

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER ELEVEN

[STORY OF PRAHLAADA'S REALIZATION (3)]

{PRAHLAADA'S VICHAARA-PRACTICE (2)}

Sanskrit text, Translation and Explanation

by

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DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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CHAPTER ELEVEN

STORY OF PRAHLAADA'S REALIZATION (3)

PRAHLAADA'S VICHAARA-PRACTICE (2)

प्रह्लाद उवाच

Prahlaada spoke

('Aum' refers to the 'Vikalpa' the disturbance called the perceived-state that exists as the very nature of Reality.)

ओमित्येकोचिताकारो विकारपरिवर्जितः आत्मैवायमिदं सर्वं यत्किञ्चिज्जगतीगतम्। (35.01)

'Aatman alone' is all that whatsoever is inside this Jagat-perception; yet it is without any change, and can be referred to only with the 'sound Aum' (the subtle-essence of all the sounds).

मेदोस्थिमांसमज्जासृगतीतोऽप्येष चेतनः अन्तरस्थो हि सूर्यादीन्प्रकाशयति दीपकः। (35.02)

'This awareness state of Reality' transcends the body made of fat, flesh, bone, marrow and blood. Though within, that alone is the light which reveals the Sun and the others.

उष्णीकरोति दहनं रसयत्यमृतं रसं इन्द्रियानुभवान्भुङ्क्ते भोगानिव महीपतिः। (35.03)

'This alone' reveals the heat in the burning object; 'this alone' produces the taste in the nectar; 'this alone' enjoys the experiences brought by the senses, like a king.

(All the Jeeva-experiences are just conceptions only, and not real.)

तिष्ठन्नपि हि नासीनो गच्छन्नपि न गच्छति शान्तोऽपि व्यवहारस्थः कुर्वन्नपि न लिप्यते। (35.04)

Though staying at one place, it is not seated; though going, it does not go; though quite, it is engaged in all the affairs; though doing, it is not tainted by any action.

(Awareness does not change at all; only the objects are perceived as changing, because of the changing measures of time and place.)

पूर्वमद्य तथेदानीमिहामुत्रोभयत्र च विहितोऽविहितोऽप्येष समः सर्वासु वृत्तिषु। (35.05)

Past or present, here or hereafter, or when in the journey from here to there, doing the ordained works or going against them, it is always the same in all the functions.

उद्भवत्यभयो भावं भुवनानि ततस्ततः ब्रह्मादितृणपर्यन्तं जगदावर्तयन्स्थितः। (35.06)

Unrestricted, it stays rotating the world-actions from the grass to the Creator Brahmaa, by its very presence; and produces and stays as the various experiences as per the state of the Jeevas.

नित्यस्पन्दमयो नित्यमपि देवात्सदागतेः स्थाणोरप्यक्रियो नित्यमाकाशादप्यलेपकः। (35.07)

Though he (Brahman-state) is eternal and stable, he is always vibrating (as the world perceptions) more than the wind-deity, and more action-less than the inert pillar, and is more taintless than the space.

मनांसि क्षोभयत्येष पल्लवानीव मारुतः वाहयत्यक्षपङ्क्तिं स्वामश्वालीमिव सारथिः। (35.08)

He shakes the minds like the wind shaking the leaves, and drives the rows of senses like a charioteer driving his group of horses.

अतिदुर्विधवद्देहगेहे कर्मरतः सदा सम्राड्दिवात्मनि स्वस्थः संस्थितो भोगभुग्विभुः। (35.09)

The 'Great lord' is always engaged in work inside the body-house like a wretched slave, but like an emperor is established in his own place and enjoys everything.

एष एव सदाऽन्विष्यः स्तुत्यो ध्यातव्य एव तु जरामरणसंमोहादनेनोतीर्य गम्यते। (35.10)

'This one alone' (as the essence of self) has to be searched for, praised and meditated upon; by this alone, one can come out of the delusion of old age and death (connected to the body) and become free.

सुलभश्चायमत्यन्तं सुजेयश्चासबन्धुवत् शरीरपद्मकुहरे सर्वेषामेव षट्पदः। (35.11)

He is very easily attainable, can easily be sought like a close relative, since he is always the six-footed bee (senses and the mind) in the lotus-hollow of each body-lotus.

अनाकुष्टोऽप्यनाहूतः स्वदेहादेव लभ्यते मनागेवोपहृतोऽपि क्षणाद्भवति सन्मुखः। (35.12)

Though he is not hated (as the body-self), he is not wanted (as the true self), even though he is attainable from the body itself; and by the slightest thought of him also (through Vichaara), he instantly presents himself (as the very self of each one).

नास्य संसेव्यमानस्य सर्वसंपत्तिशालिनः धनानामीश्वरस्येव स्मयो गर्वो यथा भवेत्। (35.13)

He is extremely wealthy and owns everything (since he alone is all); yet if he is served and sought for (through Vichaara), he will never show conceit or arrogance like the one who owns the ordinary riches.

आमोद इव पुष्पेषु तैलं तिलकणेष्विव रसजातिष्विवास्वादो देवो देहेषु संस्थितः। (35.14)

He stays concealed inside the bodies, like the fragrance inside the flowers, like the oil inside the sesame seed, like the taste inside the various liquids.

अविचारवशादेव हृदयस्थोऽपि चेतनः न ज्ञायते चिराद्दृष्टो दृष्टबन्धुरिवाग्रतः। (35.15)

Though he is the 'very conscious awareness that is residing as the central essence of all the Jeevas', he is not known because of not doing Vichaara process, like a relative though standing in front is ignored, because of not seeing him from a long time.

विचारणापरिज्ञात एतस्मिन्परमेश्वरे अभ्युदेति परानन्दो लब्धे प्रियजने यथा। (35.16)

When this 'Great Lord' gets understood through the process of Vichaara (as guided by the scriptures), then the unique bliss rises like that of seeing a close relative after a long time.

अस्मिन्दृष्टे परे बन्धावुद्धामानन्ददायिनि आयान्ति दृष्टयस्तास्ता याभिर्भङ्गो विलीयते, (17)

त्र्युट्यन्ते सर्वतः पाशाः क्षीयन्ते सर्वशत्रवः न कृन्तन्ति मनांस्याशा गृहाणीव दुराखवः। (35.18)

When this 'Great one' gets seen and excessive bliss overwhelms, then naturally the crookedness in the objects dissolve off; all the binding ropes get cut off; all the enemies (passion etc) perish; and the desires do not trouble the minds like the evil rats running about the houses.

अस्मिन्दृष्टे जगद्दृष्टं श्रुतेऽस्मिन्सकलं श्रुतं स्पृष्टे चास्मिञ्जगत्स्पृष्टं स्थितेऽस्मिन्संस्थितं जगत्। (35.19)

When 'this one' is seen, the entire world gets seen; when 'this one' is heard, everything gets heard; when 'this one' is touched, the entire world gets touched; when 'this one' stays, the entire world also stays.

एष जागर्ति सुप्तानां प्रहरत्यविवेकिनां हरत्यापदमार्तानां वितरत्यमहात्मनाम्। (35.20)

'This one' wakes up those who are asleep (through the Vaasanaas), beats up those without Viveka (through pains brought upon by themselves), removes the troubles of those who seek him (through Vichaara), and grants the wishes of those ignoble ones who worship him as separate (in the form of deities).

विचरत्येष लोकेषु जीव एव जगत्स्थितौ विलसत्येव भोगेषु प्रस्फुरत्येव वस्तुषु। (35.21)

He as the Jeeva, wanders in all the worlds bound by the worldly affairs, enjoys the pleasures, and shines also as all the objects sensed by the Jeevas.

आत्मानात्मानमेवातः शान्तेनानुभवन्भवी स्थितः सर्वेषु देहेषु तीक्ष्णत्वं मरिचेष्विव। (35.22)

Experiencing the self alone through the self silently, he stays inside all the bodies, like the sharpness of pungent taste concealed inside the black pepper.

चेतनाकलनारूपी सबाह्याभ्यन्तराश्रितः जगत्पदार्थसंभारे सत्तासामान्यमास्थितः। (35.23)

Staying as the ideas of the past and future (Chetanaa) and present experiences (Kalanaa), and caught in the divisions of the inside and outside (ideas within oneself and the perceptions outside), he equally superimposes realness in all the objects (and events) of the Jagat.

एष शून्यत्वमाकाशे स्पन्द एष सदागतौ प्रकाशश्चैव तेजस्तु पयस्स्वेष रसः परः,

काठिन्यमवनावेवमौष्ण्यमेव हुताशने शैत्यमेष निशानाथे सत्ता चैष जगत्गणे। (35.24,25)

He is the emptiness of the sky, is the movement in the wind, is the brightness in the fire, and is the subtle taste in the water; is the hardness of the ground, is the heat in the fire, coolness in the Moon, and the reality-essence in the hosts of the Jagats.

मषीपिण्डे यथा काष्ण्यं शैत्यं हिमकणे यथा यथा पुष्पेषु सौगन्ध्यं देहे देहपतिस्तथा। (35.26)

Like the blackness in the soot-stain, like the coolness in the snow flake, like the fragrance in the flowers, he is the lord of the body inside the body.

यथा सर्वगता सत्ता कालः सर्वगतो यथा, प्रभुशक्तिर्मही यस्य सर्वदेशगता यथा,

रूपालोकमनस्कारयुक्तं सत्त्वं तथात्मनः।

The 'principle of Kaala', the change-phenomenon that is understood as the 'Time' by all the beings, belongs to all the objects, and is in everything as their subtle essence.

The power of the 'ruler of a country' subtly exists in all the places equally.

So also, the 'revealing nature of Aatman' as the 'awareness principle' exists in the senses that sense the images as objects, and also as their subtle nature inside the 'conceiving mind'.

नित्यः सोऽयं महादेवो देवानामेव बोधकः। (35,27,28)

That subtle revealing principle alone is 'I'. I am eternal, the lord of all, and the revelation principle of even deities like Sun, Moon or any other Deva.

अहमेवास्मि मे नास्ति कलनापि किलेतरा।

I alone am! There is nothing else as even the slightest disturbance apart from me.

रेणुनेवाणुना व्योम्नि पद्मपत्रमिवाम्भसा संभ्रमेणैव पाषाणे संबन्धो मयि नेतरैः। (29,30)

Like the sky-space unaffected by the dust particle, like the lotus petal by water drops, like the activities of the others by a rock, there is no connection at all for me with anything else.

सुखदुःखश्रियो देहे मा पतन्तु पतन्तु वा तुंबकोपरि धाराश्च का नः क्षतिरुपस्तिथा। (30,31)

Let any sort of joy or grief fall or not fall on this body, like the rain pouring down on the dried up gourd; what great damage can occur to me?

दीपाङ्गातिगतो रज्ज्वा नालोको बध्यते यथा तथा नायमहं बद्धः सर्वभावगणातिगः। (31,32)

Like the light is not bound by the rope that gets revealed by it, I also, who transcend all the object-states am not bound by anything.

संबन्धः कोऽस्तु नः कामैर्भावाभावैरथेन्द्रियैः केन संबध्यते व्योम केन संबाध्यते मनः। (32,33)

What connection is there for us with desires for objects, the presence or absence of objects, or the senses which reveal the objects? What is the emptiness connected to, or in what way can the mind get affected?

शरीरे शतधा याते खण्डना का शरीरिणः कुम्भे भग्ने क्षते क्षीणे कुम्भाकाशस्य का क्षतिः। (33,34)

If the body is cut into hundreds of pieces, how can the 'embodied awareness' get cut?

If the pot is broken or damaged or shattered, why would the space of the pot get affected?

पिशाचक इवाद्दृश्यो मनो नामोदितं मुधा जडे तस्मिन्क्षते बोधात्का नः क्षतिरुपस्थिता। (34,35)

Like the invisible ghost, this something called the mind has risen wastefully; if that inert (non-conscious) thing perishes through the right knowledge, what great harm can be there?

सुखदुःखमयी यस्य वासना तन्मनो मम अभवत्पूर्वमद्यैका संपन्नाऽतनुनिर्वृतिः। (35,36)

That Vaasanaa alone, which led towards joys and pains, was called as the 'mind' previously; now it has become the formless (Vaasanaa-less) state of complete rest.

अन्यो भुङ्क्तेऽन्य आदत्तेऽप्यन्यस्यानर्थसंकटः अन्यः पश्यत्यहो मौर्ख्यं कस्येयं खलु चक्रिका। (36,37)

भुङ्क्ते प्रकृतिरादत्ते मनो देहस्य संकटः दुष्टात्मा मौर्ख्यमस्तीह न किञ्चित्केवले क्षतिः। (37,38)

Some one is in command, some one brings, some one experiences the miseries, and another one sees it all; to whom does this wheel belong to? Nature is in command, mind brings, and the body suffers.

The 'Self essence' stays wretched through foolishness.

Actually the 'Self which is bereft of all faults', never is affected.

न मे भोगस्थितौ वाञ्छा न भोगविवर्जने यदायाति तदायातु यत्प्रयाति प्रयातु तत्। (38,39)

I do not wish for any enjoyment also, nor will I make an effort to avoid them.

Whatever comes, let it come; whatever goes off, let it go.

सुखेषु मम नापेक्षा नोपेक्षा दुःखवृत्तिषु सुखदुःखान्युपायान्ति यान्तु वाप्यहमेषु कः। (39,40)

I have no desire for any joyous state, nor do I want to lament about anything.

Let the states of joy and grief come or go. Where am I in them at all?

वासना विविधा देहे त्वस्तं चोदयमेव वा प्रयान्तु नाहमेतासु न चैता मम काश्चन। (40,41)

Let the various Vaasanaas rise or disappear in the body; I am not in them; nor do they belong to me.

एतावन्तमहं कालमज्ञानरिपुणा हतः हत्वा विवेकसर्वस्वमेकान्तमवपोथितम्। (41,42)

वैष्णवेन प्रसादेन स्वसमुत्थेन चारुणा इदानीं सम्परिज्ञाय मयैष परिमोषितः। (42,43)

All this time, I stayed defeated by the enemy named ignorance, and he tortured me in a solitary cell (of Jeeva-identity) by taking away all my discriminating power. By the wonderful grace of Lord Vishnu which rose up by itself, now I have understood everything in the right manner, and I have removed him (enemy called ignorance) once and for all.

अहम्कारपिशाचोऽयं शरीरतरुकोटरात् परावबोधमन्त्रेण मयेदानीमपाकृतः। (43,44)

निरहंकारयक्षोऽहं मच्छरीरमहाद्रुमः पुण्यतामलमायातः प्रफुल्ल इव राजते। (44,45)

This 'Ahamkaara ghost' has been exorcised by me from inside the hollow of this body, by using the magical chant of 'the Knowledge of the Supreme'. The 'huge tree of my body' is now removed of the 'vampire named Ahamkaara', and has turned auspicious, and shines as if covered by flowers.

प्रशान्तमोहदारिद्र्यो दुराशादोषसंक्षये विवेकधनसंभारान्स्थितोऽस्मि परमेश्वरः। (45,46)

With all the 'poverty states of delusion' gone and 'all the faulty states of worldly wants' removed, I have now become the 'Supreme Lord by owning the riches of Viveka (and Vairaagya)'.

ज्ञातं ज्ञातव्यमखिलं दृष्टा द्रष्टव्यदृष्टयः तत्प्राप्तमधुना येन नाप्राप्तमवशिष्यते। (46,47)

All that needs to be understood is understood (through Vichaara); all that has to be seen is seen (and understood as unreal); and that 'Supreme state' has been achieved now, by which there is nothing left to be achieved anymore.

दिष्ट्या दूरोञ्जितानर्थापेतविषयोरगां संशान्तमोहनीहारां शान्ताशामृगतृष्णिकां

रजोरहितसर्वाशां शीतलोपशमद्रुमां प्राप्तोऽस्मि विततां भूमिमुन्नतां पारमार्थिकीम्। (47,48,49)

By my good fortune, the dangers (wrought through ignorance) have been kept afar; the serpent of (wanting) the sense pleasure is thrown off; the mist of delusion (namely the belief in the reality of the perceived world) has subsided; the mirage of desire-fulfilment is gone; all the directions are free of the dust (of doubts and misconceptions); I have reached the cool shade of the tree of quiescence, and am now in the higher ground of the realized state of Truth.

(It is very difficult for a devotee to destroy his adored deity also as a conception, and dissolve it off into the formless Reality-state.)

स्तुत्या प्रणत्या विज्ञप्त्या शमेन नियमेन च लब्धोऽहं भगवानात्मा दृष्टाश्चाधिगतः स्फुटं

अहंकारपदातीतश्चिरात्सम्स्मृतिमागतः स्वभावाद्भगवानात्मा विष्णोर्ब्रह्म सनातनम्। (49,50,51)

Through the recitation of hymns for the Lord, by surrendering to the Lord, by beseeching to the Lord, and observing the disciplines of Shama (quietness of the senses and the mind-agitations) and developing other qualities like dispassion and discrimination, I have had the vision of the true Lord of my heart, my own true self, and have attained him also fully. I have now transcended the state of the 'Ahamkaara' (falsely imagined by me); and after a long time have remembered my true self as my natural state, by the grace of Lord Vishnu, the Bhagavan (all-powerful), the ancient state of Reality.

(To dissolve off the adored deity, one has to first kill the Ahamkaara which is attached to a deity.

What is this Ahamkaara, the identity imagined by a mind as connected to a body?)

इन्द्रियोरगर्तेशु मरणश्वभ्रभूमिषु तृष्णाकरञ्जकुञ्जेषु कामकोलाहलेषु च

वासनावनजालेषु जन्मकूपान्तरेषु च दुःखदावग्निदाहेषु दुःखदावाग्निहारिषु

पातोत्पातदशालक्षैर्मज्जनोन्मज्जनभ्रमैः आविर्भावतिरोभावैराशापाशविचेष्टनैः

अहं चिरमहंकारद्विषा समवमोषितः निशायामल्पवीर्यात्मा पिशाचेनेव जङ्गले। (51,52,53,54,55)

Like the coward harassed by the vampire (imagined in the darkness of ignorance) in the dark night in the wilderness of a jungle, this 'enemy named Ahamkaara (imagined state of one's identity)' has been pushing me into the hollows where the sense-serpents reside and into the snake-holes of death; has been rolling me in the thorny bushes of 'thirst for pleasures' and in the excited states of passion; has been throwing me into the 'Vaasanaa jungles' and the 'deep wells of birth' from where there is no escape; has been burning me in the blazing fires of pains and stripping me of all my possessions through the blazing fires of sufferings; has been torturing me for a long time, with million states of falling and coming up again;

with the delusions of drowning and rising up again; with the appearance and disappearance of objects and people; by the various acts of desires and attachments.

स्वयमेव त्वथेदानीं क्रियाशक्त्या स्वयैव हि शौरिणा व्यपदेशेन विवेकश्रीर्विबोधिता। (55,56)

Now, by my own effort and sincere undertakings, and by the advice given by Lord Vishnu, my discriminating ability was awakened.

प्रबुद्धे भवतीशाने तमहंकारराक्षसं न पश्यामि नभोदीपे ज्वलिते तिमिरं यथा। (56,57)

Now when the great Lord (self-essence) has been realized, I do not see any trace of the demon named Ahamkaara, like the darkness (not seen) at the rise of the 'Sun the light shining in the sky'.

तस्याहंकारयक्षस्य मनोविवरवासिनः दीपस्येव प्रशान्तस्य न वेद्मि गतिमीश्वरः। (57,58)

दृष्ट एव त्वयीशाने पलायनपरायणः संपन्नो मदहंकारश्वोरः सूर्योदये यथा। (58,59)

I the Ishvara, do not know where that 'Ahamkaara vampire' who resided in the 'hole of my mind' disappeared off, like the extinguished flame of the lamp. The moment you were seen hey lord (my Aatman), that 'Ahamkaara thief' ran off like a thief at the rise of the Sun.

असदभ्युत्थिते तस्मिन्नहंकारे पिशाचवत् गते तिष्ठाम्यहं स्वस्थो निर्गोनस इव द्रुमः। (59,60)

With that falsely risen Ahamkaara gone off like the imagined ghost, I stay relieved and happy like the tree which is freed of the enveloping serpent (Gonasa).

शाम्यामि परिनिर्वामि जगत्यस्मिन्प्रबोधवान्तस्करेणोञ्झितोऽस्मीति निर्वृतोऽस्मि। (60,61)

Now I am happy, and stay restful in this world, with the attainment of the right knowledge, and feel extremely relieved that the thief (Ahamkaara) has gone off once and for all.

चिरोदयं शैत्यमभ्यागतोऽस्म्यन्तः शान्ताशामृगतृष्णिकः प्रावृडम्बुभरस्नातः शान्तदाव इवाचलः।

I have now attained the coolness of the heart after a long time; the mirage named 'desire' has vanished. I am like a mountain whose fires have been subdued by the rains of the monsoon clouds.

प्रमार्जितेहमित्यस्मिन्पदे स्वार्थविचारतः को मोहः कानि दुःखानि काः कदाशाः क आधयः। (62,63)

When all the desires have been erased off by the Vichaara process about one's real nature, then what delusion can remain anymore, where can there be any trace of pains, worthless desires or mental afflictions?

नरकस्वर्गमोक्षादिभ्रमाः सत्यामहंकृतौ भित्तावेव प्रवर्तन्ते चित्रेहा न नभस्थले। (63,64)

Only when the Ahamkaara exists, the delusions of Svarga and Naraka (heaven and hell), and also the idea of liberation (and bondage) are seen real and meaningful, like the imagined pictures on the empty sky.

अहंकारकलापिते चित्ते ज्ञानचमत्कृतिः न राजतैःशुके म्लाने यथा कुङ्कुमरञ्जना। (35,64)

In the mind that is afflicted by the 'bile of Ahamkaara', the magic of knowledge cannot appear, like the dirty cloth cannot be dyed with any auspicious red colour.

निरहंकारजलदे तृष्णासारविवर्जिते भाति चित्तशरद्व्योम्नि स्वच्छता कान्तिशालिनी। (35,65)

When the cloud of Ahamkaara is gone, and the mist of Trshnaa (thirst for pleasures) has melted off, the 'beautiful purity state' shines in the 'autumn-sky of Chitta (conscious function of the mind)'.

SALUTATION TO MYSELF

निरहंकारपङ्काय संप्रसन्नान्तराय च मह्यमानन्दसरसे तुभ्यमात्मन्नमो नमः। (35,66)

Salutation again and again to 'myself' who is not tainted by the slush of Ahamkaara, and who is well-pleased always within (with no wants).

Salutation again and again to you hey Atman, who is made of pure bliss (as the essence of all).

शान्तेन्द्रियोग्रग्राहाय क्षीणचित्तौर्ववह्वये आनन्दाम्बुधये तुभ्यं मह्यमात्मन्नमो नमः। (35,67)

Salutation to you, salutation to myself, hey 'Aatman the ocean of bliss', where the 'ever-burning Oorva fire of Chitta' has been extinguished, where the violent crocodiles namely the senses are all subdued!

गताहंकारमेघाय शान्ताशादाववह्वये मह्यमानन्दशैलाय विश्रान्ताय नमो नमः। (35,68)

Salutation again and again to you my Aatman my very self, who is the 'mountain of bliss', whose forest-fire has been extinguished, and whose Ahamkaara-cloud has melted off, and who are always

in the restful state.

प्रफुल्लानन्दपद्माय शान्तचिन्तामयोर्मये मह्यं सन्मानसायात्मंस्तुभ्यमन्तर्नमो नमः। (35.69)

Salutation again and again to you my Aatman my very self, who is endowed with the 'pure state of the mind as the Maanasa lake' that is filled the bloomed up lotuses of virtues, with all the waves of mental agitations subdued!

संविदाभासपक्षाय पद्मकोटरवासिने सर्वमानसहंसाय स्वात्मनेऽन्तर्नमो नमः। (35.70)

Salutation again and again from within, to you my Aatman my very self, the 'Swan that resides in the Maanasa lake of all the minds, who resides in the nest made of lotuses (as the Jeeva-states), and who has the pair of wings namely the perceiving consciousness and the reflected objects of the perceived'!

कलाकलितरूपाय निष्कलायामृतात्मने सदोदिताय पूर्णात्मन् शशिने ते नमो नमः। (35.71)

Salutation again and again to you my Aatman my very self, the 'Moon complete with all its digits, who is always shining without setting ever, who oozes the nectar of bliss, who is taintless, and appears with the form of divided states of Praana, mind, senses etc'!

सदोदिताय शान्ताय महाहृद्धान्तहारिणे सर्वगायाप्यदृश्याय चित्सूर्याय नमो नमः। (35.72)

Salutation again and again to you my Aatman my very self, the 'Sun of awareness', who is invisible though existing in all as their very essence, who removes the darkness of ignorance in my heart, who is the eternal state of quiescence!

अस्नेहस्नेहदीपाय वृत्तिनिष्क्रान्तवर्तिने स्वभावाधारधीराय चिद्दीपाय नमो नमः। (35.73)

Salutation again and again to you my Aatman my very self, the 'Lamp of Chit', who is the support for the existence of all objects (as their knower), who acts without any idea of any action, who shines without any oil of attachment yet reveals the states of varieties of attachments!

मदनानलसंतप्ते शीतेन मनसा मनः भग्नमन्तर्मया तप्तमयसेव बलादयः। (35.74)

Like the hot iron is broken by another iron (Ayas), my mind that was heated by passion has been broken by the cool states of Shama etc.

इन्द्रियेणेन्द्रियं छित्त्वा छित्त्वा च मनसा मनः अहंकृतिमहंकृत्या छित्त्वा शेषो जयाम्यहम्। (35.75)

I broke the senses with the senses, the mind by the mind, and the Ahamkaara by the Ahamkaara (by identifying with the true self) and I won by remaining as myself.

भावेनाभावमाच्छिद्य हित्वा तृष्णामतृष्णया निष्पिष्य प्रज्ञयाऽप्रज्ञां जोऽज्ञः सत्योऽसि ते नमः। (35.76)

I have defeated the 'faithless state of ignorance' with the 'faith in knowledge'; have removed the thirst for pleasures by not entertaining any thirst for objects; and have crushed the idiot-state of misconceptions through the correct knowledge; and am now without the 'Ahamkaara of a Knower also', and am the pure state of 'knowing' only. Salutation to you who alone exist as the true state of existence!

मनसा मनसि चिच्छन्ने निरहंकारतां गते भावेन गलिते भावे स्वच्छस्तिष्ठामि केवलः। (35.77)

With the mind shattered by the mind itself (through Vichaara), with no Ahamkaara left back, with the false identity removed by the real identity, I stay as the pure state only.

निर्भावं निरहंकारं निर्मनस्कमनीहितं केवलं स्पन्दशुद्धात्मन्येव तिष्ठति मे वपुः। (35.78)

The intellect is without conceptions; there is no imagined ego-identity; there is no agitation called the mind; there is no desire of any sort; and my body stays in the pure state of awareness with the vibration of Praana only.

हेलानुकम्पितानन्तविश्वेशादतिशायिनी परमोपशमोपेता जातेयं मम निर्वृतिः। (35.79)

My attainment of 'this final state of beatitude' is the 'most quiescent blissful state' that excels even the position of the 'Great Lord who rules the world (like Brahmaa, Vishnu etc) and who moved by compassion bestows easily boons on his countless devotees'.

प्रशान्तमोहवेतालो गताहंकारराक्षसः कदाशा रूपिकोन्मुक्तो जातोऽस्मि विगतज्वरः। (35.80)

The vampire of delusion has been subdued; the Ahamkaara demon is gone; am freed of the witch namely the selfish desires; now I am freed of all hallucinations and unreal visions.

तृष्णारज्जुगुणं छित्त्वा मच्छरीरकपञ्जरात् न जाने क्व गतोऽङ्गीय दुरहंकृतिपक्षिणी। (35.81)

I do not know where the 'bird named the false Ahamkaara' flew away from the 'cage of my body', by cutting off the 'rope of Trshnaa, the thirst for pleasures'!

उद्धूलिते घनाज्ञानकुलाये कायपादपात्र जाने गत उङ्गीय क्वाहंभावविहंगमः। (35.82)

I do not know where the 'bird named the false feeling of the I-ness' flew away from the 'body-tree' with its 'nest of dense ignorance' turning into dust.

दुराशादीर्घदौरात्म्यधूसरा भोगभस्मना भयभोगिहिता दिष्ट्या भूयस्यो वासनाः क्षताः। (35.83)

The 'Vaasanaa-weeds which appear again and again, which remain dusty with the long-maintained selfish desires, and which are sought by the serpents of anxieties', have been burnt to ashes fortunately by the 'Vichaara which destroys all the desires for the sense-enjoyments'.

एतावन्तमहं कालं कोऽभूवं चित्रमीदृशं येनाहमेष मिथ्यैव दृढाहंकारतां गतः। (35.84)

It is indeed strange to think who I was all these days, where I had imagined myself falsely as someone else!

अद्याहमस्मि जातोऽयमहमद्य महामतिः अहंकारमहाभ्रेण यत्कृष्णेनालमुञ्जितः। (35.85)

Now (as the Sun of awareness) I am born as (risen as) the 'natural state of quiescence'; now I understand the 'huge expanse of my Brahman-state which spreads all over', and (like the Sun shining brightly in the cloudless empty sky) I have been fully freed from the 'huge black cloud of Ahamkaara' which was covering me.

दृष्टोऽयमात्मा भगवांस्तथैवाधिगतो मया आलब्धश्चानुभूतोऽङ्गं स्वानुभूतौ नियोजितः। (35.86)

This 'true state of mine', the 'Great Lord' was seen through the words of the Scriptures, was obtained through Vichaara, was owned through constant contemplation, is experienced as my own body, and has become my natural state of experience.

गतास्पदं गतमननं गतैषणं तिरस्कृतं निपुणमहंकृतिभ्रमैः

निरीहितं व्यपगतरागरञ्जनं विकौतुकं प्रशममिदं गतं मनः। (35.87)

The mind is now without conceptions; is freed of agitations; is without wants; is ignored as if non-existent; is removed of all its colours; is without any curiosity of enjoying new pleasures; and has become completely quiet (like the fire without fuel).

दुरुत्तराः समविषमा महापदः सुदुःसहाः प्रभवन्दीर्घदोषदाः

गताः क्षयं समधिगतो महेश्वरश्चिद्वयोऽपगतमचित्त्वमन्तरे। (35.88)

The 'prolonged faults' 'that were entertained through many states of Jeeva-existences' - which were difficult to overcome, which were harmful at all times, which brought about sufferings that were unbearable' - have perished; and the Great Lord, the 'non-dual state of Chit' has been obtained, 'because the identity with the inert body has been removed by the knowledge of the true self'.