā ॥ 62 ॥*

**Internally and externally, always delighted by your grace, yet ever connected to your lotus feet.**

**Verse 63**

**नान्यद्रुजवाहं किञ्चिदासीन्मे लेशतः क्वचित्‌ ।**

**तद्भवच्चरणाम्भोजदर्शनादद्य वे पुनः ॥ ६३ ॥**

*nānyadrujavāhaṁ kiñcidāsīnme leśataḥ kvacit ।*

*tadbhavaccaraṇāmbhojadarśanādadya ve punaḥ ॥ 63 ॥*

**I am not interested in anything else, not even slightly, as I sit here. Therefore, may I behold your lotus feet again today.**

**Verse 64**

**संपूर्णता समापन्ना सर्वथा श्रीगुरो ननु ।**

**तत्‌ किञ्चिच्चिरसंवृत्तं हृदि मे परिवर्तते ॥ ६४ ॥**

*saṁpūrṇatā samāpannā sarvathā śrīguro nanu ।*

*tat kiñciccirasaṁvṛttaṁ hṛdi me parivartate ॥ 64 ॥*

**In every way, I have attained completeness, revered Guru. Yet, something has been unsettling in my heart for a long time.**

**Verse 65**

**तत्प्रष्टुं त्वाभिवाञ्छामि चिरसंशयितान्तरः ।**

**आज्ञप्तो भवताद्याहं पृच्छामि विचिकित्सितम्‌ ॥ ६५ ॥**

*tatpraṣṭuṁ tvābhivāñchāmi cirasaṁśayitāntaraḥ ।*

*ājñapto bhavatādyāhaṁ pṛcchāmi vicikitsitam ॥ 65 ॥*

**I wish to ask you about a long-standing doubt within me. Permitted by you today, I will pose this question.**

**Verse 66**

**संश्रुत्यैवं भार्गवोक्तिं दत्तात्रेयो दयानिधिः ।**

**सम्प्रहृष्टमना राममूचे प्रीत्याथ भार्गवम् ॥ ६६ ॥**

*saṁśrutyaivaṁ bhārgavoktiṁ dattātreyo dayānidhiḥ ।*

*saṁprahṛṣṭamanā rāmaṁ ūce prītyātha bhārgavam ॥ 66 ॥*

**Hearing the words of Bhargava, Dattatreya, an ocean of compassion, became delighted and affectionately addressed Rama.**

**Verse 67**

**पृच्छ भार्गव यत्तेऽद्य प्रष्टव्यं चिरसम्भृतम्‌ ।**

**तव भक्त्या प्रसन्नोऽस्मि प्रब्रवीमि तवेप्सितम्‌ ॥ ६७ ॥**

*pṛccha bhārgava yatte'dya praṣṭavyaṁ cirasaṁbhṛtam।*

*tava bhaktyā prasanno'smi prabravīmi tavepsitam ॥ 67 ॥*

**“Ask, Bhargava, whatever has long weighed on your mind today. Pleased by your devotion, I will reveal what you seek.”**

**End**

**इति श्रीमदितिहासोत्तमे त्रिपुरारहस्ये ज्ञानखण्डे भार्गवप्रश्ने प्रथमोऽध्यायः ॥**

**Thus ends the first chapter of the “Questions of Bhargava” in the Knowledge Section of the Tripura Rahasya.**

# CHAPTER 2: GREATNESS OF CONTEMPLATION

**Verse 1**

**इत्याज्ञप्तो जामदग्न्यः प्रणम्याऽत्रिसुतं मुनिम्‌ ।**

**प्रश्रयावनतो भूत्वा संप्रष्टुमुपचक्रमे ॥ १ ॥**

*ityājñapto jāmadagnyaḥ praṇamyā'trisutaṁ munim ।*

*praśrayāvanato bhūtvā saṁpraṣṭumupacakrame ॥ 1 ॥*

**Following the sage's instructions, the son of Jamadagni bowed humbly to the son of Atri, and with reverence, began to ask his questions.**

**Verse 2**

**भगवन्‌ गुरुनाथार्य सर्वज्ञ करुणानिधे ।**

**पुरा मे नुपवंशेषु क्रोधः कारणतो ह्यभूत्‌ ॥ २ ॥**

*bhagavan gurunāthārya sarvajña karuṇānidhe ।*

*purā me nupavaṁśeṣu krodhaḥ kāraṇato hyabhūt ॥ 2 ॥*

**O Lord, revered Guru, noble and all-knowing, ocean of compassion! In the past, anger arose within me due to my ancestral lineage.**

**Verse 3**

**तद्भूयो निहितं क्षात्रं सगर्भ सस्तनन्धयम्‌ ।**

**मया त्रिःसप्तकृत्वो वै क्षत्रासृग्भरिते हृदे ॥ ३ ॥**

*tadbhūyo nihitaṁ kṣātraṁ sagarbha sastanandhayam ।*

*mayā triḥsaptakṛtvo vai kṣatrāsṛgbharite hṛde ॥ 3 ॥*

**Furthermore, deep within lies the warrior's lineage, hidden like an embryo in the womb. Indeed, my heart has borne the burden of warriors twenty-one times.**

**Verse 4**

**सन्तर्पिताः पितृगणास्तुष्टा मद्भक्तिगौरवात्‌ ।**

**मत्क्रोधं शामयामासुः शान्तः पित्राज्ञयाप्यहम्‌ ॥ ४ ॥**

*santarpitāḥ pitṛgaṇāstuṣṭā madbhaktigauravāt ।*

*matkrodhaṁ śāmayāmāsuḥ śāntaḥ pitrājñayāpyaham ॥ 4 ॥*

**The groups of ancestors, satisfied and pleased by my respectful devotion, calmed my anger, despite the initial command given by them.**

**Verse 5**

**सम्प्रत्ययोध्यामध्यास्ते यः श्रीरामो हरिः स्वयम्‌ ।**

**क्रोधान्धस्तेन भूयोऽहं सङ्गतो बलदर्पितः ॥ ५ ॥**

*sampratyayodhyāmadhyāste yaḥ śrīrāmo hariḥ svayam ।*

*krodhāndhastena bhūyo'haṁ saṅgato baladarpitaḥ ॥ 5 ॥*

**Now, in Ayodhya, resides Shri Rama, Hari himself. Blinded by anger, I was once again overcome by power and pride against him, leading me astray.**

**Verse 6**

**तेन दर्पाद्भगवता च्यावितश्च पराजितः ।**

**जीवन्‌ कथञ्चिन्निर्यातो ब्रह्मण्येनानुकम्पिना ॥ ६ ॥**

*tena darpādbhagavatā cyāvitaśca parājitaḥ ।*

*jīvan kathaṁcin niryāto brahmaṇyenānukampinā ॥ 6 ॥*

**By him, stripped of pride and defeated by the Lord, I somehow escaped alive through the compassion of the Supreme Brahman.**

**Verse 7**

**अथ मामुपसंप्राप्तो निर्वेदः परिभावितम्‌ ।**

**ततोऽत्यन्तं पथि मया बहुधा परिदेवितम्‌ ॥ ७ ॥**

*atha mām upasaṁprāpto nirvedaḥ paribhāvitaṁ ।*

*tato'tyantaṁ pathi mayā bahudhā paridevitam ॥ 7 ॥*

**Then, profound dejection overwhelmed me. I wandered extensively on the path and lamented many times.**

**Verse 8**

**संवर्तमवधूतेन्द्रं मार्गेऽकस्मात्‌ समासदम्‌ ।**

**भस्मच्छन्नाग्निवद्‌ गूढं कथञ्चिदविदं तदा ॥ ८ ॥**

*saṁvartam avadhūtendraṁ mārge'kasmāt samāsadam ।*

*bhasmacchannāgnivad gūḍhaṁ kathaṁcidavidaṁ tadā ॥ 8 ॥*

**I suddenly encountered Samvarta, the leader of ascetics, on the path. Covered with ashes, like hidden fire, I recognized him somehow then.**

**Verse 9**

**सन्तप्त इव नीहारं तं सर्वाङ्गसुशीतलम्‌ ।**

**सङ्गम्यैवातिशिशिरभावमासादयं तदा ॥ ९ ॥**

*santapta iva nīhāraṁ taṁ sarvāṅgasuśītalam ।*

*saṅgamyaivātiśiśirabhāvam āsādayaṁ tadā ॥ 9 ॥*

**Like heated mist, he exuded coolness all over. Meeting him, I indeed found myself in a state of profound coolness.**

**Verse 10**

**मया स्वस्थितिमापृष्टः प्राहामृतसुपेशलम्‌ ।**

**सुसारपिण्डवत्‌ सर्वं निष्कृष्य प्रत्यपादयत्‌ ॥ १० ॥**

*mayā svasthitim āpṛṣṭaḥ prāhāmṛtasupēśalam ।*

*susārapiṇḍavat sarvaṁ niṣkṛṣya pratyapādayat ॥ 10 ॥*

**When I inquired about his state, he spoke with the sweetness of nectar. He extracted and imparted all the essence, just like drawing the sap from a stalk.**

**Verse 11**

**नाहं तदशकं स्प्रष्टुं रङ्को राज्ञीं यथा तथा ।**

**भूयः संप्रार्थितः सोऽथ भवन्तं मे विनिर्दिशत् ॥ ११ ॥**

*nāhaṁ tadaśakaṁ spraṣṭuṁ raṅko rājñīṁ yathā tathā ।*

*bhūyaḥ saṁprārthitaḥ so'tha bhavantaṁ me vinirdiśat ॥ 11 ॥*

**I couldn't touch it, like a beggar reaching for a queen. Pleading once more, he then directed me to you.**

**Verse 12**

**तद्भवच्चरणद्वन्द्वं तत आसादितं मया ।**

**अन्धो जनसमायोगमिवात्यन्तसुखावहम्‌ ॥ १२ ॥**

*tadbhavaccaraṇadvandvaṁ tata āsāditaṁ mayā ।*

*andho janasamāyogamivātyantasukhāvaham ॥ 12 ॥*

**Then, reaching your feet was like a blind man finding companionship — extremely blissful.**

**Verse 13**

**तन्मे न विदितं किञ्चित्‌ संवर्तमुनिराह यत्‌ ।**

**श्रुतं माहात्म्यमखिलं त्रिपुराभक्तिकारकम्‌ ॥ १३ ॥**

*tanme na viditaṁ kiñcit saṁvartamunirāha yat ।*

*śrutaṁ māhātmyamakhilaṁ tripurābhaktikārakam ॥ 13 ॥*

**That which the sage Samvarta said is not known to me. I have heard the complete greatness that fosters devotion to Tripura.**

**Verse 14**

**सा भवद्रूपिणी देवी हृदि नित्यं समाहिता ।**

**एवं मे वर्तमानस्य किं फलं समवाप्यते ॥ १४ ॥**

*sā bhavadrūpiṇī devī hṛdi nityaṁ samāhitā ।*

*evaṁ me vartamānasya kiṁ phalaṁ samavāpyate ॥ 14 ॥*

**The goddess, in your form, is always established in my heart. Thus, what is the result of my existence?**

**Verse 15**

**भगवन्‌ कृपया ब्रूहि यत्संवर्तः पुरावदत्‌ ।**

**अविदित्वा च तन्नास्ति क्वचिच्च कृतकृत्यता ॥ १५ ॥**

*bhagavan kṛpayā brūhi yatsaṁvartaḥ purāvadat ।*

*aviditvā ca tannāsti kvacicca kṛtakṛtyatā ॥ 15 ॥*

**O Lord, please share what Samvarta previously said. Without that knowledge, I find no fulfillment anywhere.**

**Verse 16**

**तदुक्तमविदित्वा तु यद्यच्च क्रियते मया ।**

**तद्बालक्रीडनमिव प्रतिभाति समन्ततः ॥ १६ ॥**

*taduktamaviditvā tu yadyacca kriyate mayā ।*

*tadbālakrīḍanamiva pratibhāti samantataḥ ॥ 16 ॥*

**Without knowing what was said, everything I do feels futile, like a child's play.**

**Verse 17**

**पुरा मया हि बहुशः क्रतुभिर्दक्षिणोच्छ्रयैः ।**

**प्रभूतान्नगणैरिष्टा देवाः शक्रमुखा ननु ॥ १७ ॥**

*purā mayā hi bahuśaḥ kratubhir dakṣiṇocchrayaiḥ ।*

*prabhūtānna gaṇair iṣṭā devāḥ śakramukhā nanu ॥ 17 ॥*

**Previously, many times, through sacrifices with generous gifts and abundant food, I worshipped the gods led by Indra.**

**Verse 18**

**तदल्पफलमेवेति श्रुतं संवर्तवक्त्रतः ।**

**मन्ये तदहमल्पं यद्‌ दुःखमेवेति सर्वथा ॥ १८ ॥**

*tadalpaphalameveti śrutaṁ saṁvartavakrataḥ ।*

*manye tadaham alpaṁ yad duḥkham eveti sarvathā ॥ 18 ॥*

**That fruit, indeed, is a small result. As heard from the mouth of Samvarta, I consider that small, which is indeed sorrow in every way.**

**Verse 19**

**असुखं नहि दुःखं स्याद्‌ दुःखमल्पं सुखं स्मृतम्‌ ।**

**यतः सुखात्यये दुःखं भवेद्‌ गुरुतरं किल ॥ १९ ॥**

*asukhna na hi duḥkhaṁ syād duḥkham alpaṁ sukhaṁ smṛtam ।*

*yataḥ sukhātyaye duḥkhaṁ bhaved gurutaraṁ kila ॥ 19 ॥*

**Without happiness, indeed, sorrow would be greater. A little sorrow is considered happiness because, in the absence of happiness, sorrow would indeed be heavier.**

**Verse 20**

**नैतावदेव चैतस्मादधिकं चास्ति वैभवम्‌ ।**

**मृत्यूपयोगो यद्भूयो न तन्न स्यात्‌ कदाचन ॥ २० ॥**

*naitāvadeva caitasmād adhikaṁ cāsti vaibhavam ।*

*mṛtyūpayoho yad bhūyo na tanna syāt kadācana ॥ 20 ॥*

**Not only this, indeed, but more than this is the glory; the final embrace of death. There never will be anything worse than that.**

**Verse 21**

**एवमेव भवेद्यन्मे क्रियते त्रिपुराविधौ ।**

**बालक्रीडेव मे भाति सर्व तन्मानसं यतः ॥ २१ ॥**

*evameva bhaved yan me kriyate tripurāvidhau ।*

*bālakrīḍeva me bhāti sarva tanmānasaṁ yataḥ ॥ 21 ॥*

**Indeed, whatever I do in the worship of Tripura seems to me like child’s play, as everything resides in the mind.**

**Verse 22**

**एतद्यदुक्तं भवता कर्तुं तत्‌ स्यादितोऽन्यथा ।**

**नियतं चाप्यन्यथा तद्‌ वचोभेदसमाश्रयात्‌ ॥ २२ ॥**

*etad yad uktaṁ bhavatā kartuṁ tat syād ito'nyathā ।*

*niyataṁ cāpyanyathā tad vacobhedasamāśrayāt ॥ 22 ॥*

**What you instruct to be done should be followed accordingly; otherwise, the outcome will differ. Depending on the variation in words, the duty may also change.**

**Verse 23**

**आलम्बभेदततश्चापि विविधं प्रतिपद्यते ।**

**कथमेतत्‌ क्रतुसममसत्यफलसम्मितम्‌ ॥ २३ ॥**

*ālambabhedatataś cāpi vividhaṁ pratipadyate ।*

*katham etat kratusamamasatyaphalasammitam ॥ 23 ॥*

**Various supports and diverse practices are perceived in their own ways. How can this be compared to a ritual that truly yields fruit?**

**Verse 24**

**अप्यसत्यात्मकं यस्मात्‌ कथं सत्यसमं भवेत्‌ ।**

**अथापि नित्यं कर्तव्यमेतन्नास्यावधिः क्वचित्‌ ॥ २४ ॥**

*apyasatyātmakaṁ yasmāt kathaṁ satyasamaṁ bhavet ।*

*athāpi nityaṁ kartavyam etannāsyāvadhiḥ kvacit ॥ 24 ॥*

**Since it is based on an untrue self, how can it become like the truth? Nevertheless, one must always perform their duties; there is no limit for them at any time.**

**Verse 25**

**लक्षितो मे स भगवान्‌ संवर्तः सर्वशीतलः ।**

**कर्तव्यलेशविषमविषज्वालाविनिर्गतः ॥ २५ ॥**

*lakṣito me sa bhagavān saṁvartaḥ sarvaśītalaḥ ।*

*kartavyaleśaviṣamaviṣajvālāvinirgataḥ ॥ 25 ॥*

**Observed by me, the divine Samvarta, entirely cool, free from the poison fire of the trace of duty.**

**Verse 26**

**हसन्निव लोकतन्त्रमभयं मार्गमाश्रितः ।**

**वने दावाग्निसङ्कीर्णे हिमाम्बुस्थगजोपमः ॥ २६ ॥**

*hasanniva lokatantram abhayaṁ mārgam āśritaḥ ।*

*vane dāvāgnisaṅkīrṇe himāmbusthagajopamaḥ ॥ 26 ॥*

**Smiling, as if he had taken refuge in the fearless path of the world system, he was like an elephant residing in cold water amidst a forest mixed with fire.**

**Verse 27**

**सर्वकर्तव्यवैकल्यामृतसंस्वादनन्दितः ।**

**कथमेतां दशां प्राप्तो यच्च मामाह तत्पुरा ॥ २७ ॥**

*Sarvakartavyavaikalyāmṛtasaṁsvādananditaḥ ।*

*katham etāṁ daśāṁ prāpto yac ca mām āha tatpurā ॥ 27 ॥*

**Delighted by the taste of the nectar of being free from all duties, how did he attain this state, which he had described to me?**

**Verse 28**

**सर्वमेतत् सुकृपया गुरो मे वक्तुमर्हसि ।**

**कर्तव्यकालभुजगनिगीर्णं मां विमोचय ॥ २८ ॥**

*sarvametat sukripayā guro me vaktum arhasi ।*

*kartavyakālabhujaganigīrṇaṁ māṁ vimocaya ॥ 28 ॥*

**O Guru, with kindness, you should tell me all of this. Liberate me, as I am swallowed by the serpent of duty and time.**

**Verse 29**

**इत्युक्त्वा चरणौ मूर्ध्ना गृहीत्वा दण्डवन्नतः ।**

**अथ दृष्ट्वा तथाभूतं भार्गवं मुक्तिभाजनम्‌ ॥ २९ ॥**

*ityuktvā caraṇau mūrdhnā gṛhītvā daṇḍavannataḥ ।*

*atha dṛṣṭvā tathābhūtaṁ bhārgavaṁ muktibhājanam ॥ 29 ॥*

**Thus, having spoken, he bowed like a stick, holding the feet with his head. Then, seeing Bhargava in that state, worthy of liberation.**

**Verse 30**

**दयमानस्वभावोऽथ दत्तो वक्तुमुपाक्रमत्‌ ।**

**वत्स भार्गव धन्योऽसि यस्य ते बुद्धिरीदृशी ॥ ३० ॥**

*dayamānasvabhāvo'tha datto vaktumupākramat ।*

*vatsa bhārgava dhanyo'si yasya te buddhirīdṛśī ॥ 30 ॥*

**With a compassionate nature, Dattatreya then began to speak. "My dear Bhargava, you are blessed, whose intellect is such."**

**Verse 31**

**अब्धौ निमज्जतो नौकासम्प्राप्तिरिव सङ्गता ।**

**एतावदेव सुकृतिः क्रियाभिरुपसङ्गतः ॥ ३१ ॥**

*abdhau nimajjato naukāsamprāptiriva saṅgatā ।*

*etāvadeva sukṛtiḥ kriyābhirupasaṅgataḥ ॥ 31 ॥*

**Just like a boat’s arrival to one drowning in the ocean, this association is indeed attained by virtuous actions.**

**Verse 32**

**स्वात्मानमारोहयति पदे परमपावने ।**

**सा देवी त्रिपुरा सर्वह्रदयाकाशरूपिणी ॥ ३२ ॥**

*svātmānamārohāyati pade paramapāvane ।*

*sā devī tripurā sarvahṛdayākāśarūpiṇī ॥ 32 ॥*

**One ascends to the supreme pure state. She, the goddess Tripura, is of the form of space in all hearts.**

**Verse 33**

**अनन्यशरणं भक्तं प्रत्येवंरूपिणी द्रुतम्‌ ।**

**ह्रदयान्तः परिणता मोचयेद्‌ मृत्युजालतः ॥ ३३ ॥**

*ananyaśaraṇaṁ bhaktaṁ pratyevaṁrūpiṇī drutam ।*

*hṛdayāntaḥ pariṇatā mocayed mṛtyujālataḥ ॥ 33 ॥*

**Without any other refuge, the devotee, devoted to this form, is quickly transformed within the heart and liberated from the net of death.**

**Verse 34**

**यावत्‌ कर्तव्यवेतालान्न बिभेति दृढं नरः ।**

**न तावत्‌ सुखमाप्नोति वेतालाविष्टवत्‌ सदा ॥ ३४ ॥**

*yāvat kartavyavetālānna bibheti dṛḍhaṁ naraḥ ।*

*na tāvat sukhamāpnoti vetālāviṣṭavat sadā ॥ 34 ॥*

**As long as a man does not firmly fear the ghosts of duties, he does not attain happiness and remains like one possessed.**

**Verse 35**

**नृणां कर्तव्यकालाहिसन्दष्टानां कथं शुभम्‌ ।**

**करालगरलज्वालाक्रान्ताङ्गानामिव क्वचित्‌ ॥ ३५ ॥**

*nṛṇāṁ kartavyakālāhisaṁdaṣṭānāṁ kathaṁ śubham ।*

*karālagaralajvālākrāntāṅgānāmiva kvacit ॥ 35 ॥*

**What auspiciousness can there be for men bitten by the serpent of duty and time? They are like bodies scorched by the terrible poison flames.**

**Verse 36**

**कर्तव्यविषसंसर्गमूर्च्छितं पश्य वै जगत्‌ ।**

**अन्धीभूतं न जानाति क्रियां स्वस्य हितात्मिकाम्‌ ॥ ३६ ॥**

*kartavyaviṣasaṁsargamūrchitaṁ paśya vai jagat ।*

*andhībhūtaṁ na jānāti kriyāṁ svasya hitātmikām ॥ 36 ॥*

**Indeed, observe the world, unconscious due to the poison of duty, blinded, not knowing what actions are truly beneficial for them.**

**Verse 37**

**अन्यथा चेष्टते भूयो मोहमापद्यते पुनः ।**

**एवंविधो हि लोकोऽयं कर्तव्यविषमूर्च्छितः ॥ ३७ ॥**

*anyathā ceṣṭate bhūyo mohamāpadyate punaḥ ।*

*evaṁvidho hi loko'yaṁ kartavyaviṣamūrchitaḥ ॥ 37 ॥*

**Otherwise, one acts again, falls into delusion once more. Indeed, this world is such, unconscious due to the poison of duty.**

**Verse 38**

**अनादिकालतो भीमे पच्यते विषसागरे ।**

**यथा हि केचित्‌ पथिकाः प्राप्ता विन्ध्यमहानगम्‌ ॥ ३८ ॥**

*anādikālato bhīme pacyate viṣasāgare ।*

*yathā hi kecit pathikāḥ prāptā vindhyamahānagam ॥ 38 ॥*

**Since time immemorial, cooked in the terrible ocean of poison, just as some travelers reached the great Vindhya mountain.**

**Verse 39**

**क्षुधाभरसमाक्रान्ताः फलानि ददृशुर्वने ।**

**विषमुष्टिफलान्याशु तिन्दुकस्य फलेहया ॥ ३९ ॥**

*kṣudhābharasamākrāntāḥ phalāni dadṛśurvane ।*

*viṣamuṣṭiphalānyāśu tindukasya phalehayā ॥ 39 ॥*

**Overwhelmed by hunger, they saw fruits in the forest and, desiring them quickly, ate the poisonous berries of Tinduka.**

**Verse 40**

**भक्षयामासुरत्यन्तक्षुधानष्टरसेन्द्रियाः ।**

**अथ ते तद्विषज्वा​​लाज्वलिताङ्गाः सुपीडिताः ॥ ४० ॥**

*bhakṣayāmāsuratyanta kṣudhānaṣṭarasaindriyāḥ ।*

*atha te tadviṣajvālājvalitāṅgāḥ supīḍitāḥ ॥ 40 ॥*

**Overwhelmed by extreme hunger, they ate, losing their senses and taste. Greatly distressed, their bodies were burned by the poison flames.**

**Verse 41**

**अन्धीभूता विचिन्वन्तस्तद्विषोष्णप्रशान्तये ।**

**अविदित्वा मुष्टिफलं तिन्दूफलनिषेवणात्‌ ॥ ४१ ॥**

*andhībhūtā vicinvantas tadviṣoṣṇapraśāntaye ।*

*aviditvā muṣṭiphalaṁ tindūphalaṇiṣevaṇāt ॥ 41 ॥*

**Blinded and seeking to calm the heat from the Tinduka fruit, which they had consumed, not knowing it was poisonous.**

**Verse 42**

**मत्वा ज्वालां निजे देहे धत्तूरफलमासदुः ।**

**भ्रान्त्या जम्बीरबुद्धया तत्‌ सर्वैरासीत्‌ सुभक्षितम्‌ ॥ ४२ ॥**

*matvā jvālāṁ nije dehe dhattūraphalamāsaduḥ ।*

*bhrāntyā jambīrabuddhayā tat sarvairāsīt subhakṣitam ॥ 42 ॥*

**Thinking of the flames in their own bodies, they took the Datura fruit in their delusion, mistaking it for a lemon, and it was eagerly consumed by all.**

**Verse 43**

**उन्मत्ताश्च ततोऽभूवन्‌ मार्गाद्‌ भ्रष्टाश्च ते तदा ।**

**अन्धीभूतातिगहने पतन्तो निम्नभूमिषु ॥ ४३ ॥**

*unmattāś ca tato'bhūvan mārgād bhraṣṭāś ca te tadā ।*

*andhībhūtātigahane patanto nimnabhūmiṣu ॥ 43 ॥*

**Then, they became insane and strayed from the path, falling into deep blindness and sinking into low grounds.**

**Verse 44**

**कण्टकैश्छिन्न सर्वाङ्गा भग्नबाहूरुपादकाः ।**

**अधिक्षिपन्तश्चान्योन्यं कलह चक्रुरुच्चकैः ॥ ४४ ॥**

*kaṇṭakaiś chinna sarvāṅgā bhagnabāhūrupādakāḥ ।*

*adhikṣipantaś cānyonyaṁ kalaha cakruruccakaiḥ ॥ 44 ॥*

**Cut all over the body by thorns, with broken arms, thighs, and feet, they insulted each other and quarreled loudly.**

**Verse 45**

**मुष्टिभिश्च शिलाभिश्च काष्ठर्जध्नुः परस्परम्‌ ।**

**अथ ते दीर्णसर्वाङ्गाः पुरं कञ्चित्‌ समासदुः ॥ ४५ ॥**

*muṣṭibhiś ca śilābhiś ca kāṣṭhārjadhnuḥ parasparam ।*

*atha te dīrṇasarvāṅgāḥ puraṁ kañcit samāsaduḥ ॥ 45 ॥*

**With fists, stones, and sticks, they struck each other. Torn all over the body, they finally reached a city.**

**Verse 46**

**निशीथे दैववशतः पुरद्वारमुपाययुः ।**

**पुरद्वाराधिपालैस्ते प्रतिरुद्धाः प्रवेशने ॥ ४६ ॥**

*niśīthe daivavaśataḥ puradvāramupāyayuḥ ।*

*puradvārādhipālais te pratiruddhāḥ praveśane ॥ 46 ॥*

**At midnight, by fate, they approached the city gate, only to be blocked by the guards at the entrance.**

**Verse 47**

**देशकालानभिज्ञानात्‌ कलहं चक्रुरुच्चकैः ।**

**अथ ते प्रहृता द्वारपालैरतितरां यदा ॥ ४७ ॥**

*deśakālānabhiñānāt kalahaṁ cakruruccakaiḥ ।*

*atha te prahṛtā dvārapālairatitarāṁ yadā ॥ 47 ॥*

**Without knowledge of place and time, they quarreled loudly. Then, excessively struck by the gatekeepers.**

**Verse 48**

**तदा पलायनपरा बभूवुः परितस्तु ते ।**

**पतिताः परिखे केचिद्‌ भक्षिता मकरादिभिः ॥ ४८ ॥**

*tadā palāyanaparā babhūvuḥ paritastu te ।*

*patitāḥ parikhe kecid bhakṣitā makarādibhiḥ ॥ 48 ॥*

**Intent on fleeing, they scattered. Some fell into ditches, while others were devoured by crocodiles and other creatures.**

**Verse 49**

**केचित्‌ खातेषु कूपेषु पतिताः प्राणमुत्सृजुः ।**

**अपरे तैर्विनिहताः केचिज्जीवग्रहं गताः ॥ ४९ ॥**

*kecit khāteṣu kūpeṣu patitāḥ prāṇamutsṛjuḥ ।*

*apare tairvinihatāḥ kecijjīvagrahaṁ gatāḥ ॥ 49 ॥*

**Some fell into pits and wells, giving up their lives. Others were killed by the guards, and some were taken into captivity.**

**Verse 50**

**​​एवं जना हितेच्छाभिः कर्तव्यविषमूर्च्छिताः ।**

**अहो विनाशं यान्त्युच्चैर्मोहेनान्धीकृताः खलु ॥ ५० ॥**

*evaṁ janā hitecchābhiḥ kartavyaviṣamūrchitāḥ ।*

*aho vināśaṁ yānty uccairmohenāndhīkṛtāḥ khalu ॥ 50 ॥*

**Thus, people with desires for welfare, unconscious from the poison of duty, alas, go to great destruction, greatly blinded by delusion.**

**Verse 51**

**धन्योऽसि भार्गवं त्वं तु यस्मादभ्युदयं गतः ।**

**विचारः सर्वमूलं हि सोपानं प्रथमं भवेत्‌ ॥ ५१ ॥**

*dhanyo'si bhārgavaṁ tvaṁ tu yasmād abhyudayaṁ gataḥ ।*

*vicāraḥ sarvamūlaṁ hi sopānaṁ prathamaṁ bhavet ॥ 51 ॥*

**You are blessed, Bhargava, for you have achieved prosperity. Contemplation is indeed the root of all and the first step.**

**Verse 52**

**परश्रेयोमहासौधप्राप्तौ जानीहि सर्वथा ।**

**सुविचारमृते क्षेमप्राप्तिः कस्य कथं भवेत्‌ ॥ ५२ ॥**

*paraśreyo mahāsaudha prāptau jānīhi sarvathā ।*

*suvicāramṛte kṣemaprāptiḥ kasya kathaṁ bhavet ॥ 52 ॥*

**To achieve the highest good, the great mansion, understand that without proper contemplation, attaining welfare in every way would be impossible.**

**Verse 53**

**अविचारः परो मृत्युरविचारहता जनाः ।**

**विमृश्यकारी जयति सर्वत्राभीष्टसङ्गमात्‌ ॥ ५३ ॥**

*avichāraḥ paro mṛtyuravichārahataḥ janāḥ ।*

*vimṛśyakārī jayati sarvatrābhīṣṭasaṅgamāt ॥ 53 ॥*

**Lack of contemplation is the ultimate death; people perish due to lack of contemplation. One who contemplates triumphs everywhere through favorable associations.**

**Verse 54**

**अविचारहता दैत्या यातुधानाश्च सर्वशः ।**

**विचारपरमा देवाः सर्वतः सुखभागिनः ॥ ५४ ॥**

*avicārahata daityā yātudhānāś ca sarvaśaḥ ।*

*vicāraparamā devāḥ sarvataḥ sukhabhāginaḥ ॥ 54 ॥*

**Without contemplation, demons and ogres are utterly destroyed. Conversely, gods, brimming with contemplation, enjoy happiness in all aspects.**

**Verse 55**

**विचारद्विष्णुमाश्रित्य जयन्ति प्रत्यरीन्‌ सदा ।**

**विचारः सुखवृक्षस्य बिजमङ्कुरशक्तिकम्‌ ॥ ५५ ॥**

*vicāra-dviṣṇumāśritya jayanti pratyarīn sadā ।*

*vicāraḥ sukhavṛkṣasya bija-maṅkuraśaktikam ॥ 55 ॥*

**By relying on Vishnu through contemplation, they consistently overcome their enemies. Contemplation serves as the seed and nurturing energy of the tree of happiness.**

**Verse 56**

**विराजते विचारेण पुरुषः सर्वतोऽधिकः ।**

**विचाराद्विधिरुत्कृष्टो विचारात्‌ पृज्यते हरिः ॥ ५६ ॥**

*virājate vicāreṇa puruṣaḥ sarvato'dhikaḥ ।*

*vicārādvidhirutkṛṣṭo vicārāt pṛjyate hariḥ ॥ 56 ॥*

**A man excels through contemplation, becoming greater in every way. Through contemplation, order is maintained excellently. Through contemplation, Vishnu is worshipped.**

**Verse 57**

**सर्वज्ञस्तु विचारेण शिव आसीन्महेश्वरः ।**

**अविचारान्मृगासक्तो रामो बुद्धिमतांवरः ॥ ५७ ॥**

*sarvajñastu vicāreṇa śiva āsīn maheśvaraḥ ।*

*avicārān mṛgāsakto rāmo buddhimatāṁ varaḥ ॥ 57 ॥*

**Indeed, through contemplation, Shiva, the great Lord, became all-knowing. Without contemplation, even Rama, the best among the wise, was captivated by the deer.**

**Verse 58**

**परमामापदं प्राप्तो विचारादथ वारिधिम्‌ ।**

**बद्ध्वा लङ्कपुरीं रक्षोगणाकीर्णां समाक्रमत्‌ ॥ ५८ ॥**

*paramām āpadaṁ prāpto vicārād atha vāridhim ।*

*baddhvā laṅkapurīṁ rakṣogaṇākīrṇāṁ samākramat ॥ 58 ॥*

**In great distress, Rama, through contemplation, constructed a bridge over the ocean and launched an attack on the city of Lanka, which was filled with demons.**

**Verse 59**

**अविचाराद्विधिरपि मूढो भूत्वाऽभिमानतः ।**

**शिरश्छेदं समगमदिति संश्रृतमेव ते ॥ ५९ ॥**

*avicārād vidhir api mūḍho bhūtvā'bhimānataḥ ।*

*śiraśchedaṁ samagamad iti saṁśṛtameva te ॥ 59 ॥*

**Without contemplation, even Brahma became foolish due to pride and faced beheading. Thus, you have indeed heard.**

**Verse 60**

**महादेवोऽविचारेण वरं दत्वाऽसुराय वै ।**

**भस्मीभावात्‌ स्वस्य भीतः पलायनपरोऽभवत्‌ ॥ ६० ॥**

*mahādevo'vicāreṇa varaṁ datvā'surāya vai ।*

*bhasmībhāvāt svasya bhītaḥ palāyanaparo'bhavat ॥ 60 ॥*

**Without contemplation, the great god Shiva, upon granting a boon to a demon, feared turning to ashes himself and resorted to fleeing.**

**Verse 61**

**अविचाराद्धरिः पूर्वं भृगुपत्नों निहत्य तु ।**

**शापेन परमं दुःखमाप्तमवापा त्यन्तदुःसहम्‌ ॥ ६१ ॥**

*avicārāddhariḥ pūrvaṁ bhṛgupatnōṁ nihatya tu ।*

*śāpena paramaṁ duḥkham āptam avāpātyantaduḥsaham ॥ 61 ॥*

**Without contemplation, Vishnu once killed Bhrigu’s wife. As a result of the curse, he endured immense sorrow and suffered extremely unbearable distress.**

**Verse 62**

**एवमन्ये सुरा देवा यातुधाना नरा मृगाः ।**

**अविचारवशादेव विपदं प्राप्नुवन्ति हि ॥ ६२ ॥**

*evamanye surā devā yātudhānā narā mṛgāḥ ।*

*avicāravaśādeva vipadaṁ prāpnuvanti hi ॥ 62 ॥*

**Thus, without contemplation, gods, deities, demons, humans, and animals all inevitably experience distress.**

**Verse 63**

**महाभागास्ते हि धीरा यान्‌ कुत्रापि च भार्गव । ​​**

**विजहाति विचारो नो नमस्तेभ्यो निरन्तरम्‌ ॥ ६३ ॥**

*mahābhāgāste hi dhīrā yān kutrāpi ca bhārgava ।*

*​​vijahāti vicāro no namastebhyo nirantaram ॥ 63 ॥*

**O Bhargava, those wise ones who are never abandoned by contemplation are greatly fortunate. Salutations to them continually.**

**Verse 64**

**कर्तव्यमविचारेण प्राप्य मुह्यन्ति सर्वतः ।**

**विचार्य कृत्वा सर्वेभ्यो मुच्यतेऽपारसङ्कटैः ॥ ६४ ॥**

*kartavyamavicāreṇa prāpya muhyanti sarvataḥ ।*

*vicārya kṛtvā sarvebhyo mucyate'pārasaṅkaṭaiḥ ॥ 64 ॥*

**Attaining duty without contemplation leads to delusion everywhere. By contemplating and acting, one is freed from all boundless distress.**

**Verse 65**

**एवं लोकांश्चिरादेषोऽविचारः सङ्गतोऽभवत्‌ ।**

**यस्याविचारो यावत्‌ स्यात्‌ कुतस्तावद्विमर्शनम् ॥ ६५ ॥**

*evaṁ lokāṁścirādeṣo'vicāraḥ saṅgato'bhavat ।*

*yasyāvicāro yāvat syāt kutastāvadvimarśanam ॥ 65 ॥*

**Thus, for a long time, people have been associated with a lack of contemplation. As long as contemplation is absent, where can reflection be found?**

**Verse 66**

**ग्रीष्मभीष्मकरातप्ते मरौ क्व शिशिरं जलम्‌ ।**

**एवं चिराविचाराग्निज्वालामालापरीवृते ॥ ६६ ॥**

*grīṣmabhīṣmakarātapte marau kva śiśiraṁ jalam ।*

*evaṁ cirāvicārāgnijvālāmalāparīvṛte ॥ 66 ॥*

**In the summer, in a desert scorched by intense rays, where is cool water found? Similarly, one is engulfed by the enduring flames of lack of contemplation and impurities.**

**Verse 67**

**विचारशीतलस्पर्शः कथं स्यात्‌ साधनं विना ।**

**साधनं त्वेकमेवात्र परमं सर्वतोऽधिकम्‌ ॥ ६७ ॥**

*vicāraśītalasparśaḥ kathaṁ syāt sādhanam vinā ।*

*sādhanaṁ tvekamevātra paramaṁ sarvato'dhikam ॥ 67 ॥*

**Without the means, how would the cool touch of contemplation be experienced? Indeed, the means here is singular, supreme, and superior in every way.**

**Verse 68**

**सर्वहृत्पद्मनिलयदेवतायाः परा कृपा ।**

**तां विना स्यात्‌ कथं कस्य महाश्रेयः सुसाधनः ॥ ६८ ॥**

*sarvahṛtpadmanilayadevatāyāḥ parā kṛpā ।*

*tāṁ vinā syāt kathaṁ kasya mahāśreyaḥ susādhanaḥ ॥ 68 ॥*

**Without the supreme grace of the deity residing in the lotus of all hearts, how would anyone easily attain great welfare?**

**Verse 69**

**विचारार्कोऽविचारान्धमहाध्वान्तनिबर्हणः ।**

**तत्र मूलं भवेद्भक्त्या देवतापरिराधनम्‌ ॥ ६९ ॥**

*vicārārko'vicārāndhamahādhvāntanibarhaṇaḥ ।*

*tatra mūlaṁ bhavedbhaktyā devatāparirādhanam ॥ 69 ॥*

**The sun of contemplation dispels the great darkness of non-contemplation. There, the foundation lies in the devoted worship of the deity.**

**Verse 70**

**राधिता परमा देवी सम्यक्‌ तुष्टा सती तदा ।**

**विचाररूपतां याति चित्ताकाशे रविर्यथा ॥ ७० ॥**

*rādhitā paramā devī samyak tuṣṭā satī tadā ।*

*vicārarūpatāṁ yāti cittākāśe raviryathā ॥ 70 ॥*

**When the supreme goddess is completely worshipped and pleased, she assumes the form of contemplation, like the sun illuminating the sky of the mind.**

**Verse 71**

**तस्मान्निजात्मरुपां तां त्रिपुरां परमेश्वरीम्‌ ।**

**सर्वान्तरनिकेतां श्रीमहेशीं चिन्मयीं शिवाम्‌ ॥ ७१ ॥**

*tasmān nijātmarupāṁ tāṁ tripurāṁ parameśvarīm ।*

*sarvāntaraniketāṁ śrīmahēśīṁ cinmayīṁ śivām ॥ 71 ॥*

**Therefore, worship Tripura, the supreme goddess, dwelling within all, the great and auspicious goddess of consciousness.**

**Verse 72**

**आराधयेदकापटयात्‌ सद्गुरुद्वारतः क्रमात्‌ ।**

**आराधनेऽपि मूलं स्याद्भक्तिः श्रद्धा च निर्मला ॥ ७२ ॥**

*ārādhayedakāpaṭayāt sadgurudvārataḥ kramāt ।*

*ārādhane'pi mūlaṁ syād bhaktiḥ śraddhā ca nirmalā ॥ 72 ॥*

**Worship gradually without deceit through the true guru. In worship, the root is devotion and pure faith.**

**Verse 73**

**तत्रापि मूलं माहात्म्यश्रवणं परिकीर्तितम्‌ ।**

**अतस्ते प्रथमं राम माहात्म्यं सम्प्रवर्तितम्‌ ॥ ७३ ॥**

*tatrāpi mūlaṁ māhātmyāśravaṇaṁ parikīrtitam ।*

*ataste prathamaṁ rāma māhātmyaṁ sampravartitam ॥ 73 ॥*

**There too, the root is praised by hearing its greatness. Therefore, Rama, the greatness has been told to you first.**

**Verse 74**

**तेन श्रुतेनाधुना त्वं प्राप्तवानसि मङ्गलम्‌ ।**

**विचारः श्रयसो मूलं यस्मात्ते नहि भीरितः ॥ ७४ ॥**

*tena śrutenādhunā tvaṁ prāptavān asi maṅgalam ।*

*vicāraḥ śrayaso mūlaṁ yasmāt te nahi bhīritaḥ ॥ 74 ॥*

**By hearing that, you have now attained auspiciousness. Contemplation is the root of prosperity because you are without fear.**

**Verse 75**

**विचारोदयपर्यन्तं भयमस्ति महत्तरम्‌ ।**

**अविचारात्मदोषेण ग्रस्तस्य प्रतिवासरम्‌ ॥ ७५ ॥**

*vicārodayaparyantaṁ bhayamasti mahattaram ।*

*avicārātmadoṣeṇa grastasya prativasaram ॥ 75 ॥*

**Until the rise of contemplation, there is great fear, daily affected by the flaw of a lack of contemplation.**

**Verse 76**

**यथा हि सन्निपातेन ग्रस्तस्यौषधसेवनात्‌ ।**

**अपि तावद्भवेद् भीतिर्यावद्धातोरशुद्धता ॥ ७६ ॥**

*yathā hi sannipātena grastasya auṣadhasevanāt ।*

*api tāvad bhaved bhītir yāvad dhātor aśuddhatā ॥ 76 ॥*

**Just as taking medicine affects disorder, so too would fear persist until the impurity of the element is removed.**

**Verse 77**

**प्राप्ते विचारे परमे फलितं जीवितं नृणाम्‌ ।**

**यावत्सु जन्मसु नृणां विचारो न भवेत्‌ परः ॥ ७७ ॥**

*prāpte vicāre parame phalitaṁ jīvitaṁ nṛṇām ।*

*yāvatsu janmasu nṛṇāṁ vicāro na bhavet paraḥ ॥ 77 ॥*

**Life becomes fruitful for men upon attaining supreme contemplation, but in all births of men, supreme contemplation must be achieved.**

**Verse 78**

**तावन्तो जन्मतरवो वन्ध्या विफलहेतुतः ।**

**स एव सफलो जन्मवृक्षो यत्र विमर्शनम्‌ ॥ ७८ ॥ ​​**

*tāvanto janmataravo vandhyā vipalahetutaḥ ।*

*sa eva saphalo janmavṛkṣo yatra vimarśanam ॥ 78 ॥*

**Many trees of birth are barren due to fruitlessness. That tree of birth becomes fruitful where there is contemplation.**

**Verse 79**

**कूपमण्डूकसदृशा ये नरा निर्विमर्शनाः ।**

**यथा कूपे समुत्पन्नो भेको नो वेद किञ्चन ॥ ७९ ॥**

*kūpamaṇḍūkasadṛśā ye narā nirvimarśanāḥ ।*

*yathā kūpe samutpanno bheko no veda kiñcana ॥ 79 ॥*

**Men are like well-frogs without contemplation, much like a frog born in a well knows nothing beyond it.**

**Verse 80**

**शुभं वाप्यशुभं वापि कूपे एव विनश्यति ।**

**तथा जना अपि वृथोत्पन्ना ब्रह्माण्डकूपके ॥ ८० ॥**

*śubhaṁ vāpy aśubhaṁ vāpi kūpe eva vinaśyati ।*

*tathā janā api vṛthotpannā brahmāṇḍakūpake ॥ 80 ॥*

**Good or bad, it perishes in the well. Similarly, people are born in vain in the well of the universe.**

**Verse 81**

**शुभं वाप्यशुभं वापि न विदुः स्वात्मनः क्वचित्‌ ।**

**उत्पद्योत्पद्य नश्यन्ति न जानन्ति स्वकं हितम्‌ ॥ ८१ ॥**

*śubhaṁ vāpy aśubhaṁ vāpi na viduḥ svātmanaḥ kvacit ।*

*utpadyotpadyanaśyanti na jānanti svakaṁ hitam ॥ 81 ॥*

**Good or bad, they do not recognize themselves anywhere. Arising again and again, they perish, unaware of their own benefit.**

**Verse 82**

**सुखबुद्धिं च दुःखेषु सुखे दुःखविनिश्चयम्‌ ।**

**प्राप्याविचारमाहात्म्यात्‌ पच्यन्ते सृतिपावके ॥ ८२ ॥**

*sukhabuddhiṁ ca duḥkheṣu sukhe duḥkhaviniścayam ।*

*prāpyāvicāramāhātmyāt pacyante sṛtipāvake ॥ 82 ॥*

**Recognizing happiness in sorrow and sorrow in happiness, due to the profound impact of a lack of contemplation, they are consumed in the fire of transmigration (cycle of birth and death).**

**Verse 83**

**दुःखेन क्लिश्यमानाश्च न कथञ्चित् त्यजन्ति तत्‌ ।**

**यथा पादशताघातैस्ताडितोऽपि महाखरः ॥ ८३ ॥**

*duḥkhena kliśyamānāśca na kathañcit tyajanti tat ।*

*yathā pādaśatāghātaistāḍito'pi mahākharaḥ ॥ 83 ॥*

**Afflicted by sorrow and unable to abandon it in any way, just like a stubborn donkey, even when struck by a hundred blows.**

**Verse 84**

**रासभीमनुयात्येव तथा संसरणं जनः ।**

**त्वं तु राम विचारात्मा पारं दुःखस्य सङ्गतः ॥ ८४ ॥**

*rāsabhīmanuyātyeva tathā saṁsaraṇaṁ janaḥ ।*

*tvaṁ tu rāma vicārātmā pāraṁ duḥkhasya saṅgataḥ ॥ 84 ॥*

**People indeed follow the cycle of transmigration like donkeys. But you, O Rama, with contemplation, have transcended sorrow.**

**End**

**इति श्रीत्रिपुरारहस्ये ज्ञानखण्डे विचारमाहात्म्ये  दितीयोऽध्यायः ॥**

**Thus ends the second chapter on the “Greatness of Contemplation” in the Knowledge Section of the revered Tripura Rahasya.**

# CHAPTER 3: GREATNESS OF ASSOCIATION WITH THE GOOD

**Verse 1**

**दत्तात्रेयप्रोक्तवचः श्रुत्वाऽ्त्यन्तसुकौतुकी ।**

**जामदग्न्यः पुनरपि पप्रच्छ विनयान्वितः ॥ १ ॥**

*dattātreyaprokta—vacaḥ śrutvā'tyanta-sukautukī ।*

*jāmadagnyaḥ punarapi papraccha vinayānvitaḥ ॥ 1 ॥*

**Intrigued by the words of Dattatreya, Jamadagni's son (Parashurama) humbly asked again, full of curiosity.**

**Verse 2**

**भगवन्‌ गुरुनाथोक्तं भवता य त्तथैव तत्‌ ।**

**अविचारात्‌ परो नाशः संप्राप्तः सव॑था जनैः ॥ २ ॥**

*bhagavan gurunāthoktaṁ bhavatā yat tathāiva tat ।*

*avicārāt paro nāśaḥ saṁprāptaḥ savathā janaiḥ ॥ 2 ॥*

**O Lord, what you have spoken is indeed true. Without contemplation, people have brought about their own great destruction.**

**Verse 3**

**विचारेण भवेच्छ्रेयस्तन्निदानमपि श्रुतम्‌ ।**

**माहात्म्यश्रुतिरित्येवं तत्र मे संशयो महान्‌ ॥ ३ ॥**

*vicāreṇa bhavecchreyas tanni-dānamapi śrutam ।*

*māhātmyāśrutirityevaṁ tatra me saṁśayo mahān ॥ 3 ॥*

**By contemplation, prosperity would indeed be attained, and its cause is also heard. Hearing of this greatness is clearly indicated here, yet a great doubt persists.**

**Verse 4**

**कथं वा तदपि प्राप्यं साधनं तत्र किं भवेत्‌ ।**

**स्वाभाविकं तद्यदि स्यात्तत्सर्वैर्न कुतः श्रुतम्‌ ॥ ४ ॥**

*kathaṁ vā tadapi prāpyaṁ sādhanam tatra kiṁ bhavet ।*

*svābhāvikaṁ tadyadi syāt tat sarvairna kutaḥ śrutam ॥ 4 ॥*

**How can it be obtained, and what are the means? If it is natural, why is it not known to everyone?**

**Verse 5**

**अहं वाद्यावधि कुतः प्रवृतिं नाप्तवानिह ।**

**दुःखं मत्तोऽधिकं प्राप्ता विहताश्च पदे पदे ॥ ५ ॥**

*ahaṁ vādyāvadhi kutaḥ pravṛtiṁ nāptavāniha ।*

*duḥkhaṁ matto'dhikaṁ prāptā vihatāśca pade pade ॥ 5 ॥*

**Until today, I have not found direction here. I have encountered more sorrow and have been defeated at every step.**

**Verse 6**

**न कुतः साधनं प्राप्ता एतन्मे कृपया वद ।**

**इत्यापृष्टः प्राह भूयो हृष्टो दत्तो दयानिधिः ॥ ६ ॥**

*na kutaḥ sādhanam prāptā etanme kṛpayā vada ।*

*ityāpṛṣṭaḥ prāha bhūyo hṛṣṭo datto dayānidhiḥ ॥ 6 ॥*

**I have not found the means from anywhere; please tell me this. Thus asked, Dattatreya, the ocean of compassion, spoke again, pleased.**

**Verse 7**

**शुणु राम प्रवक्ष्यामि निदानं श्रेयसः परम्‌ ।**

**सद्भिः सङ्गः परं मूलं सर्वदुःखनिबर्हणम्‌ ॥ ७ ॥**

*śuṇu rāma pravakṣyāmi nidānaṁ śreyasaḥ param ।*

*sadbhih saṅgaḥ paraṁ mūlaṁ sarvaduḥkhanibarhaṇam ॥ 7 ॥*

**Listen, O Rama, I will explain the ultimate cause of prosperity. The association with virtuous people is the fundamental root, leading to the elimination of all sorrow.**

**Verse 8**

**परमार्थफलप्राप्तौ बीजं सत्सङ्गं उच्यते ।**

**त्वं चापि तेन हि सता संवर्तेन महात्मना ॥ ८ ॥**

*paramārthaphalaprāptau bījaṁ satsaṅgaṁ ucyate ।*

*tvaṁ cāpi tena hi satā saṁvartena mahātmanā ॥ 8 ॥*

**In achieving the ultimate goal, the seed is believed to be the company of the virtuous. You too, through the association with the noble Samvarta, the great soul.**

**Verse 9**

**सङ्गतः सन्निमां प्राप्तो दशा श्रेयःफलोदयाम्‌ ।**

**सन्त एव हि संयाता दिशन्ति परमं सुखम्‌ ॥ ९ ॥**

*saṅgataḥ sannimāṁ prāpto daśā śreyaḥphalodayām ।*

*santa eva hi saṁyātā diśanti paramaṁ sukham ॥ 9 ॥*

**Through his association, you have reached this state, experiencing the fruit of prosperity. Truly, the virtuous, when connected with, bestow supreme happiness.**

**Verse 10**

**विना सत्सङ्गतः केन प्राप्त श्रेयः परं कदा ।**

**लोकेऽपि यादृशं सङ्गं यो यः प्राप्नोति मानवः ॥ १० ॥**

*vinā satsaṅgataḥ kena prāptaḥ śreyaḥ paraṁ kadā ।*

*loke'pi yādṛśaṁ saṅgaṁ yo yaḥ prāpnoti mānavaḥ ॥ 10 ॥*

**Who has ever attained supreme prosperity without the association of the virtuous? In the world, a person becomes what they are through the associations they keep.**

**Verse 11**

**तत्फलं स समाप्नोति सर्वथा नहि संशयः ।**

**अत्र ते कीर्तयिष्यामि शणु राम कथामिमाम्‌ ॥ ११ ॥**

*tatphalaṁ sa samāpnoti sarvathā nahi saṁśayaḥ ।*

*atra te kīrtayiṣyāmi śaṇu rāma kathāmimām ॥ 11 ॥*

**In every way, he attains that result, without a doubt. Now, listen, O Rama, as I narrate this story to you.**

**Verse 12**

**पुरा दशार्णाधिपतिर्मुक्ताचूड इतीरितः ।**

**तस्य पुत्रौ हेमचूडमणिचूडौ बभूवतुः ॥ १२ ॥**

*purā daśārṇādhipatir muktācūḍa itīritaḥ ।*

*tasya putrau hemacūḍamaṇicūḍau babhūvatuḥ ॥ 12 ॥*

**Once, there was a king of Dasharna known as Muktachuda. He had two sons, Hemachuda and Manichuda.**

**Verse 13**

**सुरुपौ सुगुणौ चोभौ सर्वविद्याविशारदौ ।**

**कदाचिन्मृगयोत्साहात्‌ सेनाभिः परिवारितौ ॥ १३ ॥**

*surupau suguṇau cobhau sarvavidyāviśāradau ।*

*kadācin mṛgayotsāhāt senābhiḥ parivāritau ॥ 13 ॥*

**Both were handsome and virtuous, skilled in all knowledge. Once, driven by enthusiasm for hunting, they set out, surrounded by the army.**

**Verse 14**

**सह्याचलवनं भीमं सिहव्याघ्रादिसङ्कुलम् ।**

**महाबलौ विविशतुर्धनुबणिधरौ किल ॥ १४ ॥**

*sahyācalavanaṁ bhīmaṁ siṁhavyāghrādisaṅkulam ।*

*mahābalau viviśatur dhanubaṇidharau kila ॥ 14 ॥*

**They entered the formidable forest of the Sahya mountain, which was teeming with powerful lions, tigers, and other ferocious creatures, armed with bows and arrows.**

**Verse 15**

**अथ तत्र मृगान्‌ सिंहान्‌ वराहान्‌ महिषान्‌ वृकान्‌ ।**

**जघ्नतुर्निशितैर्बाणैर्लाघवात् कार्मुकच्युतैः ॥ १५ ॥**

*atha tatra mṛgān siṁhān varāhān mahiṣān vṛkān ।*

*jaghnatur niśitair bāṇair lāghavāt kārmukacyutaiḥ ॥ 15 ॥*

**With their sharp arrows swiftly released from their bows, they killed deer, lions, boars, buffaloes, and wolves in that place.**

**Verse 16**

**एवं विनिध्नतोर्वन्यान्‌ मृगान्‌ राजकुमारयोः ।**

**चण्डवायुः प्रादुरासीच्छर्कराश्मप्रवर्षणः ॥ १६ ॥**

*evaṁ vinidhnator vanyān mṛgān rājakumārayoḥ ।*

*caṇḍavāyuḥ prādurāsīc charkarāśmapravarṣaṇaḥ ॥ 16 ॥*

**While the princes were engaged in killing wild animals, a fierce wind suddenly appeared, showering gravel and stones upon them.**

**Verse 17**

**पांशुभिर्नभ आक्रान्तमभूद्‌ दर्शनिशोपमम् ।**

**न दृश्यते तत्र शिला वृक्षः पुरुष एव वा ॥ १७ ॥**

*pāṁśubhir nabha ākrāntam abhūd darśaniśopamam ।*

*na dṛśyate tatra śilā vṛkṣaḥ puruṣa eva vā ॥ 17 ॥*

**The sky was enveloped in dust, making it as dark as night. No rocks, trees, or people could be seen.**

**Verse 18**

**कुतो नीचोच्चतां पश्येदेवं ध्वान्तावृतो गिरिः ।**

**निहता शर्करावर्षैः सेनात्यन्त पलायिता ॥ १८ ॥**

*kuto nīcoccatāṁ paśyed evaṁ dhvāntāvṛto giriḥ ।*

*nihatā śarkarāvarṣaiḥ senātyanta palāyitā ॥ 18 ॥*

**With the mountain shrouded in darkness, how could one discern the heights from the depths? The army, struck by the shower of gravel, fled completely.**

**Verse 19**

**वृक्षान्‌ केचिच्छिलाः केचिद्‌ गुहाः केचिदुपासदुः ।**

**अश्वारूढौ राजपुत्रावपि दूरं पलायितौ ॥ १९ ॥**

*vṛkṣān kecic chilāḥ kecid guhāḥ kecid upāsaduḥ ।*

*aśvārūḍhau rājakumārāv api dūraṁ palāyitau ॥ 19 ॥*

**Some sought shelter by trees, others by rocks or caves. Mounted on horses, the princes also fled far.**

**Verse 20**

**हेमचूडः क्वचित्तत्र प्रपेदे तापसाश्रमम्‌ ।**

**कदलीखर्ज्जूरवनैरक्रान्तमतिसुन्दरम्‌ ॥ २० ॥**

*hemacūḍaḥ kvacit tatra prapede tāpasāśramam ।*

*kadalīkharjjūravanair ākrāntam atisundaram ॥ 20 ॥*

**Hemachuda eventually reached a hermitage of ascetics, surrounded by beautiful groves of plantains and date palms.**

**Verse 21**

**तत्रापश्यच्छुभां काञ्चित्‌ कन्यामग्निशिखामिव ।**

**प्रद्योतमानां वपुषा तप्तहेमसुवर्चसाम्‌ ॥ २१ ॥**

*tatrāpaśyac chubhāṁ kāñcit kanyām agniśikhām iva ।*

*pradyotamānāṁ vapuṣā taptāhemasuvarcasām ॥ 21 ॥*

**There, he saw an auspicious girl, shining like a flame, her body glowing like heated gold.**

**Verse 22**

**तां दृष्ट्वा राजपुत्रोऽपि पद्मामिव सुरूपिणीम्‌ ।**

**स्मयमान इवाऽपृच्छत्‌ का त्वं पद्मानने वने ॥ २२ ॥**

*tāṁ dṛṣṭvā rājaputro'pi padmām iva surūpiṇīm ।*

*smayamāna ivā'prācchat kā tvaṁ padmānane vane ॥ 22 ॥*

**Seeing her, the prince smiled and asked, "Who are you, lotus-faced, in the forest?"**

**Verse 23**

**निर्जने भीतिजनने निर्भयेव समास्थिता ।**

**कस्य त्वमपि केनात्र निवसस्येकला कथम्‌ ॥ २३ ॥**

*nirjane bhītijanane nirbhayeva samāsthitā ।*

*kasya tvamapi kenātra nivasasyekalā katham ॥ 23 ॥*

**Residing as if fearless in this desolate, fear-inducing place, to whom do you belong, and who has left you here alone? How is this possible?**

**Verse 24**

**पृष्टैवं प्राह सा कन्या राजपृत्रमनिन्दिता ।**

**स्वागतं ते राजपुत्र विष्टरं प्रतिपद्यताम्‌ ॥ २४ ॥**

*pṛṣṭaivaṁ prāha sā kanyā rājaputram aninditā ।*

*svāgataṁ te rājaputra viṣṭaraṁ pratipadyatām ॥ 24 ॥*

**Questioned thus, the blameless girl spoke to the prince, "Welcome, prince, please take a seat."**

**Verse 25**

**तपस्विनामयं धर्मः पूजनं ह्यतिथेस्तु यत्‌ ।**

**श्रान्तं त्वामभिपश्यामि व्यथितं चण्डवायुना ॥ २५ ॥**

*tapasvinām ayaṁ dharmaḥ pūjanaṁ hyatithes tu yat ।*

*śrāntaṁ tvām abhipaśyāmi vyathitaṁ caṇḍavāyunā ॥ 25 ॥*

**This is the duty of ascetics, indeed, to worship a guest. I see you are tired and distressed by the fierce wind.**

**Verse 26**

**बध्वा खर्जूरवृक्षेऽश्वमत्रासीनो गतश्रमः ।**

**मद्वृत्तमर्हसि श्रोतुमित्युक्तः स तथाऽकरोत्‌ ॥ २६ ॥**

*badhvā kharjūravṛkṣe'śvam atrāsīno gataśramaḥ ।*

*madvṛttam arhasi śrotum ityuktaḥ sa tathā'karot ॥ 26 ॥*

**Tying the horse to a date palm tree, he sat there, relieved of his fatigue, and said, ‘You deserve to hear my story.’**

**Verse 27**

**फलानि भोजयामास पाययामास सद्रसम्‌ ।**

**एवं तं विश्रमं प्राप्तं राजपुत्रमनिन्दिता ॥ २७ ॥**

*phalāni bhojayāmāsa pāyayāmāsa sadrasaṁ ।*

*evaṁ taṁ viśramaṁ prāptaṁ rājaputram aninditā ॥ 27 ॥*

**She gave him fruits to eat and juice to drink. Thus, the blameless girl helped the prince to rest.**

**Verse 28**

**प्राह सा मधुसंस्रावपेशलाकारया गिरा ।**

**राजपुत्र व्याघ्रपादो मुनिः शिवपदाश्रयः ॥ २८ ॥**

*prāha sā madhusaṁsrāvapeśalākārayā girā ।*

*rājaputra vyāghrapādo muniḥ śivapadāśrayaḥ ॥ 28 ॥*

**She spoke with a sweet, honey-flowing voice, "Prince, Vyaghrapada is the sage, a follower of Shiva."**

**Verse 29**

**येन लोकाः पुण्यतमा जिताः स्वतपसो बलात्‌ ।**

**परावरज्ञो ह्यनिशं पूजितो मुनिनायकैः ॥ २९ ॥**

*yena lokāḥ puṇyatamā jitāḥ svatapasobalāt ।*

*parāvarajño hyaniśaṁ pūjito munināyakaiḥ ॥ 29 ॥*

**By whom the most virtuous worlds were conquered through the strength of his penance, the knower of the highest and lowest, always worshipped by the leaders of sages.**

**Verse 30**

**तस्याहं धर्मतः पुत्री हेमलेखेति विश्रुता ।**

**विद्युत्प्रभाख्या विद्याध्री सा सर्वाङ्गमनोहरा ॥ ३० ॥**

*tasyāhaṁ dharmataḥ putrī hemalekheti viśrutā ।*

*vidyutprabhākhyā vidyādhrī sā sarvāṅgamanoharā ॥ 30 ॥*

**I am rightly his daughter, known as Hemalekha, born of the virtuous Vidyutprabha, enchanting in all aspects.**

**Verse 31**

**इमां वेणामनु नदीं स्नातुमभ्याययौ क्वचित्‌ ।**

**तदा तत्राजगामार्थात्‌ सुषेणो वङ्गभूपतिः ॥ ३१ ॥**

*imāṁ veṇāmanu nadīṁ snātum abhyāyayau kvacit ।*

*tadā tatrājagāmārthāt suṣeṇo vaṅgabhūpatiḥ ॥ 31 ॥*

**Once, while along the Vena river, she came to bathe. Consequently, Sushena, the king of Vanga, arrived there.**

**Verse 32**

**स ददर्श विगाहन्तीं नदीं तां लोकसुन्दरीम्‌ ।**

**क्लिन्नांशुकान्तरत्यन्तव्यक्तपोनकुचद्वयोम् ॥ ३२ ॥**

*sa dadarśa vigāhantīṁ nadīṁ tāṁ lokasundarīm ।*

*klinnāṁśukāntaratyaṁta-vyaktapōnakucadvayom ॥ 32 ॥*

**He saw her, a beauty of the world, bathing in the river, her pair of breasts clearly outlined through the wet cloth.**

**Verse 33**

**कामबाणहतस्तत्र तां प्रार्थयदथापि सा ।**

**सौन्दर्यमोहिता तस्य तदुक्ति सममंसत ॥ ३३ ॥**

*kāmabāṇahatas tatra tāṁ prārthayad athāpi sā ।*

*saundaryamohitā tasya tadukti samamaṁsata ॥ 33 ॥*

**Struck by love’s arrow, he desired her then and there; she, captivated by his words, accepted.**

**Verse 34**

**सङ्गम्याथ तया राजा ययौ स्वनगरं प्रति ।**

**दधार सापि विद्याध्री गर्भं राजर्षिवीर्यतः ॥ ३४ ॥**

*saṅgamyātha tayā rājā yayau svanagaraṁ prati ।*

*dadhāra sāpi vidyādhrī garbhaṁ rājarṣivīryataḥ ॥ 34 ॥*

**United with her, the king returned to his city. The virtuous one, bearing the strength of the rajarishi, also conceived.**

**Verse 35**

**भीताऽपचारात्‌ पत्युः सा गर्भं त्यक्त्वात्र संययौ ।**

**अमोघवीर्याद्‌ राजर्षेर्जाताहं कन्यका ततः ॥ ३५ ॥**

*bhītā'pacārāt patyuḥ sā garbhaṁ tyaktvātra saṁyayau ।*

*amoghavīryād rājarṣer jātāhaṁ kanyakā tataḥ ॥ 35 ॥*

**Fearing she might offend her husband, she came here and abandoned the pregnancy. Born of the rajarishi’s unfailing strength, I am the girl from then.**

**Verse 36**

**मां ददर्श व्याघ्रपादः सन्ध्योपास्त्यर्थमागतः ।**

**दयया मामुपादायाऽपालयज्जननी यथा ॥ ३६ ॥**

*māṁ dadarśa vyāghrapādaḥ sandhyopāstyartham āgataḥ ।*

*dayayā mām upādāyā'pālayaj jananī yathā ॥ 36 ॥*

**Vyaghrapada saw me during the evening worship, and with compassion, he took me in and protected me like a mother.**

**Verse 37**

**धर्मेण यः पालयिता प्रोच्यते हि पितैव सः ।**

**अहं तस्य धर्मपुत्री पितृसेवापरायणा ॥ ३७ ॥**

*dharmeṇa yaḥ pālayitā procyate hi pitaiva saḥ ।*

*ahaṁ tasya dharmaputrī pitṛsevāparāyaṇā ॥ 37 ॥*

**By duty, he who is called a protector, indeed like a father. I am his rightful daughter, devoted to serving him.**

**Verse 38**

**तस्य माहात्म्यतो मेऽत्र भयं नास्त्येव कुत्रचित्‌ ।**

**नायं सुरासुरैर्वापि कदाचिद्‌ दुष्टबुद्धिभिः ॥ ३८ ॥**

*tasya māhātmyato me'tra bhayaṁ nāstyeva kutracit ।*

*nāyaṁ surāsurairvāpi kadācid duṣṭabuddhibhiḥ ॥ 38 ॥*

**By his greatness, I have no fear here or anywhere. This place is never invaded by gods, demons, or evil minds.**

**Verse 39**

**परवेष्टुमाश्रमोऽर्हः स्यात्‌ प्रविशत्राशमाप्नुयात्‌ ।**

**एतन्मेऽभिहितं वृत्तं तिष्ठ किञ्चिन्नुपात्मज ॥ ३९ ॥**

*paraveṣṭumāśramo'rhaḥ syāt praviśatrāśamāpnuyāt ।*

*etanme'bhihitaṁ vṛttaṁ tiṣṭha kiñcin nupātmaja ॥ 39 ॥*

**You may be worthy to enter the hermitage, but upon entering, you will attain no fear. This is my story stated. Stay a little, prince.**

**Verse 40**

**आयास्यति स भगवान्‌ पिता मे तं निशामय ।**

**प्रणम्य तं प्राप्य चेष्टं ततः कल्ये प्रयास्यसि ॥ ४० ॥**

*āyāsyati sa bhagavān pitā me taṁ niśāmaya ।*

*praṇamya taṁ prāpya ceṣṭaṁ tataḥ kalye prayāsyasi ॥ 40 ॥*

**The venerable father will arrive; behold him. Bow to him, receive his blessings, and then you may depart in the morning.**

**Verse 41**

**हेमलेखावचः श्रुत्वा तत्सौन्दर्येण मोहितः ।**

**भीतः किञ्चित् प्रववतुं तां विमना इव चाभवत्‌ ॥४१॥**

*hemalekhāvacaḥ śrutvā tatsaundaryeṇa mohitaḥ ।*

*bhītaḥ kiñcit pravavatuṁ tāṁ vimanā iva cābhavat ॥41॥*

**Hearing Hemalekha’s words and captivated by her beauty, he became somewhat fearful and appeared uneasy, as if hesitant to proceed further.**

**Verse 42**

**अथालक्ष्य राजपुत्रं कामस्य वशमागतम्‌ ।**

**प्राह सा विदुषी भूयो राजपुत्र धृतिं भज ॥ ४२ ॥**

*athālakṣya rājaputraṁ kāmasya vaśamāgatam ।*

*prāha sā viduṣī bhūyo rājaputra dhṛtiṁ bhaja ॥ 42 ॥*

**Then, observing the prince under the sway of desire, the wise girl spoke again, ‘Prince, regain your composure.’**

**Verse 43**

**आगच्छति पिता सद्यस्ततोऽभिलषितं भज ।**

**एवं वदन्त्यां तस्यां स व्याघ्रपादो महामुनिः ॥ ४३ ॥**

*āgacchati pitā sadyas tato'bhilaṣitaṁ bhaja ।*

*evaṁ vadantyāṁ tasyāṁ sa vyāghrapādo mahāmuniḥ ॥ 43 ॥*

**"Father is coming soon; then seek what you desire." As she was speaking, the great sage Vyaghrapada arrived.**

**Verse 44**

**आजगाम वनात्‌ पत्रपुष्पादेः कृतसञ्चयः ।**

**मुनिं समागतं दृष्ट्वा राजपुत्रः समुत्थितः ॥ ४४ ॥**

*ājagāma vanāt patrapuṣpādeḥ kṛtasañcayaḥ ।*

*muniṁ samāgataṁ dṛṣṭvā rājaputraḥ samutthitaḥ ॥ 44 ॥*

**He arrived from the forest, gathering leaves and flowers. Seeing the sage approaching, the prince stood up.**

**Verse 45**

**प्रणम्य नाम संश्राव्योपविष्टस्तेन देशितः ।**

**अथ दृष्ट्वा राजपुत्रं कामेन विकृताकृतिम्‌ ॥ ४५ ॥**

*praṇamya nāma saṁśrāvyopaviṣṭas tena deśitaḥ ।*

*atha dṛṣṭvā rājaputraṁ kāmena vikṛtākṛtim ॥ 45 ॥*

**Bowing and announcing his name, he sat down as instructed. Then, noticing the prince’s appearance distorted by desire.**

**Verse 46**

**ज्ञात्वा योगदृशा सर्वं मत्वा युक्तं च तत्तदा ।**

**दारक्रियार्थं तस्मै तां हेमलेखां ददौ मुनिः ॥ ४६ ॥**

*jñātvā yogadṛśā sarvaṁ matvā yuktaṁ ca tattadā ।*

*dārakriyārthaṁ tasmai tāṁ hemalekhāṁ dadau muniḥ ॥ 46 ॥*

**Perceiving everything with his yogic vision and deeming it appropriate, the sage gave Hemalekha to him in marriage.**

**Verse 47**

**तुष्टो राजकुमारोऽपि तामादाय पुरं ययौ ।**

**मुक्ताचूडोऽतिसन्तुष्टो महोत्सवविधानतः ॥ ४७ ॥**

*tuṣṭo rājakumāro'pi tāmādāya puraṁ yayau ।*

*muktācūḍo'tisantuṣṭo mahotsavavidhānataḥ ॥ 47 ॥*

**The delighted prince, taking her with him, returned to the city. Muktachuda, filled with joy, celebrated their union with great festivity.**

**Verse 48**

**विवाहमकरोत्तस्य विधानेन क्षितीश्वरः ।**

**अथ राजकुमारोऽपि तया क्रीडापरः सदा ॥ ४८ ॥**

*vivāham akarot tasya vidhānena kṣitīśvaraḥ ।*

*atha rājakumāro'pi tayā krīḍāparaḥ sadā ॥ 48 ॥*

**The king performed the marriage ceremony according to the customs. Subsequently, the prince was always engaged in playful activities with her.**

**Verse 49**

**सौधेषु वनराजीषु पुलिनादिषु संबभौ ।**

**हेमलेखां राजपुत्रो भोगेष्वनतिकामिनीम्‌ ॥ ४९ ॥**

*sādheṣu vanarājīṣu pulinādiṣu saṁbabhau ।*

*hemalekhāṁ rājaputro bhogeṣvanatikāminīm ॥ 49 ॥*

**In palaces, forests, and riverbanks, the prince spent time with Hemalekha, who was not particularly desirous of worldly pleasures.**

**Verse 50**

**उदासीनां सदा दुष्ट्वा पप्रच्छ रहसि क्वचित्‌ ।**

**किं प्रिये नानुरक्तासि प्रिये मय्यनुरागिणि ॥ ५० ॥**

*udāsīnāṁ sadā dṛṣṭvā papraccha rahasi kvacit ।*

*kiṁ priye nānuraktāsi priye mayy anurāgiṇi ॥ 50 ॥*

**Seeing her always indifferent, he asked privately, ‘Dear, why are you not affectionate towards me when I am so affectionate to you?’**

**Verse 51**

**कुतो भोगेषु नात्यन्तमासक्तासि शुचिस्मिते ।**

**किं भोगास्ते मनोयोग्या न सन्त्यत्र कुतस्त्विदम्‌ ॥ ५१ ॥**

*kuto bhogeṣu nātyantam āsaktāsi śucismite ।*

*kiṁ bhogāste manoyogyā na santyatra kutastvidam ॥ 51 ॥*

**My dear, with a pure smile, why are you not extremely attached to enjoyments? Are the enjoyments not appealing to you here? Why is this?**

**Verse 52**

**अत्युत्तमेषु भोगेषु नासक्तेव विभासि मे ।**

**त्वय्यासक्तिविहीनायां कथं मे सुखदा रतिः ॥ ५२ ॥**

*atyuttameṣu bhogeṣu nāsakteva vibhāsi me ।*

*tvayy āsaktivihīnāyāṁ kathaṁ me sukhadā ratiḥ ॥ 52 ॥*

**In these excellent enjoyments, you seem not to be attached to me. Without your attachment, how can my love be pleasing?**

**Verse 53**

**आसक्ते मयि चापि त्वं भास्यन्यगतमानसा ।**

**भाषितापि मया भूयो न शृणोष्येव किञ्चन ॥ ५३ ॥**

*āsakte mayi cāpi tvaṁ bhāsy anyagatamānasā ।*

*bhāṣitāpi mayā bhūyo na śṛṇoṣyeva kiñcana ॥ 53 ॥*

**Though I am attached to you, your mind seems to be elsewhere. Even when I speak repeatedly, you appear not to hear anything.**

**Verse 54**

**आगतं कण्ठसंलग्नं चिरादपि विभाव्य च ।**

**कदा नाथागतं चेति पृच्छस्यविदिता यथा ॥ ५४ ॥**

*āgataṁ kaṇṭhasaṁlagnaṁ cirādapi vibhāvya ca ।*

*kadā nāthāgataṁ ceti pṛcchasy aviditā yathā ॥ 54 ॥*

**Even after a long time, when I arrive and embrace your neck, you ask, 'When did you come, my lord?' as if unaware.**

**Verse 55**

**पेशलेषूपभोगेषु दुर्लभेषु क्वचिन्न ते ।**

**मन आसज्जते कस्मान्न किञ्चिदनुमोदसि ॥ ५५ ॥**

*peśaleṣu upabhogeṣu durlabheṣu kvacin na te ।*

*mana āsajjate kasmān na kiñcid anumodasi ॥ 55 ॥*

**In these rare and pleasing enjoyments, your mind is not attached at all. Why do you not approve of anything?**

**Verse 56**

**मया विरहितां त्वां वै निमील्य नयने स्थिताम्‌ ।**

**यदा यदोपगच्छामि पश्यामि च तदा तदा ॥ ५६ ॥**

*mayā virahitāṁ tvāṁ vai nimīlya nayane sthitām ।*

*yadā yadopagacchāmi paśyāmi ca tadā tadā ॥ 56 ॥*

**In these moments when I approach and find you alone, with closed eyes, it feels as if you are dwelling in a different world, far from me.**

**Verse 57**

**विमुख्यां त्वयि भोगेषु विषयेषु सुखं मम ।**

**कथं भवेद्दारुयोषासङ्गतस्येव तद्वद ॥ ५७ ॥**

*vimukhyāṁ tvayi bhogeṣu viṣayeṣu sukhaṁ mama ।*

*kathaṁ bhaved dāruyoṣāsaṅgatasyeva tadvad ॥ 57 ॥*

**Indifferent to enjoyments and objects, how can my happiness flourish, as if I were connected to a lifeless wooden doll?**

**Verse 58**

**न तवाभिमतं त्यक्त्वा किञ्चिन्मम समीहितम्‌ ।**

**सर्वथा त्वामनुगतो ज्योत्स्नां कुमुदवत्‌ किल ॥ ५८ ॥**

*na tavābhimataṁ tyaktvā kiñcin mama samīhitam ।*

*sarvathā tvām anugato jyotsnāṁ kumudavat kila ॥ 58 ॥*

**Not abandoning your wish, my own intention holds no significance. I follow you entirely, just as the lotus follows the moonlight.**

**Verse 59**

**तदेवं ते कुतश्चित्तं ब्रूहि प्राणाधिकप्रिये ।**

**येन शुद्धयेत्तु मच्चित्तं शापितासि मया प्रिये ॥ ५९ ॥**

*tadevaṁ te kutaś cittaṁ brūhi prāṇādhikapriye ।*

*yena śuddhayet tu maccittaṁ śāpitāsi mayā priye ॥ 59 ॥*

**Thus, please tell me where your mind dwells, my dear, for whom you are dearer than life. By understanding this, my own mind may be purified. I earnestly request you, my beloved.**

**End**

**इति श्रीत्रिपुरारहस्ये ज्ञानखण्डे सत्सङ्गमाहात्म्ये तृतीयोऽध्यायः ॥**

**Thus ends the third chapter on the “Greatness of Association with the Good” in the Knowledge Section of the revered Tripura Rahasya.**

# 4. FRUIT OF ASSOCIATION WITH THE GOOD

**Verse 1**

**प्रियस्य कण्ठासक्तस्य निशम्यैवं वचो हि सा ।**

**ईषत्स्मितानना प्राह राजपुत्रमनिन्दिता ॥ १ ॥**

*priyasya kaṇṭhāsaktasya niśamyaivaṁ vaco hi sā ।*

*īṣatsmitānanā prāha rājaputram aninditā ॥ 1 ॥*

**Embracing his neck, she listened to her dear’s words and, with a slight smile, spoke to the prince, who was blameless.**

**Verse 2**

**बुबोधयिषती राजपुत्रं युक्त्याऽब्रवीदिदम्‌ ।**

**राजपुत्र शृणु वचो नाहं त्वयि विरागिणी ॥ २ ॥**

*bubodhayiṣatī rājaputraṁ yuktyā'bravīd idam ।*

*rājaputra śṛṇu vaco nāhaṁ tvayi virāgiṇī ॥ 2 ॥*

**Desiring to enlighten the prince with reason, she said: “Prince, listen to my words, I am not indifferent to you.”**

**Verse 3**

**किं स्यात्‌ प्रियतमं लोके किन्नु स्यादप्रियं त्विति ।**

**विचारपरमा नित्यं नान्तमेत्यत्र मे मतिः ॥ ३ ॥**

*kiṁ syāt priyatamaṁ loke kinnu syād apriyaṁ tv iti ।*

*vicāraparamā nityaṁ nāntam ety atra me matiḥ ॥ 3 ॥*

**What is most dear in the world and what is not? Deep thinking always falls short of reaching an end here; this is my thought.**

**Verse 4**

**ध्यायाम्येतच्चिरान्नित्यं स्त्रीस्वभाववशादहम्‌ ।**

**नैतज्जानामि तत्त्वं मे वक्तुमर्हसि तत्त्वतः ॥ ४ ॥**

*dhyāyāmy etac cirān nityaṁ strīsvabhāvavaśād aham ।*

*naitaj jānāmi tattvaṁ me vaktum arhasi tattvataḥ ॥ 4 ॥*

**I have contemplated this for a long time, always reflecting on it as a woman. I do not know this truth; please tell me sincerely.**

**Verse 5**

**एवं प्रोक्तो हेमचूडः प्रहस्य प्राह तां प्रियाम्‌ ।**

**नूनं स्त्रियो मूढधिय इति सत्यं न संशयः ॥ ५ ॥**

*evaṁ prokto hemacūḍaḥ prahasya prāha tāṁ priyām ।*

*nūnaṁ striyo mūḍhadhiya iti satyaṁ na saṁśayaḥ ॥ 5 ॥*

**Thus spoken, Hemachuda, smiling, said to his beloved, “Indeed, women are foolish; this is undoubtedly true.”**

**Verse 6**

**प्रियाप्रिये हि जानन्ति पशुपक्षिसरीसृपाः ।**

**यतस्तेषां दृश्यते हि प्रियेष्वप्रियकेषु च ॥ ६ ॥**

*priyāpriye hi jānanti paśupakṣisarīsṛpāḥ ।*

*yataḥ teṣāṁ dṛśyate hi priyeṣv apriyakeṣu ca ॥ 6 ॥*

**Indeed, animals, birds, and reptiles understand what is dear and not dear, as evidenced by their behavior towards those things.**

**Verse 7**

**प्रवृत्तिश्च निवृत्तिश्च किमत्र बहु चिन्तनम्‌ ।**

**सुखं यस्मात्‌ तत्‌ प्रियं स्यात्‌ दुःखं यस्मात्तदप्रियम्‌ ॥ ७ ॥**

*pravṛttiśca nivṛttiśca kimatra bahu cintanam ।*

*sukhaṁ yasmāt tat priyaṁ syāt duḥkhaṁ yasmāt tadapriyam*

*॥ 7 ॥*

**Engagement and disengagement, what is there to think much about it? Happiness makes something dear, while sorrow makes it not dear.**

**Verse 8**

**किमत्र मुग्धभावेन नित्यं चिन्तयसि प्रिये ।**

**श्रुत्वा प्रियवचः प्राह हेमलेखा पुनः प्रियम्‌ ॥ ८ ॥**

*kimatra mugdhabhāvena nityaṁ cintayasi priye ।*

*śrutvā priyavacaḥ prāha hemalekha punaḥ priyam ॥ 8 ॥*

**Why do you always ponder in bewilderment, dear? Hearing these words, Hemalekha again spoke to her beloved.**

**Verse 9**

**सत्यं स्त्रियो मुग्धभावा नास्त्यासां सद्विमर्शनम् ।**

**तथाप्यहं बोधनीया त्वया सम्यग्विमर्शिना ॥ ९ ॥**

*satyaṁ striyo mugdhabhāvā nāstyāsāṁ sadvimarśanam ।*

*tathāpy ahaṁ bodhanīyā tvayā samyagvimarśinā ॥ 9 ॥*

**It is true that women often seem bewildered and lack proper contemplation. Yet, I should be enlightened by you with the right contemplation.**

**Verse 10**

**सुबोधिता त्वया चाह चिन्तामेतां विसृज्य तु ।**

**त्वया भोगेषु सततं भवाम्यनुदिनं ततः ॥ १० ॥**

*subodhitā tvayā cāha cintām etāṁ visṛjya tu ।*

*tvayā bhogeṣu satataṁ bhavāmy anudinaṁ tataḥ ॥ 10 ॥*

**Once well enlightened by you, I will leave this worry behind. With your guidance, I will find daily enjoyment thereafter.**

**Verse 11**

**राजन्‌ सुखञ्च दुःखञ्च याभ्यां भवति ते ननु ।**

**प्रियाप्रिये विनिर्दिष्टे सुक्ष्मविमर्शिना ॥ ११ ॥**

*rājan sukhaṁ ca duḥkhaṁ ca yābhyāṁ bhavati te nanu ।*

*priyāpriye vinirdiṣṭe sukṣmavimarśinā ॥ 11 ॥*

**O king, indeed, happiness and sorrow become yours through the discernment of what is dear and not dear by means of subtle contemplation.**

**Verse 12**

**एकमेव सुखं दुःखं कालदेशाकृतेर्भिदा ।**

**जनयेदत्र तत्‌ कस्मात्‌ प्रतिष्ठाऽध्यवसायिनी ॥ १२ ॥**

*ekam eva sukhaṁ duḥkhaṁ kāladeśākṛter bhidā ।*

*janayed atra tat kasmāt pratiṣṭhādhyavasāyinī ॥ 12 ॥*

**Indeed, one’s happiness and sorrow are shaped by variations in time, place, and form. Why is that considered the basis here?**

**Verse 13**

**यतो वह्निः कालभेदात् पुथगेव फलप्रदः ।**

**तथा देशविभेदेनाप्याकारस्य विभेदतः ॥ १३ ॥**

*yato vahniḥ kālabhedāt puthageva phalapradaḥ ।*

*tathā deśavibhedenāpy ākārasya vibhedataḥ ॥ 13 ॥*

**Because fire produces different results depending on time, it similarly varies based on place and form.**

**Verse 14**

**शीतकाले प्रियो वह्निरूष्मे त्वप्रिय एव हि ।**

**हिमोष्णदेशभेदेन प्रियश्चाप्रिय एव च ॥ १४ ॥**

*śītakāle priyo vahnir ūṣme tv apriya eva hi ।*

*himoṣṇadeśabhedena priyaś cāpriya eva ca ॥ 14 ॥*

**In cold weather, fire is cherished, but in heat, it is certainly not. The same holds true in places with cold and hot climates; its value fluctuates accordingly.**

**Verse 15**

**शीतप्रकृतिजीवानां प्रियोऽन्येषां तथेतरः ।**

**अथाप्यधिकभावेनाल्पभावेनैवमीरितः ॥ १५ ॥**

*śītaprakṛtijīvānāṁ priyo'nyeṣāṁ tathetaraḥ ।*

*athāpy adhikabhāvenālpabhāvenaivam īritaḥ ॥ 15 ॥*

**For beings of cold nature, fire is cherished, while for others, it is not. This illustrates that its value varies significantly, either increasing or decreasing in different degrees.**

**Verse 16**

**एवं शीतं धनं दाराः पुत्रा राज्यं तथेतरत्‌ ।**

**अथाप्येवं महाराजो दारपुत्रधनैर्वृतः ॥ १६ ॥**

*evaṁ śītaṁ dhanaṁ dārāḥ putrā rājyaṁ tathetarat ।*

*athāpy evaṁ mahārājo dāraputradhanair vṛtaḥ ॥ 16 ॥*

**Similarly, wealth, wives, sons, kingdoms, and other possessions are cherished, even by a great king surrounded by such abundance.**

**Verse 17**

**शोचत्यनुदिनं कस्मान्न शोचन्तीतरे कुतः ।**

**योऽयं भोगः सुखार्थोऽस्ति सोऽप्यनन्तो भवेन्ननु ॥ १७ ॥**

*śocaty anudinaṁ kasmān na śocantītare kutaḥ ।*

*yo'yaṁ bhogaḥ sukhārtho'sti so'py ananto bhaven nanu ॥ 17 ॥*

**Why does he grieve daily, while others do not? The pursuit of happiness through enjoyment is an endless endeavor.**

**Verse 18**

**न केनचित्तदखिलं प्राप्तं यस्मात्‌ सुखं भवेत्‌ ।**

**यत्किञ्चिल्लाभतो यत्स्यात्‌ सुखं तत्रापि संशृणु ॥ १८ ॥**

*na kenacit tad akhilaṁ prāptaṁ yasmāt sukhaṁ bhavet ।*

*yat kiñcil lābhato yat syāt sukhaṁ tatrāpi saṁśṛṇu ॥ 18 ॥*

**That complete happiness has not been attained by anyone. Even the small amount of happiness that is gained, listen about that as well.**

**Verse 19**

**न तत्‌ सुखं भवेन्नाथ यतो दुःखविमिश्रितम् ।**

**दुःखं तु द्विविधं प्रोक्तं बाह्यमान्तरमित्यपि ॥ १९ ॥**

*na tat sukhaṁ bhaven nātha yato duḥkha-vimiśritam ।*

*duḥkhaṁ tu dvividhaṁ proktaṁ bāhyam āntaram ity api ॥ 19 ॥*

**Happiness does not remain happiness, lord, when it is mixed with sorrow. Sorrow is said to be of two kinds: external and internal.**

**Verse 20**

**बाह्यं शरीरसम्भूतं धातुदोषादिसम्भवम्‌ ।**

**आन्तरं मानसं प्रोक्त तच्च वाञ्छासमुद्भवम् ॥ २० ॥**

*bāhyaṁ śarīra-sambhūtaṁ dhātu-doṣādi-sambhavam ।*

*āntaraṁ mānasaṁ prokta tacca vāñchā-samudbhavam ॥ 20 ॥*

**External sorrow arises from the body due to an imbalance of elements and similar factors. Internal sorrow is said to be mental, originating from desires.**

**Verse 21**

**महत्तरं मानसं स्याद्येन ग्रस्तमिदं जगत्‌ ।**

**वाञ्छैव दुःखविटपिबीजं सुदृढशक्तिकम् ॥ २१ ॥**

*mahattanam mānasam syād yena grastam idaṁ jagat ।*

*vāñchāiva duḥkhaviṭapibījaṁ sudṛḍhaśaktikam ॥ 21 ॥*

**The intense mental suffering that grips the world is indeed rooted in desire, which is the powerful seed of the tree of sorrow.**

**Verse 22**

**यया किङ्करतां प्राप्ताः कुर्वन्त्येव दिवानिशम् ।**

**इनद्रादयोऽपि विबुधाः स्वर्निवासाः सदोदिताः ॥ २२ ॥**

*yayā kiṅkaratāṁ prāptāḥ kurvantyeva divāniśam ।*

*indrādayo'pi vibudhāḥ svanivāsāḥ sadoditāḥ ॥ 22 ॥*

**By desire, they serve and attain, working day and night. This is well-known even for Indra and the wise ones dwelling in heaven.**

**Verse 23**

**सुखं वाञ्छावशेषेऽपि यदस्ति नृपसम्भव ।**

**तद्‌ दुःखमेव जानीहि यत्‌ कृमिष्वपि सम्भवेत्‌ ॥ २३ ॥**

*sukhaṁ vāñchāvaśeṣe'pi yad asti nṛpasambhava ।*

*tad duḥkham eva jānīhi yat kṛmiṣv api sambhavet ॥ 23 ॥*

**O prince, the happiness that remains even after the fulfillment of desire, recognize that as the sorrow that even worms experience.**

**Verse 24**

**वरं तिर्यक्कीटकृमिप्रभृतीनां सुखं तु यत्‌ ।**

**स्वल्पवाञ्छासम्मिलितं नृणां किं स्यात्‌ सुखं वद ॥ २४ ॥**

*varaṁ tiryak kīṭa kṛmi prabhṛtīnāṁ sukhaṁ tu yat ।*

*svalpa vāñchā sammilitaṁ nṛṇāṁ kiṁ syāt sukhaṁ vada ॥ 24 ॥*

**The happiness of animals, insects, worms, and others, combined with small desires, is greater. Tell me, what is the happiness of men when they possess only small desires?**

**Verse 25**

**वाञ्छाशतसमाविष्टो यदि किञ्चिदुपेत्य तु ।**

**सुखी भवेदिह तदा को हि न स्यात्‌ सुखी वद ॥ २५ ॥**

*vāñchāśata samāviṣṭo yadi kiñcid upetya tu ।*

*sukhī bhaved iha tadā ko hi na syāt sukhī vada ॥ 25 ॥*

**If someone filled with hundreds of desires achieves something, they might find happiness here, wouldn't you agree?**

**Verse 26**

**अखिलाङ्गे वह्निदग्धे सूक्ष्मपाटीरबिन्दुना ।**

**यदि शीतलदेहः स्यात्तदा सोऽपि सुखी भवेत्‌ ॥ २६ ॥**

*akhilāṅge vahnidagdhe sūkṣmapāṭīrabindunā ।*

*yadi śītaladehaḥ syāt tadā so'pi sukhī bhavet ॥ 26 ॥*

**If an entire body is burned by fire, and a small drop of sandalwood paste cools it, then he would find happiness in that small relief.**

**Verse 27**

**प्रियायाः सम्परिष्वङ्गात्‌ सुखं प्राप्नोति वै नरः ।**

**तत्रैवाङ्गस्य विषमबन्धाद्‌ दुःखं भवेन्ननु ॥ २७ ॥**

*priyāyāḥ sampariṣvaṅgāt sukhaṁ prāpnoti vai naraḥ ।*

*tatraivāṅgasya viṣamabandhād duḥkhaṁ bhaven nanu ॥ 27 ॥*

**A man finds true happiness in the embrace of his beloved. Yet, when separated, the physical disconnect brings inevitable sorrow due to the awkward detachment of their bodies.**

**Verse 28**

**रत्यावेशात् परिश्रान्तिः सर्वेषा जायते किल ।**

**अनन्तरं भारवाहपशोरिव परिश्रमः ॥ २८ ॥**

*ratyāveśāt pariśrāntiḥ sarveṣā jāyate kila ।*

*anantaraṁ bhāravāhapaśor iva pariśramaḥ ॥ 28 ॥*

**From the intensity of pleasure, exhaustion arises in everyone. Subsequently, the fatigue is akin to that of a burdened beast.**

**Verse 29**

**कथं पश्यसि तत्‌ सौख्यं नाथैतन्मे समुच्यताम्‌ ।**

**यावत्‌ सुखं प्रियासङ्गे नाडीसंघट्टसम्भवम्‌ ॥ २९ ॥**

*kathaṁ paśyasi tat saukhyaṁ nātha itanme samucyatām ।*

*yāvat sukhaṁ priyāsaṅge nāḍīsaṁghaṭṭasaṁbhavam ॥ 29 ॥*

**How can this be seen as happiness, lord? Explain it to me: as long as happiness arises from the beloved's company, merely through the friction of nerves.**

**Verse 30**

**तवास्ति तावन्न किमु शुनामस्तीह तद्वद ।**

**यत्ततो ह्यतिरिक्तं ते दृष्टसौन्दर्यसम्भवम्‌ ॥ ३० ॥**

*tavāsti tāvan na kimu śunām astīha tadvad ।*

*yattato hy atiriktaṁ te dṛṣṭasaundaryasaṁbhavam ॥ 30 ॥*

**Is your happiness not akin to that of dogs here? Then, indeed, your happiness from perceived beauty must be far greater.**

**Verse 31**

**तत्‌ केवलाभिमानोत्थं स्वाप्नस्त्रीसङ्गमे यथा ।**

**पुरा कश्चिद्राजसुतो मन्मथाधिकसुन्दरः ॥ ३१ ॥**

*tat kevalābhimānotthaṁ svāpnastrīsaṅgame yathā ।*

*purā kaścid rājasuto manmathādhikasundaraḥ ॥ 31 ॥*

**That happiness arises only from ego, like in a dream where one unites with a woman. Long ago, there was a prince, more beautiful than Cupid.**

**Verse 32**

**काञ्चित्‌ सुरूपिणीं प्राप्तः स्त्रियं सर्वमनोहराम् ।**

**अत्यन्तमनुरक्तः स तस्यां राजकुमारकः ॥ ३२ ॥**

*kāñcit surūpiṇīṁ prāptaḥ striyaṁ sarvamanoharām ।*

*atyantam anuraktaḥ sa tasyāṁ rājakumārakah ॥ 32 ॥*

**A prince, more beautiful than Cupid, obtained an all-enchanting woman and became extremely attached to her.**

**Verse 33**

**सा त्वन्यस्मिन्‌ राजसुत भृत्ये संसक्तमानसा ।**

**स भृत्यो राजपुत्रं तं वञ्चयामास युक्तितः ॥ ३३ ॥**

*sā tv anyasmin rājasuta bhṛtye saṁsaktamānasā ।*

*sa bhṛtyo rājaputraṁ taṁ vañcayāmāsa yuktitaḥ ॥ 33 ॥*

**Her mind, however, was attached to another—the prince's servant. The servant cunningly deceived the prince with a trick.**

**Verse 34**

**मदिरां मोहनार्थाय तस्मै दत्वातिमात्रकम्‌ ।**

**ततो मदान्धाय चेटीं काञ्चित्‌ प्रेष्य कुरूपिणीम्‌ ॥ ३४ ॥**

*madirāṁ mohanārthāya tasmai datvā'timātrakam ।*

*tato madāndhāya ceṭīṁ kāñcit preṣya kurūpiṇīm ॥ 34 ॥*

**He gave the prince an excessive amount of wine to enchant him, and then sent an unattractive maidservant to the now-intoxicated prince.**

**Verse 35**

**बुभुजे तां तस्य पत्नीं सर्वलोकैकसुन्दरीम्‌ ।**

**येवमेव चिरं तत्र मदान्धो नृपतेः सुतः ॥ ३५ ॥**

*bubhuje tāṁ tasya patnīṁ sarvalokaikasundarīm ।*

*evam eva ciraṁ tatra madāndho nṛpateḥ sutaḥ ॥ 35 ॥*

**He enjoyed her, believing she was his wife, the most beautiful woman in the world. Blinded by intoxication, the prince lingered in this illusion for a long time.**

**Verse 36**

**प्रत्यहं चेटिकां गच्छन्‌ स्वात्मानं सममंसत ।**

**धन्योऽहमीदृशीं लोकसुन्दरीं प्राणप्रेयसीम्‌ ॥ ३६ ॥**

*pratyahaṁ ceṭikāṁ gacchan svātmānaṁ samamaṁsata ।*

*dhanyo'ham īdṛśīṁ lokasundarīṁ prāṇapreyasīm ॥ 36 ॥*

**Each day, as he approached the maidservant, he considered himself fortunate, thinking, "I am blessed to have such a beautiful beloved in the world."**

**Verse 37**

**उपगच्छाम्यहं नित्यं न मेऽस्ति सदृशः क्वचित्‌ ।**

**एवं वृत्ते चिरे काले कदाचिद्‌ दैवयोगतः ॥ ३७ ॥**

*upagacchāmy ahaṁ nityaṁ na me'sti sadṛśaḥ kvacit ।*

*evaṁ vṛtte cire kāle kadācit daivayogataḥ ॥ 37 ॥*

**"I approach her daily, I have no equal anywhere." One day, by divine intervention...**

**Verse 38**

**भृत्यो निधाय पानं स कार्ये चात्यन्तिके ययौ ।**

**अथ राजकुमारस्तत्पानं नात्यन्तिकं पपौ ॥ ३८ ॥**

*bhṛtyo nidhāya pānaṁ sa kārye cātyantike yayau ।*

*atha rājkumāras tat pānaṁ nātyantikaṁ papau ॥ 38 ॥*

**The servant placed the drink and hurried off to attend to an urgent matter. The prince drank the beverage, not excessively.**

**Verse 39**

**निमित्ततो ययौ शीध्रं रत्युत्सुकितमानसः ।**

**शयनीयं मनःकान्तं सर्वभोगर्द्धिसंयुतम्‌ ॥ ३९ ॥**

*nimittato yayau śīghraṁ ratyutsukitamānasaḥ ।*

*śayanīyaṁ manaḥkāntaṁ sarvabhogarddhisaṁyutam ॥ 39 ॥*

**Driven by his desire, he quickly went to the bed, his mind filled with pleasure and delight, enjoying the prosperity of his indulgences.**

**Verse 40**

**शचीगृहं देवपतिरिव नन्दनसंस्थितम्‌ ।**

**पराद्धर्यपर्यङ्कगतां तां चेटीमुपसङ्गतः ॥ ४० ॥**

*śacīgṛhaṁ devapatir iva nandanasaṁsthitam ।*

*parāddharyaparyaṅkagatāṁ tāṁ ceṭīm upasaṅgataḥ ॥ 40 ॥*

**In a palace resembling the abode of the gods in Nandana, he approached the maidservant on the bed, mistaking her for the princess.**

**Verse 41**

**कामवेगेन विवशो बुभुजेऽत्यन्तहर्षतः ।**

**उपलभ्याथ रत्यन्ते चेटीं तां विकृताकृतिम्‌ ॥ ४१ ॥**

*kāmavegena vivaśo bubhuje'tyantaharṣataḥ ।*

*upalabhyātha ratyante ceṭīṁ tāṁ vikṛtākṛtim ॥ 41 ॥*

**Overwhelmed by the force of desire, he indulged in extreme pleasure. At the end of this pleasure, he discovered that she was a maidservant with a distorted appearance.**

**Verse 42**

**शङ्कितोऽमर्षितश्चापि किमेतदिति चिन्तयन्‌ ।**

**क्व सा मम प्रियतमेत्येवं तामन्वपृच्छत ॥ ४२ ॥**

*śaṅkito'marṣitaś cāpi kim etad iti cintayan ।*

*kva sā mama priyatamety evaṁ tām anvapṛcchat ॥ 42 ॥*

**Suspicious and indignant, he thought, "What is this? Where is my beloved?" and questioned her in this manner.**

**Verse 43**

**पुष्टैवं तेन सा चेटी विमदं तं निशाम्य तु ।**

**भीता न किञ्चित्तं प्राह वेपमाना तदा ततः ॥ ४३ ॥**

*puṣṭaivaṁ tena sā ceṭī vimadaṁ taṁ niśāmya tu ।*

*bhītā na kiñcit taṁ prāha vepamānā tadā tataḥ ॥ 43 ॥*

**Being questioned by him, the maidservant, observing his sober state, was indeed frightened. Trembling and unable to speak, she remained silent.**

**Verse 44**

**आलक्ष्य राजपुत्रोऽपि वैषम्य चात्मवञ्चनम्‌ ।**

**वामेन जग्राह कचे चेटीं क्रोधारुणेक्षणः ॥ ४४ ॥**

*ālakṣya rājaputro'pi vaiṣamya cātmavañcanam ।*

*vāmena jagrāha kace ceṭīṁ krodhāruṇekṣaṇaḥ ॥ 44 ॥*

**Noticing the trouble and self-deception, the prince, his eyes red with anger, grabbed the maidservant’s hair with his left hand.**

**Verse 45**

**कृपाणिमाददे दक्षहस्तेन नृपसम्भवः ।**

**तर्जयंस्तां प्रत्युवाच वद वृत्त यथातथम्‌ ॥ ४५ ॥**

*kṛpāṇim ādade dakṣahastena nṛpasambhavaḥ ।*

*tarjayan tām pratyuvāca vada vṛtta yathātatham ॥ 45 ॥*

**Taking the sword in his right hand, the prince, threatening her, said, “Speak the truth of what happened.”**

**Verse 46**

**नो चेन्न स्याज्जीवित ते क्षणमात्रमपि द्रुतम्‌ ।**

**सैवं निशम्य तद्वाक्यं भीता प्राणपरीप्सया ॥ ४६ ॥**

*no cen na syāj jīvita te kṣaṇamātram api drutam ।*

*saivaṁ niśamya tadvākyaṁ bhītā prāṇaparīpsayā ॥ 46 ॥*

**"Otherwise, your life will not last even for a moment.” Frightened by his words and eager to save her life, she began to speak.**

**Verse 47**

**जगौ यथावत्तत्‌ सर्वं चिराद्‌ वृत्तं समास्थितम्‌ ।**

**प्रादर्शयच्चापि तस्मै तां भृत्येन सुसङ्गताम् ॥ ४७ ॥**

*jagau yathāvat tat sarvaṁ cirād vṛttaṁ samāsthitam ।*

*prādarśayac cāpi tasmai tāṁ bhṛtyena susaṅgatām ॥ 47 ॥*

**She recounted everything that had transpired over time and showed him his wife's association with the servant.**

**Verse 48**

**क्वचिद्‌भूमौ कटे भृत्यं कृष्णं पिङ्गललोचनम्‌ ।**

**प्रांशुं मलिनसर्वाङ्गं रूक्षवक्त्रं जुगुप्सितम्‌ ॥ ४८ ॥**

*kvacid bhūmau kaṭe bhṛtyaṁ kṛṣṇaṁ piṅgalalocanam ।*

*prāṁśuṁ malinasarvāṅgaṁ rūkṣavaktraṁ jugupsitam ॥ 48 ॥*

**On the ground lay the servant, dark with brown eyes, tall, with filthy limbs, and a harsh, disgusting face.**

**Verse 49**

**समाशिलष्य रतिश्रान्तां सर्वाङ्गैः प्रेमभावतः ।**

**मृदुबाहुलतावृत्तग्रीवस्य वदने स्वकम्‌ ॥ ४९ ॥**

*samāśilasya ratiśrāntāṁ sarvāṅgaiḥ premabhāvataḥ ।*

*mṛdubāhulatāvṛttagrīvasya vadane svakam ॥ 49 ॥*

**Embracing her, exhausted from pleasure, with all his limbs in a feeling of love, his neck encircled by her soft arms, lay his own wife.**

**Verse 50**

**निवेश्य वक्त्रकमलं पद्भयामाशिलष्य गाढतः ।**

**तस्योरुयुग्मं तद्धस्तसंसक्तगुरुसुस्तनीम्‌ ॥ ५० ॥**

*niveśya vaktrakamalaṁ padbhayām āśilasya gāḍhataḥ ।*

*tasyoruyugmaṁ taddhasta-saṁsakta-gurusustanīm ॥ 50 ॥*

**Placing his face like a lotus at her feet, embracing her tightly, his hands clasping her thighs, and her heavy breasts pressing against him.**

**Verse 51**

**वासन्तिकामिव लतां वृतां कुसुमकोरकैः ।**

**रोहिणीं राहुणोपेतामिवापश्यन्नृपात्मजः ॥ ५१ ॥**

*vāsantikām iva latāṁ vṛtāṁ kusumakorakaiḥ ।*

*rohiṇīṁ rāhuṇopetām ivāpaśyan nṛpātmajaḥ ॥ 51 ॥*

**The prince saw her like a spring creeper covered with clusters of flowers, reminiscent of Rohini being eclipsed by Rahu.**

**Verse 52**

**एवंविधां समालोक्य निद्रयाऽपगतस्मृतिम्‌ ।**

**मोमुह्यमानश्चात्यन्तं क्षणं पश्चाद्‌ धृति भजन्‌ ॥ ५२ ॥**

*evaṁvidhāṁ samālokya nidrayā'pagatasmṛtim ।*

*mohamānaś cātyantaṁ kṣaṇaṁ paścād dhṛtiṁ bhajan ॥ 52 ॥*

**Seeing her in this state, unconscious in sleep and profoundly deluded, the prince paused for a moment before regaining his composure.**

**Verse 53**

**यत्‌ प्राह राजतनयस्तन्मत्तः श्रूयतां ननु ।**

**धिङ्मामनार्यमत्यन्तं मूढं मदविमोहितम्‌ ॥ ५३ ॥**

*yat prāha rāja-tanayas tanmattaḥ śrūyatāṁ nanu ।*

*dhiṅ mām anāryam atyantaṁ mūḍhaṁ madavimohitam ॥ 53 ॥*

**Hear what the prince spoke, indeed, "Shame on me, so utterly ignoble, foolish, intoxicated, and deluded."**

**Verse 54**

**धिग्‌ ये स्त्रीष्वभिसंप्रीता धिक्‌ तांश्च पुरुषाधमान्‌ ।**

**न कामिन्यः कस्यचित्‌ स्युवृ क्षस्येव च शारिकाः ॥ ५४ ॥**

*dhik ye strīṣv abhisaṁprītā dhik tāṁś ca puruṣādhamān ।*

*na kāminyaḥ kasyacit syur vṛkṣasyaiva ca śārikāḥ ॥ 54 ॥*

**Shame on those deeply attached to women, shame on those lowest of men. Women are not anyone’s, like starlings on a tree.**

**Verse 55**

**किमहं मां प्रवक्ष्यामि मुग्धं महिषपोतवत्‌ ।**

**जानन्तमेनां प्राणेभ्यः प्रेष्ठां सुचिरकालतः ॥ ५५ ॥**

*kim ahaṁ māṁ pravakṣyāmi mugdhaṁ mahiṣapotavat ।*

*jānantam enāṁ prāṇebhyaḥ preṣṭhāṁ sucirakālataḥ ॥ 55 ॥*

**What can I say about myself, foolish like a buffalo calf, believing her to be dearer than life, thinking she was my beloved for so long?**

**Verse 56**

**न स्त्रियः कस्यचिद्वा स्पुर्वेश्या इव विटस्य हि ।**

**यः स्त्रोषु विश्रब्ध मनाः स एव वनगर्दभः ॥ ५६ ॥**

*na striyaḥ kasyacid vā spurveśyā iva viṭasya hi ।*

*yaḥ strīṣu viśrabdha-manāḥ sa eva vanagardabhaḥ ॥ 56 ॥*

**Women are like a prostitute to a rogue, belonging to no one. Indeed, a man who trusts women is like a wild donkey.**

**Verse 57**

**या स्थितिः शारदाभ्रस्य क्षणिका ह्यनवस्थिता ।**

**ततोऽपि पेलवा स्त्रीणां स्थितिरत्यन्तचञ्चला ॥ ५७ ॥**

*yā sthitiḥ śāradābhrasya kṣaṇikā hy anavasthitā ।*

*tato'pi pelavā strīṇāṁ sthitir atyantacañcalā ॥ 57 ॥*

**The state of an autumn cloud is momentary and unstable. Even more fleeting is the extremely fickle nature of women.**

**Verse 58**

**नाहमद्यावधि ह्येवं स्त्रीस्वभावमहोऽविदम्‌ ।**

**यन्मां सर्वात्मनासक्तं त्यक्त्वा भृत्यमनुव्रता ॥ ५८ ॥**

*nāham adyāvadhī hyevaṁ strīsvabhāvam aho'vidam ।*

*yan māṁ sarvātmana āsaktaṁ tyaktvā bhṛtyam anuvratā ॥ 58 ॥*

**Alas, until today, I did not understand the true nature of women. While I was completely devoted to her, she abandoned me and devoted herself to a mere servant.**

**Verse 59**

**अन्यासक्ता गृढभावा मयि छद्मानुरागिणी ।**

**प्रदर्शयन्ती भक्ति स्वां नटीव विटमण्डले ॥ ५९ ॥**

*anyāsaktā gṛḍhabhāvā mayi chadmānurāgiṇī ।*

*pradarśayantī bhaktiṁ svāṁ naṭīva viṭamaṇḍale ॥ 59 ॥*

**Attached to another, greedy in mind, showing insincere love for me, she displayed her devotion like an actress performing in an actor’s troupe.**

**Verse 60**

**नाविद लेशतोऽप्येनां मदिरामत्तमानसः ।**

**छायेव मां सङ्गतेति मत्वा विश्रब्धमानसः ॥ ६० ॥**

*nāvida leśato'py enāṁ madirāmattamānasaḥ ।*

*chāyeva māṁ saṅgateti matvā viśrabdhamaṇasaḥ ॥ 60 ॥*

**With my mind clouded by wine, I didn't truly know her, believing she was attached to me like a shadow, confidently trusting her in my heart.**

**Verse 61**

**अप्रेक्षणीयां चेटीं तां वञ्चितश्चिरसङ्गतः ।**

**नूनं मत्तो मूढतमः को भवेज्जगतीतले ॥ ६१ ॥**

*aprekṣaṇīyāṁ ceṭīṁ tāṁ vañcitaś cirasaṅgataḥ ।*

*nūnaṁ matto mūḍhatamaḥ ko bhavej jagatītale ॥ 61 ॥*

**Who on earth could be more foolish than I, deceived and long-associated with that unattractive maidservant?**

**Verse 62**

**य एवं विस्त्रम्भपूर्वमनया चिरवञ्चितः ।**

**अहोऽयं भृत्यहतकः सर्वाङ्गविकृताकृतिः ॥ ६२ ॥**

*ya evaṁ vistrambhapūrvam anayā ciravañcitaḥ ।*

*aho'yaṁ bhṛtyahatakaḥ sarvāṅgavikṛtākṛtiḥ ॥ 62 ॥*

**Who, with confidence, was long deceived by her? Alas, this wretched servant with a distorted form.**

**Verse 63**

**किमस्मिन्ननया दृष्टं सौन्दर्यं सर्वतोऽधिकम्‌ ।**

**यतो मां निजसौन्दर्याहृतलोकावलोकनम्‌ ॥ ६३ ॥**

*kim asminn anayā dṛṣṭaṁ saundaryaṁ sarvato'dhikam ।*

*yato māṁ nijasaundaryāhṛtalokāvalokanam ॥ 63 ॥*

**What beauty did she see in this wretched servant, more than in anyone else, even if my own beauty was considered world-renowned?**

**Verse 64**

**अनुरक्तं सर्वथैव त्यक्त्वैनमुपसङ्गता ।**

**एव प्रलप्य बहुधा निर्विण्णोऽतितरां तदा ॥ ६४ ॥**

*anuraktaṁ sarvathaiva tyaktvainaṁ upasaṅgatā ।*

*eva pralapya bahudhā nirviṇṇo'titarāṁ tadā ॥ 64 ॥*

**Entirely attached to the servant, she abandoned me and approached him. Thus, lamenting in various ways, he became extremely disillusioned.**

**Verse 65**

**राजपुत्रो वनं प्रागात्‌ सर्वसङ्गविवर्जितः ।**

**तस्माद्‌ राजकुमारैतत्‌ सौन्दर्यं मनसोत्थितम्‌ ॥ ६५ ॥**

*rājaputro vanaṁ prāgāt sarvasaṅgavivarjitaḥ ।*

*tasmād rājakumāraitat saundaryaṁ manasotthitam ॥ 65 ॥*

**The prince went to the forest, free from all attachments. Therefore, O prince, understand that this beauty arises from the mind.**

**Verse 66**

**यथा त्वं मयि चात्यन्तसौभगेक्षणपूर्वकम् ।**

**रतिं विन्दस्यतितरां तथा वा तद्विशेषतः ॥ ६६ ॥**

*yathā tvaṁ mayi cātyanta-saubhagekṣaṇa-pūrvakam ।*

*ratiṁ vindasy atitarāṁ tathā vā tad viśeṣataḥ ॥ 66 ॥*

**Just as you once found extreme pleasure in me due to my exceptional beauty, so too, in the same manner,**

**Verse 67**

**विन्दन्ति रतिमत्यन्तं योषित्सु विकृतास्वपि ।**

**अत्र ते प्रत्ययं वक्ष्ये शृणु प्रिय समाहितः ॥ ६७ ॥**

*vindanti ratim atyantaṁ yoṣitsu vikṛtāsv api ।*

*atra te pratyayaṁ vakṣye śṛṇu priya samāhitaḥ ॥ 67 ॥*

**Many find extreme pleasure even in deformed women. Here, I will give you assurance. Listen attentively, dear.**

**Verse 68**

**विलोक्यते या हि योषित्‌ सा बहिः सुव्यवस्थिता ।**

**या च तत्प्रतिबिम्बात्मरूपिणी चित्तसंश्रया ॥ ६८ ॥**

*vilokyate yā hi yoṣit sā bahiḥ suvyavasthitā ।*

*yā ca tatpratibimbātmarūpiṇī cittasaṁśrayā ॥ 68 ॥*

**A woman is perceived as externally well-formed, but this appearance is merely a reflection of her own self-image residing in the mind.**

**Verse 69**

**सङ्कल्परुपिणी तस्याः सौष्ठवं मनसोल्लिखन् ।**

**पौनःपुन्येन तदनु वाज्छामुपसमागतः ॥ ६९ ॥**

*saṅkalparūpiṇī tasyāḥ sauṣṭhavaṁ manasollikhan ।*

*paunaḥpunyena tadanu vācchām upasamāgataḥ ॥ 69 ॥*

**Her beauty is repeatedly envisioned in the mind as a form of desire. Once that desire is achieved, it fulfills the mental image formed.**

**Verse 70**

**क्षुब्धेन्द्रियो नरस्तस्यां रतिमाप्नोति सर्वतः ।**

**अक्षुब्धे त्विन्द्रिये न स्यात्‌ सुन्दर्यामपि वै रतिः ॥ ७० ॥**

*kṣubdhendriyo naras tasyāṁ ratim āpnoti sarvataḥ ।*

*akṣubdhe tv indriye na syāt sundaryām api vai ratiḥ ॥ 70 ॥*

**A man with agitated senses finds pleasure in her everywhere. However, if his senses are calm, he would not derive pleasure even from her beauty.**

**Verse 71**

**तत्र मूल समुल्लेख: सौष्ठवस्य पुनः पुनः ।**

**अतः क्षोभो नैव दृष्टो बालानां योगिनामपि ॥ ७१ ॥**

*tatra mūla samullekhaḥ sauṣṭhavasya punaḥ punaḥ ।*

*ataḥ kṣobho naiva dṛṣṭo bālānāṁ yoginām api ॥ 71 ॥*

**The constant reiteration of her beauty is the root cause of agitation. However, this agitation is not observed in children or even in yogis.**

**Verse 72**

**तथा च यो यो यस्यां तु रति विन्दति मानवः ।**

**सुदर्यां वापि चान्यस्यां तत्र सौष्ठवमुल्लिखेत् ॥ ७२ ॥**

*tathā ca yo yo yasyāṁ tu rati vindati mānavaḥ ।*

*sundaryām vāpi cānyasyāṁ tatra sauṣṭhavam ullikhet ॥ 72 ॥*

**Likewise, a man describes beauty wherever he finds pleasure, whether in a beautiful person or someone else.**

**Verse 73**

**दृश्यन्ते योषितोऽत्यन्तबीभत्साकारविग्रहाः ।**

**तरुणैः संगतास्ताश्च दृश्यन्तेऽपत्यहेतुतुः ॥ ७३ ॥**

*dṛśyante yoṣito'tyantabībhat-sākāravigrahāḥ ।*

*taruṇaiḥ saṁgatās tāś ca dṛśyante'patyahetutaḥ ॥ 73 ॥*

**Women with unattractive forms are often seen associated with young men for the sake of having children.**

**Verse 74**

**विरूपतोल्लेखनं वाप्यनुल्लेखस्तु सौष्ठवे ।**

**यदि स्यात्तत्‌ कथं नृणां रतिस्तासु हि सम्भवेत्‌ ॥ ७४ ॥**

*virūpatollikhanaṁ vāpy anullekhastu sauṣṭhave ।*

*yadi syāt tat kathaṁ nṛṇāṁ ratistāsu hi sambhavet ॥ 74 ॥*

**If there is an emphasis on deformity or a lack of praise for beauty, how could men find pleasure in either?**

**Verse 75**

**किं वक्तव्यमहो नृणां कामिनां क्षिप्तचेतसाम्‌ ।**

**जघन्याङ्गेऽपि सौन्दर्य भासते सर्वतोऽधिकम्‌ ॥ ७५ ॥**

*kiṁ vaktavyam aho nṛṇāṁ kāmināṁ kṣiptacetāsām ।*

*jaghanyāṅge'pi saundarya bhāsate sarvato'dhikam ॥ 75 ॥*

**What can be said, alas, of men with lustful, distracted minds? Beauty seems to shine everywhere, even in the least attractive parts.**

**Verse 76**

**मलमूत्रपरिक्लिन्नं यदङ्गं तत्र सौभगम्‌ ।**

**पश्येच्चेत् कुत्र नो पश्येत् सौन्दर्य तन्भमेरय ॥ ७६ ॥**

*malamūtra-pariklinnam yadaṅgaṁ tatra saubhagam ।*

*paśyec cet kutra no paśyet saundarya tanmaheraya ॥ 76 ॥*

**If someone finds beauty even in parts smeared with filth and urine, then where would beauty not shine?**

**Verse 77**

**तस्मात्‌ सौन्दर्यमेतद्वै राजपुत्र निशामय ।**

**अभिमानमृते नैष सुखहैतुर्भवेत् क्वचित् ॥ ७७ ॥**

*tasmāt saundaryam etad vai rājaputra niśāmaya ।*

*abhimānamṛte naiṣa sukhahaitur bhavet kvacit ॥ 77 ॥*

**Therefore, observe this beauty, O prince. Without pride, it can never be the cause of happiness anywhere.**

**Verse 78**

**क्षौद्रमाधुर्यवद् देहे सौन्दर्यं सहयं यदि ।**

**तद्बालानां कुमाराणां कुंतो नो भाति तद्वद ॥ ७८ ॥**

*kṣaudramādhuryavad dehe saundaryaṁ sahayaṁ yadi ।*

*tad bālānāṁ kumārāṇāṁ kuto no bhāti tadvad ॥ 78 ॥*

**If beauty in the body is like the sweetness of honey, then why does it not shine in children or boys in the same way?**

**Verse 79**

**देशभेदेषु दृश्यन्ते विविधाकृतयो नराः ।**

**एकपादैकनयना लम्बकर्णा हयाननाः ॥ ७९ ॥**

*deśabhedeṣu dṛśyante vividhākṛtayo narāḥ ।*

*ekapādaikanayanā lambakarṇā hayānanāḥ ॥ 79 ॥*

**In different regions, men with various physical forms are observed: one-legged, one-eyed, long-eared, and horse-faced.**

**Verse 80**

**कर्णप्रावरणाः फालवक्त्रा निर्गतदंष्ट्रकाः ।**

**विनसा दीर्घनासाश्च लोमच्छन्ना विलोमकाः ॥ ८० ॥**

*karṇaprāvaraṇāḥ phālavaktrā nirgatadaṁṣṭrakāḥ ।*

*vināsā dīrghanāsāś ca lomacchannā vilomakāḥ ॥ 80 ॥*

**Covered in hair, reverse-haired, with ears over the forehead, protruding teeth, without a nose, or with long noses.**

**Verse 81**

**पिङ्गकेशाः श्वेतकेशा विकेशाः स्थूलकेशकाः ।**

**श्वित्रवर्णाः काकवर्णाः पिङ्गला लोहिताङ्गकाः ॥ ८१ ॥**

*piṅgakeśāḥ śvetakeśā vikeśāḥ sthūlakeśakāḥ ।*

*śvitravarṇāḥ kākavarṇāḥ piṅgalā lohitāṅgakāḥ ॥ 81 ॥*

**With tawny hair, white hair, disheveled hair, thick hair, leprosy spots, crow-colored skin, yellowish, and reddish-bodied.**

**Verse 82**

**एवं बहुविधा मर्त्याः सजातिवनितासु ते ।**

**रति विन्दन्ति त्वमिव राजपुत्र निशामय ॥ ८२ ॥**

*evaṁ bahuvidhā martyāḥ sajātivanitāsu te ।*

*rati vindanti tvam iva rājaputra niśāmaya ॥ 82 ॥*

**Thus, various mortals find pleasure among women of their own kind. Observe this, O prince.**

**Verse 83**

**सुखसाधनभूतेषु मुख्यं यत्‌ स्त्रीवपुः स्थितम्‌ ।**

**सर्वप्रियं यत्र सर्वे मुह्यन्ति विबुधा अपि ॥ ८३ ॥**

*sukhasādhanabhūteṣu mukhyaṁ yat strīvapuḥ sthitam ।*

*sarvapriyaṁ yatra sarve muhyanti vibudhā api ॥ 83 ॥*

**In sources of pleasure, the primary one is the female form, cherished by all, where even the wise are led astray.**

**Verse 84**

**पुंसां वपुस्तथा स्त्रीणां प्रियमत्यन्तसुन्दरम्‌ ।**

**विमर्शय सुबुद्धया त्वं राजपुत्र यथास्थितम्‌ ॥ ८४ ॥**

*puṁsāṁ vapuḥ tathā strīṇāṁ priyamatyantasundaram ।*

*vimarśaya subuddhayā tvaṁ rājaputra yathāsthitam ॥ 84 ॥*

**Likewise, consider the forms of men and women, immensely beautiful and cherished, endowed with good intellect, as they are, O prince.**

**Verse 85**

**मांसलिप्तमसृक्क्लिन्नं शिराबद्धं त्वगाततम् ।**

**अस्थिपञ्जरकं लोमच्छन्नं पित्तकफाहितम्‌ ॥ ८५ ॥**

*māṁsaliptam asṛkklinnaṁ śirābaddhaṁ tvagātatam ।*

*asthi-pañjarakaṁ lomacchannaṁ pitta-kaphāhitam ॥ 85 ॥*

**Smeared with flesh, soaked in blood, bound by veins, covered with skin, a skeleton covered with hair, filled with bile and phlegm.**

**Verse 86**

**मलमूत्रकुसूलं तच्छुक्रशोणितसम्भवम्‌ ।**

**मूत्रद्वारसमुद्भूतमहो प्रियमिहेष्यते ॥ ८६ ॥**

*mala-mūtrakusūlaṁ tac-chukraśoṇitasambhavam ।*

*mūtradvārasamudbhūtam aho priyam iheṣyate ॥ 86 ॥*

**Filled with filth and urine, born of semen and blood, arising from the urinary passage—alas, this is what is desired here.**

**Verse 87**

**य एवमतिबीभत्से वितन्वन्ति रति नराः ।**

**विट्कृमिभ्यः कुतस्तेषां भवेदन्तरमीरय ॥ ८७ ॥**

*ya evam atibībhatse vitanvanti rati narāḥ ।*

*viṭkṛmibhyaḥ kutas teṣāṁ bhaved antaram īraya ॥ 87 ॥*

**Men who indulge in pleasure under such extremely repulsive conditions—tell me, how are they different from worms in excrement?**

**Verse 88**

**राजपुत्र तनुरियं प्रिया हि नितरां तव ।**

**विभावय विवेकेन धातूनां च पृथक्स्थितिम्‌ ॥ ८८ ॥**

*rājaputra tanur iyaṁ priyā hi nitarāṁ tava ।*

*vibhāvaya vivekena dhātūnāṁ ca pṛthaksthitim ॥ 88 ॥*

**O prince, this body is extremely dear to you. Consider with discernment the separate existence of its elements.**

**Verse 89**

**एवमन्यत्रोपयोज्ये मधुराम्लादिषड्रसे ।**

**परिणामस्वभावं तु सूक्ष्मदृष्ट्या विभावय ॥ ८९ ॥**

*evam anyatro payojye madhurāmlādiṣaḍrase ।*

*pariṇāmasvabhāvaṁ tu sūkṣmadṛṣṭyā vibhāvaya ॥ 89 ॥*

**Thus, consider the nature of sweet, sour, and other tastes. Similarly, reflect on the six tastes elsewhere. Indeed, view them with a subtle vision.**

**Verse 90**

**भक्षितस्यापि सर्वश्य विड्भावः परिणामके ।**

**सर्वथा नात्र सन्देहः सर्वैरेव विभावितः ॥ ९० ॥**

*bhakṣitasyāpi sarvasya viḍbhāvaḥ pariṇāmake ।*

*sarvathā nātra sandehaḥ sarvaireva vibhāvitaḥ ॥ 90 ॥*

**Even the food that is eaten, in every way, ultimately transforms into excrement, a truth known by all without doubt.**

**Verse 91**

**वदैवं संस्थिते लोके किं प्रियं स्यात् किमप्रियम्‌ ।**

**इत्युक्तो हेमचूडोऽथ वैरस्यं विषये विदन्‌ ॥ ९१ ॥**

*vadaivaṁ saṁsthite loke kiṁ priyaṁ syāt kim apriyam ।*

*ity ukto hemacūḍo'tha vairasyaṁ viṣaye vidan ॥ 91 ॥*

**Tell me, thus established in the world, what would be dear and what not dear? Thus spoken, Hemachuda then realized indifference in the subject.**

**Verse 92**

**श्रुत्वाऽपूर्वं वाक्यजालं विस्मितोऽभवदञ्जसा ।**

**विचार्यं भूयस्तत्सर्व यदुक्तं हेमलेखया ॥ ९२ ॥**

*śrutvā'pūrvaṁ vākyajālaṁ vismito'bhavad añjasā ।*

*vicāryaṁ bhūyas tat sarva yad uktaṁ hemalekhayā ॥ 92 ॥*

**Upon hearing the unprecedented speech, he was immediately astonished and reflected deeply on everything Hemalekha had said.**

**Verse 93**

**भोगेषु जातनिर्वेदः परं वैराग्यमाप्तवान्‌ ।**

**अथ क्रमेण पृष्ट्वा तां प्रियां ज्ञात्वा च तत्पदम्‌ ॥ ९३ ॥**

*bhogeṣu jāta-nirvedaḥ paraṁ vairāgyam āptavān ।*

*atha krameṇa pṛṣṭvā tāṁ priyāṁ jñātvā ca tat padam ॥ 93 ॥*

**With disinterest in pleasures now arisen, he attained supreme detachment. Then, gradually, he asked his beloved, seeking to understand that state.**

**Verse 94**

**केवला चितिमात्मस्थां त्रिपुरामात्मरूपिणीम्‌ ।**

**बुध्वाऽभवद्‌ विमुक्तात्मा स्वात्मभूताखिलेक्षणः ॥ ९४ ॥**

*kevalā citim ātmasthāṁ tripurām ātmarūpiṇīm ।*

*budhvā'bhavad vimuktātmā svātmabhūtākhilekṣaṇaḥ ॥ 94 ॥*

**Realizing the consciousness established in the self, Tripura as the essence of the self, he became a liberated soul, perceiving everything as the self.**

**Verse 95**

**जीवन्मुक्तः समभवत्‌ ततस्तस्यानुजोऽपि हि ।**

**मणिचूडोऽविदद्‌ भ्रातुर्मुक्ताचूडोऽपि पुत्रतः ॥ ९५ ॥**

*jīvanmuktaḥ samabhavat tatas tasyānujo'pi hi ।*

*maṇicūḍo'vidad bhrātur muktācūḍo'pi putrataḥ ॥ 95 ॥*

**He attained liberation while living. Following him, his younger brother Manicuda also realized this truth through his brother's guidance. Subsequently, Muktacuda too realized it from his son.**

**Verse 96**

**मणिताचूडप्रिया चापि स्नुषया ज्ञानमासदत्‌ ।**

**मन्त्रिणश्चापि पौराश्च बभूवुर्ज्ञानशालिनः ॥ ९६ ॥**

*maṇitācūḍapriyā cāpi snuṣayā jñānam āsadat ।*

*mantriṇaś cāpi paurāś ca babhūvur jñānaśālinaḥ ॥ 96 ॥*

**Manicuda’s beloved also attained knowledge from the daughter-in-law. Ministers and citizens too became enlightened.**

**Verse 97**

**न तत्र नगरे कश्चिदविद्वान् समजायत ।**

**आसीद्‌ ब्रह्मपुरप्रख्यं शान्तसंसृतिवासनम्‌ ॥ ९७ ॥**

*na tatra nagare kaścid avidvān samajāyata ।*

*āsīd brahmapuraprakhyaṁ śāntasaṁsṛtivāsanam ॥ 97 ॥*

**No one in that city was born ignorant. It became known as Brahma’s city, an abode of peaceful cycles of birth and death.**

**Verse 98**

**विशालनगरं तच्च जगत्यत्युत्तम बभौ ।**

**यत्र कीराः शारिकाश्च पञ्जरस्थाः पठन्ति वै ॥ ९८ ॥**

*viśālanagaraṁ tacca jagaty atyuttama babhau ।*

*yatra kīrāḥ śārikāś ca pañjarasthāḥ paṭhanti vai ॥ 98 ॥*

**That great city stood out brilliantly in the world, where even parrots and mynah birds recited scriptures from their cages.**

**Verse 99**

**चितिरूपं स्वमात्मानं भजध्वं चेत्यवर्जितम् ।**

**नास्ति चेत्यं चितेरन्यद्‌ दर्पणप्रतिबिम्बवत्‌ ॥ ९९ ॥**

*citirūpaṁ svamātmānaṁ bhajadhvaṁ cetyavarjitam ।*

*nāsti cetyaṁ citer anyad darpaṇapratibimbavat ॥ 99 ॥*

**Worship your own self as the embodiment of consciousness, devoid of any external awareness. There is no awareness separate from consciousness, just as a reflection in a mirror is not separate from the mirror itself.**

**Verse 100**

**चितिश्चेत्यं चितिरहं चितिः सर्व चराचरम्‌ ।**

**यतः सर्वं चितिमनु भाति सा तु स्वतन्त्रतः ॥ १०० ॥**

*citiś cetyaṁ citir ahaṁ citiḥ sarva carācaram ।*

*yataḥ sarvaṁ citim anu bhāti sā tu svatantrataḥ ॥ 100 ॥*

**I am consciousness, pure awareness. All moving and non-moving entities follow and are illuminated by consciousness, shining independently in its presence.**

**Verse 101**

**अतश्चितिं जनाः सर्वे भासिनीं सर्वसंश्रयाम्‌ ।**

**भजध्वं भ्रान्तिमुत्सुज्य चितिमात्रसुदृष्टयः ॥ १०१ ॥**

*ataś citiṁ janāḥ sarve bhāsinīṁ sarvasaṁśrayām ।*

*bhajadhvaṁ bhrāntim utsṛjya citimātrasudṛṣṭayaḥ ॥ 101 ॥*

**Therefore, people, abandon delusion and worship the all—encompassing, radiant consciousness with a clear vision of pure awareness.**

**Verse 102**

**कदाचिदेवं कीराणां श्रुत्वा वाक्यं महोदयम्‌ ।**

**ब्राह्मणा वामदेवाद्या नामाचख्युः पुरस्य तु ॥ १०२ ॥**

*kadācid evaṁ kīrāṇāṁ śrutvā vākyaṁ mahodayam ।*

*brāhmaṇā vāmadevādya nāmācakhyuḥ purasya tu ॥ 102 ॥*

**Once, upon hearing the magnificent speech of the parrots, the Brahmins, led by Vamadeva, proclaimed the name of the city.**

**Verse 103**

**यतोऽत्र विद्यां तिर्यञ्चोऽप्याहुस्तस्मादिदं पुरम्‌ ।**

**प्रसिद्धविद्यानगरमिति नाम्ना प्रसिध्यतु ॥ १०३ ॥**

*yato'tra vidyāṁ tiryañco'py āhus tasmād idaṁ puram ।*

*prasiddhavidyānagaram iti nāmnā prasidhyatu ॥ 103 ॥*

**Since even the animals here recite knowledge, let this city be renowned as the 'Famous City of Knowledge.'**

**Verse 104**

**तदद्यापि च तेनैव नाम्ना तन्नगरं स्थितम्‌ ।**

**राम तस्मात्तु सत्सङ्गो मूलं सर्वशुभोदये ॥ १०४ ॥**

*tad adyāpi ca tenaiva nāmnā tan nagaraṁ sthitam ।*

*rāma tasmāt tu satsango mūlaṁ sarvaśubhodaye ॥ 104 ॥*

**Even today, that city retains its name. O Rama, this is why association with the virtuous is indeed the foundation for all auspiciousness.**

**Verse 105**

**सङ्गेन हेमलेखायाः सर्वे विद्याविदोऽभवन्‌ ।**

**तस्मात्‌ सङ्गः परं मूलं राम जानीहि श्रेयसः ॥ १०५ ॥**

*saṅgena hemalekhāyāḥ sarve vidyāvido'bhavan ।*

*tasmāt saṅgaḥ paraṁ mūlaṁ rāma jānīhi śreyasaḥ ॥ 105 ॥*

**By associating with Hemalekha, everyone gained knowledge. Therefore, O Rama, understand that such association is the ultimate root of prosperity.**

**End**

**इति श्रीत्रिपुरारहस्ये ज्ञानखण्डे हेमचूडोपाख्याने  सत्सङ्गफलं चतुर्थोऽध्यायः ॥**

**Thus ends the fourth chapter on the “Fruit of Association with the Good” in the Story of Hemachuda in the Knowledge Section of the revered Tripura Rahasya.**

# 5. STORY OF BONDAGE IN TALE OF HEMACHUDA

**Verse 1**

**एवं सत्सङ्गमाहात्म्यं श्रुत्वाऽत्रिसुतभाषितम्‌ ।**

**प्रहृष्टमानसो भूयः प्रष्टुमेवोपचक्रमे ॥ १ ॥**

*evaṁ satsaṅgamāhātmyaṁ śrutvā'trisutabhāṣitam ।*

*prahṛṣṭamānaso bhūyaḥ praṣṭum evopacakrame ॥ 1 ॥*

**Hearing about the greatness of good company from the son of Atri, Rama was delighted in mind and began to ask further questions.**

**Verse 2**

**सत्यं प्रोक्तमिदं नाथ भवता शुभकारणम्‌ ।**

**सत्सङ्गरूपमेतच्च प्रत्यक्षेणैव भावितम्‌ ॥ २ ॥**

*satyaṁ proktam idaṁ nātha bhavatā śubhakāraṇam ।*

*satsaṅgarūpam etac ca pratyakṣeṇaiva bhāvitam ॥ 2 ॥*

**What you say is true, O lord, as the cause of auspiciousness, this form of good company is indeed realized through direct experience.**

**Verse 3**

**यो यथा सङ्गमाप्नोति फलं तस्य तथा भवेत्‌ ।**

**स्त्रियोऽपि हैमलेखायाः सङ्गात् सर्वे महाफलाः ॥ ३ ॥**

*yo yathā saṅgam āpnoti phalaṁ tasya tathā bhavet ।*

*striyo'pi haimalekhayāḥ saṅgāt sarve mahāphalāḥ ॥ 3 ॥*

**As one attains association, so would be the fruit of that. Women, through their association with Hemalekha, also obtained great benefits.**

**Verse 4**

**भूय इच्छाम्यहं श्रोतुं हेमचूडस्तया कथम्‌ ।**

**बोधितस्तन्ममाचक्ष्व विस्तरेण दयानिधे ॥ ४ ॥**

*bhūya icchāmy ahaṁ śrotuṁ hemacūḍas tayā katham ।*

*bodhitas tan mamācakṣva vistareṇa dayānidhe ॥ 4 ॥*

**Again, I desire to hear how Hemachuda was enlightened by her. Please tell me that in detail, O ocean of compassion.**

**Verse 5**

**एवं रामेणानुयुक्तो दत्तात्रेय उवाच तम्‌ ।**

**शृणु भार्गव वक्ष्यामि कथां परमपावनीम्‌ ॥ ५ ॥**

*evaṁ rāmeṇānuyukto dattātreya uvāca tam ।*

*śṛṇu bhārgava vakṣyāmi kathāṁ paramapāvanīm ॥ 5 ॥*

**Thus questioned by Rama, Dattatreya spoke to him. "Listen, O descendant of Bhrigu, I will tell you the supremely purifying story."**

**Verse 6**

**एवं तस्या वचः श्रुत्वा विषयान्‌ विरसान्‌ विदन्‌ ।**

**तेषु सञ्जातनिर्वेदो विमना इव संबभौ ॥ ६ ॥**

*evaṁ tasyā vacaḥ śrutvā viṣayān virasān vidan ।*

*teṣu sañjātanirvedo vimanā iva saṁbabhau ॥ 6 ॥*

**Thus, hearing her words and realizing the objects to be devoid of real essence, he became disinterested and disheartened.**

**Verse 7**

**चिरस्थितविषयजवासनानां वशं गतः ।**

**त्यक्तुं वा संग्रहीतुं वा नाशकत्‌ सहसा हि सः ॥ ७ ॥**

*cirasthitaviṣayajavāsanānāṁ vaśaṁ gataḥ ।*

*tyaktuṁ vā saṁgrahītuṁ vā nāśakat sahasā hi saḥ ॥ 7 ॥*

**Dominated by long-standing sensory desires, he found it difficult to suddenly abandon or control them.**

**Verse 8**

**प्रियां न किञ्चित्‌ प्रोवाच राजपुत्रोऽतिलज्जितः ।**

**कांश्चिच्च दिवसानेवमनयच्चिन्तयाकुलः ॥ ८ ॥**

*priyāṁ na kiñcit provāca rājaputro'tilajjitaḥ ।*

*kāṁś cicca divasān evam anayac cintayākulaḥ ॥ 8 ॥*

**The prince, deeply ashamed, said nothing to his beloved. Troubled in thought, he spent several days in this state.**

**Verse 9**

**विषयेषु प्रसक्तेषु स्मृत्वा तत्‌ त्रिययोदितम्‌ ।**

**विगर्हन्नेव स्वात्मानं बुभुजे वासनावशः ॥ ९ ॥**

*viṣayeṣu prasakteṣu smṛtvā tat striyayoditam ।*

*vigarhann eva svātmānaṁ bubhuje vāsanāvaśaḥ ॥ 9 ॥*

**Though still attached to the objects of his desires, he could not forget the woman's words. Condemning himself, he continued to indulge, yet remained under the sway of his desires.**

**Verse 10**

**वासनावेगवशतो विषयाननुगच्छति ।**

**दृष्ट्वेव विषयान्‌ दोषान्‌ प्रियाप्रोक्तान्‌ विचिन्तयन्‌ ॥ १० ॥**

*vāsanāvegavaśato viṣayān anugacchati ।*

*dṛṣṭveva viṣayān doṣān priyāproktān vicintayan ॥ 10 ॥*

**Driven by desire, he pursued worldly objects, yet the awareness of their flaws lingered in his mind, reminding him of his beloved's wise words.**

**Verse 11**

**शोकसंविग्नहृदयो विषीदति मुहुर्मुहुः ।**

**एवं तस्याभवच्चित्तं चलद्दोलास्थितं यथा ॥ ११ ॥**

*śokasaṁvignahṛdayo viṣīdati muhur muhuḥ ।*

*evaṁ tasyābhavac cittaṁ caladdolāsthitaṁ yathā ॥ 11 ॥*

**His heart, gripped by sorrow, grieved repeatedly. Consequently, his mind became like a cradle, constantly swinging between distress and contemplation.**

**Verse 12**

**भोज्यं वस्त्रं भूषणं वा योषिद्‌ वाहनमेव वा ।**

**मित्राणि वापि सुहृदो नेषत्तं सुखयन्ति वै ॥ १२ ॥**

*bhojyaṁ vastraṁ bhūṣaṇaṁ vā yoṣid vāhanam eva vā ।*

*mitrāṇi vāpi suhṛdo neṣat taṁ sukhayanti vai ॥ 12 ॥*

**Nothing could please him, not food, clothes, ornaments, women, vehicles, friends, or companions.**

**Verse 13**

**नष्टाखिलार्थं इव स शोचत्येव निरन्तरम्‌ ।**

**वासनाविवशः सर्व त्यक्तुं नाशकदञ्जसा ॥ १३ ॥**

*naṣṭākhilārthaṁ iva sa śocaty eva nirantaram ।*

*vāsanāvivaśaḥ sarva tyaktuṁ nāśakad añjasā ॥ 13 ॥*

**As if he had lost all his wealth, he grieved continuously. Controlled by desires, he could not abandon everything quickly.**

**Verse 14**

**नोपभोक्तुं तथा शक्तो दोषदुष्टियुतस्ततः ।**

**एवं तं शोकवशतो विवर्णवदनेक्षणम्‌ ॥ १४ ॥**

*nopabhoktuṁ tathā śakto doṣaduṣṭiyutas tataḥ ।*

*evaṁ taṁ śokavaśato vivarṇavadanekṣaṇam ॥ 14 ॥*

**Unable to find joy and afflicted by faults, he was overwhelmed by sorrow, appearing pale-faced.**

**Verse 15**

**हेमलेखा समालक्ष्य कदाचित्‌ सङ्गता रहः ।**

**किं नाथ पुर्ववत्त्वं नो लक्ष्यसेऽत्यन्तहर्षितः ॥ १५ ॥**

*hemalekhā samālakṣya kadācit saṅgatā rahaḥ ।*

*kiṁ nātha purvavattvaṁ no lakṣyase'tyantaharṣitaḥ ॥ 15 ॥*

**Hemalekha, noticing his change, met him in private and asked, "Why, my lord, do you not appear as joyful as you once were?"**

**Verse 16**

**शोचन्तमिव पश्यामि कुत एवं तव स्थितिः ।**

**कच्चिच्छारीर आप्मा ते नामयैर्बाध्यते सदा ॥ १६ ॥**

*śocantam iva paśyāmi kuta evaṁ tava sthitiḥ ।*

*kaccic chārīra āpmā te nāmayair bādhyate sadā ॥ 16 ॥*

**I see you as if you are grieving. Why is your state like this? Is your body always afflicted by diseases?**

**Verse 17**

**भोगेषु रोगभीति वै प्रवदन्ति मनीषिणः ।**

**त्रिदोषसम्भवे देहे दोषवैषम्यसम्भवाः ॥ १७ ॥**

*bhogeṣu rogabhīti vai pravadanti manīṣiṇaḥ ।*

*tridoṣasambhave dehe doṣavaiṣamyasambhavāḥ ॥ 17 ॥*

**In enjoyments, the wise ones say there is indeed a fear of disease, caused by the imbalance of the three doshas in the body.**

**Verse 18**

**आमयाः प्रायशः सर्वदेहान् व्याप्यैव संस्थिताः ।**

**सर्वथा ह्यप्रतीकार्यं वैषम्यं दोषजं ननु ॥ १८ ॥**

*āmayāḥ prāyaśaḥ sarvadehān vyāpyaiva saṁsthitāḥ ।*

*sarvathā hy apratīkāryaṁ vaiṣamyaṁ doṣajaṁ nanu ॥ 18 ॥*

**Diseases commonly afflict all bodies and become established. The imbalance caused by the doshas is truly difficult to manage in every way.**

**Verse 19**

**अशनाद्‌ वसनाद्‌ वाचो दर्शनात्‌ स्पर्शनादपि ।**

**कालाद्‌ देशात्‌ कर्मतश्च दोषा वैषम्यमाप्नुयुः ॥ १९ ॥**

*aśanād vasanād vāco darśanāt sparśanād api ।*

*kālād deśāt karmataś ca doṣā vaiṣamyam āpnuyuḥ ॥ 19 ॥*

**From food, clothes, words, sight, touch, and also from time, place, and actions, the doshas become imbalanced.**

**Verse 20**

**अतस्तस्योद्भवो लोके सर्वथाऽलक्ष्यतां गतः ।**

**इत्यतः सति वैषम्ये चिकित्सा सम्प्रकीर्तिता ॥ २० ॥**

*ataḥ tasya udbhavo loke sarvathā alakṣyatāṁ gataḥ ।*

*ity ataḥ sati vaiṣamye cikitsā samprakīrtitā ॥ 20 ॥*

**Therefore, its occurrence in the world often goes unnoticed in every way. Thus, when imbalanced, treatment is prescribed.**

**Verse 21**

**नोक्ता चिकित्साऽनुत्पत्तौ वैषम्ये केनचित्‌ क्वचित्‌ ।**

**तद्वद प्रिय कस्माद्धि शोकस्य तव सम्भवः ॥ २१ ॥**

*noktā cikitsā'nutpattau vaiṣamye kenacit kvacit ।*

*tad vad priya kasmād dhi śokasya tava sambhavaḥ ॥ 21 ॥*

**Treatment is not prescribed in the absence of imbalance. Therefore, dear, tell me why there is sorrow within you.**

**Verse 22**

**इति श्रुत्वा हेमलेखां प्राह राजसुतस्ततः ।**

**प्रिये शृणु प्रवक्ष्यामि यन्मे शोकस्य कारणम्‌ ॥ २२ ॥**

*iti śrutvā hemalekhāṁ prāha rājasutas tataḥ ।*

*priye śṛṇu pravakṣyāmi yan me śokasya kāraṇam ॥ 22 ॥*

**Upon hearing Hemalekha, the prince responded, "Dear, listen, I will tell you the cause of my sorrow."**

**Verse 23**

**त्वदुक्त्या यत्‌ पुरा मेऽभूत्‌ सुखदं तद्धतं ननु ।**

**न पश्याम्यधुना किञ्चिदपि मे सुखवर्द्धनम् ॥ २३ ॥**

*tvad ukyā yat purā me'bhūt sukhadaṁ tad dhataṁ nanu ।*

*na paśyāmy adhunā kiñcid api me sukhavardhanam ॥ 23 ॥*

**By your words, that which once brought me happiness is now gone. Indeed, I no longer see anything that increases my joy.**

**Verse 24**

**राज्ञा वितीर्णो विषयः सुखदोऽपि समन्ततः ।**

**वध्यं न सुखयेद्‌ यद्वत्तथा तस्मान्न मे सुखम्‌ ॥ २४ ॥**

*rājñā vitīrṇo viṣayaḥ sukhado'pi samantataḥ ।*

*vadhyaṁ na sukhayed yadvat tathā tasmān na me sukham*

*॥ 24 ॥*

**The objects bestowed by the king, which once brought happiness, now do not please me at all. Therefore, my happiness has vanished.**

**Verse 25**

**विपयान्‌ सेवमानोऽहं सदा विष्टिगृहीतवत्‌ ।**

**तत्‌ पृच्छामि प्रिये व्रूहि किं कृत्वा सुखमेम्यहम्‌ ॥ २५ ॥**

*viṣayān sevamāno'haṁ sadā viṣṭi-gṛhītavat ।*

*tat pṛcchāmi priye vṛūhi kiṁ kṛtvā sukham emy aham ॥ 25 ॥*

**Serving the objects always, like a condemned person, I ask you, dear, tell me, what should I do to attain happiness?**

**Verse 26**

**एवं तेन समापृष्टा हेमलेखा तदाऽब्रवीत्‌ ।**

**नूनमेष सुनिर्वदमागतो मद्वचःश्रुतेः ॥ २६ ॥**

*evaṁ tena samāpṛṣṭā hemalekha tadā'bravīt ।*

*nūnam eṣa sunirvadam āgato madvacaḥ-śruteḥ ॥ 26 ॥*

**Questioned thus by him, Hemalekha said to herself, "Surely, he has rightly concluded by hearing my words"**

**Verse 27**

**अस्ति बीजं श्रेयसोऽस्मिन्‌ यत एवंविधो भवान्‌ ।**

**येषु श्रेयो ह्यसम्भाव्यं त एवं वाक्यगुम्फनैः ॥ २७ ॥**

*asti bījaṁ śreyaso'smin yat evaṁvidho bhavān ।*

*yeṣu śreyo hy asambhāvyaṁ ta evaṁ vākyagumphanaiḥ ॥ 27 ॥*

**There is a seed for prosperity in this, given your present state. For those in whom such prosperity is inconceivable, they remain unaffected even by words.**

**Verse 28**

**नह्यण्वपि विशेषेण विशिप्यन्ते कदाचनं ।**

**चिरं सराधिता हृत्स्था प्रसन्ना स्वात्मदेवता ॥ २८ ॥**

*nahyaṇvapi viśeṣeṇa viśipyante kadācanaṁ ।*

*ciraṁ sarādhitā hṛt-sthā prasannā svātmadevata ॥ 28 ॥*

**Indeed, those for whom the well-worshipped deity residing in the heart is pleased are not specially affected at any time, not even a little.**

**Verse 29**

**त्रिपुरा येन तस्यैव भवेदेवंविधा स्थितिः ।**

**इत्यालोच्यातिविदुषी बुबोधयिषती प्रियम्‌ ॥ २९ ॥**

*tripurā yena tasyaiva bhaved evaṁvidhā sthitiḥ ।*

*ity ālocyātividuṣī bubodhayiṣatī priyam ॥ 29 ॥*

**Considering Tripura to be such a state, the very wise Hemalekha, intending to enlighten her dear, spoke further.**

**Verse 30**

**गोपयन्ती स्ववैदुष्यं प्राहान्यव्यपदेशतः ।**

**शृणु राजकुमारेदं यन्मे वृत्तं पुरातनम्‌ ॥ ३० ॥**

*gopayantī svavaidūṣyaṁ prāhānyavyapadeśataḥ ।*

*śṛṇu rājakumār edaṁ yan me vṛttaṁ purātanam ॥ 30 ॥*

**Concealing her wisdom, she indirectly said, "Listen, prince, to this ancient tale of mine."**

**Verse 31**

**पुरा मे जननी काञ्चित्‌ क्रीडनाय सखीं ददौ ।**

**सा स्वभावसती काञ्चिदसतीमनुसङ्गता ॥ ३१ ॥**

*purā me jananī kāñcit krīḍanāya sakhīṁ dadau ।*

*sā svabhāvasatī kāñcid asatīmanusaṅgatā ॥ 31 ॥*

**Formerly, my mother gave me a friend to play with. Though naturally virtuous, she eventually associated with someone unvirtuous.**

**Verse 32**

**सा विचित्रविधाश्चर्यसृष्टिसामर्थ्यसंयुता ।**

**अलक्षिता मे जनन्या सख्या मे सङ्गताऽभवत्‌ ॥ ३२ ॥**

*sā vicitravidhāścaryasṛṣṭisāmarthyasaṁyutā ।*

*alakṣitā me jananyā sakhyā me saṅgatā'bhavat ॥ 32 ॥*

**She, endowed with various extraordinary creations, unnoticed by my mother, began associating with my friend.**

**Verse 33**

**असच्चारित्रयाऽत्यन्तं सङ्गता मम सा सखी ।**

**प्राणेभ्योऽपि प्रियतमा सदा तद्वशगा ह्यहम्‌ ॥ ३३ ॥**

*asaccāritrayā'tyantaṁ saṅgatā mama sā sakhī ।*

*prāṇebhyo'pi priyatamā sadā tadvaśagā hy aham ॥ 33 ॥*

**My friend, deeply involved in bad conduct, was dearer to me than life itself. I was always under her influence.**

**Verse 34**

**न तां विहाय मे संस्था क्षणार्द्धा वा क्वचिद्भवेत्‌ ।**

**सा निर्मलस्वभावेन मां वशीकृत्य संस्थिता ॥ ३४ ॥**

*na tāṁ vihāya me saṁsthā kṣaṇārdhā vā kvacid bhavet ।*

*sā nirmalasvabhāvena māṁ vaśīkṛtya saṁsthitā ॥ 34 ॥*

**I couldn't abandon her even for a moment, nor could she ever part from me for even half a moment. Due to her pure nature, she continually exerted control over me.**

**Verse 35**

**निरन्तर तद्गतात्मस्वभावाऽभवमञ्जसा ।**

**सा तया दृष्टया युक्ता नटया चित्रस्वभावया ॥ ३५ ॥**

*nirantara tad-gatātma-svabhāvā'bhavam añjasā ।*

*sā tayā dṛṣṭayā yuktā naṭayā citra-svabhāvayā ॥ 35 ॥*

**Continuously absorbed in her, I naturally adopted her ways. She was often seen with a dancer of varied nature.**

**Verse 36**

**परोक्षवृत्तिमानीता स्वपुत्रेणाभियोजिता ।**

**तस्याः पुत्रोऽतिमूढात्मा मदिराघूर्णितेक्षणः ॥ ३६ ॥**

*parokṣavṛttimānītā svaputreṇābhiyojitā ।*

*tasyāḥ putro'timūḍhātmā madirāghūrṇitekṣaṇaḥ ॥ 36 ॥*

**She was engaged in remote activities, under the direction of her son (Son of my mother). Her son, who was very foolish and often intoxicated, had eyes rolling in inebriation.**

**Verse 37**

**बुभुजे तां समाक्रम्य सर्वदा मत्समक्षतः ।**

**सा तेनाक्रान्तसर्वाङ्गी भुज्यमानानुवासरम्‌ ॥ ३७ ॥**

*bubhuje tāṁ samākramya sarvadā matsamakṣataḥ ।*

*sā tenākrāntasarvāṅgī bhujyamānānuvāsaram ॥ 37 ॥*

**He forcibly enjoyed her, always in my presence. She, with all her limbs seized by him, was subjected to his desires daily.**

**Verse 38**

**न मां जहौ कदाचिच्च तत्स्पृष्टा तेन चाप्यहम्‌ ।**

**ततः पुत्रः समुत्पन्नो मूढस्य सदृशाकृतिः ॥ ३८ ॥**

*na māṁ jahau kadācic ca tatspṛṣṭā tena cāpy aham ।*

*tataḥ putraḥ samutpanno mūḍhasya sadṛśākṛtiḥ ॥ 38 ॥*

**She never left me, despite being touched by him, and I didn’t leave her either. Then, a son was born to the fool, resembling him in appearance.**

**Verse 39**

**तरुणः सोऽभवत्तूर्णमतिचञ्चलसंरिथतिः ।**

**पितुर्मौढयेन संयुक्तः पितामह्या गुणेन च ॥ ३९ ॥**

*taruṇaḥ so'bhavat tūrṇam aticañcalasaṁrathitiḥ ।*

*pitur mauḍhyena saṁyuktaḥ pitāmahyā guṇena ca ॥ 39 ॥*

**He quickly grew up, exhibiting a very fickle nature, inheriting his father's foolishness and the qualities of his grandmother.**

**Verse 40**

**अनेकचित्रनिर्माणसामर्थ्येन समावृतः ।**

**पितामह्या शून्यनाम्न्या पित्रा मूढाभिधेन च ॥ ४० ॥**

*anekacitra-nirmāṇa-sāmarthyena samāvṛtaḥ ।*

*pitāmahyā śūnya-nāmnyā pitrā mūḍhābhidhena ca ॥ 40 ॥*

**Surrounded by the ability to create many wonders, due to the grandmother named Shunya and the father named Mudha.**

**Verse 41**

**अस्थिराह्वः शिक्षितोऽभूत्‌ स्वयं चातिविशारदः ।**

**गतिमप्रतिबद्धां वै शीघ्राच्छीघ्रां समासदत्‌ ॥ ४१ ॥**

*asthirāhvaḥ śikṣito'bhūt svayaṁ cātiviśāradaḥ ।*

*gatim apratibaddhāṁ vai śīghrāc chīghrāṁ samāsadat ॥ 41 ॥*

**Named Asthira, he trained extensively and became highly skilled, quickly achieving unimpeded and rapid movement.**

**Verse 42**

**एवं मम सखी स्वच्छस्वभावा जन्मतः सती ।**

**असतीसङ्गतोऽत्यन्तं मालिन्यं समुपागता ॥ ४२ ॥**

*evaṁ mama sakhī svaccha-svabhāvā janmataḥ satī ।*

*asatī-saṅgato'tyantaṁ mālinyaṁ samupāgatā ॥ 42 ॥*

**Thus, my friend, who was pure-natured and virtuous by birth, became excessively impure through association with the unvirtuous.**

**Verse 43**

**सख्या प्रियेण पुत्रेणासत्स्वभावयुतेन सा ।**

**चिरसङ्गात्तेषु दृढानुरागेण समायुता ॥ ४३ ॥**

*sakhyā priyeṇa putreṇāsat-svabhāva-yutena sā ।*

*cira-saṅgāt teṣu dṛḍhānurāgeṇa samāyutā ॥ 43 ॥*

**Through prolonged association with her dear friend's unvirtuous-natured son, she became strongly attached to them.**

**Verse 44**

**जहौ मय्यनुरागं तु सर्वथा क्रमतः सखी ।**

**अहं स्वभावसरला हातुं तत्सङ्गमञ्जसा ॥ ४४ ॥**

*jahau mayy anurāgaṁ tu sarvathā kramataḥ sakhī ।*

*ahaṁ svabhāva-saralā hātuṁ tat-saṅgam añjasā ॥ 44 ॥*

**My friend gradually withdrew all affection for me, but being naturally simple, I found it difficult to easily break away from that association.**

**Verse 45**

**अनीशा तत्परैवासं सर्वथा तामनुव्रता ।**

**अथ तस्याः प्रियो मूढो भुञ्जानस्तां तु सर्वदा ॥ ४५ ॥**

*anīśā tat-parāyāsam sarvathā tām anuvratā ।*

*atha tasyāḥ priyo mūḍho bhuñjānas tāṁ tu sarvadā ॥ 45 ॥*

**Due to my deep devotion, I was unable to completely abandon her and continued to follow. Her foolish companion, constantly enjoying her, was always present.**

**Verse 46**

**प्रसह्य मां समाक्रान्तुमुद्युक्तः सर्वथाऽभवत्‌ ।**

**नाहं स्वभावसंशुद्धा वस्तुतस्तद्वशं गता ॥ ४६ ॥**

*prasahya māṁ samākrāntum udyuktaḥ sarvathā'bhavat ।*

*nāhaṁ svabhāva-saṁśuddhā vastutas tad-vaśaṁ gatā ॥ 46 ॥*

**Forcibly eager to completely assault me, I, being naturally pure, never truly fell under his control.**

**Verse 47**

**तथापि लोके मेऽत्यन्तं परीवादो महानभूत्‌ ।**

**मूढेन सर्वथेयं च भुज्यते इति सर्वत: ॥ ४७ ॥**

*tathāpi loke me'tyantaṁ parīvādo mahān abhūt ।*

*mūḍhena sarvathā'yaṁ ca bhujyate iti sarvataḥ ॥ 47 ॥*

**Even so, great slander about me became widespread in the world. "She is completely enjoyed by the fool," thus it was said everywhere.**

**Verse 48**

**अस्थिराख्यं स्वपुत्रं सा मयि न्यस्य सखी मम ।**

**प्रियेण संपरिष्वक्ता सर्वथा तत्पराऽभवत्‌ ॥ ४८ ॥**

*asthirākhyaṁ svaputraṁ sā mayi nyasya sakhī mama ।*

*priyeṇa saṁpariṣvaktā sarvathā tat-parā'bhavat ॥ 48 ॥*

**Placing her son named Asthira in my care, my friend, fully embraced by her beloved, devoted herself completely to him.**

**Verse 49**

**अथास्थिरो मया सम्यग्‌ लालितः पोषितस्ततः ।**

**प्रौढस्त्रियं पितामह्या अनुमत्योपसङ्गतः ॥ ४९ ॥**

*atha asthiraḥ mayā samyag lālitaḥ poṣitaḥ tataḥ ।*

*prauḍha-striyaṁ pitāmahyā anumatyā upasaṅgataḥ ॥ 49 ॥*

**Then Asthira, well cherished and nurtured by me, grew up and began associating with a woman with his grandmother's permission.**

**Verse 50**

**सा प्रिया तस्य चपलाभिधाना हि प्रतिक्षणम्‌ ।**

**प्रियस्य सम्मतं रूपं भिन्नं भिन्नं मनोहरम्‌ ॥ ५० ॥**

*sā priyā tasya capalābhidhānā hi pratikṣaṇam ।*

*priyasya sammataṁ rūpaṁ bhinnaṁ bhinnaṁ manoharam*

*॥ 50 ॥*

**She, his dear one named Capalā, changed her form every moment, each appearance delightful and pleasing to him.**

**Verse 51**

**गृह्णात्याश्चर्यजननं प्रियमेवं स्वके वशे ।**

**चक्रो साऽत्यन्तनिपुणा स्वनैपुण्यशात्‌ खलु ॥ ५१ ॥**

*gṛhṇāty āścaryajananaṁ priyam evaṁ svake vaśe ।*

*cakro sā'tyanta-nipuṇā sva-naipuṇya-śāt khalu ॥ 51 ॥*

**While holding her dear one, she created wonders and kept him under her control. Using her skills and expertise, she skillfully guided him.**

**Verse 52**

**अस्थिरोऽपि क्षणेनैव त्वसंख्यशतयोजनम्‌ ।**

**प्रयात्यायाति च सदा न श्रान्तिमुपगच्छति ॥ ५२ ॥**

*asthiro'pi kṣaṇenaiva tva-saṅkhya-śata-yojanam ।*

*prayāty āyāti ca sadā na śrāntim upagacchati ॥ 52 ॥*

**Asthira, even in a moment, travels hundreds of yojanas continuously without fatigue.**

**Verse 53**

**समीहते यत्र॒ गन्तुमस्थिरश्च यदा यदा ।**

**तस्येष्टं च स्वरूपं तु कृत्वा सा चपलापि हि ॥ ५३ ॥**

*samīhate yatra gantuṁ asthiraś ca yadā yadā ।*

*tasyeṣṭaṁ ca svarūpaṁ tu kṛtvā sā capalā'pi hi ॥ 53 ॥*

**Whenever Asthira desires to go anywhere, Capalā, by her expertise, takes on the desired form and accompanies him.**

**Verse 54**

**तत्र तत्र स्थिता भूत्वा रमयत्येव स्वं प्रियम्‌ ।**

**एवं सा चपला सम्यगस्थिरेण युता सती ॥ ५४ ॥**

*tatra tatra sthitā bhūtvā ramayatyeva svaṁ priyam ।*

*evaṁ sā capalā samyag asthireṇa yutā satī ॥ 54 ॥*

**Wherever they go, she remains close, pleasing her beloved. Thus, Capalā, well joined with Asthira, stayed loyal and devoted.**

**Verse 55**

**सुषुवे पञ्चतनयान्‌ मातापितृपरायणान्‌ ।**

**ते समर्थाः पञ्चविधा मयि सख्या निवेशिताः ॥ ५५ ॥**

*suṣuve pañca-tanoyān mātāpitṛ-parāyaṇān ।*

*te samarthāḥ pañca-vidhā mayi sakhyā niveśitāḥ ॥ 55 ॥*

**She gave birth to five sons, devoted to their mother and father. These capable sons, of five different types, were placed in me by my friend.**

**Verse 56**

**अहं सख्यनुरक्ता तानकुर्व बलवत्तरान्‌ ।**

**अथ ते पञ्चतनयाश्चपलायाः पृथक्‌ पृथक्‌ ॥ ५६ ॥**

*ahaṁ sakhyanuraktā tān kurva balavattarān ।*

*atha te pañca-tanayāś capalāyāḥ pṛthak pṛthak ॥ 56 ॥*

**I, being attached to my friend, nurtured and strengthened them. Then, those five sons of Capalā, each grew independently.**

**Verse 57**

**चक्रुरायतनं श्रेष्ठं विचित्रमतिविस्तृतम्‌ ।**

**पितरं स्ववशे चक्रुर्मात्रा सम्यग्‌ विभावितः ॥ ५७ ॥**

*cakruḥ āyatanaṁ śreṣṭhaṁ vicitra-mativistṛtam ।*

*pitaraṁ sva-vaśe cakrur mātrā samyag vibhāvitaḥ ॥ 57 ॥*

**They constructed a magnificent and spacious dwelling. Their father, under their influence, was well-inspired by the mother.**

**Verse 58**

**आनयन्ति स्वायतनं पितरं तं क्षणे क्षणे ।**

**तत्रास्थिरो ज्येष्ठसुतायतनं विनिविश्य तु ॥ ५८ ॥**

*ānayanti svāyatanaṁ pitaraṁ taṁ kṣaṇe kṣaṇe ।*

*tatra asthiraḥ jyeṣṭha-sutāyatanaṁ viniviśya tu ॥ 58 ॥*

**They bring their father to their dwelling moment by moment. Asthira resides in the eldest son's dwelling.**

**Verse 59**

**अशृणोद्विविधान्‌ शब्दान्‌ सुस्वरानितरानपि ।**

**क्वचिन्मधुरसङ्गीतं क्वचिद्वाद्यं सुमञ्जुलम्‌ ॥ ५९ ॥**

*aśṛṇod vividhān śabdān su-svarān itarān api ।*

*kvacin madhura-saṅgītaṁ kvacid vādyam sumañjulam ॥ 59 ॥*

**He heard a variety of sounds, both melodious and otherwise. In some places, there was sweet music; in others, very pleasant instrumental tunes.**

**Verse 60**

**ऋचो यजूंषि सामानि मन्त्रानाथर्वणानपि ।**

**शास्त्रागमेतिहासांश्च भूषणानां च सिञ्जितम्‌ ॥ ६० ॥**

*ṛco yajūṁṣi sāmāni mantrān atharvaṇān api ।*

*śāstrāgama-itihāsāṁś ca bhūṣaṇānāṁ ca siñjitam ॥ 60 ॥*

**He heard Rigveda hymns, Yajurveda hymns, Samaveda hymns, Atharvaveda hymns, mantras, scriptures, doctrines, histories, and the jingling of ornaments.**

**Verse 61**

**भृङ्गसङ्घस्य गीतं च पिकपञ्चमसुस्वरम्‌ ।**

**एवं मनोहरान्‌ शब्दान्‌ शृण्वन्‌ पुत्रनिदेशतः ॥ ६१ ॥**

*bhṛṅga-saṅghasya gītaṁ ca pika-pañcama-susvaram ।*

*evaṁ manoharān śabdān śṛṇvan putra-nideśataḥ ॥ 61 ॥*

**He heard the song of the swarm of bees and the melodious fifth note of the cuckoo, thus he heard delightful sounds at the direction of the son.**

**Verse 62**

**प्रीतः पुत्रवशं प्रागादथ पुत्रोऽन्यथाऽदिशत्‌ ।**

**विरुद्धान्‌ कर्णकटुकानशृणोद्‌ भैरवान्‌ रवान्‌ ॥ ६२ ॥**

*prītaḥ putra-vaśaṁ prāgād atha putro'nyathādhiśat ।*

*viruddhān karṇa-kaṭukān aśṛṇod bhairavān ravān ॥ 62 ॥*

**Delighted, he submitted to the control of the son. Then the son directed otherwise, exposing him to harsh, ear-piercing, and terrifying sounds.**

**Verse 63**

**सिहादिगर्जितं मेघनिर्घोषमशनेस्तथा ।**

**ब्रह्माण्डभेदनं गर्भस्त्रावण सुभयङ्करम्‌ ॥ ६३ ॥**

*sihādi-garjitaṁ megha-nirghoṣam aśanestathā ।*

*brahmāṇḍa-bhedanaṁ garbha-strāvaṇa subhayaṅkaram ॥ 63 ॥*

**He heard the terrifying roar of lions, the rumble of thunderclouds, the cracking of the universe, and the cries of miscarriage, all extremely frightening.**

**Verse 64**

**एवं श्रुत्वा सुचकितश्चान्यत्राप्यशृणोत्तथा ।**

**रुदितं विप्रलपितं शोचितादिविचित्रितम्‌ ॥ ६४ ॥**

*evaṁ śrutvā sucakitaś ca anyatrāpy aśṛṇot tathā ।*

*ruditaṁ vipralapitaṁ śocitādi-vicitritam ॥ 64 ॥*

**Hearing these sounds, he became very frightened. Elsewhere, he heard weeping, lamenting, and various expressions of grief.**

**Verse 65**

**द्वितीयसुतनीतोऽथास्थिरस्तद्भवनं ययौ ।**

**तत्रापश्यद्‌ मृदुस्पर्शान्यासनानि शुभानि च ॥ ६५ ॥**

*dvitīya-suta-nīto'thāsthirastad-bhavānaṁ yayau ।*

*tatrāpaśyad mṛdu-sparśāny āsanāni śubhāni ca ॥ 65 ॥*

**Led by the second son, Asthira then went to that dwelling, where he saw seats that were soft to the touch and auspicious.**

**Verse 66**

**शयनानि च वासांसि कठिनस्पर्शकान्यपि ।**

**शीतस्पर्शानि वस्तूनि तथोष्णस्पर्शकानि च ॥ ६६ ॥**

*śayanāni ca vāsāṁsi kaṭhina-sparśakāny api ।*

*śīta-sparśāni vastūni tathā uṣṇa-sparśakāni ca ॥ 66 ॥*

**He saw beds and clothes that felt rough, objects that were cool to the touch, and also items that were warm to the touch.**

**Verse 67**

**अनुष्णाशीतस्पर्शानि विचित्राण्यभिवीक्ष्य तु ।**

**हितान्‌ दृष्ट्वा प्रमुदितो विषण्णस्त्वहितानपि ॥ ६७ ॥**

*anuṣṇa-śīta-sparśāni vicitrāṇy abhivīkṣya tu ।*

*hitān dṛṣṭvā pramudito viṣaṇṇas tvahitān api ॥ 67 ॥*

**Observing various objects that felt neither warm nor cool, beneficial ones brought him joy, while harmful ones caused him distress.**

**Verse 68**

**अथ तृतीयतनयभवनं प्राप्य सोऽस्थिरः ।**

**अपश्यद्रुचिराकारान्‌ भावान्‌ विविधवर्णकान्‌ ॥ ६८ ॥**

*atha tṛtīya-tanaya-bhavānaṁ prāpya so'sthiraḥ ।*

*apaśyat rucira-ākārān bhāvān vividha-varṇakān ॥ 68 ॥*

**Then, upon reaching the third son's dwelling, Asthira saw beautiful forms and objects in various colors.**

**Verse 69**

**रक्तान्‌ श्वेतान्‌ पीतनीलान्‌ हरितान्‌ पाटलानपि ।**

**धूम्रान्‌ कडारान्‌ कपिशान्‌ मेचकान्‌ कर्बुरांस्तथा ॥ ६९ ॥**

*raktān śvetān pīta-nīlān haritān pāṭalān api ।*

*dhūmrān kaḍārān kapiśān mecakān karburān tathā ॥ 69 ॥*

**Red, white, yellow, and blue, green, pink, as well as smoky, dark, brown, metallic, and mottled.**

**Verse 70**

**स्थूलान्‌ कृशानणून्‌ दीर्घानायतान्‌ वर्तुलांस्तथा ।**

**अर्द्धवृत्तान्‌ दीर्घवृत्तान्‌ सुन्दरांश्च विभीषणान्‌ ॥ ७० ॥**

*sthūlān kṛśān aṇūn dīrghān āyatān vartulān tathā ।*

*arddha-vṛttān dīrgha-vṛttān sundarāṁś ca vibhīṣaṇān ॥ 70 ॥*

**Thick, thin, small, long, extended, round, as well as semi-circular, elongated circular, beautiful, and frightening.**

**Verse 71**

**बीभत्सान्‌ भास्वरान्‌ रौद्राननालोकांश्च दृड्‌मुषः ।**

**क्वचिद्धितं ततोऽन्यच्च पश्यन्तं पितरं पुनः ॥ ७१ ॥**

*bībhatṣān bhāsvarān raudrān anālokāṁś ca dṛḍ-muṣaḥ ।*

*kvacit hitaṁ tato'nyac ca paśyantaṁ pitaraṁ punaḥ ॥ 71 ॥*

**Repulsive, shining, fierce, obscure, and dazzling. Some were beneficial, and seeing others from there, the father again.**

**Verse 72**

**अनयत्तुर्यतनयो भवनं स्वं विचित्रितम्‌ ।**

**तत्राससाद पुष्पाणि फलान्यन्नानि च क्रमात्‌ ॥ ७२ ॥**

*anayatturya-tanayo bhavanaṁ svaṁ vicitritam ।*

*tatrāsasāda puṣpāṇi phalāny annāni ca kramāt ॥ 72 ॥*

**The fourth son led him to his wonderful dwelling. There, he obtained flowers, fruits, and food step by step.**

**Verse 73**

**पेयानि लेह्यचोष्याणि भक्ष्याणि रसवन्ति वै ।**

**सुधास्वादूनि मधुराण्यन्यान्यम्लरसानि च ॥ ७३ ॥**

*peyāni lehya-coṣyāṇi bhakṣyāṇi rasavanti vai ।*

*sudhā-svādūni madhurāṇy anyāny amla-rasāni ca ॥ 73 ॥*

**Drinks, licked and sucked food, juicy indeed, nectar-like, sweet, and other sour tastes.**

**Verse 74**

**कटुकानि च तिक्तानि कषायाण्यपि कानिचित्‌ ।**

**क्षाराणि मधुराम्लानि कट्वम्ललवणानि च ॥ ७४ ॥**

*kaṭukāni ca tiktāni kaṣāyāṇy api kānicit ।*

*kṣārāṇi madhurāmlāni kaṭu-amla-lavaṇāni ca ॥ 74 ॥*

**Pungent and bitter, astringent as well, some alkaline, sweet and sour, pungent, sour, and salty.**

**Verse 75**

**कटुतिक्तानि चित्रात्मरसानि विविधान्यपि ।**

**आस्वादयन्नात्मजेन समेतोऽथान्तिमः सुतः ॥ ७५ ॥**

*kaṭu-tiktāni citrātma-rasāni vividhāny api ।*

*āsvādayan ātmajena sameto'tha antimaḥ sutaḥ ॥ 75 ॥*

**Pungent and bitter, variously flavored, different as well, tasting them together with the son, and then the last son.**

**Verse 76**

**निनाय पितरं स्थाने स्वीयेऽत्यन्तविचित्रिते ।**

**तत्रोपालभतानेकपुष्पाणि च फलानि च ॥ ७६ ॥**

*nināya pitaraṁ sthāne svīye'tyanta-vicitrite ।*

*tatro'palabhata aneka-puṣpāṇi ca phalāni ca ॥ 76 ॥*

**The last son brought the father to his own place, extremely wonderful. There, he obtained many flowers and fruits.**

**Verse 77**

**तुणान्यन्नान्योषधीश्च भावानन्यांश्च सर्वतः ।**

**सुगन्धान्‌ पूतिगन्धांश्च मृदुगन्धोग्रगन्धकान्‌ ॥ ७७ ॥**

*tuṇāny annāny auṣadhīś ca bhāvān anyāṁś ca sarvataḥ ।*

*sugandhān pūtigandhāṁś ca mṛdu-gandha-ugra-gandhakān*

*॥ 77 ॥*

**Herbs, food, medicinal plants, and other objects from all sides: fragrant, foul-smelling, mild-smelling, and strong-smelling.**

**Verse 78**

**मोहगन्धान्‌ ज्ञानगन्धान्‌ मूर्छागन्धान्‌ विचित्रितान्‌ ।**

**पुत्राणां भवने चैवं प्रविशन्‌ निविशन्नपि ॥ ७८ ॥**

*moha-gandhān jñāna-gandhān mūrchā-gandhān vicitritān ।*

*putrāṇāṁ bhavane caivaṁ praviśan niviśann api ॥ 78 ॥*

**Deluding scents, knowledge-enhancing scents, fainting-inducing scents, various other scents. Thus, he entered and resided in the dwellings of the sons.**

**Verse 79**

**हितेषु रमते क्वापि विषीदत्यहिते क्वचित्‌ ।**

**सदा गमागमपरः पुत्राणां भवने बभौ ॥ ७९ ॥**

*hiteṣu ramate kvāpi viṣīdati ahite kvacit ।*

*sadā gama-āgama-paraḥ putrāṇāṁ bhavane babhau ॥ 79 ॥*

**He delights in beneficial things in some places and grieves over harmful things in others. Always engaged in coming and going, he appeared in the dwellings of his sons.**

**Verse 80**

**ते पुत्राः पितृवात्सल्यात्‌ पितृहीना न च क्वचित्‌ ।**

**स्पृशन्ति विषयांश्चित्रान्‌ स्वत्पं वापि कदाचन ॥ ८० ॥**

*te putrāḥ pitṛ-vātsalyāt pitṛ-hīnā na ca kvacit ।*

*spṛśanti viṣayāṁś citrān svatvaṁ vā api kadācana ॥ 80 ॥*

**The sons, out of affection for their father, are never without him. They never touch various objects or act on their own at any time.**

**Verse 81**

**अस्थिरस्तु पुत्रगृहे भुक्त्वा तान्‌ विषयान्‌ बहून्‌ ।**

**मुषित्वान्यांश्च विषयान्‌ गुप्त्या नयति स्वं पदम्‌ ॥ ८१ ॥**

*asthirastu putra-gṛhe bhuktvā tān viṣayān bahūn ।*

*muṣitvānyāṁś ca viṣayān guptyā nayati svaṁ padam ॥ 81 ॥*

**Asthira, having enjoyed many objects in his son's house, secretly takes some objects back to his own place.**

**Verse 82**

**पत्न्या चपलया साकं रहः पुत्रैर्विना स्वयम्‌ ।**

**भुनवत्यतितरां नित्यमथान्या चपला स्वसा ॥ ८२ ॥**

*patnyā capalayā sākaṁ rahaḥ putrair vinā svayam ।*

*bhuṇavaty atitarāṁ nityam athānyā capalā svasā ॥ 82 ॥*

**Asthira, together with his wife Chapala, secretly indulge there without the sons, always excessively.**

**Verse 83**

**महासना पतिं वव्रे मनःकान्तं तमस्थिरम्‌ ।**

**तस्यामतितरां सक्तो यदाऽभूदस्थिरोऽपि वै ॥ ८३ ॥**

*mahā-sanā patiṁ vavre manaḥ-kāntaṁ tam-asthiram ।*

*tasyām atitarāṁ sakto yadā'bhūd asthiraḥ api vai ॥ 83 ॥*

**Soon, Mahasana (his new wife) became attached to her beloved husband, Asthira. Asthira also became excessively attached to her.**

**Verse 84**

**तदा तस्याः प्रीतये स भोगाहरणतत्परः ।**

**तेनानीतं बह्वपि च भक्षित्वा क्षणमात्रतः ॥ ८४ ॥**

*tadā tasyāḥ prītaye sa bhoga-āharaṇa-tatparaḥ ।*

*tena ānītaṁ bahu api ca bhakṣitvā kṣaṇa-mātrataḥ ॥ 84 ॥*

**Then, for her pleasure, he was determined to provide enjoyment. She consumed everything he brought her in an instant.**

**Verse 85**

**पुनर्बुभुक्षयाक्रान्ता भोगाहरणहेतवे ।**

**सदा प्रियं सन्दिशति सोऽप्याहर्तु सदेक्षते ॥ ८५ ॥**

*punar-bubhukṣayā-ākrāntā bhoga-āharaṇa-hetave ।*

*sadā priyaṁ sandiśati so'py āhartu sada-īkṣate ॥ 85 ॥*

**Overwhelmed by hunger for more enjoyment, she constantly urges her dear one to get more, prompting him to continually seek additional pleasures.**

**Verse 86**

**पुत्रैः पञ्चभिरानीतं प्रियेणापि सुसंभृतम्‌ ।**

**भुक्त्वा क्षणेन भूयोऽपि सा बुभुक्षाप्रपीडिता ॥ ८६ ॥**

*putraiḥ pañcabhira ānītaṁ priyeṇa api su-sambhṛtam ।*

*bhuktvā kṣaṇena bhūyo'pi sā bubhukṣā-prapīḍitā ॥ 86 ॥*

**Brought by the five sons and well-provided by her dear one, she consumed it all in a moment, only to be tormented by hunger once more.**

**Verse 87**

**भोगाहृतौ सन्दिशति प्रियं पत्रांश्च सर्वदा ।**

**ततः सा स्वल्पकालेन सुषुवे पुत्रयोर्युगम्‌ ॥ ८७ ॥**

*bhoga-āhṛtau sandiśati priyaṁ patraṁś ca sarvadā ।*

*tataḥ sā svalpa-kālena suṣuve putrayor yugam ॥ 87 ॥*

**To obtain enjoyment, she constantly directs her dear one and his sons. Soon after, she gave birth to a pair of sons.**

**Verse 88**

**ज्वालामुखस्तयोर्ज्येष्ठो निन्द्यवृत्तस्तथापरः ।**

**सदा मातुः प्रियतमौ तौ पुत्रौ संबभूवतुः ॥ ८८ ॥**

*jvālāmukhas tayor jyeṣṭho nindya-vṛttas tathāparaḥ ।*

*sadā mātuḥ priyatamau tau putrau saṁbabhūvatuḥ ॥ 88 ॥*

**Jwalamukha, the elder of the two, and Nindya Vrtta, the younger, were always the most dear to their mother.**

**Verse 89**

**महाशनायामासक्तः संश्लिष्यति यदाऽस्थिरः ।**

**तदा ज्वालामुखज्वालालीढसर्वकलेवरः ॥ ८९ ॥**

*mahāśanāyām āsaktaḥ saṁśliṣyati yadā'sthiraḥ ।*

*tadā jvālāmukha-jvālā-līḍha-sarva-kalevaraḥ ॥ 89 ॥*

**When Asthira embraces her with great attachment, Jwalamukha's flames consume his entire body.**

**Verse 90**

**अस्थिरः पीडितोऽत्यन्त गाढमूर्च्छामुपैति हि ।**

**कदाचिन्निन्द्यवृत्तेन सङ्गतः प्रियसूनुना ॥ ९० ॥**

*asthiraḥ pīḍito'tyanta gāḍha-mūrcchām upaiti hi ।*

*kadācin nindya-vṛttena saṅgataḥ priya-sūnunā ॥ 90 ॥*

**Asthira, extremely tormented, often falls into deep unconsciousness. Sometimes, he associates with his dear son, Nindya Vrtta.**

**Verse 91**

**सर्वैर्विनिन्द्यतामेति मृततुल्यो हि जायते ।**

**एवं पुत्रस्य दुःखेन सखी मेऽत्यन्तदुखिता ॥ ९१ ॥**

*sarvair vinindyatām eti mṛta-tulyaḥ hi jāyate ।*

*evaṁ putrasya duḥkhena sakhī me'tyanta-duḥkhitā ॥ 91 ॥*

**Blamed by everyone, he becomes like the dead. Thus, due to the sorrow caused by his sons, my friend is extremely distressed.**

**Verse 92**

**नदा सखी मे स्वभावसती पुत्रेऽस्थिराह्वये ।**

**अतिवात्सल्यतस्तेन सङ्गता तस्य दुःखतः ॥ ९२ ॥**

*nadā sakhī me svabhāva-satī putre'sthirāhvaye ।*

*ati-vātsalyatas tena saṅgatā tasya duḥkhataḥ ॥ 92 ॥*

**My dear friend, naturally pure and out of great affection for her son Asthira, was associated with him and distressed by sorrow.**

**Verse 93**

**दुःखभारसमाक्रान्ता निन्द्यवृत्तेन सङ्गता ।**

**ज्वालामुखेन च तथा पौत्रेणाश्लेपिता सती ॥ ९३ ॥**

*duḥkha-bhāra-samākrāntā nindya-vṛttena saṅgatā ।*

*jvālāmukhena ca tathā pautreṇāślepitā satī ॥ 93 ॥*

**Overwhelmed by the burden of sorrow, associated with Nindya Vrtta, Jwalamukha, and others, being embraced by his sons.**

**Verse 94**

**सुदग्धा निन्दिता लोकैर्मृतप्राया वभूव ह ।**

**तां सदानुगता चाहं लुप्तप्रायाभवं प्रिय ॥ ९४ ॥**

*sudagdhā ninditā lokair mṛta-prāyā babhūva ha ।*

*tāṁ sadānugatā cāhaṁ lupta-prāyābhavaṁ priya ॥ 94 ॥*

**Badly burnt and blamed by people, she indeed became almost dead. Always following her, I too became almost lost, dear.**

**Verse 95**

**एवं वहूनि वर्षाणि सख्या दुःखेन दुःखिता ।**

**अस्थिरोऽभूदस्वतन्त्रो महाशनापरिग्रहात्‌ ॥ ९५ ॥**

*evaṁ bahūni varṣāṇi sakhyā duḥkhena duḥkhitā ।*

*asthiro'bhūd asvatantraḥ mahāśanā-parigrahāt ॥ 95 ॥*

**Thus, distressed by the sorrow of my friend for many years, Asthira also became dependent, being dedicated to Mahasana.**

**Verse 96**

**पुरं प्राप दशद्वारं केनचित्‌ कर्मणा क्वचित्‌ ।**

**तस्मिन्महाशनायुक्तो पुत्रैर्मात्रादिभिर्यतः ॥ ९६ ॥**

*puraṁ prāpa daśa-dvāraṁ kenacit karmaṇā kvacit ।*

*tasmin mahāśanā-yukto putraiḥ mātrādi-bhir yataḥ ॥ 96 ॥*

**He reached the city with ten gates through some action somewhere. There, he was associated with Mahasana due to his sons, mother, and others.**

**Verse 97**

**न्यवसत्‌ स सुखप्रेप्सुर्दुःखं भुञ्जन् दिवानिशम्‌ ।**

**पुत्राभ्यां दग्धसर्वाङ्गो निन्दितश्चानुवासरम्‌ ॥ ९७ ॥**

*nyavasat sa sukha-prepsur duḥkhaṁ bhuñjan divā-niśam ।*

*putrābhyāṁ dagdha-sarvāṅgo ninditaś ca anuvāsaram ॥ 97 ॥*

**He dwelled there, desiring happiness but experiencing sorrow day and night. His body was burnt all over by his sons, and he was blamed daily.**

**Verse 98**

**इतस्ततः समाकृष्टः प्रियाभ्यां सर्वदा हि सः ।**

**पत्राणां पञ्चभवनं प्रविशन्‌ निविशन्नपि ॥ ९८ ॥**

*itastataḥ samākṛṣṭaḥ priyābhyāṁ sarvadā hi saḥ ।*

*patrāṇāṁ pañca-bhavanaṁ praviśan niviśan api ॥ 98 ॥*

**Dragged here and there by his dear ones, always indeed. He entered and resided in the five dwellings of his sons.**

**Verse 99**

**अत्यन्तं श्रान्तिमायाति न सुखं लभते क्वचित्‌ ।**

**एवं पुत्रस्य दुःखेन सखी मेत्यन्तदुःखिता ॥ ९९ ॥**

*atyantaṁ śrāntim āyāti na sukhaṁ labhate kvacit ।*

*evaṁ putrasya duḥkhena sakhī me atyanta-duḥkhitā ॥ 99 ॥*

**Extremely fatigued, he finds no happiness anywhere. Thus, due to the sorrow of her son, my friend is deeply distressed.**

**Verse 100**

**अभून्मूर्च्छितकल्पा सा एवं तत्पुर आवसत्‌ ।**

**ज्वालामुखनिन्द्यवृत्तयुता या सा महाशना ॥ १०० ॥**

*abhūn mūrcchita-kalpā sā evaṁ tat-pura āvasat ।*

*jvālāmukha-nindya-vṛtta-yutā yā sā mahāśanā ॥ 100 ॥*

**She became almost unconscious and dwelled in that city, deeply attached to Jwalamukha and Nindya Vrtta.**

**Verse 101**

**शून्याख्यया पोषिता च मूढेन श्वशुरेण च ।**

**तथा सपत्न्या चपलाख्ययाऽत्यन्तं समेधिता ॥ १०१ ॥**

*śūnyākhyayā poṣitā ca mūḍhena śvaśureṇa ca ।*

*tathā sapatnyā capalākhyayā'tyantaṁ samedhitā ॥ 101 ॥*

**They were nourished by Shunyakya (the grandmother) and the foolish father-in-law, was also greatly supported by his wife, Chapala.**

**Verse 102**

**अस्थिरं स्ववशे चक्रे पतिं तत्पुरसंस्थिता ।**

**सखीप्रीत्या तत्र चाहमवसं तत्परा सती ॥ १०२ ॥**

*asthiraṁ svavaśe cakre patiṁ tat-pura-saṁsthitā ।*

*sakhī-prītyā tatra cāham avasaṁ tat-parā satī ॥ 102 ॥*

**Residing in that city, she was under the control of her husband and Asthira. Out of affection for my friend, I lived there, devoted to her.**

**Verse 103**

**सखीदुःखाद्धतप्राया सर्वेषां रक्षणोद्यता ।**

**यद्यहं तत्र न स्यां वै क्षणमात्रमपि प्रिय ॥ १०३ ॥**

*sakhī-duḥkhād dhata-prāyā sarveṣāṁ rakṣaṇodyatā ।*

*yad yahaṁ tatra na syāṁ vai kṣaṇa-mātram api priya ॥ 103 ॥*

**Almost destroyed by the sorrow of my friend, yet intent on protecting everyone. If I were not there even for a moment, dear,**

**Verse 104**

**न भवेत्तत्र चैकोऽपि मया सर्वं हि रक्षितम्‌ ।**

**शून्यया शून्यतां प्राप्ता मूढेन मूढतामपि ॥ १०४ ॥**

*na bhavet tatra ca ekaḥ api mayā sarvaṁ hi rakṣitam ।*

*śūnyayā śūnyatāṁ prāptā mūḍhena mūḍhatām api ॥ 104 ॥*

**There would be no one, and indeed, I protect everyone. Shunyakya provided emptiness, just as foolishness is imparted by the foolish.**

**Verse 105**

**अस्थिरेणास्थिरत्वं च चापल्यं चपलायुता ।**

**ज्वालामुखाज्ज्वलत्तां च निन्द्यवृत्तात्तदात्मताम्‌ ॥ १०५ ॥**

*asthireṇā'sthiratvaṁ ca cāpalyaṁ capalāyutā ।*

*jvālāmukhāj jvalattāṁ ca nindya-vṛttāt tadātmatām ॥ 105 ॥*

**Asthira brought instability and fickleness, being associated with Chapala. Jwalamukha caused burning, and Nindya Vrtta defined his identity.**

**Verse 106**

**सखीसयोगतश्चैवमभवं तत्तदाकृतिः ।**

**सखीं यदि विमुञ्चामि सा नश्येत्‌ क्षणमात्रतः ॥ १०६ ॥**

*sakhī-sayogataś caivam abhavaṁ tat-tad-ākṛtiḥ ।*

*sakhīṁ yadi vimuñcāmi sā naśyet kṣaṇa-mātrataḥ ॥ 106 ॥*

**By associating with my friend, I took on this particular form. If I were to leave my friend, that form would perish in a moment.**

**Verse 107**

**मां सङ्गतेन तेषां वै समाहुर्व्यभिचारिणीम्‌ ।**

**जना मूढाः सर्व एव कुशला निर्मलां विदुः ॥ १०७ ॥**

*māṁ saṅgatena teṣāṁ vai samāhur vyabhicāriṇīm ।*

*janā mūḍhāḥ sarva eva kuśalā nirmalāṁ viduḥ ॥ 107 ॥*

**By associating with them, I am indeed called unfaithful. All the foolish people think so, but the wise know me as pure.**

**Verse 108**

**महासती मे जननी विशुद्धा निर्मलाकृतिः ।**

**आकाशादपि विस्तीर्णा सूक्ष्मा च परमाणुतः ॥ १०८ ॥**

*mahāsatī me jananī viśuddhā nirmalākṛtiḥ ।*

*ākāśād api vistīrṇā sūkṣmā ca paramāṇutaḥ ॥ 108 ॥*

**My mother, the great chaste one, pure and spotless in form, is even vaster than the sky and subtler than an atom.**

**Verse 109**

**सर्वज्ञानाप्यकिञ्चिज्ज्ञा सर्वकर्त्र्यपि निष्क्रिया ।**

**सर्वाश्रयाप्यनाधारा सर्वाधाराप्यनाश्रिता ॥ १०९ ॥**

*sarva-jñānā api akiñcij-jñā sarva-kartry api niṣkriyā ।*

*sarvāśrayā api anādhārā sarvādhārā api anāśritā ॥ 109 ॥*

**All-knowing, yet knowing nothing; all-doer, yet inactive; support of all, yet unsupported; foundation of all, yet unfounded.**

**Verse 110**

**सर्वरूपाप्यरूपा सा सर्वयुक्ताप्यसंयुता ।**

**सर्वत्र भासमानापि न ज्ञेया केनचित्‌ क्वचित्‌ ॥ ११० ॥**

*sarva-rūpā api arūpā sā sarva-yuktā api asaṁyutā ।*

*sarvatra bhāsamānā api na jñeyā kenacit kvacit ॥ 110 ॥*

**Having all forms, yet formless; possessing everything, yet unconnected; shining everywhere, yet unknown by anyone, anywhere.**

**Verse 111**

**महानन्दाप्यनानन्दा मातापितृविवर्जिताः ।**

**मादृश्यस्तनयास्तस्याः सन्ति संख्याविवर्जिताः ॥ १११ ॥**

*mahānandā apy anānandā mātā-pitṛ-vivarjitāḥ ।*

*mādṛśyas tanayās tasyāḥ santi saṁkhyā-vivarjitāḥ ॥ 111 ॥*

**Although full of great joy, she is devoid of joy. She is without mother and father, yet she has countless children like me.**

**Verse 112**

**यथा तरङ्गा जलधेरसंख्यः सोदरीगणः।**

**सर्वास्ता मत्समाचारा राजपुत्र भवन्ति वै ॥ ११२ ॥**

*yathā taraṅgā jaladher asaṁkhyaḥ sodarīgaṇaḥ ।*

*sarvās tā mat-samācārā rāja-putra bhavanti vai ॥ 112 ॥*

**Like the countless waves of the ocean, all are a group of sisters, all of them behaving like me, O prince, indeed.**

**Verse 113**

**महामन्त्रवती चाहं सर्वैरेतैः सखीगणैः ।**

**सङ्गता तत्परा चापि मातृतुल्या स्वरूपतः ॥ ११३ ॥**

*mahā-mantra-vatī ca ahaṁ sarvaiḥ etaiḥ sakhī-gaṇaiḥ ।*

*saṅgatā tat-parā ca api mātṛ-tulyā sva-rūpataḥ ॥ 113 ॥*

**I, possessing a great mantra, am associated with all these groups of friends. Devoted to them, I am also like a mother in essence.**

**Verse 114**

**अस्मिन्‌ पुरे सखीपुत्रो यदा श्रान्तो भवत्यलम्‌ ।**

**तदा मातुः समुत्सङ्गेऽस्थिरः शेते सुनिर्भरम्‌ ॥ ११४ ॥**

*asmin pure sakhī-putro yadā śrānto bhavati alam ।*

*tadā mātuḥ samutsaṅge asthiraḥ śete sunirbharam ॥ 114 ॥*

**In this city, when the son of my friend becomes very tired, Asthira sleeps completely in his mother's lap.**

**Verse 115**

**अस्थिरस्तु यदा सुप्तस्तदा तस्य सुतादयः ।**

**स्वापं समधिगच्छन्ति नान्यो जागर्ति कश्चन ॥ ११५ ॥**

*asthiras tu yadā suptaḥ tadā tasya sutādayaḥ ।*

*svāpaṁ samadhigacchanti na anyo jāgarti kaścana ॥ 115 ॥*

**But when Asthira is asleep, his sons and others also fall asleep; no one else remains awake.**

**Verse 116**

**तदा तद्रक्षति पुरमस्थिरस्य प्रियः सखा ।**

**प्रचाराख्यः प्रतिचरन्‌ पूर्वद्वारयुगे मुहुः ॥ ११६ ॥**

*tadā tad rakṣati puram asthirasya priyaḥ sakhā ।*

*pracārākhyah praticaran pūrva-dvāra-yuge muhuḥ ॥ 116 ॥*

**Then the dear friend named Pracara protects the city of Asthira, always moving around the pair of eastern gates.**

**Verse 117**

**अस्थिरस्यापि या माता सखी मे तनयेन सा ।**

**तस्याः सखी च या श्वश्रूरसती या स्वभावतः ॥ ११७ ॥**

*asthirasya api yā mātā sakhī me tanayena sā ।*

*tasyāḥ sakhī ca yā śvaśrūr asatī yā svabhāvataḥ ॥ 117 ॥*

**The mother of Asthira, who is my friend, is naturally an unchaste mother-in-law due to her son and her husband.**

**Verse 118**

**सा समाच्छाद्य तान्‌ सर्वान्‌ पुत्रेण सह रक्षति ।**

**एवं सर्वेषु सुप्तेषु प्राप्य स्वां मातरं तदा ॥ ११८ ॥**

*sā samācchādya tān sarvān putreṇa saha rakṣati ।*

*evaṁ sarveṣu suptṣu prāpya svāṁ mātaraṁ tadā ॥ 118 ॥*

**She, covering them all, protects them along with her son. Thus, when everyone is asleep, I then reach my own mother.**

**Verse 119**

**आनन्दिताऽहं भवामि मात्राश्लिष्टा चिरं ननु ।**

**पुनस्तानुत्थितान्‌ शीघ्रमनुसंयामि चान्वहम्‌ ॥ ११९ ॥**

*ānanditā'haṁ bhavāmi mātrāśliṣṭā ciraṁ nanu ।*

*punas tān utthitān śīghram anusamyāmi ca anvaham ॥ 119 ॥*

**I become delighted, embraced by the mother for a long time. But again, I quickly follow them when they arise daily.**

**Verse 120**

**अस्थिरस्य सखा योऽयं प्रचाराख्यो महाबलः ।**

**स सर्वानस्थिरमुखान्‌ पोषयत्यनुवासरम्‌ ॥ १२० ॥**

*asthirasya sakhā yo'yaṁ pracārākhyah mahābalaḥ ।*

*sa sarvān asthira-mukhān poṣayati anuvāsaram ॥ 120 ॥*

**This mighty friend of Asthira, named Pracara, nourishes all, led by Asthira, daily.**

**Verse 121**

**स एको बहुधा भूत्वा पुरं च पुरवासिनः ।**

**व्याप्य रक्षत्यनुदिनं सर्वान्‌ संश्लेषयत्यपि ॥ १२१ ॥**

*sa eko bahudhā bhūtvā puraṁ ca pura-vāsinaḥ ।*

*vyāpya rakṣati anudinaṁ sarvān saṁśleṣayati api ॥ 121 ॥*

**He, becoming many from one, pervades and protects the city and its inhabitants daily, uniting them all.**

**Verse 122**

**तं विना ते हि विश्लिष्टा नष्टाः स्युरपि सर्वथा ।**

**सूत्रेण हीना मणयो मालाबद्धा यथा पृथक्‌ ॥ १२२ ॥**

*taṁ vinā te hi viśliṣṭā naṣṭāḥ syur api sarvathā ।*

*sūtreṇa hīnā maṇayo mālā-baddhā yathā pṛthak ॥ 122 ॥*

**Without him, they would indeed be separated and completely lost, like pearls in a garland without the thread to string them together.**

**Verse 123**

**स एवं मां च सङ्गम्य सर्वैः संयोजयत्‌ परम्‌ ।**

**मया संजीवितोऽत्यन्तं सूत्रधारो हिं तत्पुरे ॥ १२३ ॥**

*sa evaṁ māṁ ca saṅgamya sarvaiḥ saṁyojayat param ।*

*mayā saṁjīvito' tyantaṁ sūtradhāro hiṁ tat-pure ॥ 123 ॥*

**Thus, he greatly joins and unites me with everyone, greatly enlivened by me, truly the thread bearer in that city.**

**Verse 124**

**जीर्णे तु तत्पुरे चान्यत्पुरं तां नयति द्रुतम्‌ ।**

**एवं प्रचारं संश्रित्य पुराणामधिपोऽभवत्‌ ॥ १२४ ॥**

*jīrṇe tu tat-pure ca anyat-puraṁ tāṁ nayati drutam ।*

*evaṁ pracāraṁ saṁśritya purāṇām adhipo'bhavat ॥ 124 ॥*

**But when that city grows old, he quickly moves them to another city. Thus, relying on Pracara, he became the ruler of cities.**

**Verse 125**

**बहुनामस्थिरो नूनं विचित्राणां क्रमेण वै ।**

**सतीपुत्रोऽप्यस्थिरः स संश्रितोऽपि महाबलम्‌ ॥ १२५ ॥**

*bahunām asthiraḥ nūnaṁ vicitrāṇāṁ krameṇa vai ।*

*satī-putraḥ api asthiraḥ saṁśrito api mahābalam ॥ 125 ॥*

**Indeed, the chaste son Asthira, though dependent, is mighty and gradually becomes unstable in many diverse ways.**

**Verse 126**

**मया च भावितोऽत्यन्तं सर्वथा दुःखभागभूत्‌ ।**

**चपलामहाशनाभ्यां पत्नीभ्यां सुसमागमात्‌ ॥ १२६ ॥**

*mayā ca bhāvitaḥ atyantaṁ sarvathā duḥkha-bhāg-bhūt ।*

*capalā-mahāśanābhyāṁ patnībhyāṁ susamāgamāt ॥ 126 ॥*

**Extremely influenced by me in every way, he bears the suffering from his unions with Chapala and Mahashana.**

**Verse 127**

**ज्वालामुखनिन्द्यवृत्ताभिधपुत्रयुगेन च ।**

**अन्यैः पुत्रैः पञ्चभिः स सर्वत्राभिविकर्षितः ॥ १२७ ॥**

*jvālāmukha-nindya-vṛtta-abhidha-putra-yugena ca ।*

*anyaiḥ putraiḥ pañcabhiḥ sa sarvatra abhivikarṣitaḥ ॥ 127 ॥*

**Dragged everywhere by his sons Jwalamukha and Nindya Vrtta, as well as by the other five sons.**

**Verse 128**

**महाक्लेशपरीतात्मा सुखलेशविवर्जितः ।**

**इतस्ततः क्वचित्‌ पुत्रैः पञ्चभिः स विकर्षितः ॥ १२८ ॥**

*mahā-kleśa-parīta-ātmā sukha-leśa-vivarjitaḥ ।*

*itastataḥ kvacit putraiḥ pañcabhiḥ sa vikārṣitaḥ ॥ 128 ॥*

**An afflicted soul in great distress, devoid of the slightest happiness, he is dragged here and there by his five sons.**

**Verse 129**

**क्वचिच्चपलयाऽत्यन्तं चालितः खेदमीयिवान्‌ ।**

**क्वचिन्महाशनाहेतोरशनार्थं प्रधावति ॥ १२९ ॥**

*kvacit capalayā atyantaṁ cālitaḥ kheda-mīyivān ।*

*kvacit mahā-śanā-hetor aśanārthaṁ pradhāvati ॥ 129 ॥*

**Somewhere he is extremely moved by Chapala, afflicted with fatigue, and elsewhere he runs for food due to Mahashana.**

**Verse 130**

**क्वचिज्ज्वालामुखाक्षिप्तो निर्दग्धापादमस्तकः ।**

**महामूर्च्छं समायाति चाविदंस्तत्प्रतिक्रियाम्‌ ॥ १३० ॥**

*kvacit jvālā-mukha-akṣiptaḥ nirdagdha-ā-pāda-mastakaḥ ।*

*mahā-mūrcchaṁ samāyāti ca āvidaṁ tat-pratikriyām ॥ 130 ॥*

**Somewhere moved by Jwalamukha, burned from head to toe, he falls into a deep faint, unaware of any remedy.**

**Verse 131**

**निन्द्यवृत्तं क्वचित्‌ प्राप्य गर्हितो भर्त्सितः परैः ।**

**मृततुल्यं स्वमात्मानं मन्यते शोकसन्ततः ॥ १३१ ॥**

*nindya-vṛttaṁ kvacit prāpya garhitaḥ bhartsitaḥ paraiḥ ।*

*mṛta-tulyaṁ svam ātmānaṁ manyate śoka-santataḥ ॥ 131 ॥*

**Accompanied by Nindya Vrtta somewhere, he is reproached and scolded by others, considering himself like the dead and continuously in grief.**

**Verse 132**

**दुष्पत्नीपुत्रसहितो मोहितो दुष्कुलोद्भवः ।**

**पत्नीपुत्रैः समाक्रान्तो नीयमानस्तु तैः सदा ॥ १३२ ॥**

*duṣ-patnī-putra-sahito mohito duṣkulodbhavaḥ ।*

*patnī-putraiḥ samākrānto nīyamānas tu taiḥ sadā ॥ 132 ॥*

**With a bad wife and sons, deluded and born into a troubled family, he is always overwhelmed and led by them.**

**Verse 133**

**उवास तैर्विचित्रेषु पुरेषूच्चावचेषु हि ।**

**क्वचित्‌ कान्तारकीर्णेषु क्रव्यादकुलभूमिषु ॥ १३३ ॥**

*uvāsa tair vicitreṣu pureṣu ūccā-vaceṣu hi ।*

*kvacit kāntāra-kīrṇeṣu kravya-adakula-bhūmiṣu ॥ 133 ॥*

**He lived with them in various cities, both high and low, and sometimes in wild regions filled with carnivorous beings.**

**Verse 134**

**क्वचिदत्यन्ततप्तेषु क्वचिच्छीतजडेषु च ।**

**क्वचित्‌ पूतिवहास्थेषु क्वचिद्‌ गाढतमःसु च ॥ १३४ ॥**

*kvacit atyanta-tapteṣu kvacit śīta-jaḍeṣu ca ।*

*kvacit pūti-vahā-stheṣu kvacid gāḍha-tamaḥsu ca ॥ 134 ॥*

**Sometimes in extremely hot places, sometimes in extremely cold ones, sometimes in foul-smelling areas, and sometimes in dense darkness.**

**Verse 135**

**एवं भूयोऽतिदुःखेन दुःखिते तनयेऽस्थिरे ।**

**सखी च मे दुःखमूढाऽभवद्‌ दुःसङ्गतः सदा ॥ १३५ ॥**

*evaṁ bhūyo ati-duḥkhena duḥkhite tanaye asthire ।*

*sakhī ca me duḥkha-mūḍhā abhavad duḥ-saṅgataḥ sadā*

*॥ 135 ॥*

**Thus, once again with great sorrow, afflicted by her son Asthira, my friend became deeply distressed, always in bad company.**

**Verse 136**

**स्वभावसत्यपि मुधा तामन्वहमपि प्रिय ।**

**मूढेवात्यन्तमभवं तत्कुटुम्बपरायणा ॥ १३६ ॥**

*sva-bhāva-satyapi mudhā tām anvaham api priya ।*

*mūḍheva atyantam abhavam tat-kuṭumba-parāyaṇā ॥ 136 ॥*

**Though true to my nature, I foolishly followed her, dear, like a fool, extremely devoted to her family.**

**Verse 137**

**को हि दुःसङ्गतः सौख्यं प्राप्नुयाल्लेशतः क्वचित्‌ ।**

**गच्छन्‌ मरुस्थले ग्रीष्मे तुष्णाशान्ति यथा नरः ॥ १३७ ॥**

*ko hi duḥ-saṅgataḥ saukhyaṁ prāpnuyāt leśataḥ kvacit ।*

*gacchan maru-sthale grīṣme tuṣṇa-āśānti yathā naraḥ ॥ 137 ॥*

**Who indeed can obtain even a little happiness from bad association anywhere, like a man seeking cool comfort in a summer desert?**

**Verse 138**

**एवं चिरतरे काले संवृत्ते मम सा सखी ।**

**मोहिताऽत्यन्तखेदेन मया रहसि सङ्गता ॥ १३८ ॥**

*evaṁ ciratare kāle saṁvṛtte mama sā sakhī ।*

*mohitā ati-anta-khedena mayā rahasi saṅgatā ॥ 138 ॥*

**Thus, after a long time, my friend, deluded by great sorrow, began to associate with me in private.**

**Verse 139**

**मदेकसङ्गद्युक्तिं सा प्राप्यासाद्य च सत्पतिम्‌ ।**

**जित्वा स्वतनयं हत्वा बध्वा तत्तनयादिकान्‌ ॥ १३९ ॥**

*mad-eka-saṅga-dyuktiṁ sā prāpya āsādya ca sat-patim ।*

*jitvā sva-tanayaṁ hatvā baddhvā tat-tanaya-ādikān ॥ 139 ॥*

**Obtaining single-minded association with me, and having met a good husband, she conquered her son, binding and subduing his sons and others.**

**Verse 140**

**मया सङ्गम्य मन्मातृपुरमासादयद्‌ द्रुतम्‌ ।**

**मन्मातरं परिष्वज्य मुहुर्मुहुरकल्मषा ॥ १४० ॥**

*mayā saṅgamya mat-mātṛ-puram āsādayad drutam ।*

*mat-mātaraṁ pariṣvajya muhuḥ muhuḥ akalmaṣā ॥ 140 ॥*

**Associating with me, she quickly reached my mother’s city, repeatedly embracing my pure mother.**

**Verse 141**

**आनन्दार्णवनिर्मग्नस्वभावाऽभवदञ्जसा ।**

**एवं त्वमपि दुर्वृत्तं निगृह्य सखिसम्भवम्‌ ॥ १४१ ॥**

*ānanda-arṇava-nirmagna-svabhāvā abhavat añjasā ।*

*evaṁ tvam api dur-vṛttaṁ nigṛhya sakhi-sambhavam ॥ 141 ॥*

**Immersed in the ocean of bliss, she became that instantly. Thus, you too should control the bad conduct arising from your friend.**

**Verse 142**

**प्राप्य स्वमातरं नाथ सुखं नित्यं समाप्नुहि ।**

**एतत्ते कथितं नाथ स्वानुभूतं सुखास्पदम्‌ ॥ १४२ ॥**

*prāpya sva-mātaraṁ nātha sukhaṁ nityaṁ samāpnuhī ।*

*etat te kathitaṁ nātha sva-anubhūtaṁ sukha-āspadam ॥ 142 ॥*

**By obtaining your mother, Lord, you will always find happiness. This is shared with you, Lord, as a source of happiness I have experienced myself.**

**End**

**इति श्रीत्रिपुरारहस्ये ज्ञानखण्डे हेमचूडोपाख्याने बन्धाख्यायिका पञ्चमोऽध्यायः॥**

**Thus ends the fifth chapter on the “Story of Bondage in the tale of Hemachuda” in the Knowledge Section of the revered Tripura Rahasya.**

# CHAPTER 6: PRAISE OF FAITH

**Verse 1**

**एवं प्रियावचः श्रुत्वा हेमचूडोऽतिविस्मितः ।**

**हसन्‌ पप्रच्छ तां कान्तामविद्वान्‌ विदुषीं तदा ॥ १ ॥**

*evaṁ priyā-vacaḥ śrutvā hemacūḍo 'ti-vismitaḥ ।*

*hasan papraccha tāṁ kāntām avidvān viduṣīṁ tadā ॥ 1 ॥*

**Hearing these sweet words, Hemachuda, very surprised and still ignorant, laughed and asked his dear and wise companion.**

**Verse 2**

**प्रिये प्रोक्तं यदेतत्ते खचित्रमिव भाति मे ।**

**निरालम्बं वचस्तेऽद्य जानाम्येतदशेषतः ॥ २ ॥**

*priye proktaṁ yad etat te khacitram iva bhāti me ।*

*nirālambaṁ vacas te 'dya jānāmy etad aśeṣataḥ ॥ 2 ॥*

**Dear, what you have spoken seems strange to me and unsupported; today, I understand this completely.**

**Verse 3**

**नूनं त्वमप्सरोद्भूता ऋषिणा वर्द्धिता वने ।**

**संस्पृष्टयौवनाद्यापि न तारुण्यमलं गता ॥ ३ ॥**

*nūnaṁ tvam apsarodbhootā ṛṣiṇā vardhitā vane ।*

*saṁspṛṣṭa-yauvanād yāpi na tāruṇyam alaṁ gatā ॥ 3 ॥*

**Surely, you are born of a nymph and raised by a sage in the forest. You have not yet fully reached adulthood and are still in budding youth.**

**Verse 4**

**वक्ष्यस्यनेकसाहस्त्रवर्षाणामिव संस्थितिम्‌ ।**

**भूतग्रस्तोक्तिसदृशवचसा तेऽतिमात्रतः ॥ ४ ॥**

*vakṣyasy aneka-sāhastra-varṣāṇām iva saṁsthitim ।*

*bhūta-grasta-ukti-sadṛśa-vacasā te 'timātrataḥ ॥ 4 ॥*

**You speak words that resemble the speech of a possessed being, claiming to have lived for many thousands of years.**

**Verse 5**

**असन्दर्भेण किमहं विबुद्धयामि यथार्थतः ।**

**वद ते सा सखी क्वास्ते बद्धश्च सखिपुत्रकः ॥ ५ ॥**

*asandarbheṇa kim ahaṁ vibuddhayāmi yathārthataḥ ।*

*vada te sā sakhī kvāste baddhaś ca sakhi-putrakaḥ ॥ 5 ॥*

**Without context, how can I truly understand this? Tell me, where is your friend, and where is the friend's son bound?**

**Verse 6**

**पुराणि तानि वा कुत्र संस्थितानि तदीरय ।**

**अस्तु किं तेन वृत्तेन वद मे क्व च सा सखी ॥ ६ ॥**

*purāṇi tāni vā kutra saṁsthitāni tad īraya ।*

*astu kiṁ tena vṛttena vada me kva ca sā sakhī ॥ 6 ॥*

**How old are they, and where are they established? Even so, what about that event? Tell me, where is that friend?**

**Verse 7**

**सखीं न प्राप्तवान्‌ मातुरहं तत्‌ प्रविचारय ।**

**आर्यास्ति मेऽवरोधे स्वे पितुर्मेऽन्या नहि प्रिया ॥ ७ ॥**

*sakhīṁ na prāptavān mātur ahaṁ tat pravicāraya ।*

*āryāsti me 'varoḍhe sve pitur me 'nyā nahi priyā ॥ 7 ॥*

**I believe that I have not found any such friend of my mother, a noble lady in seclusion, nor my own, nor my father's, nor anyone else dear to me.**

**Verse 8**

**सा वा सखी मे कुत्रास्ते तत्पुत्रो वा वद द्रुतम्‌ ।**

**मन्येऽहं ते वचो लोके वन्ध्यापुत्रसमाश्रयम्‌ ॥ ८ ॥**

*sā vā sakhī me kutrāste tat-putro vā vada drutam ।*

*manye 'haṁ te vaco loke vandhyā-putra-samāśrayam ॥ 8 ॥*

**Where is my friend or her son? Tell me quickly. I think your words are like a barren woman's son—nonexistent in the world.**

**Verse 9**

**यथाह कश्चिचन्नटिको विदूषकवचोविधौ ।**

**वन्ध्यापुत्रः समारूढः प्रतिबिम्बमहारथम्‌ ॥ ९ ॥**

*yathāha kaścit naṭiko vidūṣaka-vaco-vidhau ।*

*vandhyā-putraḥ samārūḍhaḥ pratibimba-mahāratham ॥ 9 ॥*

**Your words are like an actor speaking in jest or like the son of a barren woman riding an illusory great chariot.**

**Verse 10**

**शुक्त्यारोपितहैरण्यभूषणैर्भूषिताङ्गकः ।**

**आयुधैर्नरशृङ्गोत्थैर्युद्ध्वा गगनकानने ॥ १० ॥**

*śukty-āropita-hairṇya-bhūṣaṇair bhūṣitāṅgakaḥ ।*

*āyudhaiḥ nara-śṛṅga-utthair yuddhvā gagana-kānane ॥ 10 ॥*

**Or like adorning the body with oyster shells made to look like golden ornaments, or fighting with weapons made from human horns in the sky forest.**

**Verse 11**

**हत्वा भविष्यद्राजानं जित्वा गन्धर्वपत्तनम्‌ ।**

**मरीचिस्रोतसि स्वाप्नकामिनीभिर्हि खेलति ॥ ११ ॥**

*hatvā bhaviṣya-drājānaṁ jitvā gandharva-pattanam ।*

*marīci-srotasi svāpna-kāminībhir hi khelati ॥ 11 ॥*

**Having killed the future king and won the celestial city, or indeed playing with dream maidens in the stream of illusion.**

**Verse 12**

**तथा तव वचो मन्ये सर्वथाऽसङ्गतं ननु ।**

**श्रुत्वैवं प्रियवाक्यं सा चतुरा प्राह तं पुनः ॥ १२ ॥**

*tathā tava vaco manye sarvathā 'saṅgataṁ nanu ।*

*śrutvā evaṁ priya-vākyaṁ sā caturā prāha taṁ punaḥ ॥ 12 ॥*

**Thus, I think your words are entirely unrelated. Hearing this, she cleverly responded to him again.**

**Verse 13**

**नाथ प्रोक्तं मया यत्ते तत्‌ कथं स्यादपार्थकम्‌ ।**

**न मादृशानां वचनं निरालम्बं क्वचिद्भवेत्‌ ॥ १३ ॥**

*nātha proktaṁ mayā yat te tat kathaṁ syād aparthakam ।*

*na mādṛśānāṁ vacanaṁ nirālambaṁ kvacid bhavet ॥ 13 ॥*

**Lord, how can what I have spoken to you be meaningless? The words of people like me are never unsupported anywhere.**

**Verse 14**

**मृषा हि तपसां हन्त्री सत्यशीलेषु सा कुतः ।**

**तपस्विनां कुले कस्माच्छवित्रे सौन्दर्यवद्भवेत्‌ ॥ १४ ॥**

*mṛṣā hi tapasāṁ hantrī satya-śīleṣu sā kutaḥ ।*

*tapasvināṁ kule kasmāc chavitre saundarya-vad bhavet ॥ 14 ॥*

**Falsehood is indeed the destroyer of ascetics; where is it among those of truthful character? Why would falsehood exist in the family of ascetics, akin to beauty in a corpse?**

**Verse 15**

**यो योजयति जिज्ञासुमन्यार्थेन ह्यसत्यतः ।**

**तस्य नोद्र्ध्वं न चाधस्ताल्लोकोऽस्ति सुखसाधनम्‌ ॥ १५ ॥**

*yo yojayati jijñāsum anyārthena hy asatyataḥ ।*

*tasya nodr̥d hwaṁ na cādhas tāl loko 'sti sukha-sādhanam ॥ 15 ॥*

**Whoever falsely engages the inquisitive for other purposes finds neither the upward nor the downward world as a means of happiness.**

**Verse 16**

**शृणु राजसुतोक्तिं मे लोके तैमिरिकः क्वचित्‌ ।**

**समदृष्टिं नैति शीघ्रमञ्जनानां वचोगणैः ॥ १६ ॥**

*śr̥ṇu rāja-sutoktiṁ me loke taimirikaḥ kvacit ।*

*samadr̥ṣṭiṁ naiti śīghram añjanānāṁ vaco-gaṇaiḥ ॥ 16 ॥*

**Listen, prince, to my words: sometimes in this world, a blind person does not quickly attain vision, even with the application of medicinal eyewash.**

**Verse 17**

**असत्यमेव जानाति हितप्रोक्तं च मूढधीः ।**

**तत्त्वां प्रियाऽहं जिज्ञासुमसत्यैर्योजयामि किम्‌ ॥ १७ ॥**

*asatyam eva jānāti hita-proktaṁ ca mūḍha-dhīḥ ।*

*tattvāṁ priyā 'haṁ jijñāsum asatyair yojayāmi kim ॥ 17 ॥*

**The foolish mind knows only falsehood and not beneficial words. Dear, why would I deceive you, the inquisitive, with falsehoods?**

**Verse 18**

**अप्यसत्यं मयोक्तं यत्तद्विमर्शय सद्धिया ।**

**लोके हि कुशलो मर्त्यः सर्वव्यवहृतौ ननु ॥ १८ ॥**

*apy asatyaṁ mayoktaṁ yat tad vimarśaya sad-dhiyā ।*

*loke hi kuśalo martyaḥ sarva-vyavahr̥tau nanu ॥ 18 ॥*

**Even if I have spoken falsehood, consider it with a sound mind. Indeed, in this world, a skilled mortal excels in all conduct.**

**Verse 19**

**परीक्ष्यैकांशतः सर्वामभिजानाति संस्थितिम्‌ ।**

**निदर्शनं प्रदास्यामि तुभ्यमत्र समीक्षय ॥ १९ ॥**

*parīkṣyaikaṁśataḥ sarvām abhijānāti saṁsthitim ।*

*nidarśanaṁ pradāsyāmi tubhyam atra samīkṣaya ॥ 19 ॥*

**By examining a part, one can understand the whole. Let me give you an example; observe here.**

**Verse 20**

**यः पुरा विषयः सर्वो बभूवाभीष्टसाधनम्‌ ।**

**चिरान्मद्वचनात्‌ सोऽद्य कुतो न सुखसाधनम्‌ ॥ २० ॥**

*yaḥ purā viṣayaḥ sarvo babhūvābhīṣṭa-sādhanam ।*

*cirān mad-vacanāt so 'dya kuto na sukha-sādhanam ॥ 20 ॥*

**Which object was previously the means to the desired goal? For so long, it was my words. So how can they not be a means of happiness today?**

**Verse 21**

**स एवाद्य साधयति सुखमन्येषु वै कुतः ।**

**एतन्निदर्शनेनैव स्वमतं वेत्तुमर्हसि ॥ २१ ॥**

*sa evādya sādhayati sukhamanyeṣu vai kutaḥ ।*

*etan nidarśanenaiva svamataṁ vettum arhasi ॥ 21 ॥*

**How does he now accomplish happiness in others? You should understand your belief through this example.**

**Verse 22**

**शृणु राजन्‌ यद्ब्रवीमि ऋज्व्या निर्मलया धिया ।**

**अनाश्वासो रिपुर्लोके भवेदाप्तोक्तिषु स्थिरः ॥ २२ ॥**

*śṛṇu rājan yad bravīmi ṛjvyā nirmalayā dhiyā ।*

*anāśvāso ripur loke bhaved āptoktiṣu sthiraḥ ॥ 22 ॥*

**Listen, O king, to what I say with a straightforward and pure intellect. In this world, a distrustful enemy becomes firm through trustworthy sayings.**

**Verse 23**

**श्रद्धा माता प्रपन्नं सा वत्सलेव सुतं सदा ।**

**रक्षति प्रौढभीतिभ्यः सर्वथा नहि संशयः ॥ २३ ॥**

*śraddhā mātā prapannaṁ sā vatsaleva sutaṁ sadā ।*

*rakṣati prauḍha-bhītibhyaḥ sarvathā nahi saṁśayaḥ ॥ 23 ॥*

**Faith, like a loving mother, always protects the surrendered one from great fears in every way; indeed, there is no doubt about this.**

**Verse 24**

**आप्तेष्वश्रद्धिनं मूढं जहाति श्रीः सुखं यशः ।**

**स भवेत्‌ सर्वतो हीनो यः श्रद्धारहितो नरः ॥ २४ ॥**

*āpteṣv aśraddhinaṁ mūḍhaṁ jahāti śrīḥ sukhaṁ yaśaḥ ।*

*sa bhavet sarvato hīno yaḥ śraddhā-rahito naraḥ ॥ 24 ॥*

**Prosperity, happiness, and fame abandon the foolish and faithless and favor those who are trustworthy. He who is without faith becomes entirely devoid of these.**

**Verse 25**

**श्रद्धा हि जगतां धात्री श्रद्धा सर्वस्य जीवनम्‌ ।**

**अश्रद्धो मातृविषये बालो जीवेत्‌ कथं वद ॥ २५ ॥**

*śraddhā hi jagatāṁ dhātrī śraddhā sarvasya jīvanam ।*

*aśraddho mātṛ-viṣaye bālo jīvet kathaṁ vada ॥ 25 ॥*

**Faith is indeed the nourisher of the worlds, faith is the life of all. Tell me, how can a faithless child live with the mother in this matter?**

**Verse 26**

**अश्रद्धस्तरुणः पत्न्यां कथं ससुखमेधते ।**

**तथाऽपत्येषु स्थविरः कथमीयात्‌ सतीं गतिम्‌ ॥ २६ ॥**

*aśraddhas taruṇaḥ patnyāṁ kathaṁ sasukham edhate ।*

*tathā 'patyeṣu sthaviraḥ katham īyāt satīṁ gatim ॥ 26 ॥*

**How can a faithless young man flourish with happiness with his wife? Similarly, how can an old man follow the virtuous path without faith in his children?**

**Verse 27**

**अश्रद्धो वा भुवं कस्माद्‌ विकर्षेत्‌ कर्षकः किल ।**

**न प्रवृत्तिर्भवेत्‌ क्वापि त्यागे वा संग्रहेऽपि वा ॥ २७ ॥**

*aśraddho vā bhuvaṁ kasmād vikarṣet karṣakaḥ kila ।*

*na pravṛttir bhavet kvāpi tyāge vā saṁgrahe 'pi vā ॥ 27 ॥*

**Why would a faithless farmer plow the earth? Without faith, there would be no activity anywhere, neither in renunciation nor in acquisition.**

**Verse 28**

**श्रद्धावैधुर्ययोगेन विनश्येज्जगतां स्थितिः ।**

**एकान्तग्रहणाल्लोकप्रवृत्तिरिति चेच्छृणु ॥ २८ ॥**

*śraddhā-vaidhurya-yogena vinaśyed jagatāṁ sthitiḥ ।*

*ekānta-grahaṇāl loka-pravṛttir iti cet śṛṇu ॥ 28 ॥*

**Without faith, the existence of the worlds would perish. Listen, if worldly activity arises from complete acceptance.**

**Verse 29**

**एकान्तग्रहणे वापि श्रद्धा कस्मात्‌ प्रतिष्ठिता ।**

**तत्राप्येकान्तशरणः श्रद्धाशरण एव हि ॥ २९ ॥**

*ekānta-grahaṇe vāpi śraddhā kasmāt pratiṣṭhitā ।*

*tatrāpy ekānta-śaraṇaḥ śraddhā-śaraṇa eva hi ॥ 29 ॥*

**Even in complete acceptance, why is faith necessary? There too, the sole refuge is indeed faith itself.**

**Verse 30**

**तस्माच्छ्रद्धामृते लोकोऽवसीदेदश्वसन्‌ ध्रुवम्‌ ।**

**तस्माच्छ्रद्धां दृढां प्राप्य सुखमात्यन्तिकं व्रज ॥ ३० ॥**

*tasmāc chraddhāmṛte loko 'vasīd edaśvasan dhruvam ।*

*tasmāc chraddhāṁ dṛḍhāṁ prāpya sukham ātyantikaṁ vraja ॥ 30 ॥*

**Therefore, without faith, the world would surely perish, just like it would without breathing. So, obtain firm faith and seek ultimate happiness.**

**Verse 31**

**श्रद्धाऽवरे न कार्येति मन्यसे यदि तच्छृणु ।**

**इयं च श्रद्धयैवास्ते प्रवृत्तिर्नुपतेः सुत ॥ ३१ ॥**

*śraddhā 'vare na kāry eti manyase yadi tac chṛṇu ।*

*iyaṁ ca śraddhayāiva 'ste pravṛttir nupateḥ sutaḥ ॥ 31 ॥*

**If you think faith should not be placed in the lowly, listen. Any activity indeed exists by faith, O prince.**

**Verse 32**

**तत्‌ कथं ते प्रवृत्तिः स्यादिति श्रुत्वा प्रियावचः ।**

**हेमचूडः प्राह पुनः प्रियां कुशलभाषिणीम्‌ ॥ ३२ ॥**

*tat kathaṁ te pravṛttiḥ syād iti śrutvā priyā-vacaḥ ।*

*hemacūḍaḥ prāha punaḥ priyāṁ kuśala-bhāṣiṇīm ॥ 32 ॥*

**Hearing his beloved's words, Hemachuda said again to the skilled speaker, "How would your activity be thus, my dear?"**

**Verse 33**

**नूनं प्रिये सर्वथैव श्रद्धातव्यं यदा भवेत्‌ ।**

**श्रद्धा सत्सु विधातव्या यया श्रेयः समाप्नुयात्‌ ॥ ३३ ॥**

*nūnaṁ priye sarvathaiva śraddhātavyaṁ yadā bhavet ।*

*śraddhā satsu vidhātavyā yayā śreyaḥ samāpnuyāt ॥ 33 ॥*

**Indeed, dear, faith should be placed in every way when it is to be placed in faith. Faith should be placed in the good, by which welfare is attained.**

**Verse 34**

**असत्सु नो विधातव्या श्रद्धा श्रेयोऽभिवाञ्छिना ।**

**अन्यथान्तः सुनिशिते कुटिले बडिशे यथा ॥ ३४ ॥**

*asatsu no vidhātavyā śraddhā śreyo 'bhivāñchinā ।*

*anyathāntaḥ suniśite kuṭile baḍiśe yathā ॥ 34 ॥*

**Faith should not be placed in the bad by one who desires welfare. Otherwise, it is like a sharp, crooked hook inside.**

**Verse 35**

**बहिःसमे सुपिष्टेन मीनानां नाशमाप्नुयात्‌ ।**

**तस्मात्‌ सत्स्वेव कर्तव्या श्रद्धा नासत्यु कुत्रचित्‌ ॥ ३५ ॥**

*bahiḥ same supiṣṭena mīnānāṁ nāśam āpnuyāt ।*

*tasmāt satsv eva kartavyā śraddhā nāsatyu kutracit ॥ 35 ॥*

**Just as fish meet their destruction by well—ground bait outside, so should faith be placed in the good, not in untruth anywhere.**

**Verse 36**

**असत्सु कृत्वा श्रद्धां ये नाशमीयुः परेऽपि च ।**

**सत्सु श्रेयोयुजः श्रद्धावशतस्ते निदर्शनम्‌ ॥ ३६ ॥**

*asatsu kṛtvā śraddhāṁ ye nāśam īyuḥ pare 'pi ca ।*

*satsu śreyo—yujaḥ śraddhāvaśatas te nidarśanam ॥ 36 ॥*

**Those who placed faith in the bad met with destruction, as did others. Conversely, those who placed faith in the good attained welfare and prosperity.**

**Verse 37**

**अतः प्रतीत्यैव युक्ता कर्तुं श्रद्धा न चान्यथा ।**

**तत्‌ कथं ते प्रवृत्तिः स्यादिति प्रश्नः कथं तव ॥ ३७ ॥**

*ataḥ pratītyaiva yuktā kartuṁ śraddhā na cānyathā ।*

*tat kathaṁ te pravṛttiḥ syād iti praśnaḥ kathaṁ tava ॥ 37 ॥*

**Therefore, placing faith properly is essential. Thus, you asked, "How would your activity be thus?"**

**Verse 38**

**इत्युक्ता हेमलेखा सा पुनराह पतिं प्रियम्‌ ।**

**शृणु राजकुमारेदं प्रोच्यमानं मया वचः ॥ ३८ ॥**

*ityuktā hemalekhā sā punar āha patiṁ priyam ।*

*śṛṇu rāja-kumāredam procyamānaṁ mayā vacaḥ ॥ 38 ॥*

**Thus spoken, Hemalekha said again to her dear husband, "Listen, O prince, to these words I am saying."**

**Verse 39**

**यदात्थ त्वं कथं प्रश्न इति तत्र ब्रवीमि ते ।**

**अयं सन्‌ वा ह्यसन्‌ वायमिति ते निश्चयः कुतः ॥ ३९ ॥**

*yadāttha tvaṁ kathaṁ praśna iti tatra bravīmi te ।*

*ayaṁ san vā hy asan vāyam iti te niścayaḥ kutaḥ ॥ 39 ॥*

**You asked this question, "how." To that, I say to you, "How certain are you about this being or non-being?"**

**Verse 40**

**सत्यस्मिन्‌ निश्चये भूयाच्छुभं सच्छ्रद्धयेह वै ।**

**सोऽपि लक्षणतः स्याच्चेच्छ्रद्धा लक्षणसङ्गता ॥ ४० ॥**

*satyasmin niścaye bhūyāc chubhaṁ sa-cchraddhayeha vai ।*

*so 'pi lakṣaṇataḥ syāc chec chraddhā lakṣaṇa-saṅgatā ॥ 40 ॥*

**If there is certainty in the truth, it should indeed become good with faith here. That would also be characterized if faith is associated with characteristics.**

**Verse 41**

**प्रमाणाल्लक्षणज्ञानमिति चेत्तत्र संशृणु ।**

**अश्रद्धस्य प्रमाणं कि भवेत्तत्‌ सुनिरूप्यताम्‌ ॥ ४१ ॥**

*pramāṇāl lakṣaṇa-jñānam iti cet tatra saṃśṛṇu ।*

*aśraddhasya pramāṇaṁ ki bhavet tat sunirūpyatām ॥ 41 ॥*

**If knowledge of characteristics comes from evidence, then listen to this: What evidence is there for one who lacks faith? Let that be well examined.**

**Verse 42**

**अन्यथा हि प्रमाता नो विसंवाद्येत कुत्रचित्‌ ।**

**तस्माच्छ्रद्धां समाश्रित्य लोकः सर्वः प्रवर्तते ॥ ४२ ॥**

*anyathā hi pramātā no visaṃvādyeta kutracit ।*

*tasmāc chraddhāṁ samāśritya lokaḥ sarvaḥ pravartate ॥ 42 ॥*

**Otherwise, the knower would not be contradicted anywhere. Therefore, the entire world operates by relying on faith.**

**Verse 43**

**तत्प्रकारं प्रवक्ष्यामि शृणु निश्चलचेतसा ।**

**अनवस्थिततर्को वा ह्यतर्को वापि सर्वथा ॥ ४३ ॥**

*tat prakāraṁ pravakṣyāmi śṛṇu niścalacetasa ।*

*anavasthita-tarko vā hy atarko vāpi sarvathā ॥ 43 ॥*

**I will explain that method; listen with a steady mind. It concerns unsettled reasoning or the absence of reasoning altogether, in every way.**

**Verse 44**

**श्रेयो न प्राप्नुयाल्लोक इह वापि परत्र वा ।**

**तत्रातर्कस्य कालेन भवेच्छ्रेयः कदाचन ॥ ४४ ॥**

*śreyo na prāpnuyāl loka iha vāpi paratra vā ।*

*tatrātarkasya kālena bhavec chreyaḥ kadācana ॥ 44 ॥*

**The world would not attain welfare here or hereafter without reasoning. Sometimes, welfare may come by chance without reasoning.**

**Verse 45**

**अनवस्थिततर्कस्य न श्रेयः स्यात्‌ कथञ्चन ।**

**पुरा सह्यगिरौ गोदावरीतीरे हि कौशिकः ॥ ४५ ॥**

*anavasthita-tarkasya na śreyaḥ syāt kathaṃcana ।*

*purā sahyagirau godāvarītīre hi kauśikaḥ ॥ 45 ॥*

**For unsettled reasoning, welfare would not come in any way. Once upon a time, on the Sahya mountain by the Godavari river, there was a sage named Kaushika.**

**Verse 46**

**न्यवसच्छान्तसुमतिर्ज्ञातलोकसतत्त्वकः ।**

**तस्य शिष्यास्तु शतशः स्थिता गुरुसमाश्रयात्‌ ॥ ४६ ॥**

*nyavasac chānta-sumatiḥ jñāta-loka-satattvakaḥ ।*

*tasya śiṣyās tu śataśaḥ sthitā guru-samāśrayāt ॥ 46 ॥*

**He lived with a calm mind, knowing the true nature of the world. Hundreds of his disciples stayed under the guru’s guidance.**

**Verse 47**

**त एकदा गुरुमनु गता लोकस्य संस्थितिम्‌ ।**

**निर्णेतुं बुद्धयनुगुणं तदा प्रोचुः परस्परम्‌ ॥ ४७ ॥**

*ta ekadā gurum anu gatā lokasya saṃsthitim ।*

*nirṇetuṁ buddhi-anuguṇaṁ tadā procuḥ parasparam ॥ 47 ॥*

**One day, they approached the guru to understand the state of the world according to their intellect, and then they spoke to each other.**

**Verse 48**

**तत्राजगाम शुङ्गाख्यो विप्रः कश्चिन्महाबुधः ।**

**स सर्वेषां मतं प्रोक्तं दूषयद्बुद्धिकौशलात्‌ ॥ ४८ ॥**

*tatrājagāma śuṅgākhyo vipraḥ kaścinmahābudhaḥ ।*

*sa sarveṣāṁ mataṁ proktaṁ dūṣayad buddhi-kauśalāt ॥ 48 ॥*

**A highly learned Brahmin named Shunga arrived. With his skill in reasoning, he refuted the stated opinions of all.**

**Verse 49**

**अश्रद्धया हतप्रज्ञो विवादनिपुणस्तदा ।**

**प्रमाणात्‌ प्रमितं सत्यमित्युक्तेषु द्विजेष्वथ ॥ ४९ ॥**

*aśraddhayā hata-prajño vivāda-nipuṇas tadā ।*

*pramāṇāt pramitaṁ satyam ity ukteṣu dvijeṣv atha ॥ 49 ॥*

**Then, without faith and having lost wisdom but still skillful in debate, he said among the Brahmins, "Truth is what is measured from evidence."**

**Verse 50**

**अनवस्थिततर्को वै प्राह तर्कैकसंश्रयः ।**

**शुङ्गाख्य आक्षिपन्‌ सर्वान्‌ तत्र वादकथान्तरे ॥ ५० ॥**

*anavasthita-tarko vai prāha tarkaika-saṃśrayaḥ ।*

*śuṅgākhya ākṣipan sarvān tatra vādakathāntare ॥ 50 ॥*

**Relying solely on unsettled reasoning, Shunga refuted everyone in the debate.**

**Verse 51**

**विप्राः शृणुध्वं मद्वाक्यं सत्यं न क्वापि सिध्यति ।**

**प्रमितं यत्‌ प्रमाणेन तत्‌ सत्यमिति हीरितम्‌ ॥ ५१ ॥**

*viprāḥ śṛṇudhvaṁ mad-vākyaṁ satyaṁ na kvāpi sidhyati ।*

*pramitaṁ yat pramāṇena tat satyam iti hīritam ॥ 51 ॥*

**"O Brahmins, listen to my words. Truth is nowhere established. What is measured by evidence is said to be the truth."**

**Verse 52**

**तत्र तेन दोषयुजा भवेदप्रमितं ननु ।**

**निश्चेतव्या ततस्त्वादौ प्रमाणानामदुष्टता ॥ ५२ ॥**

*tatra tena doṣa-yujā bhaved apramitaṁ nanu ।*

*niścetavyā tatas tvādau pramāṇānām aduṣṭatā ॥ 52 ॥*

**There, indeed, due to that defect, it would be immeasurable. First, the flawlessness of the evidence should be ascertained.**

**Verse 53**

**सा प्रमाणान्तरकृता तत्राप्येवं विचिन्त्यताम्‌ ।**

**इत्येवमनवस्थानाद्‌ न किञ्चित्‌ प्रमितं भवेत्‌ ॥ ५३ ॥**

*sā pramāṇāntara-kṛtā tatrāpy evaṁ vicintyatām ।*

*ity evam anavasthānād na kiñcit pramitaṁ bhavet ॥ 53 ॥*

**Thus, even that created by other evidence should be considered. Therefore, from uncertainty, nothing can be measured.**

**Verse 54**

**अतः प्रमाता प्रमितं प्रमाणं वा न सिध्यति ।**

**तस्माच्छून्याश्रयो ह्येष विकल्पो विविधः स्थितः ॥ ५४ ॥**

*ataḥ pramātā pramitaṁ pramāṇaṁ vā na sidhyati ।*

*tasmāc chūnyāśrayo hyeṣa vikalpo vividhaḥ sthitaḥ ॥ 54 ॥*

**Therefore, the knower, the measured, and the evidence do not establish anything. Consequently, based on emptiness, various alternatives indeed exist.**

**Verse 55**

**सोऽपि शून्यात्मतां प्राप्तः प्रमाणाविषयत्वतः ।**

**तस्माच्छून्यं न किञ्चित्‌ सदित्येष प्रविनिर्णयः ॥ ५५ ॥**

*so 'pi śūnyātmatāṁ prāptaḥ pramāṇāviṣayatvataḥ ।*

*tasmāc chūnyaṁ na kiñcit sad ity eṣa pravinirṇayaḥ ॥ 55 ॥*

**Even he attained a state of emptiness due to the lack of evidence. Therefore, nothingness and emptiness are real; thus, this is the conclusion.**

**Verse 56**

**इति शुङ्गवचः श्रुत्वा तेषु केचिद्‌ द्विजाधमाः ।**

**तं श्रिता निश्चयाभासं बभूवुः शून्यवादिनः ॥ ५६ ॥**

*iti śuṅgavacaḥ śrutvā teṣu kecid dvijā-dhamāḥ ।*

*taṁ śritā niścayābhāsaṁ babhūvuḥ śūnyavādinaḥ ॥ 56 ॥*

**Thus, hearing Shunga's words, some lowly Brahmins among them followed him, becoming proponents of emptiness with apparent certainty.**

**Verse 57**

**विनाशमीयुस्तन्निष्ठाः शून्यभावं परं गताः ।**

**ये द्विजाः सारहृदयास्ते शुङ्गस्य प्रभाषितम्‌ ॥ ५७ ॥**

*vināśam īyuḥ tan-niṣṭhāḥ śūnya-bhāvaṁ paraṁ gatāḥ ।*

*ye dvijāḥ sāra-hṛdayās te śuṅgasya prabhāṣitam ॥ 57 ॥*

**Those devoted to that belief went to destruction, attaining a state of emptiness. The Brahmins with strong hearts rejected Shunga's words.**

**Verse 58**

**निरूप्य कौशिके तेन समाहितहृदोऽभवन्‌ ।**

**तस्मात्‌ सर्वात्मना त्यक्त्वा तर्कं तमनवस्थितम्‌ ॥ ५८ ॥**

*nirūpya kauśike tena samāhita-hṛdo 'bhavan ।*

*tasmāt sarvātmanā tyaktvā tarkaṁ tam anavasthitam ॥ 58 ॥*

**By analyzing Kaushika's teachings, they became composed at heart, thereby completely abandoning that unsettled reasoning.**

**Verse 59**

**सदा सदागमायत्ततर्कः श्रेयः समाप्नुयात्‌ ।**

**इति प्रोक्तो हेमचूडः प्रिययाऽत्यन्तधीरया ॥ ५९ ॥**

*sadā sadāgama-āyatta-tarkaḥ śreyaḥ samāpnuyāt ।*

*iti prokto hemacūḍaḥ priyayā 'tyanta-dhīrayā ॥ 59 ॥*

**Reasoning that always depends on true scriptures will attain welfare. This is what Hemachuda was told by his extremely wise beloved.**

**Verse 60**

**पुनः पप्रच्छ चात्यन्तविस्मितस्तां महाशयाम्‌ ।**

**अहो प्रिये ते वैदुष्यमीदृशं नाविदं पुरा ॥ ६० ॥**

*punaḥ papraccha cātyanta-vismitaḥ tāṁ mahāśayām ।*

*aho priye te vaiduṣyam īdṛśaṁ nāvidaṁ purā ॥ 60 ॥*

**Once again, extremely astonished, he asked her, "Oh dear, I was unaware of your great wisdom before."**

**Verse 61**

**धन्यासि त्वमहं चापि धन्यो यस्त्वामुपागतः ।**

**ब्रवीषि श्रद्धया सर्वश्रेयःसिद्धिं हि तत्‌ कथम्‌ ॥ ६१ ॥**

*dhanyāsi tvam ahaṁ cāpi dhanyo yas tvām upāgataḥ ।*

*bravīṣi śraddhayā sarva-śreyaḥ-siddhiṁ hi tat katham ॥ 61 ॥*

**Blessed are you, and blessed am I for having approached you. You say that with faith one attains all auspiciousness. How is that so?**

**Verse 62**

**कुत्र श्रद्धा विधातव्या कुत्र वा सा न शस्यते ।**

**आनन्त्यादागमानां वै विरुद्धार्थसमाश्रयात्‌ ॥ ६२ ॥**

*kutra śraddhā vidhātavyā kutra vā sā na śasyate ।*

*ānantyād āgamānāṁ vai viruddhārtha-samāśrayāt ॥ 62 ॥*

**Where should faith be placed, and where is it not recommended? The multitude of scriptures and their contradictory meanings make this unclear.**

**Verse 63**

**आचार्यमतभेदाच्च व्याख्यातृमतभेदतः ।**

**स्वबुद्धेरनवस्थानात्‌ किमादेयं न वापि किम्‌ ॥ ६३ ॥**

*ācārya-mata-bhedāc ca vyākhyātṛ-mata-bhedataḥ ।*

*sva-buddheḥ anavasthānāt kim ādheyaṁ na vāpi kim ॥ 63 ॥*

**Due to the differing opinions of teachers and commentators, and the instability of one's own intellect, what should be accepted and what should not?**

**Verse 64**

**यद्यस्याभिमतं तत्‌ स वदत्येव सुनिश्चितम्‌ ।**

**अन्यच्चाप्यव्यवसितं हानिप्रदमपि प्रिये ॥ ६४ ॥**

*yad yasya abhimataṁ tat sa vadati eva su-niścitam ।*

*anyaṁ ca api avyavasitam hāni-pradam api priye ॥ 64 ॥*

**What is dear to one is declared as certain, while another's view remains undecided, causing harm, dear one.**

**Verse 65**

**तत्रैव सति नैवान्तं कश्चिदत्रापि गच्छति ।**

**य: शून्यमाह तत्वं सोऽप्यशून्यं दूषयेत्‌ परम्‌ ॥ ६५ ॥**

*tatra eva sati na eva antaṁ kaścit atra api gacchati ।*

*yaḥ śūnyam āha tattvaṁ saḥ api aśūnyam dūṣayet param ॥ 65 ॥*

**No one reaches a definitive conclusion about what is true or not. He who claims that truth is emptiness criticizes another's belief in non-emptiness.**

**Verse 66**

**अश्रद्धेयं कुतो वा तत्‌ सङ्गतं चागमेन हि ।**

**एतद्‌ ब्रूहि प्रिये सम्यग्‌ नह्येतत्तेऽस्त्यचिन्तितम्‌ ॥ ६६ ॥**

*aśraddheyaṁ kuto vā tat saṅgataṁ ca āgamena hi ।*

*etat brūhi priye samyak na hi etat te asti acintitam ॥ 66 ॥*

**How can one know that something seemingly unbelievable is consistent with the scriptures? Explain this correctly, dear. Indeed, you must have considered it.**

**End**

**इति श्रीमदितिहासोत्तमे त्रिपुरारहस्ये ज्ञानखण्डे हेमचूडोपाख्याने श्रद्धाप्रशंसनं नाम षष्ठोऽध्यायः ॥**

**Thus ends the sixth chapter named "Praise of Faith" in the Story of Hemachuda in the Knowledge Section of the revered Tripura Rahasya**.

# CHAPTER 7: DESCRIPTION OF THE NATURE OF GOD

**Verse 1**

**इति पृष्टा हेमलेखा भर्त्रा प्रियतरेण सा ।**

**प्रोवाच विदुषो सम्यग्‌ विज्ञातलोकसंस्थितिः ॥ १ ॥**

*iti pṛṣṭā hemalekhā bhartrā priyatareṇa sā ।*

*provāca viduṣo samyag vijñāta-loka-saṁsthitiḥ ॥ 1 ॥*

**Thus questioned by her dearest husband, Hemalekha, wise and well-acquainted with the state of the world, replied appropriately.**

**Verse 2**

**शृणु वक्ष्ये प्रियतम स्थिरस्वान्तः समादरात्‌ ।**

**मनो हि मर्कटप्रायमस्थिरं सर्वदैव तत्‌ ॥ २ ॥**

*śṛṇu vakṣye priyatama sthira-svāntaḥ samādarāt ।*

*mano hi markaṭa-prāyam asthiraṁ sarvadaiva tat ॥ 2 ॥*

**Listen, dearest, with a steady mind and respect, I will tell you. The mind is indeed always unstable, like a monkey.**

**Verse 3**

**यत एवं महानर्थ प्राप्तवान्‌ प्राकृतो जनः ।**

**चलन्मनः सर्वदुःखनिदानं दृष्टमेव हि ॥ ३ ॥**

*yata evaṁ mahān arthaṁ prāptavān prākṛto janaḥ ।*

*calan-manaḥ sarva-duḥkha-nidānaṁ dṛṣṭam eva hi ॥ 3 ॥*

**Because of this, ordinary people have experienced great misfortune. An unstable mind is recognized as the cause of all suffering.**

**Verse 4**

**यतः सुषुप्तौ चलनाभावाद्विन्दति वै सुखम्‌ ।**

**तस्मान्मनः स्थिरीकृत्य शृणु यत्ते ब्रवीम्यहम्‌ ॥ ४ ॥**

*yataḥ suṣuptau calana-abhāvāt vindati vai sukham ।*

*tasmāt manaḥ sthirīkṛtya śṛṇu yat te bravīmy aham ॥ 4 ॥*

**Because in deep sleep, the absence of movement brings happiness. Therefore, stabilize your mind and listen to what I have to say to you.**

**Verse 5**

**अनादरेण श्रुतं च भवेदश्रुतसम्मितम्‌ ।**

**अफलं स्यात्तदत्यन्तं यथा चित्रतरुश्रयः ॥ ५ ॥**

*anādareṇa śrutaṁ ca bhaved aśruta-saṁmitam ।*

*aphalaṁ syāt tad atyantaṁ yathā citrataru-āśrayaḥ ॥ 5 ॥*

**What is heard with disrespect is as if unheard. It is absolutely fruitless, like seeking support from a painted tree.**

**Verse 6**

**अनवस्थिततर्कत्वं तमपहाय विनाशनम्‌ ।**

**सत्तर्कमाश्रित्य जन प्राप्नुयात्‌ सुफलं द्रुतम्‌ ॥ ६ ॥**

*anavasthita-tarkatvaṁ tam apahāya vināśanam ।*

*sat-tarkam āśritya jana prāpnuyāt su-phalaṁ drutam ॥ 6 ॥*

**By abandoning unstable reasoning, which is destructive, people who rely on sound reasoning quickly obtain good results.**

**Verse 7**

**सत्तर्कसंश्रयेणाशु साधनैकपरो भवेत्‌ ।**

**सत्तर्कजनितां श्रद्धां प्राप्येह फलभाग्‌ नरः ॥ ७ ॥**

*sat-tarka-saṁśrayeṇa āśu sādhanaika-paro bhavet ।*

*sat-tarka-janitāṁ śraddhāṁ prāpya iha phala-bhāk naraḥ ॥ 7 ॥*

**By relying on sound reasoning, one quickly becomes dedicated to a single path. Having attained faith generated by sound reasoning, a person bears fruit here.**

**Verse 8**

**अनवस्थिततर्कं तं विहायालोकय प्रिय ।**

**प्रवृत्तिमेतां जगतः श्रद्धया फलशालिनीम्‌ ॥ ८ ॥**

*anavasthita-tarkaṁ tam vihāya ālokaya priya ।*

*pravṛttim etāṁ jagataḥ śraddhayā phala-śālinīm ॥ 8 ॥*

**Abandon that unstable reasoning and observe, dear, how this activity of the world becomes fruitful with faith.**

**Verse 9**

**सुतर्कितेन कालेन कर्षकः क्ष्मां विकर्षति ।**

**श्रद्धयैव तथा रूप्यस्वर्णरत्नौषधादिकम्‌ ॥ ९ ॥**

*sutarkitena kālena karṣakaḥ kṣmāṁ vikarṣati ।*

*śraddhayā eva tathā rūpya-svarṇa-ratna-auṣadha-ādikam ॥ 9 ॥*

**With sound reasoning over time, a farmer tills the earth. Similarly, with faith, one obtains silver, gold, gems, and medicines.**

**Verse 10**

**व्यवस्यन्ति सुतर्केण त्यक्त्वा तर्कानवस्थितिम्‌ ।**

**तस्मात्‌ सुतर्कश्रद्धाभ्यां व्यवस्य श्रेय आत्मनः ॥ १० ॥**

*vyavasyanti sutarkena tyaktvā tarkān avasthitim ।*

*tasmāt sutarka-śraddhābhyāṁ vyavasyet śreya ātmanaḥ ॥ 10 ॥*

**They decide with sound reasoning, abandoning unstable arguments. Therefore, one should determine their own welfare using sound reasoning and faith.**

**Verse 11**

**प्रयतेत्तत्साधनाय नहि तर्कानिवस्थितेः ।**

**विरमेत्‌ पौरुषाद्‌ यत्नाच्छुङ्गानुगनरा इव ॥ ११ ॥**

*prayatet tat-sādhanāya nahi tarkān avasthiteḥ ।*

*viramet pauruṣād yatnāt śuṅga-anuga-narā iva ॥ 11 ॥*

**One should strive for its attainment, not relying on unstable arguments. One should not desist from effort and perseverance, unlike the followers of Shunga.**

**Verse 12**

**श्रद्धया पौरुषपरो न विहन्येत सर्वथा ।**

**दृढं पौरुषमाश्रित्य न प्राप्येत कथं फलम्‌ ॥ १२ ॥**

*śraddhayā pauruṣa-paraḥ na vihanyeta sarvathā ।*

*dṛḍhaṁ pauruṣam āśritya na prāpyeta kathaṁ phalam ॥ 12 ॥*

**With faith, one dedicated to effort should not be hindered in any way. By relying on firm effort, how can one fail to achieve the desired result?**

**Verse 13**

**पौरुषात्‌ कर्षका धान्यं वणिजो धनमेव च ।**

**राज्यलक्ष्मीं नृपा विप्रा विद्यां सर्वसुखाश्रयाम्‌ ॥ १३ ॥**

*pauruṣāt karṣakā dhānyaṁ vaṇijo dhanam eva ca ।*

*rājya-lakṣmīṁ nṛpā viprā vidyāṁ sarva-sukha-āśrayām ॥ 13 ॥*

**Through effort, farmers obtain grain, merchants acquire wealth, kings secure their kingdom's riches, and scholars gain knowledge, the foundation of all happiness.**

**Verse 14**

**शूद्रा भृतिं सुधां देवास्तापसा लोकमुत्तमम्‌ ।**

**प्रापुरन्येऽप्यभिमतं पौरुषेणैव कर्मणा ॥ १४ ॥**

*śūdrā bhṛtiṁ sudhāṁ devāḥ tāpasāḥ lokam uttamam ।*

*prāpur anye api abhimataṁ pauruṣeṇa eva karmaṇā ॥ 14 ॥*

**Laborers obtained wages, gods acquired nectar, ascetics attained the highest world, and others achieved their desired goals through effort indeed.**

**Verse 15**

**अनवस्थिततर्केणाश्रद्धेन पुरुषेण किम्‌ ।**

**कदा किञ्चित्‌ कथं प्राप्तं फलं वद विमृश्य तत्‌ ॥ १५ ॥**

*anavasthita-tarkeṇa aśraddhena puruṣeṇa kim ।*

*kadā kiñcit kathaṁ prāptaṁ phalaṁ vada vimṛśya tat ॥ 15 ॥*

**With unstable reasoning and without faith, what results has anyone ever achieved? Tell me, considering that.**

**Verse 16**

**क्वचित्‌ फलविसंवादात्‌ सर्वत्राश्वासवर्जने ।**

**विजानीयाद्‌ दैवहतं तं स्वात्मरिपुरूपिणम्‌ ॥ १६ ॥**

*kvacit phala-visaṁvādāt sarvatra āśvāsa-varjane ।*

*vijānīyāt daiva-hataṁ taṁ sva-ātma-ripu-rūpiṇam ॥ 16 ॥*

**Sometimes, due to failure to achieve results and a lack of assurance everywhere, one should recognize him as afflicted by fate, appearing as his own enemy.**

**Verse 17**

**अतः पौरुषमाश्रित्य श्रद्धासत्तर्कपोषितम्‌ ।**

**श्रेयसां यन्मुख्यतमं साधनं तत्‌ समाश्रयेत्‌ ॥ १७ ॥**

*ataḥ pauruṣam āśritya śraddhā-sat-tarka-poṣitam ।*

*śreyasāṁ yat mukhyatamaṁ sādhanam tat samāśrayet ॥ 17 ॥*

**Therefore, relying on effort nourished by faith and sound reasoning, one should adopt that foremost means of achieving welfare.**

**Verse 18**

**तत्र दृष्टं साधनानां वैचित्र्यं च पृथग्विधम्‌ ।**

**तेषु यत्‌ सर्वथा साध्यं साधयेत्तद्धि मुख्यकम्‌ ॥ १८ ॥**

*tatra dṛṣṭam sādhanānāṁ vaicitryaṁ ca pṛthag-vidham ।*

*teṣu yat sarvathā sādhyam sādhayet tad dhi mukhyakam ॥ 18 ॥*

**There is a diversity of means that is observed, and among them, one should achieve that which is attainable in every way, as that is indeed the principal goal.**

**Verse 19**

**तत्‌ सुतर्कानुभूतिभ्यां व्यवस्याशु समारभेत्‌ ।**

**तत्ते सर्व प्रवक्ष्यामि सावधानः श्रुणुष्व तत्‌ ॥ १९ ॥**

*tat sutarka-anubhūtibhyāṁ vyavasya āśu samārabhet ।*

*tat te sarvaṁ pravakṣyāmi sāvadhānaḥ śruṇuṣva tat ॥ 19 ॥*

**Deciding through sound reasoning and experience, one should act quickly. I will explain everything to you, so listen attentively.**

**Verse 20**

**श्रेयस्तद्धि विजानीयाद्यस्माद्‌ भूयो न शोचति ।**

**शोकः सर्वत एव स्याद्‌ दृश्यते सूक्ष्मया दृशा ॥ २० ॥**

*śreyas tad dhi vijānīyāt yasmād bhūyaḥ na śocati ।*

*śokaḥ sarvataḥ eva syāt dṛśyate sūkṣmayā dṛśā ॥ 20 ॥*

**One should recognize that true welfare is that from which one does not grieve again. Grief is seen everywhere with a subtle vision.**

**Verse 21**

**यच्छोकैरनुसंभिन्नं न तच्छ्रेयो हि सर्वथा ।**

**धनं पुत्रास्तथा दारा राज्यं कोशो बलं यशः ॥ २१ ॥**

*yac chokair anusaṁbhinnam na tat śreyo hi sarvathā ।*

*dhanaṁ putrās tathā dārā rājyaṁ kośo balaṁ yaśaḥ ॥ 21 ॥*

**That which is intertwined with griefs is not true welfare in any way: wealth, sons, wives, kingdom, treasury, strength, and fame.**

**Verse 22**

**विद्या बुद्धिर्दर्शनं च देहः सौन्दर्यसम्पदः ।**

**सर्वमेतदस्थिरत्वात्‌ कालसर्पमुखस्थितम्‌ ॥ २२ ॥**

*vidyā buddhir darśanaṁ ca dehaḥ saundarya-sampadaḥ ।*

*sarvam etad asthiratvāt kāla-sarpa-mukha-sthitam ॥ 22 ॥*

**Knowledge, intellect, sight, body, beauty, and wealth—all these are unstable, held within the jaws of the serpent of time.**

**Verse 23**

**शोकाङ्कुरमहाशक्तिबीजात्मकतया स्थितम्‌ ।**

**कुत आत्यन्तिकश्रेयःसाधनत्वं समर्हति ॥ २३ ॥**

*śoka-aṅkura-mahā-śakti-bīja-ātmakatayā sthitam ।*

*kutaḥ ātyantika-śreyaḥ-sādhanatvaṁ samarhati ॥ 23 ॥*

**Situated as the seed of the great power of the sprout of grief, how can it be deserving of suitability for ultimate welfare?**

**Verse 24**

**अतः परमकं श्रेय एतद्वै मुख्यतो भवेत्‌ ।**

**एवं धनादिविषये यदादेयत्वविभ्रमः ॥ २४ ॥**

*ataḥ paramakaṁ śreya etad vai mukhyato bhavet ।*

*evaṁ dhana-ādi-viṣaye yat ādēyatva-vibhramaḥ ॥ 24 ॥*

**Therefore, the highest welfare primarily lies in this; thus, in the matter of wealth and other material possessions, there is a delusion of desirability.**

**Verse 25**

**मोहादेव समुद्भूतो मोहको हि महेश्वरः ।**

**यो हि सर्वजगत्कर्ता तस्मात्‌ सर्वे हि मोहिताः ॥ २५ ॥**

*mohād eva samudbhūto mohako hi maheśvaraḥ ।*

*yo hi sarva-jagat-kartā tasmāt sarve hi mohitāḥ ॥ 25 ॥*

**Arisen from delusion, the great lord is the deluder and the creator of all worlds; therefore, all are deluded.**

**Verse 26**

**मोहयत्यल्पकोऽपीह विद्याभागसमाश्रयात्‌ ।**

**कांश्चिदेव न सर्वान्‌ स यस्माद्विद्या हि सा मिता ॥ २६ ॥**

*mohayati alpa-kaḥ api iha vidyā-bhāga-samāśrayāt ।*

*kāṁścid eva na sarvān saḥ yasmāt vidyā hi sā mitā ॥ 26 ॥*

**People here are deluded to some extent due to partial knowledge of some deluder; some are affected, but not all, because that knowledge is limited.**

**Verse 27**

**अल्पविद्यं मायिनं चाप्यनुत्क्रान्ता जना यतः ।**

**महादेवं महामायं कः समुत्क्रान्तुमर्हति ॥ २७ ॥**

*alpa-vidyaṁ māyinaṁ ca api anutkrāntā janā yataḥ ।*

*mahā-devaṁ mahā-māyaṁ kaḥ samutkrāntum arhati ॥ 27 ॥*

**Even those with little knowledge have surpassed the deluder in their delusions; then who is capable of surpassing the great god, the ultimate deluder?**

**Verse 28**

**यो हि लोकेऽल्पमायां च जानाति प्रतिविद्यया ।**

**स मोहान्निर्गतः स्वस्थः सुखमाप्नोत्यनश्वरम्‌ ॥ २८ ॥**

*yaḥ hi loke alpa-māyāṁ ca jānāti prati-vidyayā ।*

*saḥ mohāt nirgataḥ svasthaḥ sukham āpnoti anaśvaram ॥ 28 ॥*

**Who in the world, by counter-knowledge, understands the small delusion, emerges from it, remains calm, and attains eternal happiness.**

**Verse 29**

**एवंविधापि विद्या तमनाश्रित्य तु मायिनम्‌ ।**

**न लभ्या सर्वथा यावदप्रसाद्य तु सर्वथा ॥ २९ ॥**

*evaṁ-vidhā api vidyā tam anāśritya tu māyinam ।*

*na labhyā sarvathā yāvat aprasādya tu sarvathā ॥ 29 ॥*

**Even such knowledge is not attainable without resorting to the deluder, until one pleases him in every way.**

**Verse 30**

**तस्मान्महामायिनं तमप्रसाद्य कथं भवेत्‌ ।**

**महामोहस्य तरणं तस्मात्तं सर्वथा श्रयेत्‌ ॥ ३० ॥**

*tasmāt mahā-māyinaṁ tam aprasādya kathaṁ bhavet ।*

*mahā-mohasya taraṇaṁ tasmāt taṁ sarvathā śrayet ॥ 30 ॥*

**Therefore, without pleasing the great deluder, how can one overcome the great delusion? Thus, one should resort to him in every way.**

**Verse 31**

**यस्तं प्रसादयेत्‌ सम्यक्‌ प्राप्य तस्य प्रसादतः ।**

**महाविद्यां स तन्मोहाद्‌ ध्रुवमुत्क्रान्तिमेष्यति ॥ ३१ ॥**

*yaḥ tam prasādayet samyak prāpya tasya prasādataḥ ।*

*mahā-vidyāṁ sa tam-mohāt dhruvam utkrāntim eṣyati ॥ 31 ॥*

**Whoever pleases him properly and attains his grace will certainly achieve transcendence from that delusion through great knowledge.**

**Verse 32**

**अन्येऽपि योगाः कथिताः श्रेयःसाधनकर्मणि ।**

**महेश्वरप्रसादात्ते विना न स्युः फलाप्तये ॥ ३२ ॥**

*anye api yogāḥ kathitāḥ śreyaḥ-sādhana-karmaṇi ।*

*maheśvara-prasādāt te vinā na syuḥ phala-āptaye ॥ 32 ॥*

**Other practices mentioned for achieving welfare will not yield results without the grace of the great lord.**

**Verse 33**

**तस्मादाराधयेदादौ महेशं विश्वकारणम्‌ ।**

**भक्त्या स साधयेदाशु योगान्मोहविनाशनान्‌ ॥ ३३ ॥**

*tasmāt ārādhayet ādau maheśaṁ viśva-kāraṇam ।*

*bhaktyā sa sādhayed āśu yogān moha-vināśanān ॥ 33 ॥*

**Therefore, one should first worship the great lord, the cause of the universe, with devotion, and then quickly undertake practices that destroy delusion.**

**Verse 34**

**एतज्जगत्‌ कार्यभूतं प्रत्यक्षं परिदृश्यते ।**

**सांशमेवं पृथिव्याद्यमदृष्टारम्भमप्यलम्‌ ॥ ३४ ॥**

*etaj jagat kārya-bhūtaṁ pratyakṣaṁ paridṛśyate ।*

*sāṁśam evaṁ pṛthivyādyam adṛṣṭa-ārambham api alam ॥ 34 ॥*

**This world, along with its parts, is directly seen as an effect, beginning with the earth, even with an unseen cause, sufficiently evident.**

**Verse 35**

**कार्य स्यादिति तर्केण बह्वागमदृढेन तु ।**

**व्यवस्येत्तत्र कर्तारं सर्वकर्तृ विलक्षणम्‌ ॥ ३५ ॥**

*kāryaḥ syāt iti tarkeṇa bahu-āgama-dṛḍhena tu ।*

*vyavasya tatra kartāraṁ sarva-kartṛ-vilakṣaṇam ॥ 35 ॥*

**By reasoning in this way, firmly supported by many scriptures, one should ascertain a doer there, distinct from all other doers.**

**Verse 36**

**यद्यप्यकर्तृकं लोकमाह कश्चिदिहागमः ।**

**तदनेकैरागमैस्तु तर्करूढैः सुबाधितम्‌ ॥ ३६ ॥**

*yadyapi akartṛkaṁ lokam āha kaścit iha āgamaḥ ।*

*tat anekaiḥ āgamaḥ tu tarka-rūḍhaiḥ subādhitam ॥ 36 ॥*

**Although some scriptures claim the world is without a doer, this is well refuted by many scriptures supported by sound reasoning.**

**Verse 37**

**यत्रात्मनाश एवार्थः प्रत्यक्षैकसमाश्रयात्‌ ।**

**तदागमाभासमेव न तद्धि महदाश्रयम्‌ ॥ ३७ ॥**

*yatra ātma-nāśa eva arthaḥ pratyakṣa-eka-samāśrayāt ।*

*tat āgama-ābhāsam eva na tat hi mahat-āśrayam ॥ 37 ॥*

**Where the purpose is self-destruction, based solely on perception, it is merely the appearance of scripture, not a great authority.**

**Verse 38**

**शुष्कतर्कैकसंक्लृप्तं शास्त्रं तत्‌ त्याज्यमेव हि ।**

**अन्यैरप्युच्यते कैश्चिद्‌ जगदेतत्‌ सनातनम्‌ ॥ ३८ ॥**

śuṣka-tarka-eka-saṁklṛptam śāstram tat tyājyam eva hi ।

anyaiḥ api ucyate kaiścit jagat etat sanātanam ॥ 38 ॥

**Scripture based solely on dry logic should indeed be rejected. Others also claim that this world is eternal.**

**Verse 39**

**अबुद्धिमत्कर्तृकं चेत्येतच्चाप्यसमञ्जसम्‌ ।**

**क्रियाया बुद्धिपूर्वंत्वादबुद्धौ तददर्शनात्‌ ॥ ३९ ॥**

*abuddhi-mat-kartṛkam cet etat ca api asamañjasam ।*

*kriyāyāḥ buddhi-pūrvam-tvāt abuddhau tat adarśanāt ॥ 39 ॥*

**If this world is considered to be the work of one without intelligence, it is incongruous, as action is preceded by intelligence, and action is not observed in the absence of intelligence.**

**Verse 40**

**बह्वागमोपष्टम्भाच्च कर्ताऽत्र स्याद्धि बुद्धिमान्‌ ।**

**बुद्धिमत्कर्तृकं कार्य सवेत्रैव हि दर्शनात्‌ ॥ ४० ॥**

*bahu-āgama-upaṣṭambhāt ca kartā atra syāt hi buddhimān ।*

*buddhi-mat-kartṛkam kāryam tatra eva hi darśanāt ॥ 40 ॥*

**Supported by many scriptures, the doer here is indeed intelligent. Action performed by an intelligent doer is certainly observed there.**

**Verse 41**

**एवं सत्तर्कागमाभ्यां जगदेतत्‌ सकर्तृकम्‌ ।**

**स कर्ता लौकिकेभ्यस्तु कर्तृभ्यः स्यद्विलक्षणः ॥ ४१ ॥**

*evaṁ sattarkāgamābhyāṁ jagat etat sakartṛkam ।*

*sa kartā laukikebhyaḥ tu kartṛbhyaḥ syāt vilakṣaṇaḥ ॥ 41 ॥*

**Thus, through sound reasoning and scripture, it is established that this world has a doer, but that doer is distinct from the worldly doers.**

**Verse 42**

**कार्यस्याचिन्त्यरूपत्वादचिन्त्यानन्तशक्तिकः ।**

**अपरिच्छिन्नसामर्थ्यः कार्यस्यानुगुणत्वतः ॥ ४२ ॥**

*kāryasya acintya-rūpatvāt acintya-ananta-śaktikaḥ ।*

*aparicchinna-sāmarthyaḥ kāryasya anuguṇatvataḥ ॥ 42 ॥*

**Due to the inconceivable nature of the effect, the doer possesses inconceivable and infinite power and unlimited capability, in accordance with the effect.**

**Verse 43**

**स प्रपन्नान्‌ समुद्धर्तु प्रभवत्येव सर्वथा ।**

**अतस्तं सर्वभावेन शरणीकुरू सर्वदा ॥ ४३ ॥**

*sa prapannān samuddhartu prabhavati eva sarvathā ।*

*ataḥ tam sarva-bhāvena śaraṇīkuru sarvadā ॥ 43 ॥*

**He is indeed capable of uplifting those who have surrendered in every way. Therefore, always take refuge in him with all your being.**

**Verse 44**

**निदर्शनं तेऽभिधास्ये शृणु प्रत्ययकारणम्‌ ।**

**मितेश्वरोऽप्यत्र लोके चाकापटयात्‌ प्रसादितः ॥ ४४ ॥**

*nidarśanaṁ te abhidhāsyē śṛṇu pratyaya-kāraṇam ।*

*mita-īśvaraḥ api atra loke ca akāpaṭayāt prasāditaḥ ॥ 44 ॥*

**I will give you an example; listen to the reasoning with belief. Even a limited lord here in the world can be pleased without deceit.**

**Verse 45**

**सर्वात्मना योजयति स्वेष्टार्थैः श्रेयसे नरम्‌ ।**

**एष लोकेश्वरो देवः सम्यग्‌ येन प्रसादितः ॥ ४५ ॥**

*sarvātmanā yojayati sveṣṭārthaiḥ śreyase naram ।*

*eṣa lokeśvaraḥ devaḥ samyak yena prasāditaḥ ॥ 45 ॥*

**This lord of the world, when properly pleased by someone, provides a person with desired objects for their welfare.**

**Verse 46**

**तस्मै किं न दिशेद्‌ ब्रूहि भक्तलोकैकवत्सलः ।**

**पुरुषा हीश्वरा लोके चानवस्था अवत्सलाः ॥ ४६ ॥**

*tasmai kiṁ na diśet brūhi bhakta-loka-eka-vatsalaḥ ।*

*puruṣāḥ hi īśvarā loke ca anavasthā avat-salāḥ ॥ 46 ॥*

**Tell me, what would the one who is uniquely affectionate to devotees not give to them? Indeed, worldly lords are unstable and lack true affection.**

**Verse 47**

**निर्दयाश्च कृतध्नाश्च तस्मात्‌ तत्फलमस्थिरम्‌ ।**

**परमेशो दयासिन्धुः कृतज्ञः सुव्यवस्थितः ॥ ४७ ॥**

*nirdayāḥ ca kṛtadhnāḥ ca tasmāt tat-phalam asthiram ।*

*parama-īśaḥ dayā-sindhuḥ kṛtajñaḥ suvyavasthitaḥ ॥ 47 ॥*

**Merciless and ungrateful, their results are therefore unstable. The supreme lord, however, is an ocean of compassion, grateful, and well established.**

**Verse 48**

**अन्यथाऽनादिसंसारे कुतोऽनिन्द्यत्वमाप्नुयात्‌ ।**

**व्यवस्थिता जगद्यात्रा चापि वा स्यात्‌ कथं वद ॥ ४८ ॥**

*anyathā anādi-saṁsāre kuto anindyatvam āpnuyāt ।*

*vyavasthitā jagad-yātrā ca api vā syāt kathaṁ vada ॥ 48 ॥*

**Otherwise, in the beginningless cycle of existence, how could one attain faultlessness? Tell me, how could the world's course be maintained?**

**Verse 49**

**अनवस्थस्य राज्यं तु नष्टमालोक्यते यतः ।**

**तस्मादेष दयासिन्धुः सुव्यवस्थश्च कीर्तितः ॥ ४९ ॥**

*anavasthasya rājyaṁ tu naṣṭam ālokyate yataḥ ।*

*tasmāt eṣaḥ dayā-sindhuḥ suvyavasthaḥ ca kīrtitaḥ ॥ 49 ॥*

**Because the kingdoms of the unstable are seen to be lost, he is therefore described as an ocean of compassion and well established.**

**Verse 50**

**तमेव सर्वभावेन भक्त्याशु शरणीकृरु ।**

**श्रेयसि त्वां योजयेत्‌ स त्वं न तत्परतां व्रज ॥ ५० ॥**

*tam eva sarva-bhāvena bhaktyā āśu śaraṇīkuru ।*

*śreyasi tvām yojayet saḥ tvam na tat-paratāṁ vraja ॥ 50 ॥*

**Quickly take refuge in him with all your being and devotion. He will lead you to welfare; do not succumb to subordination.**

**Verse 51**

**उपासनं बहुविधमार्त्त्यार्थार्थित्वतोऽपि च ।**

**निर्हेतुकं तु क्वाचित्कं तत्‌ सत्योपासनं भवेत्‌ ॥ ५१ ॥**

*upāsanaṁ bahuvidham ārtārthārthitvataḥ api ca ।*

*nirhetukaṁ tu kvacit kaṁ tat satyopāsanaṁ bhavet ॥ 51 ॥*

**Worship comes in various forms, for the distressed and the wealth-seeking, but there is also causeless worship, and that is true worship.**

**Verse 52**

**दृष्टमेतत्‌ सर्वतो वै चार्त्तेनोपासितः प्रभुः ।**

**कदाचिद्‌ दययाविष्ट आर्त्तिं तस्य विमोचयेत्‌ ॥ ५२ ॥**

*dṛṣṭam etat sarvataḥ vai cārtā upāsitaḥ prabhuḥ ।*

*kadācit dayayā āviṣṭaḥ ārttim tasya vimocayet ॥ 52 ॥*

**It is observed everywhere that when the distressed worship the lord, he sometimes, overcome with compassion, releases them from their suffering.**

**Verse 53**

**उपेक्षेत कदाचिद्वोपास्तेर्वै तारतम्यतः ।**

**एवमेवार्थार्थिनोऽपि मितं चानियतं फलम्‌ ॥ ५३ ॥**

*upekṣeta kadācit vā upāsteḥ vai tāratamyataḥ ।*

*evam eva arthārthinaḥ api mitam ca aniyatam phalam ॥ 53 ॥*

**Sometimes, he disregards worship due to differences; likewise, for wealth-seekers, the result is limited and uncertain.**

**Verse 54**

**निर्हेतुकोपासकस्य ज्ञात्वा निर्हेतुतां चिरात्‌ ।**

**मितेश्वरोऽप्यव्यवस्थस्तदधीनो भवत्बलम्‌ ॥ ५४ ॥**

*nirhetuka-upāsakasya jñātvā nirhetutām cirāt ।*

*mitā-īśvaraḥ api avyavasthaḥ tad-adhīnaḥ bhavat balam ॥ 54 ॥*

**Recognizing the sincerity of the causeless worshipper after a long time, even the limited and unstable lord becomes dependent on that devotion.**

**Verse 55**

**निर्हेतुकत्वज्ञानाय चिरं स्यादज्ञभावतः ।**

**एष सर्वेश्वरो देवो हृदयेशोऽखिलस्य तु ॥ ५५ ॥**

*nirhetukatva-jñānāya ciram syāt ajña-bhāvataḥ ।*

*eṣaḥ sarveśvaraḥ devaḥ hṛdayeśaḥ akhilasya tu ॥ 55 ॥*

**Due to ignorance, it may take a long time to recognize causelessness. This lord of all is indeed the lord of the hearts of all.**

**Verse 56**

**सर्वं जानाति तत्काले फलं दद्याच्च सत्वरम्‌ ।**

**आर्तमर्थार्थिनं देवस्तदर्थेनाभियोजितुम्‌ ॥ ५६ ॥**

*sarvaṁ jānāti tat-kāle phalam dadyāt ca satvaram ।*

*ārtam-arthārthinaṁ devaḥ tad-arthena abhiyojitum ॥ 56 ॥*

**The lord knows everything and quickly grants results to the distressed and the wealth-seeker, engaging them with their desired purpose.**

**Verse 57**

**स्वनियत्या कर्मपाकं प्रतीक्ष्य फलमादिशेत्‌ ।**

**निर्हेतुकोपासकं स्वमनन्यशरणं विभुः ॥ ५७ ॥**

*sva-niyatyā karma-pākam pratīkṣya phalam ādiśet ।*

*nirhetuka-upāsakam sva-ananya-śaraṇam vibhuḥ ॥ 57 ॥*

**By his own law, waiting for the ripening of actions, the lord determines the result for the causeless worshipper who takes exclusive refuge in him.**

**Verse 58**

**ज्ञात्वा सर्वात्मना तस्य योगक्षेमवहो भवेत्‌ ।**

**अप्रतीक्ष्य कर्मपाकं नियतिं स्वां विधूय च ॥ ५८ ॥**

*jñātvā sarvātmanaḥ tasya yoga-kṣema-vahaḥ bhavet ।*

*apratīkṣya karma-pākam niyatim svām vidhūya ca ॥ 58 ॥*

**Knowing this, the lord becomes the provider of well-being for all beings, without waiting for the ripening of actions, setting aside his own law.**

**Verse 59**

**तत्साधनं सम्प्रसाध्य द्रुतं संयोजयेत्‌ फले ।**

**एतदेव महेशत्वं स्वातन्त्र्यमहतं तु यत्‌ ॥ ५९ ॥**

*tat-sādhanam samprasādhya drutam saṁyojayet phale ।*

*etat eva maheśatvam svātantrya-mahatam tu yat ॥ 59 ॥*

**Having accomplished that means, the lord quickly brings about the result; this is indeed true lordship and great independence.**

**Verse 60**

**प्रारब्धं नियतिर्वापि महेशविमुखे भवेत्‌ ।**

**एतन्मृकण्डुतनयेऽत्यन्तमीश्वरतत्परे ॥ ६० ॥**

*prārabdhaṁ niyatir vā api maheśa-vimukhe bhavet ।*

*etat mṛkaṇḍu-tanaye atyantam īśvara-tatpare ॥ 60 ॥*

**The lord also opposes destined law; this is seen in the case of Mṛkaṇḍu's son, who was exceedingly devoted to the lord.**

**Verse 61**

**सर्वैर्ज्ञातं महेशस्य नियत्यारब्धलङ्घनम् ।**

**अत्रोपपत्तिं ते वक्ष्ये शृणु प्राणप्रियेरिताम्‌ ॥ ६१ ॥**

*sarvaiḥ jñātaṁ maheśasya niyati-ārabdha-laṅghanam ।*

*atra upapattiṁ te vakṣye śṛṇu prāṇa-priyeritām ॥ 61 ॥*

**It is known by all that Maheśa can transgress ordained fate. I will explain the reasoning behind this; listen, dear to my heart.**

**Verse 62**

**यद्यप्यनुल्लङ्घनीये प्रारब्धनियती खलु ।**

**तथाप्यपौरुषाणां तत्‌ प्रारब्धमनपोहनम्‌ ॥ ६२ ॥**

*yadyapi anullaṅghanīye prārabdha-niyatī khalu ।*

*tathā api apauruṣāṇāṁ tat prārabdhaṁ anapohanam ॥ 62 ॥*

**Even though ordained fate is not to be transgressed, for those lacking determination, that fate remains unaltered.**

**Verse 63**

**अत एव प्राणयमैः प्रारब्धं परिजीयते ।**

**न तान्‌ दृष्टेषु दुःखेषु प्रारब्धं योजयत्यलम्‌ ॥ ६३ ॥**

*ata eva prāṇayamaiḥ prārabdhaṁ parijīyate ।*

*na tān dṛṣṭeṣu duḥkheṣu prārabdhaṁ yojayati alam ॥ 63 ॥*

**Therefore, through breath control, fate is conquered. It does not impose sufficient suffering on those who are determined; this is observed.**

**Verse 64**

**प्रारब्धाहिनिगीर्णास्ते ये पौरुषपराङ्मुखाः ।**

**एतन्नियतिसंक्लृप्तं तथैवानुभवान्ननु ॥ ६४ ॥**

*prārabdha-ahi-nigīrṇāḥ te ye pauruṣa-parāṅmukhāḥ ।*

*etat niyati-saṁkḷptam tathā eva anubhavān nanu ॥ 64 ॥*

**Those who are swallowed by the serpent of fate, lacking determination, indeed experience it as ordained by fate.**

**Verse 65**

**नियतिः स्यादीशशक्तिः सङ्कल्पैकस्वरूपिणी ।**

**सत्यस सङ्कल्प एवेशोऽनुल्लङ्घया ह्यत एव सा ॥ ६५ ॥**

*niyatiḥ syāt īśa-śaktiḥ saṅkalpa-eka-svarūpiṇī ।*

*satyaḥ saṅkalpaḥ eva īśaḥ anullaṅghayā hi ataḥ eva sā ॥ 65 ॥*

**Fate is the power of the lord, solely of the nature of his will. The true will of the lord is indeed not to be transgressed.**

**Verse 66**

**कुण्ठिता सापि भवति परमेशपरायणे ।**

**अकुण्ठितापि भवति यतः सा तादृशी भवेत्‌ ॥ ६६ ॥**

*kuṇṭhitā sā api bhavati parameśa-parāyaṇe ।*

*akuṇṭhitā api bhavati yataḥ sā tādṛśī bhavet ॥ 66 ॥*

**She becomes hindered when devoted to the supreme lord, yet she also becomes unhindered because of that lord.**

**Verse 67**

**तस्मात्‌ कुतर्क सन्त्यज्य महेशं शरणीकुरु ।**

**अहेतुकतया स त्वां नियोजयति श्रेयसि ॥ ६७ ॥**

*tasmāt kutarka santyajya maheśaṁ śaraṇīkuru ।*

*ahetukatayā sa tvāṁ niyojayati śreyasi ॥ 67 ॥*

**Therefore, abandon faulty reasoning and take refuge in Lord Maheśa. He will causelessly engage you in welfare.**

**Verse 68**

**एतावदेव सोपानं प्रथमं क्षेमसौधकेः ।**

**एतद्विहाय चान्यत्र नास्तीषत्फलसम्भव ॥ ६८ ॥**

*etāvata eva sopānaṁ prathamaṁ kṣema-saudhakeḥ ।*

*etat vihāya ca anyatra nāsti iṣat-phala-sambhavaḥ ॥ 68 ॥*

**This is indeed the first step to the mansion of welfare. Without taking this step, there is no fruit-bearing elsewhere.**

**Verse 69**

**श्रुत्वेत्थं वचनं राम हेमचूडः प्रियोदितम्‌ ।**

**पप्रच्छ भूयस्तां कान्तामतिहृष्टमनास्तदा ॥ ६९ ॥**

*śrutvā ittham vacanaṁ rāma hemacūḍaḥ priyoditam ।*

*papraccha bhūyas tām kāntām ati-hṛṣṭa-manāḥ tadā ॥ 69 ॥*

**Having heard these words, O Rāma, Hemachūḍa, with a very pleased mind, asked his dear one again.**

**Verse 70**

**प्रिये महेश्वरं ब्रूहि य शरण्यो भवेन्मम ।**

**सर्वकर्ता स्वतन्त्रात्मा यच्छक्त्या नियतं जगत्‌ ॥ ७० ॥**

*priye maheśvaraṁ brūhi yaḥ śaraṇyaḥ bhavet mama ।*

*sarva-kartā svatantra-ātmā yat-śaktyā niyataṁ jagat ॥ 70 ॥*

**Dear, tell me about Maheśa, who can be my refuge, the creator of all, the independent self, by whose power the world is controlled.**

**Verse 71**

**तं विष्णुमाहुः केचिद्वै शिवमन्ये गणेश्वरम्‌ ।**

**तथा सूर्य नृसिंहादीन्‌ बुद्धं सुगतमेव च ॥ ७१ ॥**

*taṁ viṣṇum āhuḥ kecid vai śivam anye gaṇeśvaram ।*

*tathā sūrya nṛsiṁhādīn buddhaṁ sugatam eva ca ॥ 71 ॥*

**Some call him Vishnu, others call him Shiva, Ganesha, Surya, Narasimha, Buddha, or Sugata.**

**Verse 72**

**अर्हन्तं वासुदेवं च प्राणं सोमं च पावकम्‌ ।**

**कर्म प्रधानमणव इत्यादि बहुधा जगुः ॥ ७२ ॥**

*arhantaṁ vāsudevaṁ ca prāṇaṁ somaṁ ca pāvakam ।*

*karma pradhānam aṇava iti ādi bahudhā jaguḥ ॥ 72 ॥*

**They have called him Arhant, Vasudeva, Prana, Soma, Pavaka, and described him in many ways as action, the main principle, and atoms.**

**Verse 73**

**जगत्कारणरूपं वै विचित्रमतभेदितम्‌ ।**

**तत्र क्वेश्वरबुद्धिस्तु कर्तव्या तत्‌ समीरय ॥ ७३ ॥**

*jagat-kāraṇa-rūpaṁ vai vicitra-mata-bheditam ।*

*tatra kva īśvara-buddhiḥ tu kartavyā tat samīraya ॥ 73 ॥*

**The form of the world's cause is divided by various beliefs. In this context, where should one place their understanding of the lord?**

**Verse 74**

**नते ह्यविदितं किञ्चिद्‌ भवेदिति हि निश्चयः ।**

**यतः स भगवान्‌ व्याघ्रपादो दृष्टपरावरः ॥ ७४ ॥**

*nate hi aviditaṁ kiñcit bhavet iti hi niścayaḥ ।*

*yataḥ sa bhagavān vyāghrapādaḥ dṛṣṭa-parāvaraḥ ॥ 74 ॥*

**It is clear that nothing is unknown to you, as the lord Vyāghrapāda, who has seen both the past and the future, has stated this.**

**Verse 75**

**अतस्ते योषितोऽप्येवं ज्ञानमेतद्विराजते ।**

**ब्रूहि मे श्रद्दधानाय प्रियायामृतभाषिणि ॥ ७५ ॥**

*ataḥ te yoṣitaḥ api evaṁ jñānam etat virājate ।*

*brūhi me śraddadhānāya priyāyāmṛta-bhāṣiṇi ॥ 75 ॥*

**Therefore, you too, women, shine with this knowledge. Tell me, dear one who speaks with nectar-like words, with faithfulness.**

**Verse 76**

**पृष्टैवं सा हेमलेखा प्रियेण प्राह हर्षिता ।**

**नाथ ते सम्प्रवक्ष्यामि शृण्वीश्वरविनिर्णयम्‌ ॥ ७६ ॥**

*pṛṣṭā evaṁ sā hemalekhā priyena prāha harṣitā ।*

*nātha te sampravakṣyāmi śṛṇu īśvara-vinirṇayam ॥ 76 ॥*

**Thus asked, Hemalekha, delighted, said to her dear, "Lord, I will explain. Listen to the decision about the supreme being."**

**Verse 77**

**ईश्वरो हि जगज्जालप्रलयोत्पादकृद्‌ भवेत्‌ ।**

**स विष्णुः स शिवो धाता स सूर्यः सोम एव च ॥ ७७ ॥**

*īśvaraḥ hi jagat-jāla-pralaya-utpāda-kṛt bhavet ।*

*sa viṣṇuḥ sa śivaḥ dhātā sa sūryaḥ soma eva ca ॥ 77 ॥*

**The lord is indeed the creator and dissolver of the universe. He is Vishnu, Shiva, the creator, Surya, and Soma.**

**Verse 78**

**स एव सर्वथा सर्वः सर्वैरपि निरूपितः ।**

**न शिवो नापि विष्णुर्वा न धाता नान्य एव च ॥ ७८ ॥**

*saḥ eva sarvathā sarvaḥ sarvaiḥ api nirūpitaḥ ।*

*na śivaḥ na api viṣṇuḥ vā na dhātā na anya eva ca ॥ 78 ॥*

**He is indeed all-encompassing and designated by many names. He is neither Shiva, Vishnu, nor the creator, nor any other specific form.**

**Verse 79**

**एतत्ते सम्प्रवक्ष्यामि शृण्वत्यन्तसमाहितः ।**

**कर्तारं शिवमाहुस्ते पञ्चवक्त्रं त्रिलोचनम्‌ ॥ ७९ ॥**

*etat te sampravakṣyāmi śṛṇu ati-samāhitaḥ ।*

*kartāraṁ śivam āhuḥ te pañca-vaktraṁ tri-locanam ॥ 79 ॥*

**I will explain this to you; listen closely. They say that Shiva, the five-faced and three-eyed one, is the creator.**

**Verse 80**

**स कर्ता घटकर्तेव चेतनः सशरीरकः ।**

**लोकेऽपि चेतनः कर्ता सशरीरो हि दृश्यते ॥ ८० ॥**

*saḥ kartā ghaṭa-kartā iva cetanaḥ sa-śarīrakaḥ ।*

*loke api cetanaḥ kartā sa-śarīraḥ hi dṛśyate ॥ 80 ॥*

**He is the creator, like a conscious potter with a body. Similarly, in the world, a conscious creator with a body is also observed.**

**Verse 81**

**अशरीरोऽचेतनो वा न कर्ता क्वचिदीक्षितः ।**

**तत्र मुख्यं हि कर्तृत्वं चेतनस्यैव सम्भवेत्‌ ॥ ८१ ॥**

*aśarīro'cetano vā na kartā kvacidīkṣitaḥ ।*

*tatra mukhyaṁ hi kartṛtvaṁ cetanasyaiva sambhavet ॥ 81 ॥*

**A bodiless or unconscious entity is never observed as a doer anywhere. Therefore, true doership is only possible for the conscious.**

**Verse 82**

**यतः स्वप्नेष्वयं जीवो हित्वा स्थूल शरीरकम्‌ ।**

**चैतन्यमयदेहेन सर्वानभिमतान्‌ सृजेत्‌ ॥ ८२ ॥**

*yataḥ svapneṣvayaṁ jīvo hitvā sthūla śarīrakam ।*

*caitanyamaya-dehena sarvān abhimatān sṛjet ॥ 82 ॥*

**In dreams, the soul, leaving the gross body, creates all desired things with a body of consciousness.**

**Verse 83**

**अतः शरीरं करणं कार्ये कर्तुश्चिदात्मनः ।**

**जीवानां करणापेक्षा यतोऽपूर्णा स्वतन्त्रता ॥ ८३ ॥**

*ataḥ śarīraṁ karaṇaṁ kārye kartuścidātmanaḥ ।*

*jīvānāṁ karaṇāpekṣā yato'pūrṇā svatantratā ॥ 83 ॥*

**Therefore, the body is an instrument for the actions of the conscious self. Since living beings depend on instruments, their independence is incomplete.**

**Verse 84**

**भगवांस्तु जगत्कर्ता पूर्णस्वातन्त्र्ययोगतः ।**

**अनपेक्ष्यैव यत्किञ्चित्‌ सृजत्यविकलं जगत्‌ ॥ ८४ ॥**

*bhagavāṁstu jagatkartā pūrṇasvātantryayogataḥ ।*

*anapekṣyaiva yatkiñcit sṛjatyavikalaṁ jagat ॥ 84 ॥*

**Indeed, the Lord, the creator of the world, due to His complete independence, creates everything without depending on anything and without any deficiency.**

**Verse 85**

**अतः शरीरं नास्त्येव ह्येष मुख्यविनिश्चयः ।**

**अन्यथा लोकवत्कर्तुरुपादानाश्रयो भवेत्‌ ॥ ८५ ॥**

*ataḥ śarīraṁ nāstyeva hyeṣa mukhya-viniścayaḥ ।*

*anyathā lokavat karturupādāna-āśrayo bhavet ॥ 85 ॥*

**Therefore, the body does not truly exist; this is the main conclusion. Otherwise, like the world, the doer would be dependent on a material cause.**

**Verse 86**

**तथा च देशकालादिकारणप्रचयैर्युतः ।**

**जगत्‌ सृजन्महेशानो जीव एव भवेत्तथा ॥ ८६ ॥**

*tathā ca deśa-kāla-ādikāraṇa-pracayair-yutaḥ ।*

*jagat sṛjan-maheśāno jīva eva bhavet tathā ॥ 86 ॥*

**Thus, if the Lord were to create the world through a collection of causes such as place and time, He would indeed become a living being.**

**Verse 87**

**पूर्णैश्वर्यं विहन्येत जगत्सृष्टेः पुरापि च ।**

**सिद्धयेत्तत्सर्वकर्तृत्वं विहतं स्यान्न संशयः ॥ ८७ ॥**

*pūrṇaiśvaryaṁ vihanyeta jagat-sṛṣṭeḥ purā api ca ।*

*siddhyet tat sarva-kartṛtvaṁ vihataṁ syān na saṁśayaḥ ॥ 87 ॥*

**Complete sovereignty in the creation of the world as earlier discussed would have to be compromised. The doership of all would be obstructed; there is no doubt.**

**Verse 88**

**अतो हि दृश्यदेहाद्यमनपेक्ष्य जगत्‌ सृजेत्‌ ।**

**नास्ति तस्मात्‌ स्थूलदेहो वस्तुतः प्राणवल्लभ ॥ ८८ ॥**

*ataḥ hi dṛśya-deha-ādyam-anapekṣya jagat sṛjet ।*

*nāsti tasmāt sthūla-dehaḥ vastutaḥ prāṇa-vallabha ॥ 88 ॥*

**Therefore, the world is created without depending on a visible body. Thus, the gross body does not exist in reality, my beloved of life.**

**Verse 89**

**पररूपे ह्यदेहेऽस्मिन्‌ मुह्यन्ति स्थूलबुद्धयः ।**

**भक्तियुक्ताश्च तैर्ध्यातो यत्र यत्र यथा यथा ॥ ८९ ॥**

*para-rūpe hi adehe asmin muhyanti sthūla-buddhayaḥ ।*

*bhakti-yuktāḥ ca taiḥ dhyātaḥ yatra yatra yathā yathā ॥ 89 ॥*

**In the supreme form, the gross-minded are indeed deluded by this bodiless aspect. However, those who are devoted and meditate, regardless of where and how, are not.**

**Verse 90**

**तथा धत्तेऽनेकरूपं भक्तचिन्तामणिः स्वयम्‌ ।**

**अतश्चेतन एवेशस्तद्देहः स्याच्चितिः परा ॥ ९० ॥**

*tathā dhatte aneka-rūpaṁ bhakta-cintāmaṇiḥ svayam ।*

*ataḥ cetanaḥ eva īśaḥ tat-dehaḥ syāt citiḥ parā ॥ 90 ॥*

**Thus, like the wish-fulfilling gem for devotees, the lord takes on many forms. Therefore, the Lord is indeed conscious, and his body must be supreme consciousness.**

**Verse 91**

**चितिरेव महासत्ता सम्राज्ञी परमेश्वरी ।**

**त्रिपुरा भासते यस्यामविभिन्न विभिन्नवत्‌ ॥ ९१ ॥**

*citiḥ eva mahā-sattā samrājñī parameśvarī ।*

*tripurā bhāsate yasyām avibhinna vibhinnavat ॥ 91 ॥*

**Consciousness is indeed the great existence, the supreme goddess. Tripura shines as the undivided essence from which this world, though appearing divided, emanates.**

**Verse 92**

**आदर्शनगरप्रख्यं जगदेतच्चराचरम्‌ ।**

**तद्रूपैकत्वतस्तत्र नोत्तमाधमभावना ॥ ९२ ॥**

*ādarśana-nagara-prakhyaṁ jagat etat carācaram ।*

*tad-rūpa-ekatvataḥ tatra na uttama-adhamabhāvanā ॥ 92 ॥*

**This world, both moving and non-moving, is like an illusory city. Its singular form removes any notion of high or low.**

**Verse 93**

**अपरे तु स्वरूपे हि कल्पितं मुख्यतादि हि ।**

**तस्मात्‌ प्राज्ञ उपासीत पर रूप हि निष्कलम्‌ ॥ ९३ ॥**

*apare tu svarūpe hi kalpitaṁ mukhyatādi hi ।*

*tasmāt prājña upāsīta para rūpa hi niṣkalam ॥ 93 ॥*

**Others may imagine primary and secondary forms; therefore, the wise should worship the supreme, indivisible form.**

**Verse 94**

**असमर्थः स्थूलरूपं यद्‌ बुद्धौ सङ्गतं दृढम्‌ ।**

**तदुपास्याहेतुतस्तु श्रेयः प्राप्नोत्यनुत्तमम्‌ ।**

**नान्यथास्य गतिः क्वापि भवेद्वै कोटिजन्मभिः ॥ ९४ ॥**

*asamarthaḥ sthūla-rūpaṁ yad buddhi saṅgataṁ dṛḍham ।*

*tad upāsya ahetutaḥ tu śreyaḥ prāpnoti anuttamam ।*

*na anyathā asya gatiḥ kvāpi bhavet vai koṭi janmabhiḥ ॥ 94 ॥*

**One whose intellect is fixated on the gross form is limited. By worshiping that form without understanding, he may still attain the ultimate good. Otherwise, his path would remain unfulfilled, even across millions of lifetimes.**

**End**

**इति श्रीमज्ज्ञानखण्डे हेमचूडोपाख्याने ईश्वरस्वरूपनिरूप सप्तमोऽध्यायः ॥**

**Thus ends the seventh chapter named "Description of the Nature of God" in the Story of Hemachuda in the revered Knowledge Section.**

# CHAPTER 8: EXPLANATION OF DESCRIPTION OF THE WORLD

**Verse 1**

**एवं प्रियावचः श्रुत्वा ज्ञात्वा तत्वं महेशितुः ।**

**त्रैपुरं चिन्मयं हेमलेखावाक्येन निश्चितम्‌ ॥ १ ॥**

*evaṁ priyāvacaḥ śrutvā jñātvā tattvaṁ maheśituḥ ।*

*traipuraṁ cinmayaṁ hemalekhāvākyena niścitam ॥ 1 ॥*

**Having heard the beloved’s words and grasped the essence of the great lord, Hemachuda understood from Hemalekha's explanation that Tripura is composed of consciousness.**

**Verse 2**

**आश्वस्तचित्तस्त्रिपुरां गुणरूपां महेश्वरीम्‌ ।**

**ज्ञात्वा गुरुभ्यः परमां माहैश्वर्यविभावितः ॥ २ ॥**

*āśvastacittas tripurāṁ guṇarūpāṁ maheśvarīm ।*

*jñātvā gurubhyaḥ paramāṁ māhaiśvaryavibhāvitaḥ ॥ 2 ॥*

**With a calm mind, having learned from the teachers about Tripura, the great goddess endowed with supreme powers, he recognized her supreme qualities.**

**Verse 3**

**तामेकभावानुगतो हेमचूडोऽभवद्‌ दृढम्‌ ।**

**एवं परोपासनेन व्यतीयुः केऽपि मासकाः ॥ ३ ॥**

*tām ekabhāvānugato hemacūḍo'bhavad dṛḍham ।*

*evaṁ paropāsanena vyatīyuḥ ke'pi māsakāḥ ॥ 3 ॥*

**Single-mindedly devoted to her, Hemachuda worshipped her with unwavering dedication, and thus, several months passed.**

**Verse 4**

**त्रिपुरा परमेशानी प्रसादमकरोद्‌ हृदि ।**

**विषयाद्विमुखं चित्तं विचारपरमं बभौ ॥ ४ ॥**

*tripurā parameśānī prasādamakarod hṛdi ।*

*viṣayādvimukhaṁ cittaṁ vicāraparamaṁ babhau ॥ 4 ॥*

**The supreme goddess Tripura graced his heart, turning his mind away from worldly objects and leading him into deep contemplation.**

**Verse 5**

**एतावद्‌ दुर्लभं लोके परानुग्रहमन्तरा ।**

**विचारप्रवणं चित्तं यन्मुख्यं मोक्षकारणम्‌ ॥ ५ ॥**

*etāvad durlabhaṁ loke parānugrahamantarā ।*

*vicāra-pravaṇaṁ cittaṁ yanmukhyaṁ mokṣakāraṇam ॥ 5 ॥*

**Such a mind inclined toward contemplation, which is the principal cause of liberation, is rare in the world without the grace of others.**

**Verse 6**

**राम यावन्न जायेत विचारपरमं मनः ।**

**न तावच्छ्रेयसा योग उपायानां शतैः क्वचित्‌ ॥ ६ ॥**

*rāma yāvanna jāyeta vicāraparamaṁ manaḥ ।*

*na tāvacchreyasā yoga upāyānāṁ śataiḥ kvacit ॥ 6 ॥*

**O Rama, until a deeply contemplative mind arises, the ultimate good cannot be attained by any number of means.**

**Verse 7**

**अथ भूयः स कस्मिंश्चिद्दिने रहसि वै तया ।**

**सङ्गतः प्रिययाऽत्यन्तविचारपरमानसः ॥ ७ ॥**

*atha bhūyaḥ sa kasmiṁścid dine rahasi vai tayā ।*

*saṅgataḥ priyayā'tyantavicāraparamānasaḥ ॥ 7 ॥*

**Then, on another day, he was alone with his beloved, with a deeply contemplative mind.**

**Verse 8**

**आयान्तं स्वनिकेतं तं दूरात्‌ कान्तं ददर्श सा ।**

**उत्थाय तं समानीय स्वासने विनिवेश्य च ॥ ८ ॥**

*āyāntaṁ svaniketaṁ taṁ dūrāt kāntaṁ dadarśa sā ।*

*utthāya taṁ samānīya svāsane viniveśya ca ॥ 8 ॥*

**Seeing him approach from a distance, she rose, welcomed him in, and seated him on her seat.**

**Verse 9**

**पादप्रक्षालनाद्दैस्तं पूजयित्वा यथाविधि ।**

**प्रोवाचामृतनिष्यन्दसुन्दरं परमं वचः ॥ ९ ॥**

*pāda-prakṣālanād daiṣṭaṁ pūjayitvā yathāvidhi ।*

*provācāmṛta-niṣyanda-sundaraṁ paramaṁ vacaḥ ॥ 9 ॥*

**After washing his feet with reverence and worshiping him according to tradition, she spoke supreme words, flowing with the beauty of nectar.**

**Verse 10**

**प्रेष्ठ ! त्वामद्य पश्यामि चिराय ननु ते वपुः ।**

**नीरुजं कच्चिदासीद्वै यतो रोगास्पदं वपुः ॥ १० ॥**

*preṣṭha! tvām adya paśyāmi cirāya nanu te vapuḥ ।*

*nīrujaṁ kaccid āsīd vai yato rogāspadaṁ vapuḥ ॥ 10 ॥*

**Beloved, today I see you after a long time. Is your body free from illness, or was it troubled by disease?**

**Verse 11**

**तन्ममाचक्ष्व वृत्तान्तं यतो नाहं स्मृता त्वया ।**

**ननु मामसमालोक्य चाप्रभाष्य कदापि ते ॥ ११ ॥**

*tan mama ācakṣva vṛttāntaṁ yato nāhaṁ smṛtā tvayā ।*

*nanu mām asamālokya cāprabhāṣya kadāpi te ॥ 11 ॥*

**Please tell me what has happened, as you did not remember me or speak to me during this time.**

**Verse 12**

**नात्यगाद्दिनभागोऽपि तदेवं कुत आस्थितम्‌ ।**

**मन्येऽहं तेऽनभिमते वर्तनं नहि वर्त्मनि ॥ १२ ॥**

*nātyagād dina-bhāgo'pi tad evaṁ kuta āsthitam ।*

*manye'haṁ te'nabhimate vartanaṁ nahi vartmani ॥ 12 ॥*

**Not even a part of the day went by like this before. How did this happen? I fear you might be displeased with me and not following the right path.**

**Verse 13**

**स्वप्ने वापि कुतोऽन्यत्र कुत एवमभूद्‌ वद ।**

**कथं रात्रिस्त्वया नीता चैकापि युगसम्मिता ॥ १३ ॥**

*svapne vāpi kuto'nyatra kuta evam abhūd vada ।*

*kathaṁ rātriḥ tvayā nītā caikāpi yuga-sammatā ॥ 13 ॥*

**How did this happen, even in a dream or elsewhere? Tell me, how did you spend a night that once felt like an age?**

**Verse 14**

**मां विना प्राक्‌ क्षणोऽप्येको युगकल्पः सुदुःसहः ।**

**इत्युक्त्वा सा समाश्लिष्य खिन्नेवाभूत्क्षणं ततः ॥ १४ ॥**

*māṁ vinā prāk kṣaṇo'pyeko yuga-kalpaḥ suduḥsahaḥ ।*

*ity uktvā sā samāśliṣya khinnevābhūt kṣaṇaṁ tataḥ ॥ 14 ॥*

**Without me, even a single moment felt like an age, unbearably long. Saying this, she embraced him and appeared briefly distressed.**

**Verse 15**

**सोऽपि प्रियासमाश्लिष्टो नेषद्विकृतिमाययौ ।**

**प्राह प्रिये न मामेवं विमोहयितुमर्हसि ॥ १५ ॥**

*so'pi priyāsamāliṣṭo neṣadvikṛtim āyayau ।*

*prāha priye na māmevaṁ vimohayitum arhasi ॥ 15 ॥*

**He also embraced his beloved and showed no sign of discomfort. He said, "Dear, you should not confuse me like this."**

**Verse 16**

**ज्ञाता मयाऽसि सुद्रुदं नास्ति ते शोककारणम्‌ ।**

**परावरज्ञा त्वं धीरा मोहस्त्वां वै कथं स्पृशेत्‌ ॥ १६ ॥**

*jñātā mayā'si sudṛḍhaṁ nāsti te śoka-kāraṇam ।*

*parāvara-jñā tvaṁ dhīrā mohastvāṁ vai kathaṁ spṛśet ॥ 16 ॥*

**I know you well; there is no reason for sorrow for you. How could delusion touch you, wise one who knows the ultimate truth?**

**Verse 17**

**तत्त्वां प्रष्टुं समायातो यत्तद्वक्ष्यामि संशृणु ।**

**यत्‌ प्राक्‌ स्ववृत्तं कथितं तत्‌ स्फुटं मे समीरय ॥ १७ ॥**

*tattvāṁ praṣṭuṁ samāyāto yat tad vakṣyāmi saṁśṛṇu ।*

*yat prāk svavṛttaṁ kathitaṁ tat sphuṭaṁ me samīraya ॥ 17 ॥*

**I have come to truly ask you something; listen to what I will say. Tell me clearly about the events you mentioned before.**

**Verse 18**

**का सा ते जननी प्रोक्ता सखी वा तत्पतिश्च कः ।**

**तत्पुत्राद्या अपि च के मम वा ते क्व संवद ॥ १८ ॥**

*kā sā te jananī proktā sakhī vā tat-patiś ca kaḥ ।*

*tat-putrādyā api ca ke mama vā te kva saṁvada ॥ 18 ॥*

**Who is the mother you mentioned, who is your friend, and who is her husband? Who are her children, and are they yours or mine? Where are they?**

**Verse 19**

**न तन्मया सुविदितं न तन्मन्ये मृषोदितम्‌ ।**

**किन्तु त्वया निगदितं व्यपदेशेन सर्वथा ॥ १९ ॥**

*na tan mayā suviditaṁ na tan manye mṛṣoditam ।*

*kintu tvayā nigaditaṁ vyapadeśena sarvathā ॥ 19 ॥*

**I do not know that well, and I don't think it's spoken falsely. However, it seems that you are implying something with what you've said.**

**Verse 20**

**तद्विविच्य प्रकथय यथा ज्ञास्ये त्वहं स्फुटम्‌ ।**

**अहं त्वां सुप्रपन्नोऽस्मि छिन्धि मे हृदि संशयम्‌ ॥ २० ॥**

*tad vivicya prakathaya yathā jñāsye tvahaṁ sphuṭam ।*

*ahaṁ tvāṁ suprapanno'smi chindhi me hṛdi saṁśayam ॥ 20 ॥*

**Please analyze and explain that to me clearly. I am devoted to you, and I need you to remove the doubt from my heart.**

**Verse 21**

**एवमुक्ता हेमलेखा प्रसन्नवदनेक्षणा ।**

**मत्वा सुनिर्मलधियं परानुग्रहसंयुतम्‌ ॥ २१ ॥**

*evam uktā hemalekhā prasanna-vadanekṣaṇā ।*

*matvā sunirmala-dhiyaṁ parānugraha-saṁyutam ॥ 21 ॥*

**Thus addressed, Hemalekha, with clear eyes and a pure mind, reflected on the divine grace bestowed on him.**

**Verse 22**

**नूनमेषोऽतिविमुखो विषयेभ्योऽतिधैर्यतः ।**

**विद्धः शक्त्या महेशान्यां फलितः पुण्यसञ्चयः ॥ २२ ॥**

*nūnam eṣo'ti-vimukho viṣayebhyo'ti-dhairyataḥ ।*

*viddhaḥ śaktyā maheśānyāṁ phalitaḥ puṇya-saṁcayaḥ ॥ 22 ॥*

**Indeed, he is highly detached from sense objects due to his great fortitude, influenced by the power of Lord Mahesha and enriched by the accumulation of merit.**

**Verse 23**

**कालः प्रबोधने चायं बोधयामि ततस्त्विमम्‌ ।**

**नाथ तेऽहो महाभाग्यं प्राप्तमीशकृपावशात्‌ ॥ २३ ॥**

*kālaḥ prabodhane cāyaṁ bodhayāmi tatas tvimam ।*

*nātha te'aho mahābhāgyaṁ prāptam īśakṛpāvaśāt ॥ 23 ॥*

**It is time for awakening, and so I will enlighten him. O Lord, your great fortune has indeed come through the grace of the Lord.**

**Verse 24**

**अन्यथा नैव विषयवैरस्यं पश्यति क्वचित्‌ ।**

**एतल्लक्षणमीशस्यानुग्रहे ज्ञेयमादितः ॥ २४ ॥**

*anyathā naiva viṣaya-vairasyaṁ paśyati kvacit ।*

*etallakṣaṇam īśasya anugrahe jñeyam āditaḥ ॥ 24 ॥*

**Otherwise, disinterest in sense objects is not commonly observed. This trait is recognized from the beginning as the grace of the Lord.**

**Verse 25**

**भोगवैरस्यमपरं विचारप्रवणं मनः ।**

**हन्त ते सम्प्रवक्ष्यामि वृत्तिं प्रोक्तां सदात्मनः ॥ २५ ॥**

*bhoga-vairasyam-aparaṁ vicāra-pravaṇaṁ manaḥ ।*

*hanta te sampravakṣyāmi vṛttiṁ proktāṁ sadātmanāḥ ॥ 25 ॥*

**Behold, I will explain to you the conduct stated by the wise, the mind's disinterest in enjoyment and inclination towards contemplation.**

**Verse 26**

**परा चितिर्मे जननी सखी बुद्धिर्मता मम ।**

**अविद्या त्वसती सोक्ता यया बुद्धिः सुसङ्गता ॥ २६ ॥**

*parā citir me jananī sakhī buddhir matā mama ।*

*avidyā tv asatī sŏktā yayā buddhiḥ su-saṅgatā ॥ 26 ॥*

**The supreme consciousness is my mother; intellect is regarded as my friend, and ignorance, which is her husband, is considered unreal. It is through this ignorance that the intellect is well-associated.**

**Verse 27**

**अविद्यायास्तु सामर्थ्य लोके स्पष्टं विचित्रितम्‌ ।**

**यद्रज्जौ सर्पमाभास्य महाभीतिं प्रयच्छति ॥ २७ ॥**

*avidyāyās tu sāmarthya loke spaṣṭaṁ vicitritam ।*

*yad rajjau sarpam ābhāsya mahābhītiṁ prayacchati ॥ 27 ॥*

**The power of ignorance is evident in the world, as it makes a rope appear like a snake and instills great fear.**

**Verse 28**

**महामोहस्तु तत्पुत्रो मनस्तस्य सुतोऽभवत्‌ ।**

**तस्य पत्नी कल्पना स्यात्तत्सुताः पञ्च येऽभवन्‌ ॥ २८ ॥**

*mahāmohas tu tatputro manas tasya suto'bhavat ।*

*tasya patnī kalpanā syāt tat-sutāḥ pañca ye'bhavan ॥ 28 ॥*

**The great delusion, the mind, is its offspring and their child, imagination is its spouse, and the sensory organs are its five sons.**

**Verse 29**

**ज्ञानेन्द्रियाणि ते पञ्च तत्स्थानं गोलकं भवेत्‌ ।**

**विषयाणां प्रमोषस्तु संस्कारो मनसो भवेत्‌ ॥ २९ ॥**

*jñānendriyāṇi te pañca tat sthānaṁ golakaṁ bhavet ।*

*viṣayāṇāṁ pramoṣas tu saṁskāro manaso bhavet ॥ 29 ॥*

**The five sensory organs are their domain, and the perception of objects is the impression left on the mind.**

**Verse 30**

**तद्भोगः स्वप्नभोगः स्यात्‌ कल्पनायाः स्वसा तु या ।**

**महाशना भवेदाशा तस्या यौ तनुजावुभौ ॥ ३० ॥**

*tad bhogaḥ svapnabhogaḥ syāt kalpanāyāḥ svasā tu yā ।*

*mahāśanā bhaved āśā tasyā yau tanujāvubhau ॥ 30 ॥*

**That enjoyment of senses is a dreamlike pleasure, like a sister of imagination. His other wife is intense desire, and her two sons are anger and greed.**

**Verse 31**

**क्रोधो लोभश्च तावुक्तौ तत्पुरं तु शरीरकम्‌ ।**

**मम यस्तु महामन्त्रः स्वरूपस्फुरणं हि तत्‌ ॥ ३१ ॥**

*krodho lobhaś ca tāv uktau tat-puraṁ tu śarīrakam ।*

*mama yas tu mahā-mantraḥ svarūpa-sphuraṇaṁ hi tat ॥ 31 ॥*

**Anger and greed are considered their city, which is the body. My great mantra is indeed the self-revelation.**

**Verse 32**

**प्राणः प्रचारः सम्प्रोक्तो मनसस्तु प्रियः सखा ।**

**कान्ताराद्यास्तु नरका एवं सर्वं प्रकीर्तितम्‌ ॥ ३२ ॥**

*prāṇaḥ pracāraḥ samprokto manasas tu priyaḥ sakhā ।*

*kāntārādyās tu narakā evaṁ sarvaṁ prakīrtitam ॥ 32 ॥*

**Breath is referred to as Pracara and is the close friend of the mind. Forests and similar places are described as hells. Thus, everything is explained.**

**Verse 33**

**मया बुद्धेः सङ्गमस्तु समाधिरभिधीयते ।**

**मन्मातृलोकसंप्राप्तिर्मोक्षः प्रिय उदाहृतः ॥ ३३ ॥**

*mayā buddheḥ saṅgamastu samādhir abhidhīyate ।*

*man-mātṛ-loka-saṁprāptir mokṣaḥ priya udāhṛtaḥ ॥ 33 ॥*

**The union of intellect with me is termed concentration. The attainment of my mother’s world is described as liberation, dear.**

**Verse 34**

**एवं प्रोक्तः स्ववृत्तान्तस्त्वमप्येवविधो ननु ।**

**तद्युक्त्यैतत्‌ सुविज्ञाय परं श्रेयः समाप्नुहि ॥ ३४ ॥**

*evaṁ proktaḥ sva-vṛttāntas tvam apy evavidho nanu ।*

*tad yuktyaitat suvigñāya paraṁ śreyaḥ samāpnuhu ॥ 34 ॥*

**Thus, I have shared my own story. Your story is also similar. Understand this clearly through reasoning, attain the supreme welfare.**

**End**

**इति श्रीमज्ज्ञानखण्डे हेमचूडोपाख्याने संसाराख्यायिकाविवरणे अष्टमोऽध्यायः ॥**

**Thus ends the eighth chapter named "Explanation of the Description of the World" in the revered Knowledge Section in the story of Hemachuda.**

# CHAPTER 9: HEMACHUDA’S REST

**Verse 1**

**श्रुत्वेत्थं प्रियया प्रोक्तं हेमचूडोऽतिविस्मितः ।**

**हर्षगद्गदया वाचा पुनर्वक्तुं प्रचक्रमे ॥ १ ॥**

*śrutv-etthaṁ priyayā proktaṁ hemacūḍo'tivismitaḥ ।*

*harṣa-gadgadayā vācā punar-vaktuṁ pracakrame ॥ 1 ॥*

**Having heard his beloved’s words, Hemachuda was astonished. With a voice choked with joy, he began to speak again.**

**Verse 2**

**धन्या प्रियेऽसि निपुणा अहो ते ज्ञानवैभवम्‌ ।**

**किं वर्णयामि यत्‌ प्रोक्तमाख्यारूपतयाऽखिलम्‌ ॥ २ ॥**

*dhanyā priye'si nipuṇā aho te jñāna-vaibhavam ।*

*kiṁ varṇayāmi yat proktam ākhyā-rūpatayā'khilam ॥ 2 ॥*

**Oh dear, you are blessed and skillful. How can I describe the splendor of your knowledge, who has spoken about that as a complete story?**

**Verse 3**

**एवंविधं स्ववृत्तं मे नाभवद्विदितं क्वचित्‌ ।**

**त्वदुक्त्याऽहं सम्प्रति तत्‌ करामलकवत्‌ स्फुटम्‌ ॥ ३ ॥**

*evaṁvidhaṁ sva-vṛttaṁ me nābhavad viditaṁ kvacit ।*

*tvad-uktyā'haṁ samprati tat karāmala-kavat sphuṭam ॥ 3 ॥*

**I was unaware of such a story about my nature. Your words have made it as clear to me as a fruit in my hand.**

**Verse 4**

**स्मराम्यनुभवाम्यन्तरहो लोकक्रियाऽद्भुता ।**

**का सा परा चितिर्माता कथं तस्यास्तु नो जनिः ॥ ४ ॥**

*smarāmy anubhavāmy antar aho loka-kriyā'dbhutā ।*

*kā sā parā citir mātā kathaṁ tasyāstu no janiḥ ॥ 4 ॥*

**I recall and experience it within the wonderful actions of the world. Who is that supreme consciousness, the mother, and how are we born from her?**

**Verse 5**

**के वा वयं स्वरूपं किमस्माकं तद्‌ ब्रवीहि मे ।**

**इति पृष्टा हेमलेखा रामोवाच प्रियं प्रति ॥ ५ ॥**

*ke vā vayaṁ svarūpaṁ kim asmākaṁ tad bravīhi me ।*

*iti pṛṣṭā hemalekhā rāmovāca priyaṁ prati ॥ 5 ॥*

**"Who are we, and what is our nature? Tell me that," he asked Hemalekha. She then spoke to his beloved.**

**Verse 6**

**नाथ शृणु प्रवक्ष्यामि गूढार्थमिदमादरात्‌ ।**

**विचारयात्मनो रूपं बुद्धयाऽत्यन्तविशुद्धया ॥ ६ ॥**

*nātha śṛṇu pravakṣyāmi gūḍhārtham idam ādarāt ।*

*vicārayātmano rūpaṁ buddhayā'tyanta-viśuddhayā ॥ 6 ॥*

**Listen, my lord, I will respectfully explain this hidden meaning. Contemplate the form of the self with an extremely pure intellect.**

**Verse 7**

**न दृश्यं नापि तद्वाच्यमतो वक्ष्यामि तत्‌ कथम्‌ ।**

**ज्ञाते स्वात्मस्वरूपे वै ततो ज्ञास्यसि मातरम्‌ ॥ ७ ॥**

*na dṛśyaṁ nāpi tad vācyam ato vakṣyāmi tat katham ।*

*jñāte svātma-svarūpe vai tato jñāsyasi mātaram ॥ 7 ॥*

**It is neither visible nor speakable, so how will I explain? By knowing your own true form, you will indeed come to know the mother.**

**Verse 8**

**नह्यादेशः स्वरूपेऽस्ति तत आदेष्टृवर्जितम्‌ ।**

**स्वं रूपं स्वात्मना पश्य शुद्धबुद्धिसमाश्रयम्‌ ॥ ८ ॥**

*nahy ādeśaḥ svarūpe'sti tata ādeṣṭṛ-varjitam ।*

*svaṁ rūpaṁ svātmanā paśya śuddha-buddhi-samāśrayam॥ 8 ॥*

**Indeed, there is no command in one’s true form, hence it is without a commander. Perceive your own form with your self and pure intellect.**

**Verse 9**

**देवादितिर्यगन्तानां भान्तं भानैरभासितम्‌ ।**

**भान्तं सर्वत्र सर्वस्य सर्वदा मानवर्जितम्‌ ॥ ९ ॥**

*devād-tiryag-antānāṁ bhāntaṁ bhānaiḥ abhāsitam ।*

*bhāntaṁ sarvatra sarvasya sarvadā mānavarjitam ॥ 9 ॥*

**Shining from gods to lower beings, illuminated by rays, it shines everywhere, encompassing everything, always without a mind.**

**Verse 10**

**कथं कुत्र कदा केन निरूप्येतापि लेशतः ।**

**मन्नेत्रं दर्शयेत्येवमुक्तमेतत्‌ प्रियाधुना ॥ १० ॥**

*kathaṁ kutra kadā kena nirūpyeta api leśataḥ ।*

*man-netraṁ darśayety evam uktam etat priyādhunā ॥ 10 ॥*

**How, where, when, and by whom can it be described even partially? Now, It is similar to you asking, “Show me my eyes, beloved”.**

**Verse 11**

**नात्राचार्यस्योपयोगो यथा नयनदर्शने ।**

**निपुणोऽपि महाचार्यः कथं नेत्रं प्रदर्शयेत्‌ ॥ ११ ॥**

*nātrācāryasy-opayogo yathā nayana-darśane ।*

*nipuṇo'pi mahācāryaḥ kathaṁ netraṁ pradarśayet ॥ 11 ॥*

**Here, a teacher is of no use as in seeing one’s own eyes. Even a skilled great teacher, how can he show you your eyes?**

**Verse 12**

**अतो गुरुरुपायोऽत्र तदुपायप्रदर्शनात्‌ ।**

**तत्ते वक्ष्याम्युपायं तच्छृणु संयतमानसः ॥ १२ ॥**

*ato gurur upāyo'tra tad-upāya-pradarśanāt ।*

*tat-te vakṣyāmy upāyaṁ tac-chṛṇu saṁyata-mānasaḥ ॥ 12 ॥*

**Therefore, the teacher is merely a means to reveal it. I will tell you that method; listen with a restrained mind.**

**Verse 13**

**यावत्‌ त्वमात्मनि ममेत्येवं तु प्रतिपश्यसि ।**

**ततः परं निजं रूपं यन्ममेति न भाति ते ॥ १३ ॥**

*yāvat tvam ātmani mamety evaṁ tu pratipaśyasi ।*

*tataḥ paraṁ nijaṁ rūpaṁ yan mameti na bhāti te ॥ 13 ॥*

**As long as you see "mine" in the self, your true form, which is beyond "mine," will not shine for you.**

**Verse 14**

**गत्वैकान्ते विविच्यैतद्यद्यद्‌ भाति ममत्वतः ।**

**तत्तत्‌ परित्यज्य परं स्वात्मानमभिलक्षय ॥ १४ ॥**

*gatv-aikānte vivicyaitad yadyad bhāti mamatvataḥ ।*

*tat-tat parityajya paraṁ svātmānam abhilaḳṣaya ॥ 14 ॥*

**Seek solitude and discern this: whatever shines as "mine," abandon it. Beyond that, observe the self.**

**Verse 15**

**यथाहं ते ममत्वेन भासनान्नात्मता मयि ।**

**सम्बन्धमात्रादात्मीया न स्वरूपगता ह्यहम्‌ ॥ १५ ॥**

*yathāhaṁ te mamatvena bhāsanān nātmatā mayi ।*

*sambandhamātrād ātmīyā na svarūpagatā hy aham ॥ 15 ॥*

**As I appear to you as "mine," it is not because I possess self-ness. It is merely due to our relationship and your own thinking, not because of my true essence.**

**Verse 16**

**ममार्थमखिलं त्यक्त्वा यत्त्यक्तुं नैव शक्यते ।**

**तमात्मानं समालक्ष्य परं श्रेयः समाप्नुहि ॥ १६ ॥**

*mamārtham akhilaṁ tyaktvā yat tyaktuṁ naiva śakyate ।*

*tam ātmānaṁ samālakṣya paraṁ śreyaḥ samāpnuhu ॥ 16 ॥*

**Abandon everything for my sake, even that which cannot truly be abandoned. Realize the self and attain supreme welfare.**

**Verse 17**

**इत्युक्तः प्रियया हेमचूड उत्थाय वै द्रुतम्‌ ।**

**ययावश्वं समारुह्य तत्क्षणे नगराद्‌ बहिः ॥ १७ ॥**

*ity uktaḥ priyayā hemacūḍa utthāya vai drutam ।*

*yayāv aśvaṁ samāruhya tatkṣaṇe nagarād bahiḥ ॥ 17 ॥*

**Thus spoken by his beloved, Hemachuda quickly stood, mounted a horse, and left the city at that moment.**

**Verse 18**

**उद्यानं नन्दनसमं प्रविश्य क्षणमात्रतः ।**

**वनान्तः सौधमुन्नम्रं स्फाटिकं प्रविवेश ह ॥ १८ ॥**

*udyānaṁ nandan-samaṁ praviśya kṣaṇa-mātrataḥ ।*

*vanāntaḥ saudham unnamraṁ sphāṭikaṁ praviveśa ha ॥ 18 ॥*

**Entering the garden resembling Nandan in a moment, he entered a tall crystal mansion at the forest's edge.**

**Verse 19**

**विसृज्यानुचरान्‌ सर्वान्‌ द्वारपालानशासयत्‌ ।**

**न कोऽप्यत्र प्रविशतु मय्येकान्तविचारणे ॥ १९ ॥**

*visṛjyānucarān sarvān dvārapālān aśāsayat ।*

*na ko'py atra praviśatu mayy ekānta-vicāraṇe ॥ 19 ॥*

**Dismissing all attendants and instructing the gatekeepers, he ordered that no one should enter during his solitary contemplation.**

**Verse 20**

**राजामात्याश्च गुरवो राजा वाऽप्यत्र सङ्गतः ।**

**अप्रवेश्या एव यावदहमाज्ञां दिशामि वः ॥ २० ॥**

*rājāmātyāś ca guravo rājā vā'py atra saṅgataḥ ।*

*appraveśyā eva yāvad aham ājñāṁ diśāmi vaḥ ॥ 20 ॥*

**The king's ministers, teachers, or the king himself, even if assembled here, are not allowed to enter until I give you the order.**

**Verse 21**

**इत्युक्त्वारुह्य सौधाम्यं नवमीं भूमिमाविशत्‌ ।**

**तत्र वातायने चित्रे सर्वलोकावलोकने ॥ २१ ॥**

*ity-uktvā rūhya saudhāmyam navamīṁ bhūmim āviśat ।*

*tatra vātāyane citre sarva-lokāvalokane ॥ 21 ॥*

**Having spoken thus, he ascended the mansion and entered the ninth floor, where there was a beautiful window with a view of all worlds.**

**Verse 22**

**आसने मृदुतूलाढये विवेशान्यविवर्जितः ।**

**मनः समाधाय दृढं विचारमकरोत्तदा ॥ २२ ॥**

*āsane mṛdu-tūlāḍhye viveśānya-vivarjitaḥ ।*

*manaḥ samādhāya dṛḍhaṁ vicāram akarot tadā ॥ 22 ॥*

**He sat on a soft cushioned seat, free from others, and then, focusing his mind firmly, he engaged in contemplation.**

**Verse 23**

**नूनमेते जनाः सर्वे कथमेवं विमोहिताः ।**

**नैकोऽप्यत्र विजानाति स्वात्मानं लेशतोऽपि वै ॥ २३ ॥**

*nūnam ete janāḥ sarve katham evaṁ vimohitāḥ ।*

*naiko'py atra vijānāti svātmānaṁ leśato'pi vai ॥ 23 ॥*

**How are all these people so deluded? Not even one among them knows their own self even slightly.**

**Verse 24**

**सर्वोऽपि स्वात्मनो हेतोः करोति विविधाः क्रियाः ।**

**केचित्‌ पठन्ति शास्त्राणि साम्नायाङ्गानि नित्यशः ॥ २४ ॥**

*sarvo'pi svātmano hetoḥ karoti vividhāḥ kriyāḥ ।*

*kecit paṭhanti śāstrāṇi sāmnāyāṅgāni nityaśaḥ ॥ 24 ॥*

**Everyone engages in various activities for their own sake. Some read scriptures and Vedic texts daily.**

**Verse 25**

**केचिद्धनान्यर्जयन्ति केचिच्छासति चावनिम्‌ ।**

**अन्ये युध्यन्ति रिपुभिरन्ये भोगैकलम्पटाः ॥ २५ ॥**

*kecid dhanāny arjayanti kecic chāsati cāvanim ।*

*anye yudhyanti ripubhir anye bhogaika-lampaṭāḥ ॥ 25 ॥*

**Some earn wealth, some rule the earth. Others fight with enemies, while some indulge solely in pleasures.**

**Verse 26**

**कुर्वन्त्येतत्‌ स्वार्थमेते स स्वात्मा कतमो भवेत्‌ ।**

**नैनं जानाति कोऽप्यत्र कुत एवमयं भ्रमः ॥ २६ ॥**

*kurvanty etat svārtham ete sa svātmā katamo bhavet ।*

*nainaṁ jānāti ko'py atra kuta evam ayaṁ bhramaḥ ॥ 26 ॥*

**They do all this for self-interest, but what truly is the self? No one here knows this; where, then, does this delusion come from?**

**Verse 27**

**अहो यथावदात्मानमविदित्वैव वै कृतम्‌ ।**

**व्यर्थं स्वप्ने कृतमिव तदद्य विमृशामि तम्‌ ॥ २७ ॥**

*aho yathāvad ātmānam aviditvaiva vai kṛtam ।*

*vyarthaṁ svapne kṛtam iva tad adya vimṛśāmi tam ॥ 27 ॥*

**Alas, without truly knowing the self, all this has been done. It is like actions performed in vain in a dream. Now, I contemplate this.**

**Verse 28**

**गृहधान्य राज्यधनयोषित्पश्वादि किञ्चन ।**

**न मे स्वरूपं भवति त्वनहन्ताश्रयत्वतः ॥ २८ ॥**

*gṛha-dhānya rājya-dhana-yoṣit-paśvādi kiñcana ।*

*na me svarūpaṁ bhavati tv anahantā-āśrayatvataḥ ॥ 28 ॥*

**House and grain, kingdom and wealth, women and cattle, and other possessions are not my essence; as they exist in the absence of the "I-ness" in them.**

**Verse 29**

**मदर्थ भूतताहेतोर्देहोऽहं स्यां हि सर्वथा ।**

**नूनं क्षत्रियदायादो गौराङ्गोऽहं न संशयः ॥ २९ ॥**

*madartha bhūtatā-hetor deho'haṁ syāṁ hi sarvathā ।*

*nūnaṁ kṣatriya-dāyādo gaurāṅgo'haṁ na sanśayaḥ ॥ 29 ॥*

**For my sake, because of my existence, I should indeed be the body in every way. Surely, I am a Kshatriya heir with a fair body, no doubt.**

**Verse 30**

**अहन्तया समाक्रान्तास्तथैतेऽपि जनाः परे ।**

**इति निश्चित्य दध्यौ तं देहं राजकुमारकः ॥ ३० ॥**

*ahantayā samākrāntās tathā ete'pi janāḥ pare ।*

*iti niścitya dadhyau taṁ dehaṁ rāja-kumārakaḥ ॥ 30 ॥*

**With "I-ness" overcome about others, and seeing others in the same way, the prince contemplated that body.**

**Verse 31**

**अथ देहस्य चात्मत्वं प्रतिषेद्धुं प्रचक्रमे ।**

**अहो कथं देह एष ममतायाः समाश्रयः ॥ ३१ ॥**

*atha dehasya cātmatvaṁ pratiṣeddhuṁ pracakrame ।*

*aho kathaṁ deha eṣa mamatāyāḥ samāśrayaḥ ॥ 31 ॥*

**Then he began to negate the selfhood of the body. He thought, alas, how can this body be the refuge of possessiveness?**

**Verse 32**

**रुधिरास्थ्यादिसंघातः प्रतिक्षणविकारवान्‌ ।**

**मम रूपं भवेन्नूनं छिन्नमेतत्तु लक्ष्यते ॥ ३२ ॥**

*rudhirāsthīādi-saṁghātaḥ prati-kṣaṇa-vikāravān ।*

*mama rūpaṁ bhaven nūnaṁ chinnam etat tu lakṣyate ॥ 32 ॥*

**The aggregate of blood, bones, and such, constantly changing, may surely be just my form. He severed (his attachment to the body), and indeed observed.**

**Verse 33**

**काष्ठलोष्टसमत्वेन स्वप्नादौ चान्यथा स्थितः ।**

**नाहं देहोऽन्य एव स्यां प्राणोऽप्येष तथाविधः ॥ ३३ ॥**

*kāṣṭha-loṣṭa-samatvena svapnādau cānyathā sthitaḥ ।*

*nāhaṁ deho'nya eva syāṁ prāṇo'py eṣa tathāvidhaḥ ॥ 33 ॥*

**Like wood or clay established in dreams (which keep changing), similarly, I am not the body; I may indeed be something else. This life-breath is also similar.**

**Verse 34**

**मनो बुद्धिश्च नाहं स्यां यत एतन्ममेरितम्‌ ।**

**अतो देहादिबुद्धयन्ता दन्य एव न संशयः ॥ ३४ ॥**

*mano buddhiś ca nāhaṁ syāṁ yata etan mameritam ।*

*ato dehādibuddhyanta danya eva na sanśayaḥ ॥ 34 ॥*

**I may not be the mind or intellect, since these are mine. Thus, from body to intellect, I am indeed something else, no doubt.**

**Verse 35**

**अहं कदाचिन्नास्मीति भासनाभावहेतुतः ।**

**सर्वदाऽहं भासमानः स्थित एव न संशयः ॥ ३५ ॥**

*ahaṁ kadācin nāsmīti bhāsanābhāva-hetutaḥ ।*

*sarvadā'haṁ bhāsamānaḥ sthita eva na sanśayaḥ ॥ 35 ॥*

**I am never absent, even when there is no appearance of the world. I am always established as existing, no doubt.**

**Verse 36**

**भासमानस्य तु मम केन भानमिति स्फुटम्‌ ।**

**नहि जानामि तत्‌ कस्मादेतन्न विदितं मया ॥ ३६ ॥**

*bhāsamānasya tu mama kena bhānam iti sphuṭam ।*

*nahi jānāmi tat kasmād etan na viditaṁ mayā ॥ 36 ॥*

**Clearly, what is the awareness of my existence? I do not know that; why is this unknown to me?**

**Verse 37**

**घटादिकं चक्षुराद्यैर्भासते भुवि नान्यतः ।**

**प्राणस्त्वचा विभात्येष मनो ज्ञानेन चोहितम्‌ ॥ ३७ ॥**

*ghaṭādikaṁ cakṣur-ādyair bhāsate bhuvi nānyataḥ ।*

*prāṇas-tvaca vibhāty-eṣa mano jñānena cohitam ॥ 37 ॥*

**The pot and similar objects appear through the eyes and other senses, not otherwise on earth. This life-breath is felt through touch; the mind is perceived through knowledge by intellect.**

**Verse 38**

**एवं बुद्धिः केन च मे भासनं नाविदं त्विदम्‌ ।**

**अथैषां भासनादेव नात्मा भासेत मे यदि ॥ ३८ ॥**

*evaṁ buddhiḥ kena ca me bhāsanaṁ nāvidaṁ tvidam ।*

*athaiṣāṁ bhāsanād eva nātmā bhāseta me yadi ॥ 38 ॥*

**Thus, how is it that I am not aware of my intellect? If the self does not shine, then from where does this awareness of everything come to me?**

**Verse 39**

**तर्हि नो विमृशाम्येतांस्ततो मे भासनं भवेत्‌ ।**

**इति निश्चित्य मनसा जहौ मानसगोचरम्‌ ॥ ३९ ॥**

*tarhi no vimṛśāmy-etāṁs tato me bhāsanaṁ bhavet ।*

*iti niścitya manasā jahau mānasa-gocaram ॥ 39 ॥*

**Then, I will not contemplate the mind and intellect; my awareness will arise. Thus deciding, he abandoned the mental sphere through his mind.**

**Verse 40**

**अथाऽपश्यदन्धकारं गाढं तत्‌ क्षणमात्रतः ।**

**इदं ममात्मनो रूपमिति निश्चितमानसः ॥ ४० ॥**

*atha'apayśad-andhakāraṁ gāḍhaṁ tat kṣaṇa-mātrataḥ ।*

*idaṁ mamātmano rūpam iti niścitya mānasaḥ ॥ 40 ॥*

**Then, for a moment, he saw dense darkness. Determining in his mind that this is the form of his self.**

**Verse 41**

**प्रहर्ष मतुलं लेभे चाथ भूयो व्यचिन्तयत्‌ ।**

**नूनं पुनः प्रपश्यामीत्येवं चित्तं रुरोध वै ॥ ४१ ॥**

*praharṣa matulaṁ lebhe cātha bhūyo vyacintayat ।*

*nūnaṁ punaḥ prapaśyāmītyevaṁ cittaṁ rurodha vai ॥ 41 ॥*

**He experienced incomparable joy by doing this and then thought, "Surely, I will see again." With this in mind, he restrained his thoughts once more.**

**Verse 42**

**चञ्चलं हठयोगेन निरुद्धं समवैक्षत ।**

**तेजःपुञ्जमनाद्यन्तं भास्वरं क्षणमात्रतः ॥ ४२ ॥**

*cañcalaṁ haṭhayogena niruddhaṁ samavaikṣata ।*

*tejaḥ-puñjam-anādyantaṁ bhāsvaraṁ kṣaṇamātrataḥ ॥ 42 ॥*

**Through forceful practice, he restrained his restless mind and clearly saw a mass of light, without beginning or end, shining for a moment.**

**Verse 43**

**प्रबुद्धश्चिन्तयामास किमेतदिति विस्मितः ।**

**अहो पश्यामि विविधं किमात्मानं कथं त्विदम्‌ ॥ ४३ ॥**

*prabuddhaś-cintayāmāsa kim-etad-iti vismitaḥ ।*

*aho paśyāmi vividhaṁ kimātmānaṁ kathaṁ tvidam ॥ 43 ॥*

**Awakened, he thought, "What is this?" Amazed, he said, "Oh, I see various forms. What is this self, and how does this happen?"**

**Verse 44**

**भूयः पश्यामि चेव्येवं रुरोध स्वमनस्तदा ।**

**विलीनं निद्रया चित्तं बभौ चिरतरं दृढम्‌ ॥ ४४ ॥**

*bhūyaḥ paśyāmi cevy-evaṁ rurodha svamanas-tadā ।*

*vilīnaṁ nidrayā cittaṁ babhau cirataraṁ dṛḍham ॥ 44 ॥*

**Then, he restrained his mind once more, saying, "I will see again." His mind, absorbed in sleep, remained steady for a long time.**

**Verse 45**

**तत्रापश्यत्‌ स्वप्नजालं विचित्रानेकदर्शनम्‌ ।**

**अथ प्रबुद्धोऽत्यन्तं वै चिन्तां प्राप महत्तराम्‌ ॥ ४५ ॥**

*tatrāpaśyat svapna-jālaṁ vicitrāneka-darśanam ।*

*atha prabuddho'tyantaṁ vai cintāṁ prāpa mahattarām ॥ 45 ॥*

**There, he saw a network of dreams, filled with various strange visions. Then, greatly awakened, he attained profound thought.**

**Verse 46**

**किमहं निद्रयाच्छन्नः स्वप्नान्‌ समवलोकयम्‌ ।**

**तमस्तेजश्चापि दृष्टमहो स्वप्नात्मकं भवेत्‌ ॥ ४६ ॥**

*kim-ahaṁ nidrayācchannaḥ svapnān samavalokayām ।*

*tamas-tejaś-cāpi dṛṣṭam-aho svapnātmakaṁ bhavet ॥ 46 ॥*

**What dreams did I see while covered by sleep? I saw both darkness and light; perhaps the self has a dream-like nature.**

**Verse 47**

**स्वप्नस्तु मानसोल्लासस्तदेतं वर्जये कथम्‌ ।**

**भूयो निगृह्य पश्यामीत्येवं निश्चित्य वै दृढम्‌ ॥ ४७ ॥**

*svapnas-tu mānasollāsas-tadetaṁ varjaye katham ।*

*bhūyo nigṛhya paśyāmītyevaṁ niścitya vai dṛḍham ॥ 47 ॥*

**The dream is indeed a mental delight; how can I abandon it? So, firmly resolving, I will restrain my mind and see again.**

**Verse 48**

**रुरोध चित्तं तु हठात्तदेतदभवत्‌ स्थिरम्‌ ।**

**तदानन्दसमुद्रान्तर्निमग्न इव सोऽभवत्‌ ॥ ४८ ॥**

*rurodha cittaṁ tu haṭhāt-tad-etad-abhavat sthiram ।*

*tadānanda-samudrāntar-nimagna iva so'bhavat ॥ 48 ॥*

**He restrained his mind forcefully until it became steady. Then, he felt as if he were immersed in an ocean of inner bliss.**

**Verse 49**

**पुनश्चित्तप्रचलनात्‌ प्रबुद्धोऽभवदञ्जसा ।**

**किमेष मेऽभवत्‌ स्वप्नश्चाऽथवा चित्तविभ्रमः ॥ ४९ ॥**

*punaś-citta-pracalanāt prabuddho'bhavad-añjasā ।*

*kim-eṣa me'bhavat svapnaś-cā'thavā citta-vibhramaḥ ॥ 49 ॥*

**With the movement of his mind, he immediately awakened. What was that? Was it a dream or just mental confusion?**

**Verse 50**

**आहोस्वित्‌ सत्य एष स्यादविचिन्त्यं विभाति मे ।**

**नाऽन्वभूवं किञ्चिदपि सुखमाप्तं कथं मया ॥ ५० ॥**

*āhosvit satya eṣa syād-avicintyaṁ vibhāti me ।*

*nā'nvabhūvaṁ kiñcid-api sukham-āptaṁ kathaṁ mayā ॥ 50 ॥*

**Or is this indeed the truth? It seems inconceivable to me. I have never experienced such bliss before; how did I attain it?**

**Verse 51**

**अहोऽस्य सुखलेशस्य तुल्यं नास्त्यत्र किञ्चन ।**

**अहं सुषुप्तवन्मूढः कथमेतत्‌ सुखं स्थितम्‌ ॥ ५१ ॥**

*aho'sya sukhaleśasya tulyaṁ nāstyatra kiñcana ।*

*ahaṁ suṣuptavan-mūḍhaḥ katham-etat sukhaṁ sthitam ॥ 51 ॥*

**Oh, nothing here in this world, compares to even a fragment of this bliss. I was deluded, as if in deep sleep; how did this bliss still remain?**

**Verse 52**

**नात्र हेतुं कञ्चिदपि लक्षये तत्‌ कथं भवेत्‌ ।**

**आत्मावगमनायाहं प्रवृत्तोऽप्यद्य नाविदम्‌ ॥ ५२ ॥**

*nātra hetuṁ kañcid-api lakṣaye tat kathaṁ bhavet ।*

*ātmāvagamanāyāhaṁ pravṛtto'py-adya nāvidam ॥ 52 ॥*

**I do not perceive any cause here; how can that be? Despite my efforts for self-realization, I did not know this until today.**

**Verse 53**

**आत्मानमन्यच्चान्यच्च पश्यामि किमिदं भवेत्‌ ।**

**प्रकाशो वान्धकारो वा सुखं वान्यदथापि वा ॥ ५३ ॥**

*ātmānam-anyac-cānyac-ca paśyāmi kim-idaṁ bhavet ।*

*prakāśo vāndhakāro vā sukhaṁ vānyad-athāpi vā ॥ 53 ॥*

**I see the self, as another, and yet another; what can this be? Is it light or darkness, bliss or something else?**

**Verse 54**

**आत्मा भवेन्मम तथा क्रमिकैतत्स्वरूपकः ।**

**नान्तमेम्यत्र भूयस्तां पृच्छामि विदुषीं प्रियाम्‌ ॥ ५४ ॥**

*ātmā bhaven-mama tathā kramikaitat-svarūpakaḥ ।*

*nāntam-emy-atra bhūyas-tāṁ pṛcchāmi viduṣīṁ priyām ॥ 54 ॥*

**This self may be mine, and this form seems to follow sequentially. I cannot reach a final conclusion here; I will ask my wise, dear one again.**

**Verse 55**

**इति निश्चित्य द्वारेशमाहूयाज्ञां समादिशत्‌ ।**

**स्वसन्निधानमानेतुं हेमलेखां नृपात्मजः ॥ ५५ ॥**

*iti niścitya dvāreśam-āhūyājñāṁ samādiśat ।*

*sva-sannidhānam-ānetuṁ hemalekhāṁ nṛpātmajaḥ ॥ 55 ॥*

**Thus deciding, the prince called the doorkeeper and instructed him to bring Hemalekha to his presence.**

**Verse 56**

**अथ प्राप्ता मुहूर्तेन द्वारिकस्य निदेशतः ।**

**आरुरोह महासौधं मेरुमिन्दुप्रभेव सा ॥ ५६ ॥**

*atha prāptā muhūrtena dvārikasya nideśataḥ ।*

*āruroha mahāsaudhaṁ merum-induprabheva sā ॥ 56 ॥*

**She arrived promptly at the doorkeeper's order and ascended the great mansion that looked like moonlight gracing Mount Meru.**

**Verse 57**

**अथापश्यद्‌ राजसुतं प्रियं शान्तात्ममानसम्‌ ।**

**निश्चलं निर्विकारं च संहृतेन्द्रियमण्डलम्‌ ॥ ५७ ॥**

*athāpaśyad rāja-sutaṁ priyaṁ śāntātma-mānasam ।*

*niścalaṁ nirvikāraṁ ca saṁhṛtendriya-maṇḍalam ॥ 57 ॥*

**Then she saw the prince, her dear one, with a tranquil mind, steady, unchanging, and with senses withdrawn.**

**Verse 58**

**समीपमुपसृत्याशु तद्विष्टरमुपारुहत्‌ ।**

**एकासनोपविष्टायां तस्यां स निमिषार्द्धतः ॥ ५८ ॥**

*samīpam-upasṛtyāśu tad-viṣṭaram-upāruhat ।*

*ekāsanopaviṣṭāyāṁ tasyāṁ sa nimiṣārdhataḥ ॥ 58 ॥*

**Approaching near, she quickly ascended her seat, and she sat beside him in a moment.**

**Verse 59**

**उन्मील्य नयने पार्श्वे समालोकयदास्थिताम्‌ ।**

**आलोकिता प्रियं शीघ्रं प्रणयात्‌ परिषस्वजे ॥ ५९ ॥**

*unmīlya nayane pārśve samālokayad-āsthitām ।*

*ālokitā priyaṁ śīghraṁ praṇayāt pariṣasvaje ॥ 59 ॥*

**Opening his eyes, he saw her present by his side. Seeing his dear one, he quickly embraced her with affection.**

**Verse 60**

**ततः प्राहामृतस्यन्दि सुन्दरं वचनं प्रिया ।**

**नाथ किं भवताहूता कच्चित्ते नीरुजं तनौ ॥ ६० ॥**

*tataḥ prāhāmṛta-syandi sundaraṁ vacanaṁ priyā ।*

*nātha kiṁ bhavatā-hūtā kaccit-te nīrujaṁ tanau ॥ 60 ॥*

**Then his dear one spoke beautiful, nectar-like words, "My lord, why have you called me? Is your body healthy?"**

**Verse 61**

**वदाहूतौ कारणं मे यदर्थमहमागता ।**

**एवं प्रियानुयुक्तः स बभाषे स्वात्मनः प्रियाम्‌ ॥ ६१ ॥**

*vadāhūtau kāraṇaṁ me yadarthamahamāgatā ।*

*evaṁ priyānuyuktaḥ sa babhāṣe svātmanaḥ priyām ॥ 61 ॥*

**Tell me the reason you called me, for which I have come. Thus asked by his dear one, he spoke to her about his experiences.**

**Verse 62**

**प्रिये त्वयानुशिष्टोऽहं विविक्तेऽत्र समास्थितः ।**

**विचारपरमः स्वात्मरूपलक्षणहेतवे ॥ ६२ ॥**

*priye tvayānuśiṣṭo'haṁ vivikte'tra samāsthitaḥ ।*

*vicāra-paramaḥ svātma-rūpa-lakṣaṇa-hetave ॥ 62 ॥*

**Dear, as you instructed, I have settled here in solitude, deeply contemplating the nature and characteristics of the self.**

**Verse 63**

**तत्परेणापि चित्रं तु लक्षितं तत्‌ पृथक्‌ किमु ।**

**आत्मनः सर्वदा प्राप्तेर्भासमानत्वतोऽपि च ॥ ६३ ॥**

*tat-pareṇāpi citraṁ tu lakṣitaṁ tat pṛthak kimu ।*

*ātmanaḥ sarvadā prāpterbhāsamānatvato'pi ca॥ 63 ॥*

**Furthermore, it is strange that it is observed as separate; why is that? The self is always present and manifest.**

**Verse 64**

**असम्यग्‌ भासनं चान्यभासनस्य निमित्ततः ।**

**इति मत्वा निरुध्यान्यभासनं सुव्यवस्थितः ॥ ६४ ॥**

*asamyaḍ bhāsanaṁ cānyabhāsanasya nimittataḥ ।*

*iti matvā nirudhyānyabhāsanaṁ suvyavasthitaḥ ॥ 64 ॥*

**Incorrect perception arises from other perceptions. Considering this, I stopped those other perceptions and became well-settled.**

**Verse 65**

**अपश्यमन्धकारं च प्रकाशमन्यदेव च ।**

**क्वचित्‌ सुखं महत्‌ प्राप्तं किमेतद्वद मे प्रिये ॥ ६५ ॥**

*apaśyam-andhakāraṁ ca prakāśam-anyadeva ca ।*

*kvacit sukhaṁ mahat prāptaṁ kim-etad-vad me priye ॥ 65 ॥*

**I saw darkness and other time light, sometimes experiencing great bliss. What is this? Tell me, dear.**

**Verse 66**

**इदमेवात्मनो रूपमथवाऽन्यद्‌ भवेत्‌ क्वचित्‌ ।**

**सम्यग्‌ विविच्य कथय यथा तमभिलक्षये ॥ ६६ ॥**

*idam-evātmano rūpam-athavā'nyad bhavet kvacit ।*

*samyag-vivicya kathaya yathā tam-abhilakṣaye ॥ 66 ॥*

**Is this truly the form of the self, or could it be something else? Properly discern it and tell me how I can observe it.**

**Verse 67**

**इत्युक्ता साऽब्रवीद्‌ हेमलेखा ज्ञातपरावरा ।**

**शृणु प्रिय प्रवक्ष्यामि समाहितधियाऽखिलम्‌ ॥ ६७ ॥**

*ityuktā sā'bravīd hemalekhā jñāta-parāvarā ।*

*śṛṇu priya pravakṣyāmi samāhita-dhiyā'khilam ॥ 67 ॥*

**Thus addressed, Hemalekha, the knower of the ultimate, said: "Listen, dear, I will tell you everything with a concentrated mind."**

**Verse 68**

**यस्त्वया बाह्यसंरोधे व्यवसायः समेधितः ।**

**स शुभः सम्मतः सर्वैः सुमुख्यश्चात्मवेदिभिः ॥ ६८ ॥**

*yastvayā bāhya-saṁrodhe vyavasāyaḥ samedhitaḥ ।*

*sa śubhaḥ sammataḥ sarvaiḥ sumukhyaś-cātma-vedibhiḥ ॥ 68 ॥*

**The effort you made in external suppression is auspicious, approved by all, especially by those who know the self.**

**Verse 69**

**विना तेन न तत्‌ प्राप्तं केनापि कुत्रचित्‌ क्वचित्‌ ।**

**न तत्‌ कारणतामेति तत्प्राप्तौ प्राप्तभावतः ॥ ६९ ॥**

*vinā tena na tat prāptaṁ kenāpi kutracit kvacit ।*

*na tat kāraṇatāmeti tat-prāptau prāpta-bhāvataḥ ॥ 69 ॥*

**Without that, no one has attained it anywhere or anytime. However, it does not become a cause since it is always present.**

**Verse 70**

**अप्राप्तावात्मता न स्यादात्मत्वेऽनाप्तता कुतः ।**

**अप्राप्यः सर्वथैवात्मा प्राप्तिस्तस्य न विद्यते ॥ ७० ॥**

*aprāptāv-ātmatā na syād-ātmatve'nāptatā kutaḥ ।*

*aprāpyaḥ sarvathaivātmā prāptis-tasya na vidyate ॥ 70 ॥*

**If the self is not attained, selfhood cannot exist; and if selfhood exists, how can there be non-attainment? The self is unattainable by any means, as it is always present; thus, the concept of attaining it does not apply.**

**Verse 71**

**अप्राप्तस्य भवेत्‌ प्राप्तिरात्मत्वान्नाप्तिरस्त्यतः ।**

**तन्निरोधोऽपि नाप्त्यर्थस्त्वत्र पश्य निदर्शनम्‌ ॥ ७१ ॥**

*aprāptasya bhavet prāptir-ātmatvān-nāptir-astyataḥ ।*

*tan-nirodho'pi nāptyarthas-tvatra paśya nidarśanam ॥ 71 ॥*

**For what is unattained, there can be attainment, but not for the self. Therefore, its suppression is not for the purpose of attainment. Here, consider an example.**

**Verse 72**

**अन्धकारसमाच्छन्नं किञ्चित्‌ तस्य निरोधतः ।**

**दीपाद्यैराप्यते प्राप्तमिव लोके यथा तथा ॥ ७२ ॥**

*andhakāra-samācchannaṁ kiñcit tasya nirodhataḥ ।*

*dīpādyair-āpyate prāptam-iva loke yathā tathā ॥ 72 ॥*

**Something covered by darkness is revealed when illuminated by lamps, as if it were newly attained. It is just like that.**

**Verse 73**

**यथा कश्चिद्‌ भ्रान्तचित्तः क्वचिद्विस्मृतनिष्ककः ।**

**अन्यचिन्तानिरोधेन समाहिततया पुनः ॥ ७३ ॥**

*yathā kaścid-bhrānta-cittaḥ kvacid-vismṛta-niṣkakaḥ ।*

*anya-cintā-nirodhena samāhitatayā punaḥ ॥ 73 ॥*

**Just as someone with a confused mind, having forgotten an ornament somewhere, suppresses other thoughts and, with concentration, recalls it again.**

**Verse 74**

**आसादयति तन्निष्कं नष्टं प्राप्तं यथा तथा ।**

**न निरोधोऽत्र हेतुः स्यान्निष्काप्तौ तु यथा तथा ॥ ७४ ॥**

*āsādayati tan-niṣkaṁ naṣṭaṁ prāptaṁ yathā tathā ।*

*na nirodho'tra hetuḥ syān-niṣkāptau tu yathā tathā ॥ 74 ॥*

**Just as one recovers a lost ornament, it is as if it were newly found. Suppression is not the cause of its recovery; rather, it is the means to rediscover the ornament as it truly is.**

**Verse 75**

**आत्मलाभे न हेतु: स्यान्निरोधो बाह्यवस्तुनः ।**

**त्वया न लक्षितः स्वात्मा तत्र व्युत्पत्तिवर्जनात्‌ ॥ ७५ ॥**

*ātma-lābhe na hetuḥ syān-nirodho bāhya-vastunaḥ ।*

*tvayā na lakṣitaḥ svātmā tatra vyutpatti-varjanāt ॥ 75 ॥*

**Similarly, in attaining the self, the suppression of external objects is not the cause. You have not yet perceived the self because of a lack of comprehension.**

**Verse 76**

**यथा प्रकाशेऽव्युत्पन्नो रात्रौ राजसभां गतः ।**

**पश्यन्‌ सभ्यांश्च दीपांश्च न जानाति प्रकाशकम्‌ ॥ ७६ ॥**

*yathā prakāśe'vyutpanno rātrau rāja-sabhāṁ gataḥ ।*

*paśyan sabhyāṁśca dīpāṁśca na jānāti prakāśakam ॥ 76 ॥*

**Just as an unlearned person, entering the royal assembly at night, sees the courtiers and lamps but does not recognize the real source of the illumination (the self).**

**Verse 77**

**शृणु प्रिय निरोधान्ते ह्यन्धकारो विलोकितः ।**

**अन्धकारावलोकादौ शेषभावस्तव स्थितः ॥ ७७ ॥**

*śṛṇu priya nirodhānte hyandhakāro vilokitaḥ ।*

*andhakāra-avalokādau śeṣa-bhāvas-tava sthitaḥ ॥ 77 ॥*

**Listen, dear, when suppression ends, darkness is seen. At the beginning of seeing this darkness, your true state is established.**

**Verse 78**

**तं भावं भावय सदा परमानन्ददायकम्‌ ।**

**अत्र सर्वे महामोहग्रहग्रस्ताः पराग्दृशः ॥ ७८ ॥**

*taṁ bhāvaṁ bhāvaya sadā paramānanda-dāyakam ।*

*atra sarve mahā-moha-graha-grastāḥ parāg-dṛśaḥ ॥ 78 ॥*

**Contemplate that state always, as it provides supreme bliss. Here in this world, all are ensnared by the great delusion of outward perception.**

**Verse 79**

**अन्विष्यान्विष्य विहता न तां प्रापुश्च भावनाम्‌ ।**

**सन्ति लोके शास्त्रविदः कुशलाश्च सुतार्किकाः ॥ ७९ ॥**

*anviṣyānviṣya vihatā na tāṁ prāpuśca bhāvanām ।*

*santi loke śāstra-vidaḥ kuśalāśca sutārkikāḥ ॥ 79 ॥*

**Searching and searching, they were obstructed and did not attain that state. In the world, there are scholars, skilled and excellent logicians.**

**Verse 80**

**अविदित्वा भावममुं शोचन्त्येव दिवानिशम्‌ ।**

**शब्दार्थशिल्पमात्रेण नहि तत्पदमाप्यते ॥ ८० ॥**

*aviditvā bhāvam-amuṁ śocantyeva divāniśam ।*

*śabdārtha-śilpa-mātreṇa nahi tat-padam-āpyate ॥ 80 ॥*

**Not knowing that state, they grieve day and night. That state cannot be attained by mere word-craft.**

**Verse 81**

**यावदन्वेषणं कुर्याद्विचारं वापि पण्डितः ।**

**तावन्न प्राप्यते तद्वै यतो न ग्राह्यमेव तत्‌ ॥ ८१ ॥**

*yāvad-anveṣaṇaṁ kuryād-vicāraṁ vāpi paṇḍitaḥ ।*

*tāvanna prāpyate tadvai yato na grāhyameva tat ॥ 81 ॥*

**As long as a learned person searches or contemplates, it remains unattainable because it cannot be grasped.**

**Verse 82**

**गत्वा दूरं न तत्‌ प्राप्यं स्थित्वा प्राप्तं हि सर्वदा ।**

**न तद्विचार्य विज्ञेयमविचाराद्‌ विभासते ॥ ८२ ॥**

*gatvā dūraṁ na tat prāpyaṁ sthitvā prāptaṁ hi sarvadā ।*

*na tadvicārya vijñeyam-avicārād vibhāsate ॥ 82 ॥*

**Having gone far, it is unattainable, but by remaining still, it is always present. It cannot be known through contemplation; it shines without contemplation.**

**Verse 83**

**धावन्‌ स्वमूर्धच्छायेव न प्राप्यं क्रियया क्वचित्‌ ।**

**यथा हि निर्मलादर्शे प्रतिबिम्बसहस्रकम्‌ ॥ ८३ ॥**

*dhāvan svamūrdhacchāyeva na prāpyaṁ kriyayā kvacit ।*

*yathā hi nirmalādarśe pratibimba-sahasrakam ॥ 83 ॥*

**Chasing it is like trying to catch one's shadow on the head; it cannot be attained through action anywhere. Just as in a clean mirror, thousands of reflections are seen (so is this world).**

**Verse 84**

**पश्यन्‌ बालोऽपि नादर्श पश्यत्येवं जनः खलु ।**

**पश्यन्‌ स्वात्ममहादर्शे प्रतिबिम्बं हि जागतम्‌ ॥ ८४ ॥**

*paśyan bālo'pi nādarśa paśyatyevaṁ janaḥ khalu ।*

*paśyan svātma-mahā-darśe pratibimbaṁ hi jāgatam ॥ 84 ॥*

**Just as a child sees reflections but does not see the mirror; likewise, a person sees the reflection of the world in the great mirror of the self.**

**Verse 85**

**स्वात्मानं न विजानाति तद्व्युत्पत्तिविवर्जनात्‌ ।**

**यथा परिचिताकाशः पश्यन्नाकाशसंश्रितम्‌ ॥ ८५ ॥**

*svātmānaṁ na vijānāti tad-vyutpatti-vivarjanāt ।*

*yathā paricita-ākāśaḥ paśyan ākāśa-saṁśritam ॥ 85 ॥*

**One does not know the self due to a lack of understanding, just as someone familiar with the sky sees it but does not fully realize what it is.**

**Verse 86**

**जगन्नावैति चाकाशं तथा स्वात्मस्वरूपकम्‌ ।**

**नाथ सूक्ष्मदृशा पश्य ज्ञानज्ञेयात्मकं जगत्‌ ॥ ८६ ॥**

*jagannāveti cākāśaṁ tathā svātma-svarūpakam ।*

*nātha sūkṣma-dṛśā paśya jñāna-jñeyātmakam jagat ॥ 86 ॥*

**The world does not realize the sky; similarly, it does not comprehend the nature of the self. Lord, with subtle vision, see the world as composed of the nature of knowledge and the known.**

**Verse 87**

**तत्र ज्ञानं स्वतः सिद्धं तदभावे न किञ्चन ।**

**प्रमाणानां प्रमाणं तदप्रमाणं स्वतो भवेत्‌ ॥ ८७ ॥**

*tatra jñānaṁ svataḥ siddhaṁ tad-abhāve na kiñcana ।*

*pramāṇānāṁ pramāṇaṁ tad-apramāṇaṁ svato bhavet ॥ 87 ॥*

**Knowledge is self-established; in its absence, nothing exists. It is the measure of all means of knowledge and stands on its own.**

**Verse 88**

**यतः प्रमाणानपेक्षमादिसिद्धमतस्तु तत्‌ ।**

**सिद्धिसाधकभावेन न तत्सिद्धिः कदाचन ॥ ८८ ॥**

*yataḥ pramāṇān-apekṣam-ādi-siddham-ataḥ tu tat ।*

*siddhi-sādhaka-bhāvena na tat-siddhiḥ kadācana ॥ 88 ॥*

**Since it is independent of means of knowledge and self-established from the beginning, it is not attained by the means of attainment.**

**Verse 89**

**तत्र विप्रतिपन्नस्य न प्रश्नो नापि चोत्तरम्‌ ।**

**अनपह्नवनीयं तन्महादर्शतलं भवेत्‌ ॥ ८९ ॥**

*tatra vipratipannasya na praśno nāpi cottaram ।*

*anapahnavanīyaṁ tan-mahādarśatalaṁ bhavet ॥ 89 ॥*

**For the confused, there is neither question nor answer. That great mirror cannot be denied.**

**Verse 90**

**तत्र सर्व भासते वै दर्पणप्रतिबिम्बवत्‌ ।**

**देशेन वापि कालेन परिच्छित्तिर्न विद्यते ॥ ९० ॥**

*tatra sarva bhāsate vai darpaṇa-pratibimba-vat ।*

*deśena vāpi kālena paricchittir-na vidyate ॥ 90 ॥*

**There, everything shines like a reflection in a mirror. There are no limitations of space or time.**

**Verse 91**

**तदन्तर्भासमानत्वात्‌ कथं ताभ्यां परिच्छिदिः ।**

**परिच्छेदस्य भानं तु गगने वस्तुभिर्यथा ॥ ९१ ॥**

*tad-antar-bhāsamānatvāt kathaṁ tābhyāṁ paricchidiḥ ।*

*paricchedasya bhānaṁ tu gagane vastubhir-yathā ॥ 91 ॥*

**Since it shines from within, how can there be limitations of space or time? The appearance of such limitations is like objects appearing in the sky (for the sky is unaffected by them).**

**Verse 92**

**राजपुत्र ! सूक्ष्मदृशा तल्लक्षय निजं वपुः ।**

**यत्र सामान्यचैतन्ये जगदेतद्‌ विराजते ॥ ९२ ॥**

*rāja-putra! sūkṣma-dṛśā tal-lakṣaya nijaṁ vapuḥ ।*

*yatra sāmānya-caitanye jagad-etad virājate ॥ 92 ॥*

**Prince, with subtle vision, observe your own self in which this world shines within the universal consciousness.**

**Verse 93**

**तत्समावेशसंसिद्धया सर्वकर्तृत्वमाप्नुयात्‌ ।**

**तस्योपलब्धिं वक्ष्यामि यतः प्राप्नोषि तत्पदम्‌ ॥ ९३ ॥**

*tat-samāveśa-saṁsiddhayā sarva-kartṛtvam-āpnuyāt ।*

*tasya-upalabdhiṁ vakṣyāmi yataḥ prāpnoṣi tat-padam ॥ 93 ॥*

**Through perfect absorption in that, one attains complete doership. I will explain the realization through which you can achieve that state.**

**Verse 94**

**निद्राजाग्रन्मध्यभागे संविद्भेदान्तरे तथा ।**

**मध्ये संविद्वेद्ययोश्च सूक्ष्मबुद्धयाऽभिलक्षय ॥ ९४ ॥**

*nidrā-jāgran-madhya-bhāge saṁvid-bhedāntare tathā ।*

*madhye saṁvid-vedyayoś-ca sūkṣma-buddhyā'bhilakṣaya ॥ 94 ॥*

**Observe with subtle intellect the state between sleep and waking, between different states of consciousness, and between consciousness and the known (the world).**

**Verse 95**

**एतत्पदं निजं रूपं यत्‌ प्राप्य न विमुह्यति ।**

**एतदज्ञानमात्रेण प्रवृत्तं जगदीदृशम्‌ ॥ ९५ ॥**

*etat-padam nijaṁ rūpam yat prāpya na vimuhyati ।*

*etat-ajñāna-mātreṇa pravṛttaṁ jagad-īdṛśam ॥ 95 ॥*

**This state is one's own true form, and upon attaining it, one is no longer deluded. The world continues in its confusion due to ignorance of this truth.**

**Verse 96**

**नात्र रूपं रसो वापि न गन्धस्पर्शशब्दनम्‌ ।**

**न दुःखं न सुखं वा तु न ग्राह्यं ग्राहकं च न ॥ ९६ ॥**

*nātra rūpaṁ raso vāpi na gandha-sparśa-śabdnam ।*

*na duḥkhaṁ na sukhaṁ vā tu na grāhyaṁ grāhakaṁ ca na ॥ 96 ॥*

**Here, there is no form, taste, smell, touch, or sound. There is no sorrow or happiness, nothing to be grasped, and no one to grasp.**

**Verse 97**

**सर्वाश्रयं सर्वरूपमपि सर्वविवर्जितम्‌ ।**

**एष सर्वेश्वरो धाता विष्णुरीशः सदाशिवः ॥ ९७ ॥**

*sarvāśrayaṁ sarva-rūpam-api sarva-vivarjitam ।*

*eṣa sarveśvaro dhātā viṣṇur-īśaḥ sadāśivaḥ ॥ 97 ॥*

**This is the supreme lord, supporting all, embodying all forms yet devoid of all, the sustainer — Vishnu, Ishvara, and Sadashiva.**

**Verse 98**

**पश्येषदन्तः संरुध्य स्वात्मानं स्वात्मना सता ।**

**त्यक्त्वा बहिःप्रसरतामन्तःप्रसरणोद्यतः ॥ ९८ ॥**

*paśya eṣat-antaḥ saṁrudhya svātmānaṁ svātmanā satā ।*

*tyaktvā bahiḥ-prasaratām-antaḥ-prasaraṇa-udyataḥ ॥ 98 ॥*

**See, restraining slightly within the self by the self, giving up external expansion, striving for inner expansion.**

**Verse 99**

**त्यक्त्वा पश्यामीति भावमन्धवन्निश्चलात्मना ।**

**दर्शनादर्शने त्यक्त्वा योऽसि सोऽसि द्रुतं भज ॥ ९९ ॥**

*tyaktvā paśyāmīti bhāvam-andha-vat-niścalātmanā ।*

*darśanādarśane tyaktvā yo'asi so'asi drutaṁ bhaja ॥ 99 ॥*

**Let go of the thought "I see", and, like a blind person with a steady mind, relinquish seeing and not seeing. Quickly realize who you are.**

**Verse 100**

**इत्युक्तः प्रियया हेमचूड आलक्ष्य तत्‌ पदम्‌ ।**

**चिरं विश्रान्तिमालभ्य बहिर्विस्मरणं ययौ ॥ १०० ॥**

*ity-uktaḥ priyayā hemacūḍa ālakṣya tat padam ।*

*ciraṁ viśrāntim ālabhya bahir vismaraṇaṁ yayau ॥ 100 ॥*

**Thus spoken by his beloved, Hemachuda, having realized that state, attained deep rest, and forgot the outward world.**

**End**

**इति श्रीत्रिपुरारहस्ये ज्ञानखण्डे हेमचूडविश्रान्तिर्नाम नवमोऽध्यायः ॥**

**Thus ends the ninth chapter named "Hemachuda's Rest" in the revered Knowledge Section of Tripura Rahasya.**

# CHAPTER 10: CONCLUSION OF HEMACHUDA’S STORY

**Verse 1**

**अथाऽपश्यद्धेमलेखा प्रियं प्राप्तपरस्थितिम्‌ ।**

**न चालयत्‌ परपदात्ततः सोऽपि मुहूर्ततः ॥ १ ॥**

*athā'paśyad-hemalekhā priyaṁ prāpta-parasthitim ।*

*na cālayat para-padāt tataḥ so'pi muhūrtataḥ ॥ 1 ॥*

**Then Hemalekha saw that her beloved, having attained the supreme state, remained unmoved from it even for a moment.**

**Verse 2**

**प्रबुद्ध उन्मील्य नेत्रे अपश्यत्‌ सप्रियं जगत्‌ ।**

**भूयस्तत्पदविश्रान्तिमीहमानोऽतिवेगतः ॥ २ ॥**

*prabuddha unmīlya netre apaśyat sa-priyaṁ jagat ।*

*bhūyas-tat-pada-viśrāntim-īhamāno'ti-vegataḥ ॥ 2 ॥*

**Awakened, he opened his eyes and saw the beloved world, but desiring to return to that state of rest with great urgency.**

**Verse 3**

**नेत्रे निन्यमीलयद्यावदब्रवीत्तावदेव सा ।**

**प्रियं हस्ते समादाय सुधासुन्दरभाषिणी ॥ ३ ॥**

*netre ninyamīlayad-yāvad-abravīt tāvadeva sā ।*

*priyaṁ haste samādāya sudhā-sundara-bhāṣiṇī ॥ 3 ॥*

**As he closed his eyes, she took his hand and spoke sweetly to him.**

**Verse 4**

**नाथ किं ते व्यवसितं ब्रूहि नेत्रनिमीलनात्‌ ।**

**उन्मीलनाद्वा कि स्यात्ते लाभालाभौ समीरय ॥ ४ ॥**

*nātha kiṁ te vyavasitaṁ brūhi netra-nimīlanāt ।*

*unmīlanād-vā ki syāt-te lābhālābhau samīraya ॥ 4 ॥*

**Lord, what was your intention? Tell me what happened to you when you closed or opened your eyes. Reflect on your gain or loss.**

**Verse 5**

**उन्मील्य न प्राप्यते कि निमील्य प्राप्यते च किम्‌ ।**

**तन्मे ब्रूहि प्रियतम श्रोतुमिच्छामि ते स्थितिम्‌ ॥ ५ ॥**

*unmīlya na prāpyate ki nimīlya prāpyate ca kim ।*

*tan-me brūhi priyatama śrotum-icchāmi te sthitim ॥ 5 ॥*

**When you open your eyes, what is not attained? And what is attained by closing them? Beloved, tell me; I wish to understand your state.**

**Verse 6**

**एवं पृष्टस्तया प्राह मदमत्त इवालसः ।**

**अनिच्छन्नपि वक्तुं तामालस्यभरमन्थरः ॥ ६ ॥**

*evaṁ pṛṣṭas-tayā prāha madamatta ivālasaḥ ।*

*anicchann-api vaktuṁ tām ālasya-bhara-mantharaḥ ॥ 6 ॥*

**Thus asked by her, he spoke as if intoxicated, lazy, and reluctant, weighed down by his laziness.**

**Verse 7**

**प्रिये विश्रान्तिमत्यन्तं प्राप्तवानस्मि वै चिरात्‌ ।**

**न बाह्ये दुःखभूयिष्ठे विश्रमोऽस्ति क्वचिन्मम ॥ ७ ॥**

*priye viśrāntim-atyantaṁ prāptavān-asmi vai cirāt ।*

*na bāhye duḥkha-bhūyiṣṭhe viśramo'sti kvacin mama ॥ 7 ॥*

**Beloved, I have attained the deepest rest after a long time. There is no rest for me in the external world, which is full of sorrow.**

**Verse 8**

**अलमृजीषरोमन्थप्रायव्यवहृतैर्बहिः ।**

**दौर्भाग्यान्धो नाद्य यावदविदं स्वात्मसत्सुखम्‌ ॥ ८ ॥**

*alam-ṛjīṣa-romanthapraaya-vyavahṛtaiḥ bahiḥ ।*

*daurbhāgyāndho nādya yāvad-avidam svātma-sat-sukham ॥ 8 ॥*

**Enough of external efforts and contemplations. Blinded by misfortune, I did not recognize the true happiness of the self until now.**

**Verse 9**

**यथा कश्चिदटन्‌ भिक्षां निवानं स्वं न वेद वै ।**

**तथाऽहं स्वसुखाम्भोधिमविदित्वा पुनः पुनः ॥ ९ ॥**

*yathā kaścid-aṭan bhikṣāṁ nivānaṁ svaṁ na veda vai ।*

*tathā'ham sva-sukhāmbhodhim-aviditvā punaḥ punaḥ ॥ 9 ॥*

**Just as someone wandering for alms not knowing their own home, I did not recognize the ocean of my own happiness, again and again.**

**Verse 10**

**सुखं वैषयिकं श्रेष्ठं दुःखसंघाभिसंप्लुतम्‌ ।**

**विद्युद्विलयनं मत्वा स्थिरं तत्परतावशात्‌ ॥ १० ॥**

*sukhaṁ vaiṣayikaṁ śreṣṭhaṁ duḥkha-saṁghābhisamplutam ।*

*vidyud-vilayanaṁ matvā sthiraṁ tat-paratāvaśāt ॥ 10 ॥*

**Thinking that sensory pleasure to be superior, though it is overwhelmed by a flood of sorrows and is as fleeting as lightning, I sought stability due to my attachment to it.**

**Verse 11**

**दुःखैरभिहतो नूनं विश्रान्तिं न तु लब्धवान्‌ ।**

**अहो जना दुःखसुखविवेकज्ञानवर्जिताः ॥ ११ ॥**

*duḥkhair-abhi-hato nūnaṁ viśrāntiṁ na tu labdhavān ।*

*aho janā duḥkha-sukha-viveka-jñāna-varjitāḥ ॥ 11 ॥*

**Afflicted by sorrows, I did not find rest. Alas, people lack the discernment between sorrow and happiness.**

**Verse 12**

**सुखार्थिनो दुःखसंघं सञ्चिन्वन्ति मुधा सदा ।**

**तदलं दुःखभोगेन स्वयत्नासादितेन वै ॥ १२ ॥**

*sukhārthino duḥkha-saṁghaṁ sañcinvanti mudhā sadā ।*

*tad-alaṁ duḥkha-bhogena svayatnā-sāditena vai ॥ 12 ॥*

**Seekers of happiness often foolishly amass a collection of sorrows. I have had enough of this self-inflicted suffering.**

**Verse 13**

**प्रिये कृपां मयि कुरु प्रार्थयामि कृताञ्जलिः ।**

**विश्रान्तिमभिवाञ्छामि चिरं स्वस्मिन्‌ सुखात्मनि ॥ १३ ॥**

*priye kṛpāṁ mayi kuru prārthayāmi kṛtāñjaliḥ ।*

*viśrāntim-abhi-vāñchāmi ciraṁ svasmin sukhātmani ॥ 13 ॥*

**Beloved, please have mercy on me. With folded hands, I request a long rest in my own blissful self.**

**Verse 14**

**अहो दैवहता भासि ज्ञात्वापि त्वमिदं पदम्‌ ।**

**तद्वश्रान्तिं परित्यज्य मुधा दुःखाय चेष्टसे ॥ १४ ॥**

*aho daiva-hatā bhāsi jñātvā-api tvam-idaṁ padam ।*

*tad-viśrāntiṁ parityajya mudhā duḥkhāya ceṣṭase ॥ 14 ॥*

**Alas, though you know this state, it seems you are struck by fate. Despite knowing it, you foolishly continue to seek sorrow.**

**Verse 15**

**इत्युक्ता सा प्रियं प्राह स्मयित्वेषन्मनोषिणी ।**

**नाथ ते तन्न विदितं पदं परमपावनम्‌ ॥ १५ ॥**

*ityuktā sā priyaṁ prāha smayitvā-eṣan-manoṣiṇī ।*

*nātha te tan na viditaṁ padaṁ paramapāvanam ॥ 15 ॥*

**Thus spoken, she, slightly smiling, spoke to her beloved, "Lord, that supremely pure state is not known to you."**

**Verse 16**

**यत्र स्थिता न मुह्यन्ति पण्डिताः पावनाशयाः ।**

**तत्पदं दूरतस्तेऽस्ति भूस्थस्येव नभस्तलम्‌ ॥ १६ ॥**

*yatra sthitā na muhyanti paṇḍitāḥ pāvanāśayāḥ ।*

*tat-padaṁ dūrataḥ te-asti bhūsthasya-iva nabhastalām ॥ 16 ॥*

**That state, where the wise and pure-hearted are not deluded, remains distant for you, like the sky is for one on the ground.**

**Verse 17**

**त्वया किञ्चित्‌ सुविदितं भवेदविदितोपमम्‌ ।**

**निमील्योन्मील्य वा नेत्रे तत्पदं न समीक्ष्यते ॥ १७ ॥**

*tvayā kiñcit suviditam bhavet-avidita-upamam ।*

*nimīlya-unmīlya vā netre tat-padam na samīkṣyate ॥ 17 ॥*

**You may know something, but not that state. That state is not seen by the closing or opening of your eyes.**

**Verse 18**

**अकृत्वा वापि कृत्वा वा न तल्लभ्येत कर्हिचित्‌ ।**

**अगत्वा चापि वा गत्वा न तदासादयेत्‌ पदम्‌ ॥ १८ ॥**

*akṛtvā vā api kṛtvā vā na tat-labhyeta karhicit ।*

*agatvā ca api vā gatvā na tat-āsādayet padam ॥ 18 ॥*

**It is never attained through action or inaction. Without moving or moving, one cannot reach that state.**

**Verse 19**

**निमील्य कृत्वा गत्वा वा प्राप्तं पूर्ण कथं भवेत्‌ ।**

**यवाष्टकमितेनैव पक्ष्मणोन्मीलितेन तु ॥ १९ ॥**

*nimīlya kṛtvā gatvā vā prāptaṁ pūrṇa kathaṁ bhavet ।*

*yava-aṣṭaka-mitena-eva pakṣmaṇaḥ-unmīlitena tu ॥ 19 ॥*

**How can the complete state be attained through closing, doing, or going, measured by the blink of an eyelash?**

**Verse 20**

**अन्तर्हितं यदि तदा ननु पूर्णं भवेत्पदम्‌ ।**

**अहो ते मोहमाहात्म्यमाश्चर्य किमहं ब्रुवे ॥ २० ॥**

*antarhitaṁ yadi tadā nanu pūrṇaṁ bhavet-padam ।*

*aho te moham-āhātmyam-āścarya kim-ahaṁ bruve ॥ 20 ॥*

**If it were hidden within, the state would always be full. Oh, the grandeur of your delusion is truly astonishing — what more can I say?**

**Verse 21**

**यस्मिन्‌ ब्रह्माण्डकोटीनां कोटयः कोणसंस्थिताः ।**

**पक्ष्मणोऽङ्गुलिमानस्योन्मीलनात्तत्तिरोहितम्‌ ॥ २१ ॥**

*yasmin brahmāṇḍa-koṭīnāṁ koṭayaḥ koṇa-saṁsthitāḥ ।*

*pakṣmaṇaḥ aṅguli-mānasya unmīlanāt tat tirohitam ॥ 21 ॥*

**In which countless universes, positioned at different angles, is hidden within the width of an eyelash's opening?**

**Verse 22**

**शृणु राजकुमारैतत्‌ तत्त्वसारं वदामि यत्‌ ।**

**यावद्‌ ग्रन्थिविभेदो न न तावत्‌ सुखमृच्छति ॥ २२ ॥**

*śṛṇu rājakumāra etat tattva-sāraṁ vadāmi yat ।*

*yāvad granthi-vibhedo na na tāvat sukham ṛcchati ॥ 22 ॥*

**Listen, prince, I will reveal the essence of truth: until all the knots are broken, true happiness is not attained.**

**Verse 23**

**ग्रन्थयः कोटिशः सन्ति मोहरज्जुविवर्तिताः ।**

**तत्र स्वरूपासंवित्तिर्मोहरज्जुरुदीरिता ॥ २३ ॥**

*granthayaḥ koṭiśaḥ santi moha-rajju-vivartitāḥ ।*

*tatra svarūpa-asaṁvittiḥ moha-rajjuḥ udīritā ॥ 23 ॥*

**There are countless knots formed into ropes of delusion. The lack of self-awareness is described as this rope of delusion.**

**Verse 24**

**यत्र ता ग्रन्थयः सन्ति विपरीतग्रहात्मत्मिकाः ।**

**तत्राद्या देहमुख्येषु भवेदात्मत्वनिश्चयः ॥ २४ ॥**

*yatra tā granthayaḥ santi viparīta-graha-ātmakāḥ ।*

*tatra ādyā deha-mukhyeṣu bhavet-ātmatva-niścayaḥ ॥ 24 ॥*

**Wherever there are knots of distorted understanding, the initial certainty about the self is found in the inquiry into one’s own body. (This is jiva)**

**Verse 25**

**यद्वशादेष संसार आततो दुष्प्रतिक्रियः ।**

**तथा जगत्यनात्मत्वबुद्धिर्भानसमाश्रये ॥ २५ ॥**

*yad-vaśād-eṣa saṁsāra ātato duṣ-pratikriyaḥ ।*

*tathā jagati-anātmatva-buddhiḥ bhāna-samāśraye ॥ 25 ॥*

**This world, which spreads out and is hard to resist, is under the influence of someone. In the world, the belief in the non-self is based on perception. (This is ishvara)**

**Verse 26**

**एवं जीवेशभेदादिनिश्चया ग्रन्थयो मताः ।**

**एतच्चिरात्‌ समुद्भूतं भूयः संवर्तितं च वै ॥ २६ ॥**

*evaṁ jīva-īśa-bheda-ādi-niścayā granthayaḥ matāḥ ।*

*etat cirāt samudbhūtam bhūyaḥ saṁvartitam ca vai ॥ 26 ॥*

**Thus, the beliefs that create a sense of separation between the individual soul (jiva) and the divine (Ishvara) are considered knots. These misconceptions have existed for a long time and are continuously being reformed.**

**Verse 27**

**ग्रन्थिरूपं समापन्नं पुरुषः पाशितस्ततः ।**

**तद्ग्रन्थिविस्त्रंसनतो बन्धान्मुक्तिः समीरिता ॥ २७ ॥**

*granthi-rūpaṁ samāpannaṁ puruṣaḥ pāśitaḥ tataḥ ।*

*tat-granthi-vistraṁsana-to bandhān-muktiḥ samīritā ॥ 27 ॥*

**A person bound by these knots is in bondage. Liberation from this bondage is achieved by loosening these knots.**

**Verse 28**

**यत्त्वं निमील्य नेत्रे स्वे पदमासादयस्यलम्‌ ।**

**तत्पदं निजरूपं ते शुद्धसंविदनुत्तरम्‌ ॥ २८ ॥**

*yat-tvaṁ nimīlya netre sve padam-āsādayasi alam ।*

*tat-padaṁ nija-rūpaṁ te śuddha-saṁvid anuttaram ॥ 28 ॥*

**When you close your eyes and fully realize your state, you attain your own true form, which is pure and supreme consciousness.**

**Verse 29**

**तदेवाखिलसंसारचित्रादर्शतलं महत्‌ ।**

**कदा क्व केन रूपेण नास्ति तन्मे निरूपय ॥ २९ ॥**

*tad-eva-akhila-saṁsāra-citra-ādarśa-talaṁ mahat ।*

*kadā kva kena rūpeṇa na asti tan-me nirūpaya ॥ 29 ॥*

**That is the great mirror reflecting the entire world. Tell me, when, where, and in what form is it not so? Explain.**

**Verse 30**

**यदा यद्रूपतो यस्मिन्नेति ब्रूयाः स्वसंविदम्‌ ।**

**तर्हि तत्कालदेशादेर्वन्ध्यापुत्रत्वमेव हि ॥ ३० ॥**

*yadā yad-rūpataḥ yasmin-na iti brūyāḥ sva-saṁvidam ।*

*tarhi tat-kāla-deśāt-ervandhyā-putratvam-eva hi ॥ 30 ॥*

**When someone says that your consciousness has a specific form, it is as limited as a son of a barren woman — impossible and without basis in time and space.**

**Verse 31**

**प्रतिबिम्बो निरादर्शो यथा नाथ तथैव तत्‌ ।**

**तस्मात्तत्पदसंत्यागान्नास्ति कुत्रापि किञ्चन ॥ ३१ ॥**

*pratibimbo nirādarśo yathā nātha tathaiva tat ।*

*tasmāt-tat-pada-saṁtyāgān-nāsti kutrāpi kiñcana ॥ 31 ॥*

**Just as a reflection cannot exist without a mirror, so, O Lord, without that state, there is nothing anywhere.**

**Verse 32**

**तत्ते नेत्रोन्मीलनेन किमन्तरिततामियात्‌ ।**

**यावदेवं विजानामीत्येवं ग्रन्थिर्दृढा भवेत्‌ ॥ ३२ ॥**

*tat-te netra-unmīlanena kim-antaritatām-iyāt ।*

*yāvat-evaṁ vijānāmi-iti-evaṁ granthiḥ dṛḍhā bhavet ॥ 32 ॥*

**By opening your eyes, what would it conceal? As long as you think this way, the knot remains tightly bound.**

**Verse 33**

**तावन्न तत्पदं प्राप्तं यत्प्राप्तं स्यान्न तद्भवेत्‌ ।**

**निमील्योन्मील्य वा नेत्रे यत्प्राप्तं मन्यसे पदम्‌ ॥ ३३ ॥**

*tāvat-na tat-padaṁ prāptaṁ yat-prāptaṁ syāt-na tad-bhavet ।*

*nimīlya-unmīlya vā netre yat-prāptaṁ manyase padam ॥ 33 ॥*

**As long as that state is not attained, what you achieve is not that. Whether you close or open your eyes, what you believe you’ve attained is not that state.**

**Verse 34**

**तन्न पूर्णपदं यस्मात्‌ परिच्छेदात्‌ क्रियादितः ।**

**कुत्र नाथ महासंविन्नास्ति कालानलप्रभा ॥ ३४ ॥**

*tann pūrṇapadaṃ yasmāt paricchedāt kriyāditaḥ ।*

*kutra nātha mahāsaṃvinnāsti kālānalaprabhā ॥ 34 ॥*

**Therefore, that which is complete and undivided is always present, even when limited by actions. Where, O Lord, is that protector not found, like the brilliant light of the eternal flame?**

**Verse 35**

**स्वात्मीकरोति याऽनल्पकल्पनेन्धनसंचयम्‌ ।**

**न ते कर्तव्यसंशेषो विज्ञाय परमं पदम्‌ ॥ ३५ ॥**

*svātmī-karoti yā-an-alpa-kalpanā-indhana-saṁcayam ।*

*na te kartavya-saṁśeṣaḥ vijñāya paramaṁ padam ॥ 35 ॥*

**It reveals one's own self with profound insight, much like the buildup of fuel. Once you understand the supreme state, no further duties remain for you.**

**Verse 36**

**त्यज ग्रन्थिं सन्निरुध्य पश्यामीति हृदि स्थिताम्‌ ।**

**इदं नाहमिति ग्रन्थिमुन्मूलय परां दृढाम्‌ ॥ ३६ ॥**

*tyaja granthiṁ sanni-rudhya paśyāmīti hṛdi sthitām ।*

*idaṁ na-aham-iti granthim-unmūlaya parāṁ dṛḍhām ॥ 36 ॥*

**Abandon the knot of "I see," which is rooted in the heart.**    
**Uproot the deep, firm knot of "This is not I"**

**Verse 37**

**पश्य सर्वत्र चात्मानमखण्डानन्दबृहितम्‌ ।**

**पश्यात्मन्यखिलं लोकं दर्पणप्रतिबिम्बवत्‌ ॥ ३७ ॥**

*paśya sarvatra ca ātmānam akhaṇḍānanda-bṛhitam ।*

*paśya ātmani akhilaṁ lokaṁ darpaṇa-pratibimba-vat ॥ 37 ॥*

**See the self everywhere, filled with unbroken bliss. Observe the entire world within the self, just as a reflection appears in a mirror.**

**Verse 38**

**सर्वत्राखिलमात्मानमिति भूयो न भावयन्‌ ।**

**शेषमभ्युपगम्यान्तः स्वस्थो भव निजात्मना ॥ ३८ ॥**

*sarvatra-akhilam-ātmānam-iti bhūyaḥ na bhāvayan ।*

*śeṣam-abhyupagamya-antaḥ svasthaḥ bhava nija-ātmanā ॥ 38 ॥*

**Without further contemplation, turn inward and see the entire self present everywhere. Then, find peace in being with your own self.**

**Verse 39**

**इति प्रियोदितं श्रुत्वा हेमचूडः सिताशयः ।**

**विदित्वा पुर्णमात्मानं सर्वत्र भ्रान्तिविर्जितः ॥ ३९ ॥**

*iti priyoditaṁ śrutvā hemacūḍaḥ sitāśayaḥ ।*

*viditvā pūrṇam ātmānam sarvatra bhrānti-virjitaḥ ॥ 39 ॥*

**Hearing the words of his beloved, Hemachuda, with a pure heart, recognized his complete self everywhere and thus was freed from delusion.**

**Verse 40**

**क्रमात्‌ पूर्णसमावेशासादनात्‌ स्थिरभावनः ।**

**विहरन्‌ सर्वदा हेमलेखादियुवतीगणैः ॥ ४० ॥**

*kramāt pūrṇa-samāveśa-āsādanāt sthira-bhāvanaḥ ।*

*viharan sarvadā hemalekha-ādi-yuvatī-gaṇaiḥ ॥ 40 ॥*

**Gradually, by achieving deep immersion and steady contemplation, he remained constantly absorbed, spending his time with Hemalekha and groups of young women.**

**Verse 41**

**शासन्‌ राज्य समृद्धं स्व जित्वा शत्रुगणं रणे ।**

**शास्त्राणि श्रावयन्‌ शृण्वन्नर्जयन्‌ धनसंचयम्‌ ॥ ४१ ॥**

*śāsan rājyam samṛddham sva jitvā śatru-gaṇam raṇe ।*

*śāstrāṇi śrāvayan śṛṇvan arjayan dhana-saṁcayam ॥ 41 ॥*

**Ruling his prosperous kingdom, conquering enemies in battle, imparting scriptures to others, listening to them, and accumulating wealth.**

**Verse 42**

**अश्वमेधराजसूयाद्यैर्यजन्‌ क्रतुमुख्यकैः ।**

**वर्षाणामयुते द्वे वै जीवन्मुक्तो भुवि स्थितः ॥ ४२ ॥**

*aśvamedha-rājasūya-adyaiḥ yajān kratumuḥyakaiḥ ।*

*varṣāṇām ayute dve vai jīvanmukto bhuvi sthitaḥ ॥ 42 ॥*

**By performing Ashvamedha, Rajasuya, and other major sacrifices, he remained on earth for twenty thousand years as a liberated soul.**

**Verse 43**

**जीवन्मुक्तदशासंस्थं निशाम्य तनयं नृपः ।**

**मुक्ताचूडश्च तद्‌भ्राता मणिचूडोऽप्यचिन्तयत्‌ ॥ ४३ ॥**

*jīvanmukta-daśā-saṁstham niśāmya tanayaṁ nṛpaḥ ।*

*muktācūḍaś ca tad-bhrātā maṇicūḍaḥ api acintayat ॥ 43 ॥*

**Seeing his son established in the state of liberation while still living, the king, along with Muktachuda and his brother Manichuda, also reflected on this.**

**Verse 44**

**किमयं पूर्ववन्नेह लक्ष्यते सर्वथा किल ।**

**सुखे न हृष्यत्यत्यन्तं दुःखे नोद्विजते तथा ॥ ४४ ॥**

*kim ayam pūrvavat na iha lakṣyate sarvathā kila ।*

*sukhe na hṛṣyati atyantam duḥkhe na udvijate tathā ॥ 44 ॥*

**Why does he not appear here as before, neither excessively rejoicing in happiness nor disturbed by sorrow?**

**Verse 45**

**लाभालाभौ शत्रुमित्रे साम्यात्‌ पश्यति वै कुतः ।**

**करोति राजकार्याणि नटवद्‌ रङ्गमण्डले ॥ ४५ ॥**

*lābha-ālābhau śatru-mitre sāmyāt paśyati vai kutaḥ ।*

*karoti rājakāryāṇi naṭavat raṅga-maṇḍale ॥ 45 ॥*

**Why does he view gain and loss, enemy and friend with equanimity, performing his royal duties as if merely acting on a stage?**

**Verse 46**

**कापिशायनपायीव सदा मत्तोऽभिलक्ष्यते ।**

**सदान्यत्र गतस्वान्त इव कृत्यं करोत्यलम्‌ ॥ ४६ ॥**

*kāpiśāyana-pāyīva sadā mattaḥ abhilaṣyate ।*

*sadā anyatra gata-svānta iva kṛtyam karoti alam ॥ 46 ॥*

**He always seems intoxicated, like someone drinking an intoxicating beverage, with his mind elsewhere, yet he performs his duties adequately, as if detached.**

**Verse 47**

**तत्केन हेतुना चेति तमासाद्य रहः क्वचित्‌ ।**

**अपृच्छतां हेमचूडं कुत एवं भवानिति ॥ ४७ ॥**

*tat kena hetunā ca iti tam āsādya rahaḥ kvacit ।*

*apṛcchatāṁ hemacūḍaṁ kuta evaṁ bhavān iti ॥ 47 ॥*

**For what reason, and approaching him privately, they asked Hemachuda, "Why are you like this?"**

**Verse 48**

**ततः स्वस्थितिमाचख्यौ हेमचूडस्तयोः क्रमात्‌ ।**

**तावुभौ भ्रातृपितरौ हेमचूडेन बोधितौ ॥ ४८ ॥**

*tataḥ sva-sthitim ācakhyau hemacūḍaḥ tayoḥ kramāt ।*

*tau ubhau bhrātṛ-pitarau hemacūḍena bodhitau ॥ 48 ॥*

**Hemachuda then gradually explained his state to them, enlightening both his brother and father.**

**Verse 49**

**आसादितपरंतत्त्वौ जीवन्मुक्तौ बभूवतुः ।**

**अथ मन्त्रिगणोऽप्येवं राज्ञः श्रुत्वा जगद्‌गतिम्‌ ॥ ४९ ॥**

*āsādita-param-tattvau jīvan-muktau babhūvatuḥ ।*

*atha mantri-gaṇaḥ api evaṁ rājñaḥ śrutvā jagad-gatim ॥ 49 ॥*

**Having attained the supreme truth, they became liberated while living. Hearing this, the ministers also understood the nature of the world.**

**Verse 50**

**विचार्य स्वात्मनो भावं ज्ञातज्ञेयोऽभवत्तदा ।**

**एवं विशालनगरे क्रमेणैव परस्परम्‌ ॥ ५० ॥**

*vicārya sva-ātmanaḥ bhāvam jñāta-jñeyaḥ abhavat tadā ।*

*evaṁ viśāla-nagare krameṇa eva parasparam ॥ 50 ॥*

**Considering the nature of their own selves, they became knowers of the knowable. Thus, in the city of Vishala, they gradually and mutually understood this.**

**Verse 51**

**उपदेशाद्‌ विदुः सर्वे तत्त्वमाबालगोपकाः ।**

**नरा नार्यो बालवृद्धा दासा दासीगणा अपि ॥ ५१ ॥**

*upadeśāt viduḥ sarve tattvam ābāla-gopakāḥ ।*

*narāḥ nāryaḥ bāla-vṛddhāḥ dāsāḥ dāsī-gaṇāḥ api ॥ 51 ॥*

**From the teachings, everyone came to understand the truth, including children, cowherds, men, women, the young and old, as well as male and female servants.**

**Verse 52**

**ज्ञातज्ञेयास्त्यक्तदेहाहंभावा अभवन्‌ खलु ।**

**न तत्र कस्यचित्‌ कामः क्रोधो वा लोभ एव वा ॥ ५२ ॥**

*jñāta-jñeyāḥ tyakta-deha-ahaṁ-bhāvāḥ abhavan khalu ।*

*na tatra kasyacit kāmaḥ krodhaḥ vā lobhaḥ eva vā ॥ 52 ॥*

**Having realized the ultimate truth and abandoned identification with the body, they became free from desire, anger, and greed.**

**Verse 53**

**अनाहृतोऽस्ति बालस्य स्थविरस्यापि वा क्वचित्‌ ।**

**आहृतैः क्रोधकामाद्यैर्व्यवहारपरायणाः ॥ ५३ ॥**

*anāhṛtaḥ asti bālasya sthavirasya api vā kvacit ।*

*āhṛtaiḥ krodha-kāma-ādyaiḥ vyavahāra-parāyaṇāḥ ॥ 53 ॥*

**Whether a child or an elder, if one is not truly knowledgeable, they often display traits like anger and desire, remaining engaged in worldly affairs.**

**Verse 54**

**बालं माता खेलयति परतत्त्वस्य वार्तया ।**

**दासा दास्यः स्वामिनं स्वं सदा परिचरन्ति वै ॥ ५४ ॥**

*bālam mātā kheḷayati paratattvasya vārttayā ।*

*dāsā dāsyaḥ svāminam svam sadā paricaranti vai ॥ 54 ॥*

**The mother plays with the child while discussing the supreme truth. Both male and female servants consistently serve their master in the same manner.**

**Verse 55**

**परतत्त्वपरैर्वाक्यैर्व्याहरन्तः परस्परम्‌ ।**

**नटा नाटयं वितन्वन्ति पात्रैस्तत्त्वप्रसङ्गजैः ॥ ५५ ॥**

*paratattva-paraiḥ vākyaiḥ vyāharantaḥ parasparam ।*

*naṭāḥ nāṭyam vitanvanti pātraiḥ tattva-prasaṅga-jaiḥ ॥ 55 ॥*

**While discussing the supreme truth with words, actors perform dramas with characters embodying that truth.**

**Verse 56**

**विवेकवार्तापरमं वचो गायन्ति गायकाः ।**

**विदूषका दूषयन्ति लोकव्यवहृतिं सदा ॥ ५६ ॥**

*viveka-vārtā-paramam vacaḥ gāyanti gāyakāḥ ।*

*vidūṣakāḥ dūṣayanti loka-vyavahṛtim sadā ॥ 56 ॥*

**Singers deliver songs centered on the wisdom of discernment, while jesters consistently critique worldly affairs.**

**Verse 57**

**शास्त्राणि पाठयन्ति स्म विद्वांसः पाठकान्‌ जनान्‌ ।**

**परतत्त्वविचारार्हैरुदाहरणमण्डलैः ॥ ५७ ॥**

*śāstrāṇi pāṭhayanti sma vidvāṁsaḥ pāṭhakān janān ।*

*paratattva-vicāra-arhaiḥ udāharaṇa-maṇḍalaiḥ ॥ 57 ॥*

**Scholars teach scriptures to students, providing examples that aid in understanding the supreme truth.**

**Verse 58**

**एवं तत्र नरा नार्यो दासा दास्यो नटा विटाः ।**

**भृत्या भटा मन्त्रिणश्च शिल्पिनो वारयोषितः ॥ ५८ ॥**

*evaṁ tatra narāḥ nāryaḥ dāsāḥ dāsyaḥ naṭāḥ viṭāḥ ।*

*bhṛtyāḥ bhaṭāḥ mantriṇaḥ ca śilpinaḥ vāra-yoṣitaḥ ॥ 58 ॥*

**Thus, in that place, men and women, male and female servants, actors, jesters, attendants, soldiers, ministers, artisans, and courtesans.**

**Verse 59**

**सर्वे वेदितवेद्यास्ते विशालनगरेऽभवन्‌ ।**

**प्राक्संस्कारबलेनैव व्यवहारपरायणाः ॥ ५९ ॥**

*sarve veditavedyāḥ te viśāla-nagare abhavan ।*

*prāk-saṁskāra-balena-eva vyavahāra-parāyaṇāḥ ॥ 59 ॥*

**All of them became knowers of the knowable in the city of Vishala, while continuing their worldly affairs, influenced by the strength of their previous impressions.**

**Verse 60**

**न संस्मरति संवृत्तं शुभं वाप्यशुभं तथा ।**

**भविष्यद्‌ नानुसन्धत्ते हर्षशोकादिसाधनम्‌ ॥ ६० ॥**

*na saṁsmarati saṁvṛttam śubham vā api aśubham tathā ।*

*bhaviṣyat na anusandhatte harṣa-śoka-ādi-sādhanam ॥ 60 ॥*

**They neither remember the past, whether good or bad, nor contemplate the future as causes of joy or sorrow.**

**Verse 61**

**वर्तमाने स्मयन्‌ हृष्यन्‌ खिद्यन्‌ क्रुध्यन्निवान्वहम्‌ ।**

**मधुक्षीब इवात्यन्तं व्यवहारपरो जनः ॥ ६१ ॥**

*vartamāne smayan hṛṣyan khidyan krudhyan nivānvaham ।*

*madhu-kṣība iva atyantam vyavahāra-paraḥ janaḥ ॥ 61 ॥*

**Situated in the present, a person, like one intoxicated with honey, smiles, rejoices, grieves, and gets angry, remaining deeply engaged in worldly affairs.**

**Verse 62**

**एवंविधं तन्नगरमृषयः सनकादयः ।**

**प्रसिद्धविद्यानगरमित्याख्यमूचुरागताः ॥ ६२ ॥**

*evaṁvidham tan nagaram ṛṣayaḥ sanakādayaḥ ।*

*prasiddha-vidyā-nagaram iti ākhyam ūcur āgatāḥ ॥ 62 ॥*

**Such was that city which sages like Sanaka called the famous city of knowledge upon arriving.**

**Verse 63**

**यत्र कीराः पञ्जरस्था अपि वाचो वदन्ति वै ।**

**चितिरूपं स्वमात्मानं भजध्वं चेत्यवर्जितम्‌ ॥ ६३ ॥**

*yatra kīrāḥ pañjara-sthā api vāco vadanti vai ।*

*citi-rūpaṁ svam ātmānaṁ bhajadhvaṁ ceti avarjitam ॥ 63 ॥*

**Where even caged parrots continuously repeat, "Worship your own self in the form of consciousness."**

**Verse 64**

**नास्ति चेत्यं चितेरन्यद्‌ दर्पणप्रतिबिम्बवत्‌ ।**

**चितिश्चेत्यं चितिरहं चितिः सर्वं चराचरम्‌ ॥ ६४ ॥**

*nāsti cetyam citer anyad darpaṇa-pratibimba-vat ।*

*citiḥ cetyam citiḥ aham citiḥ sarvam cara-acaram ॥ 64 ॥*

**There is nothing known apart from consciousness, just like a reflection in a mirror. Consciousness is the only thing that is known; I am consciousness, and everything, both moving and stationary, is consciousness.**

**Verse 65**

**यतः सर्वं चितिमनु भाति सा तु स्वतन्त्रतः ।**

**अतश्चितिं जनाः सर्वभासिनीं सर्वसंश्रयाम्‌ ॥ ६५ ॥**

*yataḥ sarvam citim anu bhāti sā tu svatantrataḥ ।*

*ataḥ citim janāḥ sarva-bhāsinīṁ sarva-saṁśrayām ॥ 65 ॥*

**Since everything shines because of consciousness, which is independent, people, revere consciousness as it illuminates and supports all.**

**Verse 66**

**भजध्वं भ्रान्तिमुत्सृज्य चितिमात्रं सुदृष्टयः ।**

**तिर्यञ्चोऽप्येवमत्यन्तं यत्र वाचो वदन्ति वै ॥ ६६ ॥**

*bhajadhvaṁ bhrāntim utsṛjya citimātraṁ su-dṛṣṭayaḥ ।*

*tiryañcaḥ api evam atyantam yatra vācaḥ vadanti vai ॥ 66 ॥*

**Worship pure consciousness with clear vision, abandoning illusion. Even animals in such a place speak these words.**

**Verse 67**

**प्रसिद्धविद्यानगरं तदद्यापि प्रचक्षते ।**

**एवं तत्र पुरा हेमलेखया खलु बोधितः ॥ ६७ ॥**

*prasiddha-vidyā-nagaraṁ tad adya api pracakṣate ।*

*evaṁ tatra purā hemalekhayā khalu bodhitaḥ ॥ 67 ॥*

**Even today, that place is known as the famous city of knowledge. There, Hemalekha once provided enlightenment.**

**Verse 68**

**हेमचूडोऽभवद्‌ विद्वान्‌ जीवन्मुक्तस्तथेतरे ।**

**स्त्रीबालप्रमुखाः सर्वे जाता ज्ञातपरावराः ॥ ६८ ॥**

*hemacūḍo abhavad vidvān jīvanmuktaḥ tathā itare ।*

*strī-bāla-pramukhāḥ sarve jātā jñāta-parāvarāḥ ॥ 68 ॥*

**Hemachuda attained wisdom and liberation while still alive, and others, including women, children, and various individuals, all came to understand both the highest and lowest truths.**

**Verse 69**

**तस्माच्छ्रेयोनिदानं तु सत्सङ्गः प्रथमं भवेत्‌ ।**

**तस्माच्छ्रेयोवाञ्छने तु सत्संश्रयपरो भवेत्‌ ॥ ६९ ॥**

*tasmāt śreyo-nidānaṁ tu satsangaḥ prathamaṁ bhavet ।*

*tasmāt śreyo-vāñchane tu sat-saṁśraya-paraḥ bhavet ॥ 69 ॥*

**Therefore, the source of true well-being is association with the wise. To achieve well-being, one should first seek refuge with the wise.**

**End**

**इति श्रीत्रिपुरारहस्ये ज्ञानखण्डे हेमचूडोपाख्यानसमाप्तिर्नाम दशमोऽध्यायः ॥**

**Thus ends the tenth chapter named "Conclusion of Hemachuda's Story" in the revered Knowledge Section of Tripura Rahasya.**

# CHAPTER 11: EXPLANATION OF THE ESSENCE OF THE WORLD

**Verse 1**

**श्रुत्वैवं हेमचूडस्य कथामत्यद्भुतां तदा ।**

**भार्गवः सन्दिग्धमनाः प्रष्टुं समुपचक्रमे ॥ १ ॥**

*śrutvaivaṁ hemacūḍasya kathāmatyadbhutāṁ tadā ।*

*bhārgavaḥ sandigdhamanāḥ praṣṭuṁ samupacakrame ॥ 1 ॥*

**After hearing the remarkable story of Hemachuda, Bhargava, with a questioning mind, began to inquire.**

**Verse 2**

**भगवन्‌ श्रीगुरो यत्ते प्रोक्तं ज्ञानं महाद्भुतम्‌ ।**

**भाति मे विषमं ह्येतदसाध्यं चापि सर्वतः ॥ २ ॥**

*bhagavan śrīguro yatte proktaṁ jñānaṁ mahādbhutam ।*

*bhāti me viṣamaṁ hyetad asādhyaṁ cāpi sarvataḥ ॥ 2 ॥*

**O revered teacher, the knowledge you have shared is indeed marvelous, but it seems to me difficult and unattainable in every respect.**

**Verse 3**

**कथमेतज्जगद्‌ दृश्यं चितिमात्रस्वरूपकम्‌ ।**

**अदृष्टं केवलं ह्येतच्छ्रद्धोपेयं न चान्यथा ॥ ३ ॥**

*katham etaj jagad dṛśyaṁ citimātra-svarūpakam ।*

*adṛṣṭaṁ kevalaṁ hyetac chraddhopeyaṁ na ca anyathā ॥ 3 ॥*

**How can this visible world be of the nature of pure consciousness? It is not apparent, and indeed, this can only be accepted through faith, not otherwise.**

**Verse 4**

**चितिश्चेत्यविनिर्मुक्ता नानुभाव्या कथञ्चन ।**

**नोपपन्न सर्वथैतत्‌ कथं चित्तं समारुहेत्‌ ॥ ४ ॥**

*citiḥ cetyavinir muktā nānubhāvyā kathaṁcana ।*

*nopapanna sarvathā etat kathaṁ cittaṁ samāruhet ॥ 4 ॥*

**Consciousness, being free from objects, cannot be perceived in any way. This seems unfeasible. How can the mind even reach this understanding?**

**Verse 5**

**कृपया बोधनीयोऽहमत्र सर्वात्मना खलु ।**

**इत्यापृष्टो दत्तगुरुरवदद्‌ भार्गवं प्रति ॥ ५ ॥**

*kṛpayā bodhanīyo'ham atra sarvātmanā khalu ।*

*itya-pṛṣṭo dattagurur avadad bhārgavaṁ prati ॥ 5 ॥*

**With kindness, I wish to be fully enlightened on this matter. Thus asked, Guru Dattatreya responded to Bhargava.**

**Verse 6**

**शृणु राम प्रवक्ष्यामि दुश्यतत्त्वं यथास्थितम्‌ ।**

**एतद्‌ दुश्यमशेषं तु दृशिमात्रं न चेतरत्‌ ॥ ६ ॥**

*śṛṇu rāma pravakṣyāmi duśya-tattvaṁ yathāsthitam ।*

*etat duśyam aśeṣaṁ tu dṛśimātraṁ na cetarat ॥ 6 ॥*

**Listen, O Rama, I will explain the nature of the visible world as it truly is. The visible world is entirely pure consciousness and nothing else.**

**Verse 7**

**अत्रोपपत्तिं वक्ष्यामि शृणु सम्यक्‌ समाहितः ।**

**एतद्‌ दृश्यं कार्यभूतमुत्पत्तेरुपलम्भतः ॥ ७ ॥**

*atra upapattiṁ vakṣyāmi śṛṇu samyak samāhitaḥ ।*

*etat dṛśyaṁ kārya-bhūtam utpatteḥ upalambhataḥ ॥ 7 ॥*

**Here, I will explain the reasoning. Listen attentively and with focus. This visible world is the effect, perceptible from its cause.**

**Verse 8**

**उत्पत्तिर्नूतनाभासः प्रतिक्षणमिदं जगत्‌ ।**

**नूतनत्वेनैव भाति तत्क्षणोत्पत्तिमज्जगत्‌ ॥ ८ ॥**

*utpattiḥ nūtanābhāsaḥ pratikṣaṇam idaṁ jagat ।*

*nūtanatvenaiva bhāti tat-kṣaṇa-utpatti-majjagat ॥ 8 ॥*

**Creation appears anew each moment. The world continuously shines with freshness, emerging afresh every instant.**

**Verse 9**

**केचित्‌ प्राहुर्जगदिदमखण्डैकक्षणोद्भवम्‌ ।**

**अन्ये पदार्थसंघातमयं स्थिरचरात्मकम्‌ ॥ ९ ॥**

*kecit prāhuḥ jagad idam akhaṇḍa-ekakṣaṇa-udbhavam ।*

*anye padārtha-saṅghātam ayaṁ sthira-cara-ātmakam ॥ 9 ॥*

**Some say this world arises in a single moment, while others view it as an aggregate of elements, consisting of both moving and unmoving components.**

**Verse 10**

**सर्वथा तु समुत्पत्तिमदित्येव विनिश्चितम्‌ ।**

**तत्र स्वभाववादस्तु नोचितोऽतिप्रसङ्गतः ॥ १० ॥**

*sarvathā tu samutpattimad ityeva viniścitam ।*

*tatra svabhāvavādaḥ tu na ucitaḥ ati-prasaṅgataḥ ॥ 10 ॥*

**It is established that the world arises in every possible way. Therefore, the theory of nature is deemed inappropriate due to its excessive implications.**

**Verse 11**

**अन्वयव्यतिरेकाभ्यां कार्यकारणनिश्चयात्‌ ।**

**संवादतः प्रवृत्तीनां कथमाकस्मिकं भवेत्‌ ॥ ११ ॥**

*anvaya-vyatirekābhyāṁ kārya-kāraṇa-niścayāt ।*

*saṁvādataḥ pravṛttīnām katham ākasmikaṁ bhavet ॥ 11 ॥*

**Given the consistency and contradiction in determining cause and effect, and the coherence of activities, how can it be considered accidental?**

**Verse 12**

**क्वचित्तु कारणेऽदृष्टेऽप्यदृष्टं कल्प्यमेव तत्‌ ।**

**बहूनामनुरोधो हि न्याय्यः सर्वैरुदाहृतः ॥ १२ ॥**

*kvacit tu kāraṇe adṛṣṭe api adṛṣṭaṁ kalpyam eva tat ।*

*bahūnām anurodhaḥ hi nyāyyaḥ sarvaiḥ udāhṛtaḥ ॥ 12 ॥*

**Sometimes, even if the cause is not visible, an unseen cause should be assumed. This is justifiable, as universally acknowledged.**

**Verse 13**

**भूयो दृष्ट सपूर्व हि कार्यं क्वचिददर्शने ।**

**दृष्टवत्‌ परिकल्प्यं स्यादन्यथा सार्वलौकिकी ॥ १३ ॥**

*bhūyo dṛṣṭa-sapūrvaḥ hi kāryaṁ kvacit adarśane ।*

*dṛṣṭavat parikalpyaṁ syāt anyathā sārlaukikī ॥ 13 ॥*

**Repeatedly, when an effect is observed with a cause, it should be assumed to have a cause even if it is not seen; otherwise, it would contradict universal experience.**

**Verse 14**

**सम्प्रवृत्तिर्विरुध्येत तस्मात्‌ सर्व सकारणम्‌ ।**

**अत एव कार्यहेतोः किञ्चित्कारणतत्परः ॥ १४ ॥**

*sampravṛttir virudhyeta tasmāt sarva sakāraṇam ।*

*ata eva kārya-hetoḥ kiñcit kāraṇa-tat-paraḥ ॥ 14 ॥*

**Activity would be contradicted; therefore, everything must have a cause. Thus, every effect must have a cause.**

**Verse 15**

**सर्वत्र दृश्यते लोकस्तस्मादेतन्न किञ्चन ।**

**केचिदाहुरसत्कल्पैरणुभिः कार्यमुद्यतम्‌ ॥ १५ ॥**

*sarvatra dṛśyate lokaḥ tasmāt etat na kiñcana ।*

*kecid āhuḥ asat-kalpaiḥ aṇubhiḥ kāryam udyatam ॥ 15 ॥*

**Since the world is seen everywhere, nothing exists without a cause. Some argue that effects are produced by unreal atoms.**

**Verse 16**

**तेभ्योऽत्यन्तं विभिन्नं चाप्यसदत्यन्ततो भवेत्‌ ।**

**असत्सतोरेकता हि विरुद्धा न कुतो भवेत्‌ ॥ १६ ॥**

*tebhyaḥ atyantam vibhinnam ca api asat atyantataḥ bhavet ।*

*asat-sataḥ ekatā hi viruddhā na kuto bhavet ॥ 16 ॥*

**For such people, the world would seem extremely different, even completely non-existent. The unity of non-existence and existence is inherently contradictory and cannot be.**

**Verse 17**

**नहि पीतमपीतं च प्रकाश चाप्रकाशकम्‌ ।**

**एकं भवेद्‌ विरुद्धत्वात्‌ साङ्कर्यादिप्रसक्तितः ॥ १७ ॥**

*nahi pītam apītam ca prakāśa ca aprakāśakam ।*

*ekaṁ bhavet viruddhatvāt sāṅkarya-ādi-prasaktitaḥ ॥ 17 ॥*

**Indeed, being both drunk and not drunk, or light and darkness simultaneously, cannot be reconciled due to inherent contradictions and resulting confusion.**

**Verse 18**

**ईश्वरेच्छादितो वापि कथमादिक्रियोद्भवः ।**

**गुणसाम्यप्रकृतिकं जगदित्यप्यसंभवि ॥ १८ ॥**

*īśvarecchāditaḥ vā api katham ādikriyā-udbhavaḥ ।*

*guṇa-sāmya-prakṛtikam jagat iti api asaṁbhavi ॥ 18 ॥*

**Even with the will of the Lord, how could the origin of the first action arise? That is impossible for the world, which is characterized by a balance of qualities, to come into being.**

**Verse 19**

**वैषम्यहेतोर्मग्यत्वात्‌ साम्यहेतोश्च हीनतः ।**

**चेतनेनानघिष्ठानाद्‌ दृष्टान्तानुपलम्भतः ॥ १९ ॥**

*vaiṣamya-hetoḥ magyatvāt sāma-hetoḥ ca hīnataḥ ।*

*cetaneṇa anaghiṣṭhānāt dṛṣṭāntānu-palambhataḥ ॥ 19 ॥*

**This world appears because it arises from inequality and deficiency in the cause of equality, driven by baseless intelligence and a lack of evidence.**

**Verse 20**

**तस्माज्जागतकार्यस्य कारणं नोपलभ्यते ।**

**अदृष्टे तु श्रुतिर्मूलं नान्यमानस्य सङ्गमः ॥ २० ॥**

*tasmāj jāgata-kāryasya kāraṇaṁ na upalabhyate ।*

*adṛṣṭe tu śrutiḥ mūlaṁ na anya-mānasya saṅgamaḥ ॥ 20 ॥*

**Therefore, the cause of the world's activity is not perceived. The unseen is supported by scripture, not by other considerations.**

**Verse 21**

**प्रमातृणामपूर्णत्वात्‌ प्रमाणस्यानवस्थितेः ।**

**कार्यकर्त्र वियोगस्य भूयोदर्शनहेतुतः ॥ २१ ॥**

*pramātṛṇām apūrṇatvāt pramāṇasya anavasthiteḥ ।*

*kārya-kartra viyogasya bhūyo-darśana-hetutaḥ ॥ 21 ॥*

**Due to the limitations of the perceivers and the instability of the means of knowledge, the separation of the effect from the doer is often observed.**

**Verse 22**

**सकर्तृकं जगदिदं सम्भवाच्चेतनो हि सः ।**

**कार्यस्याचिन्त्यरूपस्य कर्ता साधारणः कथम्‌ ॥ २२ ॥**

*sakartṛkaṁ jagad idaṁ sambhavāt cetano hi saḥ ।*

*kāryasya acintya-rūpasya kartā sādhāraṇaḥ katham ॥ 22 ॥*

**This world, having a doer, suggests that the doer is conscious. How can a doer of such an unimaginable nature be considered ordinary?**

**Verse 23**

**तस्मादचिन्त्यशव्तिः स आगमस्तद्विमर्शनम्‌ ।**

**पूर्णस्य त्वप्रतिहतं प्रमाणं सर्वतोऽधिकम्‌ ॥ २३ ॥**

*tasmāt acintya-śaktiḥ sa āgamaḥ tad-vimarśanam ।*

*pūrṇasya tu apratihataṁ pramāṇaṁ sarvataḥ adhikam ॥ 23 ॥*

**Therefore, he possesses unimaginable power, and scripture reflects this. The means of knowledge that reveals the complete truth is indeed uninterrupted and superior in every respect.**

**Verse 24**

**तत्रैकस्तु महेशानः पुरा सृष्टेरुदाहृतः ।**

**स्वतन्त्रो ह्यनुपादानः स्वातन्त्र्यभरवैभवात्‌ ॥ २४ ॥**

*tatra ekaḥ tu maheśānaḥ purā sṛṣṭeḥ udāhṛtaḥ ।*

*svatantraḥ hi anupādānaḥ svātantrya-bhara-vaibhavāt ॥ 24 ॥*

**There, indeed, is one Lord Shiva is described in the past as independent and without a material cause, due to the grandeur of his independence.**

**Verse 25**

**स्वात्मभित्तौ जगच्चित्रं विलासायावभासयत्‌ ।**

**यथा स्वप्नमनोराज्ये कल्पितं स्वेन केवलम्‌ ॥ २५ ॥**

*svātma-bhittau jagat-citraṁ vilāsāya avabhāsayat ।*

*yathā svapna-manorājye kalpitaṁ svena kevalam ॥ 25 ॥*

**The diverse and fascinating world appears as if it is illuminated by the light of one’s own inner self, just like how a dream world is created by the mind itself.**

**Verse 26**

**अहंत्वेनैव गृह्णाति देहं तद्वदयं जगत्‌ ।**

**न ते रूपं यथा देहः स्वप्नव्यावृत्तिहेतुतः ॥ २६ ॥**

*ahaṁtvena eva gṛhṇāti dehaṁ tadvat ayaṁ jagat ।*

*na te rūpaṁ yathā dehaḥ svapna-vyāvṛtti-hetutaḥ ॥ 26 ॥*

**The body is accepted as real only due to the sense of ‘I’ (ahamkara), and similarly, this world is perceived. The world is not different from the body, as the difference arises from the same cause as in dreams.**

**Verse 27**

**तथास्य न जगद्देहो व्यावृत्तेः प्रलये ननु ।**

**देहादिव्यतिरिक्तस्त्वं यथा केवलचिन्मयः ॥ २७ ॥**

*tathā asya na jagat-dehaḥ vyāvṛtteḥ pralaye nanu ।*

*deha-ādi-vyatiriktaḥ tvaṁ yathā kevala-cinmayaḥ ॥ 27 ॥*

**Just as the physical body of the world does not dissolve with changes or dissolution, you, as pure consciousness, remain unaffected by these changes. You are distinct from the body and other forms.**

**Verse 28**

**एवं देवो जगच्छून्यचिदेकवपुरव्ययः ।**

**तेनेदं स्वात्मनि जगच्चित्रमुन्मीलितं ननु ॥ २८ ॥**

*evaṁ devo jagat-śūnya-cid-eka-vapuḥ avyayaḥ ।*

*tena idaṁ svātmani jagat-citram unmilitaṁ nanu ॥ 28 ॥*

**Therefore, the deity, embodying the singular essence of emptiness and consciousness, reveals the entire world within oneself, remaining unchanged and constant.**

**Verse 29**

**क्वोन्मीलयेज्जगच्चित्रं स्वान्यस्य क्वाप्यसम्भवात्‌ ।**

**ऋते चिति कदाचिद्वा क्व किं भवितुमर्हति ॥ २९ ॥**

*kva unmīlayet jagat-citram sva-anyasya kva api asambhavāt ।*

*ṛte citi kadācit vā kva kiṁ bhavitum arhati ॥ 29 ॥*

**Where else could the world be revealed if not within oneself? Is it possible for anyone else to reveal it? Only consciousness can exist at all times.**

**Verse 30**

**यत्राभावश्चितेर्ब्रूयात्‌ स देशो नैव सिध्यति ।**

**अभावश्च चितेः केन सिध्येत्तस्माच्चितिः परा ॥ ३० ॥**

*yatra abhāvaḥ citeḥ brūyāt sa deśaḥ na eva sidhyati ।*

*abhāvaḥ ca citeḥ kena sidhyet tasmāt citiḥ parā ॥ 30 ॥*

**Wherever consciousness is said to be absent, that place itself does not exist. Since nothing can prove the absence of consciousness, it is clear that consciousness is supreme.**

**Verse 31**

**महासत्ता जगद्ग्रासशीला पूर्णाऽवभासते ।**

**समुद्रमन्तरा भङ्गा दिवानाथं विना प्रभाः ॥ ३१ ॥**

*mahā-sattā jagat-grāsa-śīlā pūrṇā avabhāsate ।*

*samudram antarā bhaṅgā divā-nāthaṁ vinā prabhāḥ ॥ 31 ॥*

**The great existence, which encompasses the world completely, appears like waves without an ocean or light without the sun.**

**Verse 32**

**यथा न सन्ति तद्वद्‌ वै सविद्रूपं विना जगत्‌ ।**

**तस्मादेष महादेवः शुद्धचैतन्यविग्रहः ॥ ३२ ॥**

*yathā na santi tadvat vai sa-vid-rūpaṁ vinā jagat ।*

*tasmāt eṣa mahā-devaḥ śuddha-caitanya-vigrahaḥ ॥ 32 ॥*

**Since the world cannot exist without consciousness, this great deity, Mahadeva must be in the form of pure consciousness.**

**Verse 33**

**आसीत्‌ सृष्टेः पुरा तस्मादुत्पन्नं तत्र संस्थितम्‌ ।**

**तस्मिन्‌ विलीयते चान्ते जगदेतच्चराचरम्‌ ॥ ३३ ॥**

*āsīt sṛṣṭeḥ purā tasmāt utpannam tatra saṁsthitam ।*

*tasmin vilīyate ca ante jagat etac cara-acaram ॥ 33 ॥*

**Before creation, the world originated from him, it is sustained by him, and in the end, it dissolves back into him — this world of both moving and non-moving things.**

**Verse 34**

**इत्यागमप्रसिद्धोऽर्थस्तन्न विप्रतिपद्यते ।**

**अदृष्टार्थेषु संवादात्‌ प्रमाणं ह्यागमो भवेत्‌ ॥ ३४ ॥**

*iti āgama-prasiddhaḥ arthaḥ tat na vipratipadyate ।*

*adṛṣṭa-artheṣu saṁvādāt pramāṇam hi āgamaḥ bhavet ॥ 34 ॥*

**Thus, the well-known teachings of scripture are not contradicted. In matters that are not visible, agreement with scripture serves as evidence.**

**Verse 35**

**दृश्यन्ते मणिमन्त्रादिसिद्धयः सर्वतो यतः ।**

**नाल्पप्रज्ञो विजानीयाद्‌ मणिमन्त्रमहाफलम्‌ ॥ ३५ ॥**

*dṛśyante maṇi-mantra-ādi-siddhayaḥ sarvataḥ yataḥ ।*

*na alpa-prajñaḥ vijānīyāt maṇi-mantra-mahā-phalam ॥ 35 ॥*

**Because the effects of jewels, mantras, and similar things are visible everywhere, a person with limited understanding may not grasp the full significance of their power.**

**Verse 36**

**तस्मात्‌ सर्वज्ञगदितो ह्यागमः सर्वदर्शनः ।**

**तत्रोक्तो देव एवादौ सुष्टेर्जगत आस्थितः ॥ ३६ ॥**

*tasmāt sarva-jña-gaditaḥ hi āgamaḥ sarva-darśanaḥ ।*

*tatra uktaḥ devaḥ eva ādau sṛṣṭeḥ jagat āsthitaḥ ॥ 36 ॥*

**Therefore, the scripture, which is spoken by the omniscient and all-seeing, describes the deity as being present at the beginning of creation.**

**Verse 37**

**निरुपादान एवादौ सृष्टवानखिलं जगत्‌ ।**

**यस्माद्‌ महेश्वरः पूर्णस्वच्छस्वातन्त्र्यसंयुतः ॥ ३७ ॥**

*nirupādānaḥ eva ādau sṛṣṭavān akhilaṁ jagat ।*

*yasmāt maheśvaraḥ pūrṇa-svaccha-svātantrya-saṁyutaḥ ॥ 37 ॥*

**Without a material cause, he created the entire world at the beginning, because the great deity possesses complete and pure independence.**

**Verse 38**

**चिदात्मभित्तावखिलं चित्रमुन्मीलयेद्‌ जगत्‌ ।**

**न तज्जगत्‌ सम्भवति बहिः क्वचिदवस्थितम्‌ ॥ ३८ ॥**

*cid-ātma-bhittau akhilaṁ citram unmilayet jagat ।*

*na tat jagat sambhavati bahiḥ kvacit avasthitam ॥ 38 ॥*

**The entire world is revealed on the foundation of consciousness. This world does not exist anywhere outside of it.**

**Verse 39**

**पूर्णत्वादीश्वरस्येह स्थानमन्यन्न विद्यते ।**

**अन्यस्थानस्थितं तच्च कथञ्चिन्नैव सिध्यति ॥ ३९ ॥**

*pūrṇatvāt īśvarasya iha sthānam anyat na vidyate ।*

*anya-sthāna-sthitam tat ca kathañcit na eva sidhyati ॥ 39 ॥*

**Because of the lord's completeness, there is no other place in this world. Anything claimed to exist elsewhere is not supported by any evidence.**

**Verse 40**

**तथा च दर्पणाभोगे प्रतिबिम्बवदेव हि ।**

**जगदुन्मीलितं देवे चैवं सर्व समञ्जसम्‌ ॥ ४० ॥**

*tathā ca darpaṇa-abhoge pratibimba-vat eva hi ।*

*jagat unmilitaṁ deve ca evaṁ sarva-samanjasam ॥ 40 ॥*

**Similarly, just as a reflection appears on the surface of a mirror, the world is revealed within the deity, making everything consistent.**

**Verse 41**

**जगदादेर्हि देवस्य योगीव जगतः क्रियाः ।**

**सङ्कल्पनगरप्रख्या सृष्टिर्देवस्य सम्मता ॥ ४१ ॥**

*jagadāder hi devasya yogīva jagataḥ kriyāḥ ।*

*saṅkalpa-nagara-prakhyā sṛṣṭir devasya sammatā ॥ 41 ॥*

**At the beginning of the world, the actions of the deity are akin to those of a yogi, and creation is regarded as resembling a city imagined by the deity.**

**Verse 42**

**राम ते मानसी सृष्टिर्मनोमय्येव केवला ।**

**अनेकमातृमेयादिप्रचुरा ह्यवभासते ॥ ४२ ॥**

*rāma te mānasī sṛṣṭir manomayy eva kevalā ।*

*aneka-mātṛ-meya-ādi-pracurā hy avabhāsate ॥ 42 ॥*

**O Rama, your mental creation is entirely mind-made, full of various measures and things that can be measured, and it indeed appears as such.**

**Verse 43**

**अनेकभेदभिन्नापि मनसोऽन्या नहि क्वचित्‌ ।**

**उत्पन्ना मनसस्तत्र स्थिता तत्रैव लीयते ॥ ४३ ॥**

*anekabheda-bhinnāpi manaso'nyā nahi kvacit ।*

*utpannā manasas tatra sthitā tatraiva līyate ॥ 43 ॥*

**Although differentiated into many forms, nothing exists apart from the mind; whatever arises from the mind remains within it and ultimately merges back into it.**

**Verse 44**

**सा केवलमनोरूपा यथा तद्वज्जगच्छिवात्‌ ।**

**स शिवश्चितिमात्रैकरूपश्चितिरविग्रहा ॥ ४४ ॥**

*sā kevala-manorūpā yathā tadvat jagac-chivāt ।*

*sa śivaś citi-mātra-eka-rūpaḥ citiḥ avigrahā ॥ 44 ॥*

**Just as everything is purely mental creation, similarly this world is originating from Shiva, He, Shiva is pure consciousness — formless consciousness itself.**

**Verse 45**

**त्रिपुरानन्तशक्त्यैक्यरूपिणी सर्वसाक्षिणी ।**

**सा चितिः सर्वतः पूर्णा परिच्छेदविवर्जनात्‌ ॥ ४५ ॥**

*tripurānanta-śakti-aikya-rūpiṇī sarva-sākṣiṇī ।*

*sā citiḥ sarvataḥ pūrṇā pariccheda-vivarjanāt ॥ 45 ॥*

**Endowed with the unity of the infinite powers of Tripura and witnessing everything, that consciousness is wholly complete and undivided.**

**Verse 46**

**कालो देशश्च लोकेऽस्मिन्‌ परिच्छेदकरः स्मृतः ।**

**तत्राकारमयो देशः कालस्तु स्यात्‌ क्रियामय: ॥ ४६ ॥**

*kālo deśaś ca loke'smin pariccheda-karaḥ smṛtaḥ ।*

*tatra ākāra-mayaḥ deśaḥ kālas tu syāt kriyā-mayaḥ ॥ 46 ॥*

**In this world, time and space are perceived as causing division; space is composed of shapes, while time is composed of actions.**

**Verse 47**

**यां चितिं समुपाश्रित्य स्यादाकारः क्रियापि वा ।**

**तस्याः परिच्छेदकत्वमनयोः स्यात्‌ कथं वद ॥ ४७ ॥**

*yāṁ citiṁ samupāśritya syād ākāraḥ kriyāpi vā ।*

*tasyāḥ pariccheda-katvam anayoḥ syāt kathaṁ vada ॥ 47 ॥*

**Tell me, how could form or action, which are based on that consciousness, cause divisibility?**

**Verse 48**

**कस्मिन्‌ देशे च काले च चितिर्नास्तीह तद्वद ।**

**यत्र न स्याच्चितिः सोऽपि कथं स्यादिति वै भवेत्‌ ॥ ४८ ॥**

*kasmin deśe ca kāle ca citir nāstīha tadvada ।*

*yatra na syāc citiḥ so'pi kathaṁ syād iti vai bhavet ॥ 48 ॥*

**Tell me, where in space and time does consciousness not exist here? How could anything be where there is no consciousness?**

**Verse 49**

**अस्तिता हि पदार्थानां प्रकाशो नापरः खलु ।**

**प्रकाशस्तु चितिः प्रोक्ता नाचितेः स्यात्‌ प्रकाशता ॥ ४९ ॥**

*astitā hi padārthānāṁ prakāśo nāparaḥ khalu ।*

*prakāśas tu citiḥ proktā nāciteḥ syāt prakāśatā ॥ 49 ॥*

**The existence of objects is not a separate form of illumination. Illumination is identified with consciousness, not with non-consciousness.**

**Verse 50**

**प्रकाशस्तु सुमुख्यः स्याद्यः स्वतन्त्रः प्रकाशते ।**

**जडा न स्वप्रकाशा हि चितियोगप्रकाशनात्‌ ॥ ५० ॥**

*prakāśas tu sumukhyaḥ syād yaḥ svatantraḥ prakāśate ।*

*jaḍā na svaprakāśā hi citi-yoga-prakāśanāt ॥ 50 ॥*

**However, supreme illumination is that which illuminates independently. The insentient objects do not illuminate themselves; they are illuminated by consciousness.**

**Verse 51**

**अन्यानपेक्षणेनैव चितिः स्वस्मिन्‌ प्रकाशते ।**

**जडाश्चितिं समाश्रित्य प्रकाशन्ते न चान्यथा ॥ ५१ ॥**

*anyān-apekṣaṇenaiva citiḥ svasmin prakāśate ।*

*jaḍāś citiṁ samāśritya prakāśante na ca anyathā ॥ 51 ॥*

**Consciousness illuminates on its own, without depending on anything else. Insentient objects are illuminated by consciousness, not by their own nature.**

**Verse 52**

**अप्रकाशेऽपि वस्तूनामस्तिता चेत्तदा शृणु ।**

**अस्ति नास्तीति लोकेऽस्मिन्‌ व्यवस्था नहि सेत्स्यति ॥ ५२ ॥**

*aprakāśe'pi vastūnāṁ astitā cet tadā śṛṇu ।*

*asti nāsti iti loke'smin vyavasthā nahi setsyati ॥ 52 ॥*

**Listen, if objects exist even in the absence of illumination, then the concepts of existing and not existing would not make sense in this world.**

**Verse 53**

**तस्माद्वस्त्वस्तिता लोके चित्प्रकाशो न चापरः ।**

**यथा हि प्रतिषिम्बानां सत्त्वं दर्पण एव हि ॥ ५३ ॥**

*tasmād vastv-astitā loke cit-prakāśo na ca aparaḥ ।*

*yathā hi pratiṣimbānāṁ sattvaṁ darpaṇa eva hi ॥ 53 ॥*

**Therefore, the existence of objects in the world is the illumination of consciousness, and nothing else. It is similar to how reflections exist only in the mirror.**

**Verse 54**

**तथा चितिर्जगत्सत्ता ततः सर्वं चितिर्भवेत्‌ ।**

**अधिकं भासते यत्तु॒ तन्नैर्मल्यमहित्त्वतः ॥ ५४ ॥**

*tathā citir jagat-sattā tataḥ sarvaṁ citir bhavet ।*

*adhikaṁ bhāsate yat tu tan nairmalyam ahittvataḥ ॥ 54 ॥*

**Thus, consciousness is the essence of the world; therefore, everything becomes consciousness. Whatever shines represents purity, not impurity.**

**Verse 55**

**काठिन्यनिर्मलत्वाभ्यां प्रतिबिम्बावभासनम्‌ ।**

**तयोस्तु तारतम्येन प्रतिबिम्बः स्फुटोऽस्फुटः ॥ ५५ ॥**

*kāṭhinyanirmalatvābhyāṁ pratibimbāvabhāsanam ।*

*tayoḥ tu tāratamyena pratibimbaḥ sphuṭaḥ asphuṭaḥ ॥ 55 ॥*

**The clarity of a reflection depends on the hardness and purity of the reflecting surface, resulting in either a clear or unclear image (Similarly, the world is reflected due to the purity in consciousness).**

**Verse 56**

**दर्पणे च जले चापि स्पष्टमेतद्धि लक्ष्यते ।**

**जडत्वाद्‌ दर्पणादेस्तु स्वातन्त्र्यपरिवर्जनात्‌ ॥ ५६ ॥**

*darpaṇe ca jale ca api spaṣṭam etad dhi lakṣyate ।*

*jaḍatvād darpaṇād e tu svātantrya-parivarjanāt ॥ 56 ॥*

**This is clearly observed in mirrors and water as well; due to their insentience, they lack independence.**

**Verse 57**

**बिम्बापेक्षा चितेः स्वच्छस्वातन्त्र्यादनपेक्षता ।**

**निर्मलत्वं स्वत सिद्धं चितेर्मालिन्यवर्जनात्‌ ॥ ५७ ॥**

*bimbāpekṣā citeḥ svaccha-svātantryāt anapekṣatā ।*

*nirmalatvaṁ svataḥ siddhaṁ citeḥ mālinya-varjanāt ॥ 57 ॥*

**The dependence of reflections is due to consciousness's pure independence and lack of dependence. Purity is inherently established in consciousness, arising from the absence of impurity.**

**Verse 58**

**अनेकरसतैव स्याद्‌ मालिन्यं तत्‌ चितेर्नहि ।**

**ऐकात्म्यरूप्याच्चिच्छक्तेरखण्डत्वाच्च सर्वथा ॥ ५८ ॥**

*anekarasataiva syād mālinyaṁ tat citer nahi ।*

*aikātmya-rūpyāt cit-śakter akhaṇḍatvāc ca sarvathā ॥ 58 ॥*

**Diverse qualities seen lead to impurity, but consciousness itself is not diverse. It stems from the nature of unity, the power of consciousness, and its indivisibility in all aspects.**

**Verse 59**

**अरिक्तात्मभावहेतोर्नैर्मल्यं सर्वतोऽधिकम्‌ ।**

**अस्वतो भासमानस्य भानमन्यानुषङ्गतः ॥ ५९ ॥**

*ariktātma-bhāva-hetor nairmalyaṁ sarvato'dhikam ।*

*asvato bhāsamānasya bhānam anyānuṣaṅgataḥ ॥ 59 ॥*

**From the nature of the non-empty self, purity in the self is superior in all respects. The appearance of the non-self is simply the result of its illumination through its connection to others.**

**Verse 60**

**प्रतिबिम्बस्वरूपज्ञाः प्रतिबिम्बं प्रचक्षते ।**

**जगदेतादृशं सर्वं सर्वैः समभिलक्षितम्‌ ॥ ६० ॥**

*pratibimba-svarūpa-jñāḥ pratibimbaṁ pracakṣate ।*

*jagad etādṛśaṁ sarvaṁ sarvaiḥ samabhilakṣitam ॥ 60 ॥*

**Those who understand the nature of reflections recognize that the world is like a reflection; it is observed by all.**

**Verse 61**

**स्वतो न भासते क्वापि भासते च चिदाश्रयात्‌ ।**

**अतो जगत्‌ स्यादादर्शप्रतिबिम्बसुसंमितम्‌ ॥ ६१ ॥**

*svato na bhāsate kvāpi bhāsate ca cid-āśrayāt ।*

*ato jagat syād ādarśa-pratibimba-susaṁmitam ॥ 61 ॥*

**By itself, it does not shine anywhere, but it shines through the support of consciousness. Therefore, the world is like a well-defined reflection in a mirror.**

**Verse 62**

**चितिर्विचित्राऽन्यभावैरुपरक्तापि भासिनी ।**

**स्वरूपादप्रच्युतैवादर्शवल्लेशतोऽपि हि ॥ ६२ ॥**

*citiḥ vicitrā anya-bhāvair uparaktā api bhāsinī ।*

*svarūpāt apracyutā iva ādarśa-vat leśataḥ api hi ॥ 62 ॥*

**Even when colored by various states (varied reflections), consciousness illuminates without deviating from its true nature, just like a mirror.**

**Verse 63**

**दर्पणप्रतिबिम्बानां दर्पणानन्यता यथा ।**

**चिदात्मप्रतिबिम्बानां चिदात्मानन्यता तथा ॥ ६३ ॥**

*darpaṇa-pratibimbānāṁ darpaṇa-ananyatā yathā ।*

*cid-ātma-pratibimbānāṁ cid-ātma-ananyatā tathā ॥ 63 ॥*

**Just as reflections in a mirror are not separate from the mirror itself, similarly reflections in the consciousness are not separate from consciousness.**

**Verse 64**

**दर्पणे प्रतिबिम्बो हि बिम्बहेतुर्निरूपितः ।**

**चितिः तिस्वातन्त्र्यहेतुः स्यात्‌ प्रतिबिम्बो हि जागतः ॥**

*darpaṇe pratibimbo hi bimba-hetur nirūpitaḥ ।*

*citiḥ ti-svātantrya-hetuḥ syāt pratibimbo hi jāgataḥ ॥ 64 ॥*

**The reflection in the mirror clearly causes the image we see. Similarly, consciousness can be seen as the source of the world's existence and independence, just as the reflection depends on the mirror.**

**Verse 65**

**स्वसङ्कल्पाद्राम पश्य स्वात्मनि प्रतिबिम्बितान्‌ ।**

**भावान्‌ बिम्बविनाभूतान्निर्निमित्तावभासनान्‌ ॥ ६५ ॥**

*sva-saṅkalpād rāma paśya svātmani pratibimbitān ।*

*bhāvān bimba-vinābhūtān nirnimittāvabhāsanān ॥ 65 ॥*

**O Rama, observe how all states are reflected in oneself by one's own will, appearing without any inherent cause or original image.**

**Verse 66**

**सङ्कल्प एव स्वातन्त्र्यं चितेरुच्छूनमीर्यते ।**

**असङ्कल्पदशायां सा चितिः स्वच्छैकरूपिणी ॥ ६६ ॥**

*saṅkalpa eva svātantryaṁ citer uccāvaṇīryate ।*

*asaṅkalpa-daśāyāṁ sā citiḥ svaccha-eka-rūpiṇī ॥ 66 ॥*

**Will is considered a manifestation of consciousness's independence. In the state without will, consciousness is in its pure, singular form.**

**Verse 67**

**एवं चितेर्विशुद्धैकरूपायाः सृष्टितः पुरा ।**

**बृहत्‌ स्वातन्त्र्यमभवत्‌ सङ्कल्पात्मकमेव तत्‌ ॥ ६७ ॥**

*evaṁ citer viśuddha-eka-rūpāyāḥ sṛṣṭitaḥ purā ।*

*bṛhat svātantryam abhavat saṅkalpātmakam eva tat ॥ 67 ॥*

**Thus, from the pure, singular form of consciousness, there was great independence before creation, which was indeed of the nature of will.**

**Verse 68**

**तत एतत्समाभातं प्रतिबिम्बात्मकं जगत्‌ ।**

**बृहत्सङ्कल्पसुस्थैर्याच्चिरमेतद्‌ विभासते ॥ ६८ ॥**

*tata etat samābhātaṁ pratibimba-ātmakam jagat ।*

*bṛhat-saṅkalpa-susthairya-ciram etad vibhāsate ॥ 68 ॥*

**From that, the world manifests like a reflection. Due to the stability of great will, it shines for a long time.**

**Verse 69**

**साधारणं जगद्‌ भाति पूर्णस्वातन्त्र्यहेतुतः ।**

**अन्येषां तदपूर्णत्वाद्‌ भात्यसाधारणात्मना ॥ ६९ ॥**

*sādhāraṇaṁ jagad bhāti pūrṇa-svātantrya-hetutaḥ ।*

*anyeṣāṁ tad apūrṇatvād bhāti asādhāraṇa-ātmanā ॥ 69 ॥*

**The ordinary world shines because of its complete independence. For others, it appears unusual or complex due to their own lack of completeness (For the jiva, the world appears complex, due to their own imperfections).**

**Verse 70**

**अभ्यासान्मणिमन्त्राद्यैः स्वातन्त्र्यं तु यथा यथा ।**

**त्यजेत्‌ सङ्कोचमात्मस्थं तथा तत्र हि भासनम्‌ ॥ ७० ॥**

*abhyāsān maṇi-mantrādyaiḥ svātantryaṁ tu yathā yathā ।*

*tyajet saṅkocam ātma-stham tathā tatra hi bhāsanam ॥ 70 ॥*

**Through repeated practice with jewels, mantras, and other methods, and by overcoming personal constraints, one achieves illumination.**

**Verse 71**

**पश्यैन्द्रजालिकं राम निरूपादानयोगतः ।**

**भासयन्तं जगच्चित्रं सङ्कल्पादेव सर्वतः ॥ ७१ ॥**

*paśya indrajālikam rāma nirūpādāna-yogataḥ ।*

*bhāsayantaṁ jagat-citraṁ saṅkalpāt eva sarvataḥ ॥ 71 ॥*

**Look, O Rama, at the magician who, by will alone and without using any materials, illuminates the entire world-picture everywhere.**

**Verse 72**

**साधारणं स्थिरं स्वार्थक्रियार्हं भूय एव तु ।**

**स्वात्मन्युपसंहरेच्च जगदेवं विभासते ॥ ७२ ॥**

*sādhāraṇaṁ sthiraṁ sva-artha-kriyārhaṁ bhūya eva tu ।*

*svātmani upasaṁharet ca jagat evaṁ vibhāsate ॥ 72 ॥*

**The stable, ordinary world, which serves one's purposes, is later on, again withdrawn into oneself. Thus, the world shines.**

**Verse 73**

**योगिनः पश्य सृष्टिं तां पूर्णस्थैर्यसमावृताम्‌ ।**

**योगिनस्तु मितत्वेन सृष्टिर्बाह्या विभाविता ॥ ७३ ॥**

*yoginaḥ paśya sṛṣṭiṁ tāṁ pūrṇa-sthairya-samāvṛtām ।*

*yoginaḥ tu mitatvena sṛṣṭiḥ bāhyā vibhāvitā ॥ 73 ॥*

**The yogis clearly perceive creation as fully stable and enveloped in stability, while others see external creation through their own limitations.**

**Verse 74**

**अमितत्वात्सृष्टिरियं चिन्नाथस्यान्तरेव हि ।**

**अत एव चिदात्मत्वव्यतिरेकादसत्यता ॥ ७४ ॥**

*amitatvāt sṛṣṭir iyaṁ cinnāthasyāntareva hi ।*

*ata eva cid-ātmatvavyatirekād asatyatā ॥ 74 ॥*

**Due to its boundless nature, creation exists only within the Lord of Consciousness. Therefore, because it is distinct from the nature of consciousness, it is considered false.**

**Verse 75**

**जगतः प्रतिबिम्बस्यादर्शात्मस्वं विना यथा ।**

**अत एव विचारेणासत्यतां याति नान्यथा ॥ ७५ ॥**

*jagataḥ pratibimbasya ādarśātma-svaṁ vinā yathā ।*

*ata eva vicāreṇāsatyatāṁ yāti nānyathā ॥ 75 ॥*

**Just as a reflection in a mirror cannot exist without the mirror itself, the world is considered false through contemplation and cannot exist otherwise.**

**Verse 76**

**सत्यं स्वभावं नो मुञ्चेदसत्यं तं परित्यजेत्‌ ।**

**जगत्पश्य भार्गवैतत्‌ स्वभावादतिचञ्चलम्‌ ॥ ७६ ॥**

*satyaṁ svabhāvaṁ no muñced asatyaṁ taṁ parityajet ।*

*jagat paśya bhārgavaitat svabhāvād aticancalam ॥ 76 ॥*

**Truth always remains true and doesn’t give up its true nature. In contrast, observe, O descendant of Bhrigu, that the world is naturally unstable and constantly changing.**

**Verse 77**

**सत्यासत्ये विभागेन भासेते सर्वतोऽखिलम्‌ ।**

**प्रतिबिम्बादर्शभानमिव तत्प्रविचारय ॥ ७७ ॥**

*satyāsatye vibhāgena bhāseta sarvato ’khilam ।*

*pratibimbād arśa-bhānam iva tat pravicāraya ॥ 77 ॥*

**Truth and falsehood manifest everywhere through division, much like reflections in a mirror. Reflect on this carefully.**

**Verse 78**

**आदर्शो ह्यचलस्तत्र चलं हि प्रतिबिम्बकम्‌ ।**

**तथा जगच्चलं संविदचला सर्वभाविता ॥ ७८ ॥**

*ādarśo hy acalas tatra calaṁ hi pratibimbakam ।*

*tathā jagat calaṁ saṁvid acalā sarva-bhāvitā ॥ 78 ॥*

**The mirror itself is immovable, but the reflection it shows moves. Similarly, while the world is in constant motion, consciousness remains immovable and all-encompassing.**

**Verse 79**

**अत एव हि भावानां विचारासहरूपता ।**

**तथा हि सूर्यालोको हि वस्तूनामवभासकः ॥ ७९ ॥**

*ata eva hi bhāvānāṁ vicārā-saha-rūpatā ।*

*tathā hi sūrya-ālokaḥ hi vastūnām avabhāsakaḥ ॥ 79 ॥*

**Therefore, the nature of the states depends on the one who perceives them, much like how sunlight illuminates objects.**

**Verse 80**

**उलूकादिदिवान्धानां विपरीतोऽन्धकारवत्‌ ।**

**प्रकाशत्वान्धकारत्वे न विविक्तेऽनयोः स्फुटे ॥ ८० ॥**

*ulūka-ādi-divā-andhānāṁ viparītaḥ andhakāra-vat ।*

*prakāśatva-andhakāratve na vivikte anayoḥ sphuṭe ॥ 80 ॥*

**Just as, for owls and similar creatures that are active at night but blind during the day, they cannot clearly distinguish between light and darkness, as it appears similar to them.**

**Verse 81**

**एवं विषं कस्यचित्‌ स्यादविषं कस्यचिद्‌ भवेत्‌ ।**

**मनुष्यादेः प्रतीघातकरी भीतिर्हि लक्ष्यते ॥ ८१ ॥**

*evaṁ viṣaṁ kasyacit syād aviṣaṁ kasyacid bhavet ।*

*manuṣyādeḥ pratīghātakarī bhītiḥ hi lakṣyate ॥ 81 ॥*

**Thus, poison may be harmful to some and not to others. For humans and similar beings, nature is often seen with fear and can be harmful.**

**Verse 82**

**योगिनां गुह्यकादीनामप्रतीघातलक्षणा ।**

**कालो देशश्च दीर्घो यो मनुष्यादिप्रभावितः ॥ ८२ ॥**

*yogināṁ guhyakādīnāṁ apratīghāta-lakṣaṇā ।*

*kālo deśaś ca dīrgho yo manuṣya-ādi-prabhāvitaḥ ॥ 82 ॥*

**But for yogis and celestial beings, nature is not harmful. Time and place, which seem lengthy to humans and similar beings, are experienced differently by them as well.**

**Verse 83**

**स एव विपरीतो वै देवानां योगिनामपि ।**

**दर्पणे भासमानस्य दूरादेर्दूरता यथा ॥ ८३ ॥**

*sa eva viparīto vai devānāṁ yoginām api ।*

*darpaṇe bhāsamānasya dūrāder dūratā yathā ॥ 83 ॥*

**For gods and yogis, the experience (of time and place) is quite different, just as the apparent distance in a mirror differs from the actual distance.**

**Verse 84**

**तथैवास्य स्वभावोऽपि विचारे न स्थिरो भवेत्‌ ।**

**अत आश्रयरूपेण विना नास्ति हि किञ्चन ॥ ८४ ॥**

*tathā eva asya svabhāvaḥ api vicāre na sthiraḥ bhavet ।*

*ataḥ āśraya-rūpeṇa vinā na asti hi kiñcana ॥ 84 ॥*

**Similarly, its nature is not stable upon examination. Therefore, nothing exists without some form of support.**

**Verse 85**

**यदस्तीति भाति तत्तु चितिरेव महेश्वरी ।**

**एवं जगच्चिदेकात्मरूपं ते सम्यगीरितम्‌ ॥ ८५ ॥**

*yad asti iti bhāti tat tu citir eva maheśvarī ।*

*evaṁ jagat cit-eka-ātma-rūpaṁ te samyag-īritam ॥ 85 ॥*

**What truly exists and shines is only consciousness, the great goddess. Thus, the world is rightly said to be of the nature of that one consciousness.**

**End**

**इति श्रीत्रिपुरारहस्ये ज्ञानखण्डे जगत्तत्त्वनिरूपणे एकादशोऽध्यायः ॥**

**Thus ends the eleventh chapter named "Explanation of the Essence of the World" in the revered Knowledge Section of Tripura Rahasya.**