

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWELVE

[STORY OF PRAHLAADA'S REALIZATION (3)]

{PRAHLAADA'S VICHAARA-PRACTICE (3)}

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 TWELVE

STORY OF PRAHLAADA'S REALIZATION (4)

PRAHLAADA'S VICHAARA-PRACTICE (3)

प्रह्लाद उवाच

Prahlaada spoke

आत्मा सर्वपदातीतश्चिरात्संस्मृतिमागतः दिष्ट्या लब्धोऽसि भगवन्नमस्तेऽस्तु महात्मने। (36.01)

The 'Self-essence' which transcends all the states of joys experienced by any Deva or human (as a perceiver) has been remembered well now. I have obtained you hey Bhagavan, by my good fortune. Salutation to you hey Great one!

अभिवन्द्याथ चालोक्य चिरमालिङ्ग्यसे मया कोऽन्यः स्यात्त्वदृते बन्धुर्भगवन्भुवनत्रये। (36.02)

Having surrendered to you and having obtained your vision, you are embraced by me now, for ever (as my natural state of existence). Who else can be my close relative in the three worlds except you, hey Bhagavan!

हंसि पासि ददासि त्वं स्तौषि यासि विवल्गसि अयं प्राप्नोसि दृष्टोसि किं करोषि क्व गच्छसि। (36.03)

You destroy the ignorant (as the illusion of death) and protect those who surrender to you (through the knowledge of their deathlessness).

You alone are the deity that bestows boons (to the devotees), and you alone are the one who sings hymns (as a devotee). You alone move about as all. You alone are engaged in the activities as all.

Now you have been attained and seen; what can you do to me (who is not different from you), or where can you move (now as the illusory non-self)?

स्वसत्तापूरिताशेषविश्व विश्वजनीन भोः सर्वत्र लक्ष्यसे नित्यमधुना क्व पलायसे। (36.04)

Hey! You alone fill the entire world with your essence (as the knowing principle).

You alone bring about the welfare of all the people of the world (supporting their existence) (Vishvajaneena).

You alone are seen everywhere always (as all).

Where can you escape now?

आवयोरन्तरं भूरि जन्मव्यवहितान्तरं अदूरमद्य संपन्नं दिष्ट्या दृष्टोऽसि बान्धव। (36.05)

The 'great distance between us both which stayed all through the many births' is gone and we are very close now (without any division of 'I' and 'you') Hey relative, you have been seen now, by my good fortune!

नमस्ते कृतकृत्याय कर्त्रे भर्त्रे नमोऽस्तु ते नमः संसारवृन्ताय नित्याय विमलात्मने। (36.06)

Salutation to the one who has reached the fulfilment, to the agent of action and to the master! Salutation again and again to the 'main stalk holding the Samsaara-leaf', the eternal taintless essence of all!

नमश्चक्राब्जहस्ताय नमश्चन्द्रार्धधारिणे नमो विबुधनाथाय नमस्ते पद्मजन्मने। (36.07)

Salutation to Vishnu who holds the discus and mace! Salutation to Shiva who wears the half a part of the moon on his crest! Salutation to the ruler of Devas! Salutation to the Lotus-born!

वाच्यवाचकदृष्ट्यैव भेदो योऽयमिहावयोः असत्या कल्पनैवेषा वीचिवीच्यम्भसोरिव। (36.08)

The difference between both of us is only in the words expressed by any speaker as another one.

The difference is not really there and is imagined only, like the wave and the wave-state of the ocean.

त्वमेवानन्तयानन्तवस्तुवैचित्र्यरूपया भावाभावविलासिन्या नित्ययैव विजृम्भसे। (36.09)

You alone shine forth continuously as the 'many endless varieties of conceived objects', and as the 'absence and presence of objects'.

नमो द्रष्ट्रे नमः स्रष्ट्रे नमोऽनन्तविकासिने नमः सर्वस्वभावाय नमस्ते सर्वगात्मने। (36.10)

Salutation to the one who conceived all this in the beginning! Salutation to the one who created all this!

Salutation to the one shines forth endlessly as all this! Salutation to the one who is the nature of all!

Salutation to the one who is in everything as the 'common essence' (of Bodha)!

प्रतिजन्म चिरं बह्व्यो दीर्घदुःखवता मया त्वया मयोपदिष्टेन दग्धेनापहतौजसा

आलोकिता लोकदृशो दृष्टा दृष्टान्तदृष्टयः। (11,12)

At each and every birth for long, 'you alone' suffered as 'me', moving through the wrong paths as guided by me (the Ahamkaara entity), and were burning like the fire and lost all the lustre of greatness; and countless worlds were seen and countless instances were observed.

न प्राप्तस्तत्त्वयाऽनेन किञ्चिदासादितं भवेत्सर्वं मृत्काष्ठपाषाणवारिमात्रमिदं जगत्। (12,13)

Was there anything that could be attained by you which you had already not experienced once? This world after all is made of just the mud, wood, stone and water alone!

नेहास्ति त्वदृते देव यत्प्राप्तौ नाभिवाञ्छति। (36.13)

Hey shining one! There is nothing else but 'you', after attaining whom there is nothing to want at all!

देवायमद्य लब्धोऽसि दृष्टोऽस्यधिगतोऽसि च संप्राप्तोऽसि गृहीतोऽसि नमस्तेस्तु न मुह्यसि। (36.14)

Deva! Now you have been attained, seen, reached, obtained, and caught.

Salutation to you, for you are not deluded anymore!

योऽक्ष्णोःकनीनिकारश्मिजालप्रोतवपुः स्थितः देव दर्शनरूपेण कथं सोऽत्र न दृश्यते। (36.15)

How is it that the 'one who stays as the form of the rays emanating from the tip of the eye-ball in the eye (as the seer of all images)' is not seen at all?

यस्त्वक्स्पर्शो स्पृशन्सर्वं गन्धं तैलं तिले यथा स्पर्शमन्तःकरोत्येष स कथं नानुभूयते। (36.16)

How is it that the 'one who stays as the touch-sense and touches all the objects and like the sesame seed hiding its oil and smell absorbs all the touch-experiences' is not experienced at all by the same touch-sense?

यः शब्दश्रवणादन्तः शब्दशक्तिं परामृशन् रोमाञ्चं जनयत्यङ्गे स दूरस्थः कथं भवेत्। (36.17)

How can 'that one' stay far, when he alone reveals the power of sound within, by the sense of hearing, and produces horripilation by such sounds (as songs etc)?

जिह्वापल्लवलग्नानि स्वदितस्याग्रतोऽपि च स्वदन्ते यस्य वस्तूनि स्वदते स न कस्य च। (36.18)

He does not become an object of taste for anyone, though by his very presence the objects in front are endowed with taste, when in contact with the tongue-leaf.

पुष्पगन्धानुपादाय घ्राणहस्तेन देहकं य आलोकयति प्रीत्या कस्यासौ न करे स्थितः। (36.19)

He does not come into the grasp of any hand, though he sees the body-thing decorated by flowers and takes the fragrance of the flowers with his 'hand namely the smell-sense'.

वेदवेदान्तसिद्धान्ततर्कपौराणगीतिभिः यो गीतः स कथं ह्यात्मा विज्ञातो याति विस्मृतिम्। (36.20)

How is it that the very Aatman who is understood as the 'subject' of all the songs in the form Vedas and the concluding portion of the Vedas (Upanishads) and the logic and the Puraanas gets forgotten?

सैवेह देहभोगाली सुभगापीयमद्य मे अन्तर्न स्वदते स्वच्छे त्वयि दृष्टे परावरे। (36.21)

Hey auspicious one! The array of enjoyments for the body, which I sought till today, do not interest me any more, after having your vision as the 'Supreme state of purity'.

त्वया विमलदीपेन भानुः प्रकटतां गतः त्वया शीततुषारेण चन्द्रः शिशिरतां गतः। (36.22)

By your taintless power of revealing the objects like the light, the Sun also is revealed; by your power of staying cold like the snow, the Moon becomes revealed as cold.

त्वयैते गुरवः शैलास्त्वयैते युचरा धृताः त्वयैवेयं धरा धीरा त्वयैवाम्बरमम्बरम्। (36.23)

By you alone the mountains are hard and huge; by you alone the birds and others (Siddhas and Devas) who float in the sky are supported; by you alone the ground supports all; by you alone the sky stays as the sky.

दिष्ट्या मत्तामसि प्राप्तो दिष्ट्या त्वत्तामहं गतः अहं त्वं त्वमहं देव दिष्ट्या भेदोऽस्ति नावयोः। (36.24)

By good fortune, you have become me; by good fortune, I have become you.

I am you; you are me, by good fortune. There is no difference between us both.

अहं त्वमिति शब्दाभ्यां पर्यायाभ्यां महात्मनः तव वा मम वा शाखा संयुक्ताभ्यां नमो नमः। (36.25)

The sounds 'I' and 'you' are synonymous actually, and refer only to the Supreme essence.

Salutation again and again to the one who branches out as the 'mine' and 'yours', though they both are the same when realized as one!

नमो मह्यमनन्ताय निरहंकाररूपिणे नमो मह्यमरूपाय नमः समसमात्मने। (36.26)

Salutation to myself the eternal state! Salutation to the one who has no Ahamkaara!
Salutation to myself the formless! Salutation to the one who is equally present in all!

मय्यात्मनि समे स्वच्छे साक्षीभूते निराकृतौ दिक्कालाद्यनवच्छिन्ने स्वात्मन्येवेह तिष्ठसि। (36.27)

You are existent as yourself in my own self-essence undivided by the directions and time,
are formless, are the witness of all, and are pure and equal.

मनः प्रक्षोभमायाति स्फुरन्तीन्द्रियवृत्तयः शक्तिरुल्लसति स्फारा प्राणापानप्रवाहिनी (28)

वहन्ति देहयन्त्राणि कृष्टान्याशावरत्रया चर्ममांसास्थिदिग्धानि मनःसारथिमन्ति च। (29)

अयं संविद्वपुरहं न काचिन्न कृतास्पदः देहः पततु वा उदेतु यथाभिमतयेच्छया। (36.30)

The mind agitates, the senses move about with their functions, and the flow of Praana and Apaana
keeps empowering all; and the body-machines that are made of the skin, flesh and bone go on with
their functions, pulled by the leather strap of desires, driven by the mind as their controller.

I am of the form of awareness only, and do not stay as any of these; let the body fall or rise as it wishes.

चिरादहमहं जातः स्वात्मलाभश्चिरादयं चिरादुपशम याति कल्पस्यान्ते जगद्यथा। (36.31)

चिरात्संसारगामित्वाद्दीर्घं संसारवर्त्मनि विश्रान्तोऽस्मि चिरं श्रान्तः कल्पस्यान्त इवानलः। (36.32)

I have been born after a long time (as my true self). The Aatman has been obtained after a long time.
The delusion subsides after a long time, like the Jagat at the dissolution time.

Having walked for long, in the road of Samsaara, I am tired; now I am resting from now on, once and
for all, like the blazing fire after the dissolution is over with.

सर्वातीताय सर्वाय तुभ्यं मह्यं नमो नमः तेभ्योऽपि च नमस्तेऽस्तु ये मां त्वां प्रवदन्ति च। (36.33)

Salutation to the one transcends all, the one who is all, to you, to me!

Salutation again and again to all the others, and those (learned in Scriptures) who talk of you and me.

अखिलानन्तसंभोगा न स्पृष्टा दोषवृत्तिभिः जयत्यकृतसंरम्भा साक्षिता परमात्मनः। (36.34)

The 'entire hosts of enjoyments' stay untouched by the 'faulty thoughts'.

The 'witness-state of the Supreme' shines without getting attracted by any of them.

आत्मन्पुष्प इवामोदो भस्त्रापिण्ड इवानिलः तिले तैलमिवास्मिंस्त्वं सर्वत्र वपुषि स्थितः। (36.35)

Hey Aatman! Like the fragrance in the flower, like the air inside the swollen bellow, like the oil in
the sesame seed, you are everywhere, in each and every body.

हंसि पांसि ददासि त्वमवस्फूर्जसि वल्गसि अनहंकृतिरूपोऽपि चित्रेयं तव मायिता। (36.36)

You alone kill (making the objects perish), protect (by sustaining them through the mind-power), give (all the
enjoyments and necessary life-sustaining things), thunder (as the 'I'), jump about (chasing desire-fulfilment).

Though you are not any 'I' state, this magic of the world is indeed amazing!

जयामीशज्वलद्दीप्तिः सर्वमुन्मीलयञ्जगत् जयाम्युपरतारम्भो जगद्भूयो निमीलयन्। (36.37)

Just by the minuscule lustre of yours, I shine as the Jeeva by making the world come into existence,
opening the eyes (of perception); and with all things dissolved off at the time of dissolution (at the rise of
Knowledge), with the cessation of Jagat-formation, I shine as one with you, closing my eyes (of perception).

परमाणोस्तवैवान्तरिदं संसारमण्डलं वटत्वं वटधानायां बभूवास्ति भविष्यति। (36.38)

Like the 'tree-state inside the banyan seed', this sphere of Samsaara which is inside you the subtlest
atom - was there, is there and will be there always (simultaneously).

हयद्विपरथाकारैर्यद्वत्खे दृश्यतेऽम्बुदः तद्वदालोक्यसे देव पदार्थशतविभ्रमैः। (36.39)

The cloud in the sky is imagined as the horse, elephant and chariot etc; you are also seen as hundreds of
objects that are imagined on 'you (the pure emptiness of existence)'.

भावानां भूरिभङ्गानामभवाय भवाय च भव भावविमुक्तात्मा भावाभावबहिष्कृतः। (36.40)

Hey ignorant one! For all the transitory object-states to become the state non-existence (with their unreal
nature understood) and to stay as the true state of Reality, you become freed of the belief in the reality of
the objects and be out of both the presence and absence of the objects.

जहि मानं महाकोपं कालुष्यं क्रूरतां तथा।

Discard off the conceit, the sudden anger bouts, the dirty state of desires, and also the rudeness and cruelty towards other beings.

न महान्तो निमज्जन्ति प्राकृते गुणसंकटे प्राक्तनीं दीर्घदौरात्म्यदशां स्मृत्वा पुनःपुनः

कोहं किं तद्वभूवेति हसन्मुक्ताच्छटासितम्। (36.42)

The 'noble ones' (who have realized the Aatman), do not drown in the 'low level of experiences' brought about by the 'Gunas that act as the string of their life experiences'; and remembering again and again 'the previous state of wretchedness', and wondering why they were acting in such idiotic manner with such false-identities, they laugh with the whiteness of the pearls (perception-states) shattering to pieces (and are free of the string of the Gunas).

ते प्रयाताः समारम्भा गतास्ते दग्धवासराः येषु चिन्तानलज्वालाजालाकीर्णो भवानभूत्। (36.43)

Those occasions of excitements are gone, those wasted days are also gone, where you were enveloped all over by the 'flames of the fire of worries'.

अद्य त्वं देहनगरे राजा स्फारमनोरथः न दुःखैर्गृह्यसे नापि सुखैर्व्योम करैरिव। (36.44)

But now (after the removal of ignorance), you alone are the king in this body-city, with the 'mind-chariot' extended as the 'entire world-existence'.

You cannot be caught by the miseries or the joys, like the space cannot be held in the fist.

अद्येन्द्रियदुरश्वांश्च जित्वा जितमनोगजः भोगारिमभितो भङ्क्त्वा साम्राज्यमधितिष्ठसि। (36.45)

Now you have brought under control the unruly horses named the senses; you have subdued the intoxicated elephant called the mind; you have defeated the enemy called the pleasure; and now are the 'Sovereign ruler of the kingdom'.

अपाराम्बरपान्थस्त्वमजसास्तमोदयः अवभास्करो नित्यं बहिरन्तश्च भास्करः। (36.46)

You the Sun (the lustrous one) travel across the 'endless expanse of the sky (of perception)'; rise and set countless times (as the Jeevas); you alone reveal all by your shine; you alone shine within and without.

सर्वदैवासि संसुप्तः शक्त्या संबोध्यसे विभो भोगालोकनलीलार्थं कामिन्या कामुको यथा। (36.47)

You always are asleep only, my Lord (as the Nirvikalpa-state of Brahman)!

You are woken by your very nature which exists as your power, like the passionate woman wakes up her lover to enjoy the pleasure of union.

दृक्क्षुद्राभिरुपानीतं दूराद्रूपमधु त्वया पीयते स्वीकृतं शक्त्या नेत्रवातायनस्थया। (36.48)

This Shakti (your power/your beloved) stays in the window of the eye (mind) and accepts the honey of the objects brought from far (in the endless space-expanse) by the lowly bees (senses) and you drink it (and become intoxicated with delusion).

ब्रह्माण्डकोटरध्वान्ताः प्राणापानपरैस्त्वया गतागतैर्ब्रह्मपुरे संप्रेक्ष्यन्ते प्रतिक्षणम्। (36.49)

Those who 'control the Praana Apaana winds' and travel through 'countless nerves' while practising the Siddhis, see you alone at every moment in the city of Brahman (Brahma-randhra).

देहपुष्पे त्वमामोदो देहेन्दौ त्वमृतामृतं रसस्त्वं देहवितपे शैत्यं देहहिमे भवान्। (36.50) (ऋतं अमृतम्)

You are the fragrance in the body-flower; you are the 'Truth-nectar' in the body-moon; you are the 'inner moist essence' of the body-tree; you are the coldness in the body-snow.

त्वय्यस्ति विस्मयस्नेहः शरीरक्षीरसर्पिषि त्वमन्तरस्य देहस्य दारुण्यग्निरिव स्थितः। (36.51)

Because you exist, the proud joy of attachment to oneself exists like the ghee inside the body-milk. You stay inside the body like the fire inside the wood.

त्वमेवानुत्तमास्वादः प्राकाश्यं तेजसामपि अवगन्ता त्वमर्थानां त्वं भासावभासकः

स्पन्दस्त्वं सर्ववायूनां त्वं मनोहस्तिनो मदः, प्रज्ञानलशिखायास्त्वं प्राकाश्यं तैक्ष्ण्यमेव च। (36.52,53)

You alone are the excellent taste; you are the lustre in the fire; you alone understand the objects as the objects, you alone reveal those that get perceived.

You are the vibration in all the winds; you are the intoxication of the mind-elephant.

You are the (revealing) light and the sharpness of the flames of the Prajnaa-fire (which empowers the intellect to think properly).

त्वद्वशादियमात्मीया वाचा संप्रविलीयते दीपवत्पुनरन्यत्र समुदेति कुतोऽपि सा। (36.54)

By your controlling power only, the words that are spoken dissolve off (at death), and again rise elsewhere (belonging to another Jeeva-state), like another light burning with the flame.

त्वयि संसारवर्तिन्यः पदार्थावलयस्तथा कटकाङ्गदकेयूरयुक्तयः कनके यथा। (36.55)

When you are revealing the Samsaara, the hosts of objects come into existence, like the various ornaments like the anklet, bracelet, armlet etc come into existence in the gold.

(Each and every one, each and every object is you only! You alone act as all the characters on the stage of the Samsaara, donning different types of Jeeva-costumes.)

भवानयमयं चाहंत्वंशब्दैरेवमादिभिः स्वयमेवात्मनात्मानं लीलार्थं स्तौषि वक्षि च। (36.56)

You alone hey great one, use the words ‘this, that, I and you’; and praise and speak using these words addressing yourself (as all) by yourself (as all), just for amusement. *(But, everyone is unreal, everything is unreal.)*

मन्दानिलविनुन्नोऽब्दो गजाश्वनरदृष्टिभिः यथा संलक्ष्यते व्योम्नि तथा त्वं भूतदृष्टिभिः। (36.57)

The cloud that breaks by the slow wind is seen as the elephant, horse, human etc in the empty sky; so also, you too appear as the many beings.

यथा हयगजाकारैर्ज्वाला लसति वह्निषु तथैवाव्यतिरिक्तैस्त्वं दृश्यसे भुवि सृष्टिषु। (36.58)

Like the flames of the blazing fire are seen as the horses and elephants, you also are seen in the countless worlds as various names and forms by those Jeevas who are actually not separate from you.

त्वं ब्रह्माण्डकमुक्तानामाच्छिन्नस्तन्तुराततः क्षेत्रं त्वं भूतसस्यानां चिद्रसायनसेवितम्। (36.59)

You are the ‘unbroken string of awareness that runs through the pearls of Brahmaandas’; you are the ‘fertile-field filled with the nectar of Chit’ for the ‘plants namely the beings’.

असत्तदनभिव्यक्तं पदार्थानां प्रकाशयते त्वया तत्त्वं यथा पक्त्त्या मांसानां स्वादवेदनम्। (36.60)

Like the meat that is cooked gets the quality of taste (which was not existent previously), the non-existent objects come into existence because of you only.

विद्यमानापि वस्तुश्रीर्न स्थिता त्वयि न स्थिते वनितारूपलावण्यसत्तेव गतचक्षुषः। (36.61)

Though these objects seem to exist by themselves, they cannot exist unless you are there, like the beauty and charm of a woman cannot come into existence for a blind man.

सदपीह न सत्तायै वस्तु नावर्जितं त्वया तृप्तये न स्वलावण्यं मुकुरात्प्रतिबिम्बितम्। (36.62)

Though looking real, that which is not made meaningful by you is not real at all, like the beauty that is reflected in the mirror cannot fulfil any passionate needs.

लुठति त्वां विना देहः काष्ठलोष्टसमः क्षितौ सन्नप्यसन्नगोच्छ्रायः श्यामास्विव रविं विना। (36.63)

Without your presence, the body lies on the ground like a ‘dried up log of wood’ or the ‘lump of mud’; like the tall mountains though existing are not there (not seen) in the evenings if the Sun is not present.

सुखदुःखक्रमः प्राप्य भवन्तं परिनश्यति प्राकाशमासाद्य यथा तमसस्तेजोऽथवा हिमम्। (36.64)

The joys and pains of the world when approaching you (as the realized state) perish instantly, like the darkness when in contact with the light, or the snow when in contact with the fire.

त्वदालोकनयैवेते स्थितिं यान्ति सुखादयः सूर्यालोकनया प्रातर्वर्णाः शुक्लादयो यथा। (36.65)

लब्धात्मानो विनश्यन्ति संबन्धक्षण एव ते ते तमांसीव दीपस्य दृष्टा एव व्रजन्त्यलम्। (36.66)

By your light only, all these joys and pains come into existence, like the colours like white etc come into existence in the morning, by the sunlight; but the very instant the self is realized, they all perish the moment the contact with you occurs, like the darkness-states go off the moment the light is seen.

तमस्ता तमसो दीपासत्तायां स्फुटतां गता दीपसम्बन्धसमये सा चोत्पद्य विनश्यति। (36.67)

तदेवं सुखदुःखश्रीर्दृष्ट्वैव त्वामनामयं जायते जातमात्रैवं सर्वनाशेन नश्यति। (36.68)

The ‘darkness nature of the darkness’ comes into being when the light is absent, and at the time of the contact with the light, it rises to perish only. Similarly, the joys and pains of life rise by the presence of

you only, the un-afflicted one; and the moment they are born, they perish completely.

भङ्गुरत्वादिह स्थातुं कालं नाणुमपि क्षमा निमेषलक्षभागाख्या तन्वी कालकला यथा। (36.69)

‘Kaala, the change-principle’ exists as the ‘subtle change-span of atomic size’ as the ‘part of a winking time divided into millions of parts’; even this Kaala is not capable of existing even for the ‘micro-part of a second’ without your presence.

गान्धर्वी नगरी तन्वी सुखदुःखादिभावना स्फुरति तत्प्रसादेन त्वयि दृष्टे विलीयते। (36.70)

The illusory city which is subtly filled with the states of joys and pains rises only because of you; and perishes when you are seen.

त्वदालोकेक्षणोद्भूता त्वदालोकेक्षणक्षया मृतेव जाता जातेव मृता केनोपलक्ष्यते। (36.71)

Who can see this unreal perceived state as real, which rises by your presence as ignorance, and which vanishes when you are known, since it comes into being as dead only, and is dead though born.

क्षणमप्यस्थिरं वस्तु कथं कार्यकरं भवेत् तरङ्गैरुत्पलाकारैर्माला कथमवेक्ष्यते। (36.72)

‘That which cannot be stable for even a second’ cannot be of any use at all.

How can one see a garland of the waves (as real and stable) though they look like lotuses?

यदा वा जातनिर्नष्टं क्रियां वस्तु करिष्यते तदा रमेत लोकोऽयं मालां कृत्वा तडिद्गणैः। (36.73)

If the object can be of any use without ever getting perished after it is produced, then one can enjoy by ‘making a garland out of even the flashing lightning streaks’.

इमां सुखादिकां लक्ष्मीं विवेकिजनचेतसि स्थितः सन्नेव गृह्णासि न जहासि समस्थितिम्। (36.74)

Staying as the Knowledge in the minds of the Knowers, you accept the ‘Goddess who shines as the joys and pains’, but never discard your equal-state. (Knowers are not affected by the joys and sorrows of life.)

अविवेकिषु योऽसि त्वं सहजात्मन्यदृच्छया तद्रूपकथनेनालं ममानल्पपदास्पद। (36.75)

That state of yours where you stay in the ‘non-Knowers’ naturally as their random Vaasanaa thoughts, I am not capable of describing, since my speech cannot find enough words (since their delusion-experiences are beyond count).

निरीहेण निरंशेन निरहंकृतिना त्वया सता वाप्यसता वापि कर्तृत्वमुररीकृतम्। (36.76)

You are without wants, without parts, and without any Ahamkaara.

You alone are the doer of all for sure, whether anything is existent or non-existent.

जय प्रोडामराकार जय शान्तिपरायण जय सर्वागमातीत जय सर्वागमास्पद (77)

जय जात जयाजात जय क्षत जयाक्षत जय भाव जयाभाव जय जेय जयाजय। (36.78)

Your form shines covering the entire expanse of the perceived! Glory be to you!

You always are in the quiescent state! Glory be to you!

You transcend the descriptions of all the Scriptures! Glory be to you!

You are attained through the guidance of all the Scriptures! Glory be to you!

You are born! Glory be to you! You are not born! Glory be to you!

You are perishable! Glory be to you! You are imperishable! Glory be to you!

You are existent! Glory be to you! You are non-existent! Glory be to you!

You are conquerable! Glory be to you! You cannot be conquered! Glory be to you!

उल्लसाम्युपशाम्यामि तिष्ठाम्यधिगतोऽस्मि च, जयी जयाय जीवामि नमो मह्यं नमोऽस्तु ते। (36.79)

I feel a unique joy! I feel very quiet! I am stable in my natural being! I have attained myself! Glory to the one who has become victorious! I am really alive now! Salutation to myself! Salutation to you!

त्वयि स्थिते मयि विगतमयात्मनि स्वसंस्थितौ व्यपगतरागरञ्जने

क्व बन्धनं क्व च विपदः क्व संपदो भवाभवौ क्व शममुपैमि शाश्वतम्। (36.80)

When you are in me whose afflictions are completely gone, when I am in my own essence of truth with all the attractions and misconceptions gone, where is the bondage, where is the danger, where is the wealth, where is the sense of loss or gain?

I will stay forever absorbed in this quiescent state!