

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TEN

[STORY OF PRAHLAADA'S REALIZATION (2)]

{PRAHLAADA'S VICHAARA-PRACTICE (1)}

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

CHAPTER TEN

STORY OF PRAHLAADA'S REALIZATION (2)

PRAHLAADA'S VICHAARA-PRACTICE (1)

वसिष्ठोवाच

Vasishta spoke

[Prahlaada refrained from his hymn-recitation and began the Vichaara-process as advised by his deity.]

विष्णावन्तर्हिते देवे पूजायां कुसुमाञ्जलिं पाश्चात्यं दानवस्त्यक्त्वा मणिरत्नपरिष्कृतं

पद्मासनस्थोऽतिमुदा ह्युपविश्य वरासने स्तोत्रपाठविधावन्तश्चिन्तयामास चेतसा। (34.06)

When Lord Vishnu vanished off, the Daanava offered the last bit of the flower-offering mixed with the precious stones and diamonds in the worship, and then, seated on the excellent chair with extreme joy, he started to do Vichaara in his mind, at the time when he had to recite hymns as per the routine.

विचारवानेव भवान्भवत्विति भवारिणा देवेनोक्तोऽस्मि तेनान्तः करोम्यात्मविचारणम्। (34.07)

I have been told by 'Lord Vishnu, the enemy of delusory appearance of the world' that 'you become a person endowed with rational enquiry.' Therefore, I will now analyze in my mind about the Aatman.

(First let me start by analyzing myself. Who am I? What am I?)

I know myself as talking, walking, and enjoying things, but have never paused to think what I am in actuality.)

WHAT IS THIS 'I'?

किमहं नाम तावत्स्यां योऽस्मिन्भुवनाडम्भरे वच्मि गच्छामि तिष्ठामि प्रयत्नेनाहरामि च। (34.08)

What is this thing which is known as the 'I' and refers to me as walking, talking, and sitting at one place and making effort to enjoy things in 'this grand show of the world?'

AM I THIS WORLD?

जगतावदिदं नाहं सवृक्षतृणपर्वतं यद्वाह्यमलमत्यन्तं तत्स्यां कथमहं किल। (34.09)

I am not the 'Jagat' which is filled with objects like the tree, grass and mountain.

How can I be that which is completely outside of me?

AM I THIS BODY?

असन्नभ्युदितो मूकः पवनैः स्फुरितः क्षणं कालेनाल्पेन विलयी देहो नाहमचेतनः। (34.10)

The 'body' is falsely appeared since it is perishable. It is dumb and inert, and is kept alive by only the wind-movement at every moment. It perishes within a short span of time, and is not conscious.

I am not the inert body (since I am conscious).

AM I THE FIVE SENSES? SENSES ARE JUST INERT SENSATIONS ONLY!

जडया कर्णशष्कुल्या कल्प्यमानः क्षणक्षयी शून्याकृतिः शून्यभवः शब्दो नाहमचेतनः। (34.11)

I am not the Shabda (the disturbance in the silent emptiness) that is non-conscious.

The 'sound-sense' is produced by the inert ear-canal, perishes the moment it rises (as words, sounds etc), is made of emptiness only and rises from the empty sky.

त्वचा क्षणविनाशिन्या प्राप्यमप्राप्यमप्यथ चित्प्रसादोपलब्धात्मस्पर्शनं नास्म्यचेतनम्। (34.12)

I am not the 'Tvacha (that creates division in the undivided emptiness)' that is non-conscious.

The 'sense of touch' also perishes in a moment, produces the experiences of heat, hardness etc, now and then, and is experienced only because of the conscious nature of the Chit.

बद्धात्मा जिह्वया तुच्छो लोलया लोलसतया स्वल्पस्पन्दो द्रव्यनिष्ठो रसो नाहमचेतनः। (34.13)

I am not the 'Rasa' (the disturbance that discriminates objects as taste) that is non-conscious.

The 'taste-sense' is bound by the moving tongue that is always unstable, is lowly since it is the basic sense acting in all the creatures, and is connected to the 'slight movement from the tongue to the throat' as some idea of taste.

दृश्यदर्शनयोर्लीनं क्षयिक्षणविनाशिनोः केवले द्रष्टरि क्षीणं रूपं नाहमचेतनम्। (34.14)

I am not the 'Roopa' (the disturbance that produces varieties of shapes) that is non-conscious.

The 'image-sense' is made of the 'seen and the seeing', perishes within a moment, and is produced in the 'seer', in order to perish only.

नासयाप्यन्धजडया क्षयिण्या परिकल्पितः पेलवोऽनियताकारो गन्धो नाहमचेतनः। (34.15)

I am not the 'Gandha' (the disturbance that discriminates the objects) that is non-conscious. The 'smelling sense' acting through the nose is blind and inert, perishes after the experience, is very fragile and is prone to change.

निर्ममोऽमननः शान्तो गतपञ्चेन्द्रियभ्रमः शुद्धचेतन एवाहं कलाकलनवर्जितः। (34.16))

There is nothing that I own (for the objects are experienced as the sense-knowledge only).
(If the world is removed, what is left back? Only my thoughts!)

I am not the agitating state of thoughts also. I am quiet when freed of thoughts. I have lost the delusion created by the five senses, which produce the reality of the world. I am the pure awareness which gives meaning to the sense-experiences also. I am bereft of all the faults of the perception-state.

(If all the perceived is removed as just the sense knowledge obtained by the support of awareness only, then what is left back? And if I am not aware, the objects cease to be. Their existence is possible only because of my 'knowing of them'.)

चेत्यवर्जितचिन्मात्रमहमेषोऽवभासकः सबाह्याभ्यन्तरव्यापी निष्कलामलसन्मयः। (34.17)

I am the 'pure state of awareness' which is without the sensed objects of the perceived. I am the one who lights up these objects through the senses. I am the one who pervades both the inside and outside as the 'seer and the seen'. I am the taintless state that is always there.

अनेन चेतनेनेमे सर्वे घटपटादयः सूर्यान्ता अवभास्यन्ते दीपेनोत्तमतेजसा। (34.18)

Like the objects revealed by the bright light, all these 'objects like the pot and the cloth, up to the Sun shining above', are revealed by my awareness-state only.

(No object has any existence apart from the 'knowing self'.)

आ इदानीं स्मृतं सत्यमेतत्तदखिलं मया निर्विकल्पचिदाभास एष आत्मास्मि सर्वगः। (34.19)

Ah! I now understand the truth! All this is the shine of the Chit-state of pure awareness alone, that is free of all the disturbances (named the sense-experiences).

I am the essence of all, as their Knower. I am everywhere as their Knower.

(Every object is part of the 'seer' that 'sees' the 'seen'. The 'seer' is in essence the 'knowing nature' of Reality, and is referred to by the term 'Chit'. Without the 'seer', the 'seen' cannot exist; without the 'seen', the 'seer' cannot exist. Chit alone as the pure state of Reality-essence reveals all the objects as the 'seer', divided as the countless Jeeva-forms.)

अनैनेताः स्फुरन्तीह विचित्रेन्द्रियवृत्तयः तेजसान्तःप्रकाशेन यथाग्निकणपङ्क्तयः। (34.20)

By this (Chit) alone, the various sense experiences rise like the 'rows of fire sparks from the lustrous blazing fire'.

अनैनेताः स्फुरन्तीह विचित्रेन्द्रियपङ्क्तयः सर्वगेन निदाघेन यथा मरुमरीचिकाः। (34.21)

By 'this' alone, the 'various rows of sense-experiences' raise like the 'many mirages of the desert by the heat that is spread out everywhere'.

अनेनैतत्पदार्थानां वस्तुत्वं प्रतिपाद्यते शुक्लादिगुणवत्त्वं स्वं प्रदीपेनेव वाससाम्। (34.22)

By 'this' alone, the 'existence of the objects' is revealed (and they come into existence as the 'known'), like the qualities of the clothes like the whiteness (colours) etc getting revealed by the light.

असावेव हि भूतानां सर्वेषामेव जाग्रतां सर्वानुभविताभूमिरात्मा मुकुरवत्स्थितः। (34.23)

'This alone' is the 'stage' for the various experiences of all the beings that are awake to the perceived, and it stays as their essence like a mirror, by reflecting their experiences on it. (I am aware of only the qualities as revealed by the senses; and the objects get falsely conceived as absolute independent realities.)

तस्यैकस्याविकल्पस्य चिद्दीपस्य प्रसादतः उष्णोऽर्कः शिशिरश्चन्द्रो घनोऽद्रिर्विद्रुतं पयः। (34.24)

By the 'grace of this Chit-light which shines faultless', the Sun is hot, the Moon is cold, the mountain is hard, and the water is liquid.

(World is revealed by the Chit; and so Chit is the cause of the world. What is the cause of this Chit?)

सातत्येनानुभूतानां सर्वेषां जगत्स्थितौ एतत्कारणमाद्यं तत्कारणं नास्य विद्यते। (34.25)

For the world-state which is experienced by all as a continuous experience, 'this alone' forms the 'first cause', and it itself has no cause for its existence.

सातत्येनानुभूतानां पदार्थानामनेन तत्पदार्थत्वमुदेत्युच्चैः प्रतापेनेव तसता। (34.26)

For the objects which are experienced by all as a continuous experience, their very nature of being some object with qualities, rises because of this Chit only, like the scorched state in the Earth by the heat of the summer. (*What another thing can be aware of awareness except itself?*)

अनाकारात्कारणाच्च सर्वकारणकारणात् एतस्मादिदमुत्पन्नं जगच्छैत्यं हिमादिव। (34.27)

By being the formless cause, and being the cause of all causes, this world has come into existence, like the coolness by the snow.

ब्रह्मविष्ण्वन्द्रुद्राणां कारणानां जगत्स्थितौ एतत्कारणमाद्यं तत्कारणं नास्य विद्यते। (34.28)

For this world to come into existence, Brahma, Vishnu, Rudra and Indra act as the causes. This Chit is the first cause; it has no cause for itself as such.

चिच्चेत्यद्रष्टृदृश्यादिनामभिर्वर्जितात्मने स्वयं सकृत्विभाताय मह्यमस्मै नमो नमः। (34.29)

This 'Chit' is the 'essence' which actually is bereft of all the terms that refer to it as the perceiving Chit, perceived world, the seer, seen etc.

This 'essence' shines by itself without any stop, and as my very self also.

I salute my own self (from the mind-level). (*It was difficult for Prahlada to not to salute something, since he was habituated to the duality-state of the worshipper and the worshipped.*)

एतस्मिन्सर्वभूतानि निर्विकल्पचिदात्मनि गुणभूतानि भूतेशे तिष्ठन्ति विविशन्ति च। (34.30)

Only 'in this Chit-state, which is without any perturbation, which shines as the pure awareness of oneself as the world, and which is the Lord of all the beings (by staying the very essence of their reality)' - all these beings dominated by the three Gunas, exist and dissolve off also.

यत्किलानेन कलितं चेतनेनान्तरात्मना तत्तद्भवति सर्वत्र नेतरत्सदपि स्थितम्। (34.31)

This 'state of Chit alone', which is the power of knowing itself as any object, becomes those objects at all places, as conceived by the inner mind at any present moment, and also in the later moments by the very same conception-power (as the memories). (*The world exists in any mind as the form of conceptions only.*)

यच्चिता कलितं किञ्चित्तादाप्नोति निजं पदं यचित्ताकलितं नेह तत्सदप्यन्तमागतम्। (34.32)

That which is conceived by Chit; that alone is perceived as one's state of experience; that which is not conceived by the Chit, that stays destroyed only.

इमे घटपटाकाराः पदार्थशतपङ्क्तयः जागृत्यो विपुलादर्शे ह्यस्मिन्व्योमनि बिम्बिताः। (34.33)

'All these objects with various shapes as the pots and clothes in hundreds of varieties of names and forms that form the world-structure', are reflected in this 'expanse of awareness-state' alone, as if in a huge mirror. (*The changes like the increase and decrease or the growth or destruction are also 'known' by this awareness-principle only, though it never increases, decreases, grows or perishes.*)

एतद्बुद्धं वृद्धते क्षयि क्षयिणि जायते पदार्थे सदसच्चापि प्रतिबिम्बार्कवत्स्थितम्। (34.34)

The 'awareness of the increase and decrease' in the objects as 'their growth and destruction' also, are seen as part of the reflection only, like the various stages of the Sun is seen in the mirror, though the mirror itself is always without any increase or decrease.

अदृश्यं सर्वभूतानां प्राप्यं गलितचेतसां एतत्तद्दृश्यते सद्भिः परं व्योमातिनिर्मलम्। (34.35)

This state (of reality-essence) is invisible to all the ignorant beings (for whom the objects exist divided as the 'conception and the perception') (though they are the same actually); but for the noble ones, whose minds are dissolved off (and free of all conceptions based on Vaasanaas), all this is seen as the 'taintless undivided expanse of knowledge-awareness' only.

इयमभ्युदयं याति नानादृश्यसुमञ्जरी आचारचञ्चरीकाढ्या एतस्मात्कारणद्रुमात्। (34.36)

This 'beautiful cluster made of the flowers namely the varieties of the perceived scenes' that are decorated by the 'swarm of action-bees', blooms from this 'cause-tree' alone.

अस्मादियमुदेत्युच्चैः संसाररचनाचला विचित्रतरुगुल्माढ्या शैलादिव वनावली। (34.37)

From this 'Chit-state alone' raises high the 'Mountain of Samsaara-formation' abounding with the varieties of the tree-groves (of Vaasanaa-fulfilment states), like the rows of forests rising from the hill all over.

सर्वेषामविभिन्नोऽसौ त्रैलोक्योदरवर्तिनां ब्रह्मादीनां तृणान्तानां चिदात्मा संप्रकाशकः। (34.38)

This 'essence of awareness (Chidaatman)' is not different from all, and shines forth revealing itself as Brahmaa to the lowest living being (seers), and all the objects from the mountain to the grass (the seen).

एकोऽसावहमाद्यन्तरहितः सर्वगाकृतिः चराचराणां भूतानामन्तः स्वानुभवः स्थितः। (34.39)

'This alone' is there, as the 'I' of all, bereft of any beginning or end, permeating all (as the revealed knowledge), and stays in each and every being as the individual experience.

अस्य तस्य ममेतानि स्थावरणि चराणि च परिसंख्यादिहीनानि शरीराणि बहूनि च। (34.40)

'This alone' is the varieties of bodies that are beyond the counting level also, and is bound by the space and time factors as 'this one's body', as 'that one's body', as 'my body', and as 'all other moving and non-moving bodies (living or inert)'.

एकोऽसावनुभूत्यात्मा स्वानुभूतिवशात्स्वयं सर्वदृग्द्रष्टृदृश्यत्वात्सहस्रकरलोचनः। (34.41)

'This alone' is endowed with thousands of eyes and hands, since it alone 'sees' 'as all the seers and all the seen-events' by experiencing everything through various mind-holes, as the 'single experiencing state of awareness'.

एषोऽसावहमाकाशे सूर्यदेहेन चारुणा विहरामीतरेणापि वायुदेहेन वायुना। (34.42)

This 'I' (the Chit-state shining through the limited mind-restriction of an appearance called Prahlaada) is moving in the sky with the beautiful body of the Sun; and also as Vaayu (wind) in another body that belongs to Vaayu.

ममैतद्वपुरानीलं शङ्कचक्रगदाधरं सर्वसौभाग्यसीमान्तं ह्यस्मिञ्जगति वल्गति। (34.43)

This 'bluish hued body of mine (the Chit-state) (as the Vishnu-form) which is holding the conch, discus and mace, which is the extreme limit of all prosperities', busily moves about in the world, attending to its maintenance proper (as Naaraayana).

अहमस्मिन्समुद्भूतः पद्मासनगतः सदा निर्विकल्पसमाधिस्थः परां निर्वृतिमागतः। (34.44)

I (as the Chit-state) am the Brahmaa-form rising from the navel of Vishnu, am seated in the lotus posture, am always absorbed in the unperturbed Samaadhi state (of Brahman), and am in the supreme transcendental state (though existing as the Creation in the Viraat-form, as its body).

अहं त्रिनेत्रयाऽऽकृत्या गौरीवक्त्राब्जषट्पदः सर्गान्ते संहरामीदं कूर्मोऽङ्गपटलं यथा। (34.45)

I (as the Chit-state) now have the form of the 'Tri-eyed one (as Shiva)', the bee hovering around the lotus-face of Gauri; I destroy everything at the end of Creation, like a tortoise destroying its skin-sheath.

अहमिन्द्रेण रूपेण त्रिलोकीमखिलामिमां पालयामि क्रमप्राप्तां मठिकामिव तापसः। (34.46)

I (as the Chit-state) 'with the form of Indra', take care of the entire Tri-world which gets handed over to one Manu after the other, like the recluse taking care of his hut that is owned by the previous dwellers!

स्त्रीपुमानहमेवैतत्कुमारो ह्यहमित्यपि जीर्णोऽहं देहधारित्वाज्जातोऽहं विश्वतोमुखः। (34.47)

I (the Reality state of 'knowing') am what appears as the woman, man, child also; I become old by identifying with the body; I alone am facing all the directions as all the faces of all the creatures.

अहं तृणलतागुल्मजालं रसतया स्थितः उत्थापयामि चिद्भूमेः कूपोऽन्तरलतामिव। (34.48)

Staying as the moist essence, I make the grass, creeper and bushes grow up, being the very essence of awareness that reveals them, like the creeper inside the dilapidated well.

स्वलीलार्थमिदं चारु जगदाडम्बरं ततं मयाभिजातबालेन पङ्कक्रीडनकं यथा। (34.49)

For my own amusement (as my very nature), 'this grand show of world' gets produced by me, like a clever child makes toys out of the wet mud.

मयेदमाप्यते सर्वं सत्ता मां प्राप्य गच्छति मत्परित्यक्तमेतच्च सदप्येव न किञ्चन। (34.50)

Everything is connected to me as the causal factor, and come into existence as real; and all these dissolve into me when they perish as the effect; if I renounce off all by knowing my truth, then all this is nothing at all, even if they appear to exist.

मयि स्फारे चिदादर्शं प्रतिबिम्बं यदागतं तदस्ति नेतरद्यस्मान्मतोऽन्यन्नेह विद्यते। (34.51)

I am the expanse of Chit-mirror; and whatever gets reflected as an object is not different from me,

since there is nothing that is other than me. (*Reflection is also the mirror in essence.*)

कुसुमेष्वहमामोदः पुष्पपत्रेष्वहं छविः छविष्वहं रूपकला रूपेष्वनुभवोऽप्यहम्। (34.52)

I am the fragrance in the flowers; I am the colour in the flowers and leaves; I am the beauty in the colours; I am the experience in that beauty.

यद्यत्किंचिदिदं दृश्यं जगत्स्थावरजङ्गमं सर्वसंकल्परहितं तच्चित्तत्वमहं परम्। (34.53)

Whatever is perceived as the world with its moving and non-moving objects, I am the principle of Chit shining forth as all that; yet I am bereft of all the conceptions.

आद्या रसमयी शक्ती रसौघो विस्तृतो यया सा यथा दारुकुड्येषु तथाहं सर्ववस्तुषु। (34.54)

The 'Rasa' principle, the 'essence of moisture that gives life to the objects', is the main power that is the source of all life that spreads out in all the plant-life and makes them grow as varieties of plants and trees; so also, I am the 'essence that is the main source' that makes the existence of all objects possible by my mere presence (as the 'knower of them', as the pure awareness that has the power to know anything).

परमां तामहं सर्वपदार्थान्तरवर्तितां उपेत्य संविद्वैचित्र्यं प्रतनोमि स्वयेच्छया। (34.55)

I alone become the 'essence of all objects' (as something to be known), and produce the 'strange state of Jeeva-consciousness' divided as many (as myself divided as many), all by my own will (nature).

घृतं यथान्तर्पयसो रसशक्तिर्यथा जले चिच्छक्तिः सर्वभावेषु तथान्तरमहमास्थितः। (34.56)

Like the ghee concealed within the milk as its essence, like the liquidity-essence in water (which alone appears as the many forms of liquids), I exist inside as all the objects (as the knower knowing something as known).

इदं जगत्त्रिकालस्थं चिति मध्ये च संस्थितं चेत्योपचाररहितं वस्तुजातमिवावनौ। (34.57)

All the objects like the grass, stone, mud, tree etc are in essence the earth (mud) only; similarly, 'this world' 'which is inert and thus stays unrevealed in the absence of a Knower, which is experienced as the three modes of time (as the mind's conceptions only)', exists 'in me only' as supported by my nature of revelation (as the awareness-principle).

भरिताशेषदिवक्कुक्षिस्त्यक्तसंकोचविभ्रमः सर्वस्थः सर्वकर्ता च विराट् सम्राडहं स्थितः। (34.58)

I am the supreme Sovereign (the Ruler absolute), the Viraat (the totality-structure of the perceived state), the producer of all (as the knower knowing something as known), am in all (as their very essence of knowledge), filling all the directions uniformly (like one is aware of an ant and elephant without any change in one's awareness of the objects), and am completely free of the delusion of limitation (of space and time boundaries).

(*After remembering all the objects and Devas and others one by one; and understanding all the forms and names as the product of awareness only, Prahlada who still has the Vaasanaa for conquering the worlds, feels that he has conquered all the worlds by staying as the cause of all.*)

अपूर्वमनिबद्धेन्द्रमशस्त्रदलितामरं अप्रार्थितं मे संप्राप्तं जगद्राज्यमिदं ततम्। (34.59)

The 'entire kingdom of the expanse of Jagat' (the 'perceived phenomenon' containing the tri-world), which previously I never knew of, has been conquered by me without imprisoning the Indra, and without defeating the Amaras.

अहो नु विततात्मास्मि न माम्यप्यात्मनात्मनि कल्पान्तपवनाधूत एकार्णव इवार्णवे। (34.60)

Ah! Like the 'single stretch of ocean' where the ocean stays dissolved by the dissolution-winds (of the process of Vichaara), I feel myself as one single stretch of 'knowing only' and cannot measure myself even by myself. (I am endless and beginning-less, because even these states are 'known' by me only.)

नात्मन्यन्तमवाप्नोमि स्वस्थेऽन्तः स्वदिते स्वयं क्षीरवारिनिधौ पङ्गुः सरीसृप इव स्फुरन्। (34.61)

I do not see any end in my state; am established in the joy of my own state, and am moving like a tiny lame serpent in the huge expanse of the Milk-ocean (as the mind of a Prahlada lost in the bliss of the self-essence).

स्वल्पेयं मठिका ब्राह्मी जगन्नाम्नी सुसंकटा गजो बिल्व इव स्वाङ्गे न माति विपुलं वपुः। (34.62)

This tiny mud-pot of Brahmaa (Brahmaanda) named the Jagat is so small that I cannot feel its existence at all, in my huge body of Reality-state (Brahman), like an elephant cannot feel the tiny Bilva leaf fallen on its huge body.

विरिञ्चिभवनात्पारे तत्त्वान्तेऽप्याहरत्पदं प्रसरत्येव मे रूपमद्यापि न निवर्तते। (34.63)

Far from this tiny world created by this Brahmaa, beyond all the principles connoted by all the philosophical views (their measure of worlds and distances), my form (which is formless) keeps spreading far and far and still cannot reach the end, even now.

अयं नामाहमित्यन्तः कुतो निरवलम्बना अपर्यन्ताकृतेरेषा किलासीत्स्वल्पता मम। (34.64)

‘The very idea of myself having a name and form as a limited structure’; what was this meaningless idea supported on within me? My real state is limitless and I was imagining myself as a small limited object caught in the ‘place and time boundaries’.

भवानयमयं चाहमिति मिथ्यैव विभ्रमः को देहः कोऽप्यदेहो वा को मृतः कश्च जीवति। (34.65)

‘You are this’ ‘I am this’; all these are unreal illusions.

Who has a body? Who is bodiless? Who is dead? Who lives?

वराकाः पेलवधियो बभूवुर्मै पितामहाः ये साम्राज्यमिदं त्यक्त्वा रेमिरे भवभूमिषु। (34.66)

My ancestors were wretched and unintelligent.

They discarded this real kingdom (Self) and enjoyed the (unreal) perceived worlds.

क्वेयं किल महादृष्टिर्भरिता ब्रह्मबृंहिता क्व सरीसृपभीमाशा भीमा राज्यविभूतयः। (34.67)

What comparison is there between - this ‘great vision of Truth that reveals the entire Creation as the undivided expanse of Brahman reality’, and the ‘enormous riches of the kingdom, which fill the directions that are like the crawling tiny snakes’!

अनन्तानन्दसंभोगा परोपमशमशालिनी शुद्धेयं चिन्मयी दृष्टिर्जयत्यखिलदृष्टिषु। (34.68)

This ‘amazing vision of the Truth’, which shines as the ‘undivided expanse of knowledge-awareness’, is indeed very pure (untainted by any perception, similar to the ‘space’), is extremely peaceful, and renders ‘endless blissful state’. It is glorious indeed!

(Which other deity is there to worship as a divided state of reality?)

सर्वभावान्तरस्थाय चेत्यमुक्तचिदात्मने प्रत्यक्चेतनरूपाय मह्यमेव नमो नमः। (34.69)

Salutations to myself (the Chit-state of Reality) which alone shines as world-perception in each and every Jeeva-consciousness, which is the state of ‘knowing’ freed of all perceptions, and which exists as the ‘essence of all objects as the knowledge produced by the mind’!

जयाम्यहमजो जातो जीर्णसंसारसंस्तुतिः प्राप्तप्राप्यो महात्मायं जीवामि च जयामि च। (34.70)

I am the glorious one! I have realized that I am birth-less!

The world made of appearances has vanished for me, by revealing itself as the Brahman.

I have attained that which is to be attained!

I am the supreme as the ‘Brahman-state endowed with a pure state of mind’!

I am truly alive now being deathless; and have conquered all, by being all.

इदमुत्तमसाम्राज्यं बोधं संत्यज्य शाश्वतं न रमेऽहमरम्यासु राज्यदुःखविभूतिषु। (34.71)

Rejecting this ‘excellent eternal kingdom of knowledge’, I will no more enjoy the ‘prosperities of the kingdom’ ‘which are filled only with pain and are not pleasing’.

(Still Prahlada’s mind is oscillating between the self-essence and the Prahlada -identity.)

दारुवारिदृषन्मात्रे लुलितो यो धरातले धिग्वराकमनात्मजं तं कुदानवकीटकम्। (34.72)

Fie on that ‘Daanava-worm (the previous Prahlada-existence with his Daanava fathers and forefathers)’, the ‘wretched one without Self-knowledge’, who wallows in the ‘earthly kingdom which is filled with the inert wood, water and stone’ (fortresses) (like the worms that take shelter in the wood, water, and stone).

अविद्यैकात्मभिर्द्रव्यैरविद्यामयमङ्गकं अज्ञेन संतर्पयता किं नाम गुरुणा कृतम्। (34.73)

By pampering and nourishing the ‘body produced by the deluded conception’, with food and pleasures sought through ignorance (like pampering a body in the dream), what great thing has been achieved by my father?

वर्षाणि कतिचित्प्राप्य जगच्छ्रीमठिकामिमां किं नाम प्रापदुचितं हिरण्यकशिपुः किल। (34.74)

Having owned this ‘earthen hut of worldly splendour’ for just a few years, what great thing did the powerful Hiranyakashipu achieve?

अनास्वाद्येदमानन्दं जगद्राज्यशतान्यपि समास्वादयता नेह किञ्चिदास्वादितं भवेत्। (34.75)

Without tasting this blissful state, even if one enjoys hundreds of worlds as his possession, no other taste gives as much joy as this.

न किञ्चिद्येन संप्राप्तं तेनेदं परमामृतं संप्राप्यान्तः प्रपूर्णं सर्वं प्राप्तमखण्डितम्। (34.76)

Actually, without even attaining anything (as any possession), he who attains 'this supreme nectar of knowledge', attains fully 'everything' 'without getting anything left out'.

त्यक्त्वा पदमिदं मूर्खो मितमेति न पण्डितः उष्ट्रो हि त्यक्तसुलतः कण्टकं याति नेतरः। (34.77)

Discarding this true knowledge of one's existence, a fool alone will get satisfied, not a wise man. Only an idiot-camel will leave the 'good fruitful creeper', and go in search of the 'thorny plant' (and will bleed in its mouth while eating it); and not any other sensible animal!

परां दृष्टिमिमां त्यक्त्वा दग्धराज्ये रमेत कः कस्त्यक्त्वेक्षुरसं प्राज्ञः कटुनिम्बपयः पिबेत्। (34.78)

Discarding this amazing vision, who will enjoy the horrible kingdom? Which wise man will reject the sugarcane-juice and drink the bitter gum-liquid oozing out of the 'neem tree' (Nimba/picumanda)!

मूर्खा एव हि ते सर्वे बभूवुर्म पितामहाः इमां दृष्टिं परित्यज्य रेमिरे राज्यसंकटे। (34.79)

All my ancestors were acting foolish; they discarded such a wondrous vision of the Truth, and enjoyed the painful state called the kingdom!

क्व फुल्लानन्दनस्थल्यः क्व दग्धमरुभूमयः क्वेमा बोधदृशः शान्ताः क्व भोगेष्वात्मबुद्धयः। (34.80)

Where the gardens filled by plants covered with fragrant flowers, and where the hot scorching lands of the desert! Where this quiescent state of knowledge, and where the struggle to seek pleasures for the inert body!

न किञ्चिदपि त्रैलोक्ये यद्राज्यमपि वाञ्छते सर्वमस्त्येव चित्तत्वे तत्कस्मान्नानुभूयते। (34.81)

Even if the ruler-ship of the Tri-world is desired for, there is no happiness in it actually. The entire bliss of all the joys is already there in the Chit-principle; then why not experience it (by renouncing all the other desires)?

चिता सर्वस्थया स्वस्थसमया निर्विकारया सर्वया सर्वदा सर्व सर्वतः साधु लभ्यते। (34.82)

Chit state (like space) is everywhere (as the knowledge-revelation); is established in itself and is equally present in all; is changeless, is all in essence; and can be obtained by anyone anywhere at any time, very easily (since it is within all, as their true essence).

ALL THE POWERS ARE EMPOWERED BY CHIT ALONE

भासिनी तैजसी शक्तिरमृतप्राप्तिरैन्दवी ब्राह्मी महता महती शाक्री त्रैलोक्यराजता, (83)

परमा पूर्णता शार्वी जयलक्ष्मीश्च वैष्णवी मानसी शीघ्रगतिता बलवता च वायवी, (84)

आग्नेयी दाहकलना पायसी रसनिर्वृतिः मौनी महातपःसिद्धिर्विद्या बार्हस्पती तथा, (85)

वैमानिकी व्योमगतिः स्थिरता चापि पार्वती गम्भीरताथ सामुद्री मैरवी च महोन्नतिः, (86)

शमश्रीः सौगती सौम्या मादिरी मदलोलता माधवी पुष्पमयता वार्षिकी घनशब्दिता, (87)

याक्षी च मायामयता नाभसी निष्कलङ्कता शीततापि च तौषारी नैदाघी तापतप्तता। (34.88)

These are the powers of Chit: Chit-power shines as all; reveals all; bestows the knowledge-nectar like the Moon; expands as the Brahmaa-body of Creation; is extremely great; is the highest; is the power of Indra as the ruler of the Tri-world; is the power of Shiva as the supreme state of completeness as the Brahman-knowledge; is the Goddess of victory with the power to bestow victory; is the power of Vishnu; is the mind-power which can move very fast; is the power of Vaayu which is very strong; is the power of the fire to burn all; is the power of moisture that makes the essence of the water; is the power the Munis who attain the powers through penance; is the power of learning in Brhaspati; is the power of the air-craft to float in the sky; is the power of the mountain to stay stable; is the power of the ocean to have deep and profound depths; is the power of the Meru Mountain to stay tall; is the easy effortless path (Sugati) towards Brahman-knowledge by removing all the faults; the power to stay calm and peaceful; is the power of intoxication in the wine; is the power of the spring-season to produce flowers; is the power of the monsoon

with its thundering clouds; is the power of sorcery in the Yakshas; is the power of the taintless-ness in the empty sky of autumn; is the power of coolness in the snow-season; is the power of heat in the summer.

एतश्चान्यास्तथा बह्व्यो देशकालक्रियात्मिकाः नानाकारविकारोत्थास्त्रिकालोदरसंस्थिताः, (89)

विचित्राः शक्तयः स्वस्थसमया निर्विकारया चित्ता क्रियन्ते परया कलाकलनयुक्तया। (34.90)

‘Such and more powers of many varieties, inside many types of places, times, and actions of various categories which exist in the belly of the three modes of time endlessly’, and various other powers also are produced only by the ‘Supreme Chit alone which is established in its own essence and is changeless’, which empowers these powers to express in suitable manners.

विकल्पहीना चित्सर्वा पदार्थशतदृष्टिषु सममेवाभिपतति प्रभा प्राभाकरी यथा। (34.91)

Chit is without any taint of perception; and falls in all the hundreds of objects, like the sunlight from the Sun equally falling on all the objects, and revealing them.

(When the sunlight falls on the objects, there is a time-measure of the sunlight falling and the revealing of the objects.

In the Chit-state, there is no such time-measure. At once the Chit-state exists as all, as its very nature.)

CHIT EXISTS AS THE WORLD-SCENARIO INSTANTLY, AS IT IS!

सर्वाशाकोशविश्रान्तां पदार्थपटलीं महीं कालत्रयेहाकलितां यथानुभवति क्षणात्

तथा समस्तसंसारबृहद्दृश्यदशाश्रियं कालत्रयस्थाममला चिच्चेतति तदात्मिका। (34.93)

When the ‘taintless Chit-state’ reveals the ‘entire perceived phenomenon that is resting in all the directions, covered by various objects that are sensed by all the minds, in all the three modes of time stretching endlessly on both sides’ - *at that very instant (without any separation of the time-span of two events)* - it exists also as the very objects stuck in the ‘space/time frames’ of the entire world-state, at all three time-modes, as their very essence and support.

तुल्यकालपरामृष्टा त्रिकालकलनाशता अनन्तभुवनाभोगा परिपूर्णैव शुद्धचित्। (34.94)

The ‘pure taintless Chit-state’ exists as the ‘hundreds of experiences of three modes of time’, at the same instant, as the entire perceived phenomenon of any Creation anywhere at anytime, without swerving from its undivided state of wholeness.

परामृष्टत्रिकालाया दृष्टानन्तदृशश्चितः समतापरपर्याया पूर्णतैवावशिष्यते। (34.95)

‘Wholeness (Poornataa)’ alone remains, for the ‘Chit-state which at once exists as the past present and future of all experiences, and as the equal-ness undisturbed by any alternative state’.

SELF-AWARENESS STATE OF CHIT EXISTS AS THE AWARENESS OF ALL EXPERIENCES AT ONCE

तुल्यकालवबुद्धेन स्वादुना कटुनापि चित् समेन समतामेति मधुनिम्बानुभूतिवत्। (34.96)

The ‘Chit state of awareness’ is aware at the same instant, the sweetness and bitterness of an object, and is equal, and equally experiences both, like tasting the sweet sour lemon.

(This is how Prahlada thinks; since for him, the taste-sense also is real; and he has to imagine as to how it would be to taste all tastes simultaneously.)

CHIT IS NOT ANY SUPER-MIND THAT CONCEIVES ANYTHING ANYWHERE AT ANYTIME

त्यक्तसंकल्पकलया,

The ‘Chit-state of existence’ (as the perceived world of any mind of any world), is freed of all conceptions (and is bereft of any mind-principle);

सूक्ष्मया,

it is subtle (like the wind concealed inside the movement) (and does not exist as any entity);

चिद्व्यवस्थया सर्वभावानुगतया,

it is commonly existent in all the experiences (from the worm to a Brahmaa) as the ‘self-awareness state’;

सत्ताद्वैतैकरूपया, (97)

it is non-dual and is undivided as any two principles of the ‘seer and seen’

विचित्रापि पदार्थश्रीरन्योन्यवलितान्तरा तुल्यकालानुभवना साम्येनैवानुभूयते। (34.98)

though all the objects of various types exist in the world-state, they stay enveloping each other (as the Chit-awareness) as a simultaneous experience, and experienced equally only.

[Chit is not the experiencer like a Jeeva. Chit exists as all the Jeevas and their experiences at once.]

(Prahlaada now understands the value of doing Vichaara.)

भावेनाभावमाश्रित्य भावस्त्यजति दुःखतां प्रेक्ष्य भावमभावेन भावस्त्यजति दुष्टताम्। (34.99)

Through Vichaara, the mind understands the non-dual state of the world, and the belief in the divided state of objects is removed; and so, the mind gets rid of all pains connected to the divided state of the world. Through 'that understanding of the non-dual state of the world (as Chit alone)' as a natural experience, the mind gets freed of all its wickedness in the form of agitations.

कालत्रयमपश्यन्त्या हीनायाश्चेत्यबन्धनैः चित्तश्चेत्यमुपेक्षिण्याः समतैवावशिष्यते। (34.100)

Without seeing the three divided modes of time (as real), freed of all the bindings of the solid objects as real, the mind sees the Reality-state as penetrating through the perceived world; and remains equal always.

याति वाचामगम्यत्वादसत्तामिव शाश्वतीं नैरात्म्यसिद्धान्तदशामुपयातेव तिष्ठति। (34.101)

Since it cannot be described by words, the self-essence stays always as non-existent only; and stays as if not attained, and unconnected to oneself.

भवत्यात्मा तथा ब्रह्म न किञ्चिच्चाखिलं च वा परमोपशमेऽलीना मोक्षनाम्ना परोच्यते। (34.102)

It is referred to as Aatmaa and Brahman (as a matter of explanation only; and nothing actually happens like the expansion-state as Brahman or a restricted state as the embodied Aatman).

Nothing at all is there as anything of any world.

The state of the complete quiescence (of the real nothingness) when is not understood, then only, it is referred to by the term 'Moksha', till the 'state of separateness' dissolves off in an imagined time-span (of Saadhana).
(If Chit is in all, then why it does not know of itself, as it is?)

संकल्पकलिता त्वेषा मन्दाभासतया जगत्, न सम्यक्पश्यतीदं चिद्दृष्टिः पटलिनी यथा। (34.103)

Covered by the conceptions, this Chit is seen as the Jagat, by its dulled brightness (ignorance). It does not see properly, like the eyes covered by cataract (namely the form-identity).

ईहानीहामयैरन्तर्या चिदावलिता मलैः सा हि नोड्डयितुं शक्ता पाशबद्धेव पक्षिणी। (34.104)

The 'Chit' that is completely heaped upon by all sorts of likes and dislikes as dirt, cannot fly in the 'free expanse of quiescence', like a bird that is tied up.

संकल्पकलनेनैव ये केचन जना इमे पतिता मोहजालेषु विनेत्रा इव पक्षिणः। (34.105)

'All those people who are seen as fallen into the hosts of conceptions', are trapped in the delusion-nets like the (blind) birds that are without the eyes.

(My father and others of my clan were ignorant.)

संकल्पजालवलितैर्विषयावटपातिभिः पदवी गतबाधेयं न दृष्टा मत्पितामहैः। (34.106)

This 'great state freed of all pains' was never understood, by my fore-fathers who were caught in these 'conception-nets' and had fallen into the 'deep pits of sense pleasures'.

दिनैः कतिपयैरेव स्फुरिता धरणीतले वराकास्तेन ये नष्टा मशकाः कुहरेष्विव। (34.107)

Those wretched beings, who never tried to reach this great state, had perished within a few days of their life here, like the mosquitoes inside a dark hole.

यद्यज्ञास्यन्निमे तत्त्वं भोगदुःखार्थिनस्तदा भावाभावान्धकूपेषु नापतिष्यन्हताशयाः। (34.108)

Those wicked souls, who were only after the pains disguised as pleasures, would not have fallen into the 'deep dark holes of suffering namely the appearance and disappearance of objects', if they had understood this principle of Reality.

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन जन्तवः धराविवरमग्नानां कीटानां समतां गताः। (34.109)

They were creatures stuck to the base pleasures of the bodies, and were constantly tossed by the desires for heavenly pleasures and the hatred feelings towards others; and oscillating between the various forms of duality, had become equal to the 'worms that remain sunk inside the dirty stinking interiors of the ground'.

ईहितानीहिताकाराः कलनामृगतृष्णिकाः सत्यावबोधमेघेन यस्य शान्ताः स जीवति। (34.110)

He alone really lives, for whom, the 'mirages rising from the heat of the mind in the form of likes and dislikes', are subdued by the 'realization of the truth' (that they are mirages only, and not real).

कुतः किलास्याः शुद्धाया अविच्छिन्नामलाकृतेः चन्द्रिकाया रुचः कोष्णाः कलङ्काः कलनाश्रितः। (111)

How can the 'splendorous shine of the Chit-moon which is pure, undivided, and taintless', be even tepid or dull or tainted?

आत्मनेऽस्तु नमो मह्यमविच्छिन्नचिदात्मने लोकालोकमणे देव चिरेणाधिगतोऽस्यहो। (34.112)

Salutation 'to the Aatman shining in the form of this I', 'to the 'undivided state of awareness,' 'to the gem which shines as the knowledge of the perceived world'.

परामृष्टोऽसि लब्धोऽसि प्रोदितोऽसि चिराय च उद्धृतोसि विकल्पेभ्यो योसि सोसि नमोस्तु ते। (34.113)

You have been attained after a long span of delusion. You have been well-analysed and obtained.

You have revealed yourself in words after a long time. You have come out of all the disturbances (of perceptions). Salutations! Whatever you are, you are that alone!

मह्यं तुभ्यमनन्ताय मह्यं तुभ्यं शिवात्मने नमो देवाधिदेवाय पराय परात्मने। (34.114)

Salutation to myself and you who are endless, to myself and you who are supremely auspicious in essence. Salutation to the Supreme Lord of all the Devas (revealing oneself as all the deities), that which transcends all, the Supreme essence of all.

गतघनपरिपूर्णमिन्दुबिम्बं गतकलनावरणं स्वमेव रूपं

स्ववपुषि मुदिते स्वयं स्वसंस्थं स्वयमुदितं स्ववशं स्वयं नमामि। (34.115)

Salutation to my own true form which is now free of all the covering delusions, like the 'fully shining moon-disc that has come out of thick dark clouds'! I salute 'myself' 'who belongs to my own self' 'who has manifested by itself', 'who is established in me', 'who is blissful in its own nature'.