

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGA VAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY FOUR

[STAYING AS THE 'SAMAADHI-STATE' ITSELF]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

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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 TWENTY FOUR

STAYING AS THE 'SAMAADHI-STATE' ITSELF

वसिष्ठोवाच

Vasishta spoke

सुरघुः परिघश्चैव विचार्येति जगद्भ्रमं मिथः प्रपूजितौ तुष्टौ स्वव्यापारपरौ गतौ। (64.01)

Suraghu and Parigha discussed the world-delusion like this; commended each other; were happy; and went away to attend to their own duties.

तदेव राघव श्रुत्वा परमं बोधकारणं अनेनैव विबोधेन भव लब्धास्पदः स्फुटम्। (64.02)

Raaghava! You have listened with attention to the supreme path leading towards Knowledge; now practise what you have understood, and be successful in your venture.

परया प्रज्ञया धीरविचारगततीक्ष्णया गलत्यलमहंकारकालमेघे हृदम्बरे,

समस्तलोकानुमते सफले ह्लादकारिणि निर्मले वितते चेतः शरत्काल उपस्थिते,

ध्येये शरण्ये सुगमे सकलानन्दसंपदि सुप्रसन्ने चिदाकाशे स्थीयते परमात्मनि। (64.03 to 05)

When the 'dark cloud of Ahamkaara' melts off fully in the heart-expanse by the rise of the 'Supreme wisdom that is attained through the discussion of the same with the Knowers and also by analyzing the same truth by oneself with a sharpened intellect'; when the 'mind' becomes the 'clear autumn sky', and covers up the entire perceived as the self-essence, is filled with the fruit of knowledge, is bestowing the quiet-state of peace, and shines as the taintless expanse of the world as 'Bodha' - then, one stays established in the 'Supreme self of the awareness-expanse', which is highly pleasing, which is the greatest wealth bestowing all the joys, which is easy to reach (through just the Vichaara-process), which removes all other delusions, and which is the only state that is to be contemplated upon, through intellectual analysis.

यो नित्यमध्यात्ममयो नित्यमन्तर्मुखः सुखी नित्यं चिदनुसंधानो मनःशोकैर्न बाध्यते। (64.06)

The 'mind', which is always in the analysis of the self, which is always turned inward by not getting attracted by the outside objects and is still happy, which is always in the practice of analyzing the Reality- state, is not bothered by the problems of any sort.

व्यवहारपरोऽत्युच्चैः रागद्वेषमयोऽपि सन् नान्तःकलङ्कमायाति पद्मो जलगतो यथा। (64.07)

Though engaged in the duties of the world, and though appearing to express the normal emotions of likes and dislikes as per the demand of the situations, the mind does not get agitated, similar to a lotus inside the water.

सम्यग्विज्ञानवान्शुद्धो योऽन्तःशान्तमना मुनिः न बाध्यते स मनसा करिणेव मृगाधिपः। (64.08)

A man 'who is engaged in the penance of the Aatman, who is engaged in the practice of Vichaara with the only goal of finding out the truth of existence, who keeps his mind pure by the removal of all the desires and aversions', stays peaceful in mind always, and is not bothered by the actions of the mind, like the 'lion, the king of animals' by an elephant.

भोगैकशरणं दीनं न चित्तं ज्ञस्य विद्यते नन्दने दुर्दुम इव जचितं हि महावपुः। (64.09)

The 'Knower' does not have the 'mind which is pathetically seeking pleasures', like a tree with poisonous thorns cannot exist in the heavenly garden; for the 'mind of a Knower' is the expanse of the Self itself, and is so huge that there is no place for anything else there.

विरक्तो जन्ममरणे यथा दुःखी न मानवः परिज्ञाताखिलाविद्यं तथा चित्तं न दुःखितम्। (64.10)

A 'man of true dispassion' does not feel sad when met with the 'birth or death scenes'; the mind, which has understood everything as the play of Avidyaa, will not feel sad for anything.

परिज्ञातमहामोहो जगद्भावोद्भवात्मना स्पृश्यते नैनसा साधो रजसेव नभस्थलम्। (64.11)

Hey Rama! He, who has understood the ways of delusion (through the attainment of Knowledge), does not get touched by the sin which rises out of the 'doer-ship identity of the actions', like the sky is not tainted by the dust.

अविद्यासम्परिज्ञातमिदमेव महौषधं अविद्याविततव्याधेस्तिमिरस्येव दीपकम्। (64.12)

अविद्या संपरिज्ञाता यदैव हि तदैव हि सा परिकीयते भूयः स्वप्नेव हि भोगभूः। (64.13)

For the ‘increasing disease of Avidyaa’, the ‘complete understanding of Avidyaa’ alone acts as the ‘perfect medicine’, like light alone can remove the darkness. (*Know her, and she is not there at all!*)

The instant Avidyaa gets understood, she gets destroyed completely, like the experience of the dream disappears instantly, when one wakes up and knows it as a dream.

व्यवहारपरोऽप्यन्तरसक्तमतिरेकधीः स्पृश्यते नैनसा साधुर्मत्स्येक्षणमिवाम्भसा। (64.14)

Though engaged in the regular actions of life, if the ‘noble seeker of self’ stays with an unattached mind and remains in the single awareness of the self only (analyzing always the reality behind the perceived), then he is not touched by the ‘sin of doer-ship (bound to the results of the actions)’, like the ‘open eyes of the fish’ are not affected by the water.

प्राप्ते चिद्भासुरालोके प्रक्षीणाऽज्ञानयामिनी शेमुषी परमानन्दमागता जस्य राजते। (64.15)

When the ‘Sun of Chit-awareness’ rises, the ‘night of ignorance’ perishes, and the intellect shines with excellent bliss for the Knower.

अज्ञाननिद्रोपशमे जनो ज्ञानार्कबोधितः तत्प्रबोधमवाप्नोति पुनर्येन न मुह्यति। (64.16)

The ‘Sun of knowledge’ shines forth as the instructions imparted by the scriptures, and the ‘night of ignorance’ perishes fully; and a man who wakes up to the true knowledge, never gets deluded again. (*His day never ends. This ever-Jaagrat state is known as Turyaa.*)

दिनानि जीव्यते तानि सानन्दास्ते क्रियाक्रमाः आत्मचन्द्रोदिता येषु चिज्ज्योत्स्ना हृदयाम्बरे। (64.17)

The ‘moonlight of Chit-awareness’ shines in the heart-expanse by the ‘rise of the self-awareness moon’, and all the days are spent joyously whatever be the work one has to engage in.

नरो मोहसमुत्तीर्णः सततं स्वात्मचिन्तया अन्तःशीतलतामेति स्वामृतेनैव चन्द्रमाः। (64.18)

A man, who has crossed over the delusion completely, attains the coolness within, by always analyzing about the self, like the Moon by its own nectar.

तानि मित्राणि शास्त्राणि तानि तानि दिनानि च विरागोल्लासवान्येभ्य आत्मचित्तोदयः स्फुटम्। (64.19)

The ‘rise of Aatman-awareness’ is sure, for the one for whom, the days are spent in the company of the friends called Scriptures only, maintaining dispassion towards everything else.

चिरं शोचन्ति ते दीना जन्मजङ्गलवीरुधः आत्मावलोकने हेला येषामविगतैनसाम्। (64.20)

‘Those pathetic ones’, the ‘ever-growing creepers in the jungle of births’, ‘who neglect the knowledge of the self’, ‘whose sins of misconceptions never are on the decrease’, suffer for long.

RESCUE THE JEEVA-BULL PLEASE!

(राम जीवबलीवर्दमिमं संसारपल्वलात्परमं यत्नमास्थाय चिरमुत्तारयेत्बलात्। (64.29))

(Rama! Rescue and lift up this ‘Jeeva-bull’ out of the ‘mire of Samsaara’ using utmost effort, and using great force of strength, even if it takes time.)

(*Look at this Jeeva-bull; see how it suffers; be kind and somehow take it out even if you have to struggle for long!*)

आशापाशशतैर्बद्धं भोगोलपसुलालसं जराजर्जरिताकारं शोकोच्छ्वासकदर्थितं, (21)

This bull is tied by ‘hundreds of ropes namely desires’ which pull it deep into the slush.

He fell into the mire because of his greed for the tasty Ulapa-grass namely the pleasures of senses.

His body is weakened by old age, after going through endless births and deaths, as a ‘bundle of Vaasanaa processes’ only. He is in extreme pain, and is breathing heavily, by the endless physical and mental afflictions.

व्यूढदुःखमहाभारं जन्मजङ्गलजीवितं कुकर्मकर्दमालिसं मोहपल्वलशायिनं, (22)

He is continuously yoked to the heavy load of misery. He lives in the wild jungle, which is filled with the thorny bushes of births and deaths. He is smeared all over, with the mud of selfish actions. He is lying on the marshy pool of delusion.

रागदंशावलीदष्टं कृष्टं तृष्णावरत्रया मनोवणिङ्गिनकेतस्थं बन्धुबन्धननिश्चलं, (23)

He is also bitten by the snake of attachment. He is pulled on all sides by the three ropes of Gunas.

He belongs to the ‘cruel merchant namely the mind’, who drags him here and there, without mercy.

He is unable to move, because of being bound by the 'iron chains of relatives'.

पुत्रदारजराजीर्णे मग्नोन्मग्नं कुकर्दमे श्रान्तं विगतविश्रामं भग्नमादीर्घवर्त्मनि, (24)

His body weakened by old age, he is sinking slowly inside the 'stinking mire filled with dung in the form of the demands made by the wife and children'. He is very much exhausted, and has had no rest ever. He has travelled a long distance of innumerable births as a variety of beings, and his limbs are in a shattered condition.

गमागमपरिक्षीणं संसारारण्यचारिणं अलब्धशीतलच्छायं तीव्रतापोपतापितं, (25)

He is always on the move in his search for pleasures, and is going here and there. He is lost in the 'thick forest of Samsaara filled with the wild animals of anger, arrogance etc'. He has not found the 'cool shade of a tree (knowledge)' all these days, and has suffered the 'scorching heat of the ignorance' always.

आकारभासुरं दीनं बाह्यैराक्रान्तमिन्द्रियैः कर्मघण्टारवाक्रान्तं क्रान्तं दुष्कृतताडनैः, (26)

Though He looks well-nourished by desires and attachments, he is in a pitiable state, since he is always attacked by the senses from the outside in the form of pleasures. He is tormented by the 'continuous sound of the Karma-bell' tied to its neck, and is never free of actions prompted by desires.

He suffers always by getting beaten up by the 'whips of bad actions'.

आविर्भावतिरोभावचक्रावर्तधुरोद्धहं अज्ञानविकटाटव्यां लुठितं सन्नगात्रकं, (27)

He is pulling the 'heavily loaded cart of presence and absence of objects.'

He is rolling and stumbling in the 'terrifying forest of ignorance' and his body is shattered.

निजानर्थसदामग्नं सीदमानमकिंचनं सन्नाङ्गं कर्मभारेण करुणाक्रन्दकारिणं, (28)

He is always intent on bringing harm to oneself by chasing after desire-fulfilments. He is slowly losing all his strength. He is completely helpless. His limbs are breaking down by the weight of Karma (of actions and their results), and he is screaming in extreme pain.

राम जीवबलीवर्दमिमं संसारपल्वलात्परमं यत्नमास्थाय चिरमुत्तारयेत्बलात्। (64.29)

Rama! Rescue and lift up this 'Jeeva-bull' out of the 'mire of Samsaara' using utmost effort, and using great force of strength, even if it takes time.

HOW TO SAVE THE JEEVA-BULL?

तत्त्वावलोकनात्क्षीणे चित्ते नो जायते पुनः जीवः कदाचन तदा भवेत्तीर्णभवार्षवः। (64.30)

When the mind is destroyed by the vision of the self, the Jeeva never ever gets born again.

Then only, he would have crossed over the 'ocean of the worldly-existence'.

महानुभावसंपर्कात्संसारार्णवलङ्घने युक्तिः संप्राप्यते राम स्फुटा नौरिव नाविकात्। (64.31)

Rama! By the 'company of those who have the experience of the self-state', the 'perfect method of crossing over the ocean of worldly-existence gets attained', like obtaining a (properly made) boat from an experienced boat-man.

यस्मिन्देशमरौ तज्ज्ञो नास्ति सज्जनपादपः सफलः शीतलच्छायो न तत्र निवसेद्बुधः। (64.32)

A realized man is like a 'tree filled with the knowledge-fruits', and offers the 'cool shade of hope and guidance'. The place, which does not have such trees, is indeed a desert filled with mirages and hot sands only. A man of wisdom should never live in such places that are teeming with ignorant people.

स्निग्धशीतवचःपत्रे सच्छाये स्मितपुष्पके क्षणाद्विश्रम्यते राम भृशं सुजनचम्पके। (64.33)

The 'Champaka tree' namely the realized person, is covered by the 'leaves of affectionate and cool words (of guidance)', gives the shade of knowledge, and has the flowers of smiles.

Rama, instantly you will feel restful under that tree.

तदभावे महामोहतापसंपत्तिदायिनि किञ्चिज्जातविवेकेन स्वसव्यं नेह धीमता। (64.34)

Suppose you who are wisely seeking a way out of this Samsaara, do not have such a tree to rest under, and if you have somehow developed the basic knowledge by the study of the Scriptures on your own, then you must remain very alert at all times, and not faint off by inhaling the 'harmful air of the great delusion (belief in the reality of the world and the ego)' which will burn you off with its heat.

[Rama was able to get the guidance of Vasishtha; but Shuka realized the truth by the sheer thinking process.

You should hold on to the real Knowers and take their help somehow if they are available at your place and at the time you

are alive. Otherwise you should take care and be overly alert that your mind does not play games with you; and hold on to reason at any cost.]

आत्मैव ह्यात्मनो बन्धुरात्मनात्मैवमुद्धरेत् नात्मानमवलेपेन जन्मपङ्कार्णवे क्षिपेत्। (64.35)

‘You, the self’ alone are the ‘friend of your own self’; you have to strive hard to lift up your own self through the ‘practice of Vichaara’, and should not cast away the self into the ‘sinking mire of births and deaths (existing as the identity-less Vaasanaa field)’, by holding on to the ‘Ahamkaara’ with conceit (believing falsely that you are highly learned and therefore, no delusion can take over you).

किमिदं कथमायातं किंमूलमिति किंक्षयं देहदुःखमिति प्राज्ञैः प्रेक्षणीयं प्रयत्नतः। (64.36)

The wise ones, should always make effort and analyze the misery connected to the body, as to ‘what is this world which is seen by me, how did it come to be there, what is the source-cause of this world, how and when and by what will it end, why this body is here as a painful state of existence’, and so on.

न धनानि न मित्राणि न शास्त्राणि न बान्धवाः नराणामुपकुर्वन्ति मग्नस्वात्मसमुद्धृतौ। (64.37)

However much ‘wealth and riches you hoard’, and manage to spend some of it on the lavish display of worship and charity, it will not help you in gaining the ‘Knowledge of the Reality’; ‘friends of noble birth who are celebrated as great learned men’ also are of no use here; ‘all the books of the world’ other than texts like Upanishads and Vaasishtam will not bestow the self-knowledge; ‘relatives with the best of virtues’ also are of no help in lifting up the men who are sinking in the ‘mire of delusion’ (for the very wealth, friends, world-books and relatives are also part of the delusion only).

मनोमात्रेण सुहृदा सदैव सहवासिना सह किञ्चित्परामृश्य भवत्यात्मा समुद्धृतः। (64.38)

Your mind alone proves to be a trustworthy friend, for he never leaves you alone; therefore, better discuss all the burning questions about the Reality and the world with him, and lift up the fallen self.

वैराग्याभ्यासयत्नाभ्यां स्वपरामर्शजन्मना तत्वालोकनपोतेन तीर्यते भवसागरः। (64.39)

The ‘ocean of worldly-existence’ is crossed over by climbing on to the ‘boat of the vision of the truth’ produced by the self-analysis (analyzing what the true self is), and by making effort to cultivate dispassion towards the worldly-things (not out of disgust, but through reason) (by which the boat will stay well-balanced in the turbulent waves of Samsaara).

शोच्यमानं जनैर्नित्यं दह्यमानं दुराशया नात्मानमवमन्येत प्रोद्धरेदेनमादरात्। (64.40)

The ‘man after liberation’ should not feel remorseful, and hate the mind which is afflicted by the worldly sorrows and which burns by the desires at all times; but lift it up kindly (by training it in the path of dispassion supported by reason).

अहंकारमहालानं तृष्णारज्जुं मनोमदं जन्मजम्बालनिर्मग्नं जीवदन्तिनमुद्धरेत्। (64.41)

One should make effort, and lift up the ‘Jeeva elephant’, which is sinking inside the mire of recurring birth-states (recurring dream-states of Vaasanaa-fulfilment with different identities), which is intoxicated by the mind agitations, which is tied by the ‘thick rope of Trshnaa’, and which is tied to the ‘stake of Ahamkaara (the ego-concept based on the form-identity)’.

अयमेतावतैवात्मा त्रातो भवति राघव यदपास्य विमूढत्वमहंकारः प्रमार्ज्यते। (64.42)

First, get rid of the foolishness (belief in the reality of the individual self and the world) through Vichaara, and the ‘Ahamkaara’ naturally gets erased off. This is the only way to save the self, which is sinking in delusion.

एतावतैव सन्मार्गं याति प्रकटतामलं यदपास्य मनोजालमहम्भावो विलूयते। (64.43)

Get out of the mind-net (of Vaasanaas) through Vichaara, and the Ahamkaara gets removed naturally. This alone is the right path, where the self is revealed in its full glory.

एतावतैव देवेशः परमात्मावगम्यते काष्ठलोष्टसमत्वेन देहो यदवलोक्यते। (64.44)

If the body is looked upon as equal to a wooden log or a mud heap (as an outside perceived object), then surely by this practice, the Supreme truth gets visualized.

अहंकाराम्बुदे क्षीणे दृश्यते चिद्दिवाकरः ततस्तत्परिणामेन तत्पदं समवाप्यते। (64.45)

When the ‘Ahamkaara-cloud’ vanishes, the ‘Chit-Sun’ gets seen; by the ripening of that state, the Self-state gets attained as a natural state.

यथा ध्वान्तसमुच्छेदे स्वयमालोकवेदनं तथाहंकारविच्छेदे स्वयमात्मावलोकनम्। (64.46)

When the darkness is destroyed (by the rise of the Sun), naturally everything becomes visible. Similarly, when the 'Ahamkaara' is destroyed, the self is also realized as the 'Supreme essence of Reality'.

[If I do not know myself as the body with a name and some identity, then what will be left back?

Will I turn insane and blabber some nonsense? No!

You will know the false 'I' as just a memory, and will stay as the real 'I-less I' which is not a memory.

You will live story-less inside the story of life!

When the lie of Ahamkaara is gone, truth alone shines as the self without the taint of the limited 'I-ness'.]

अहंकारे परिक्रीणे यावस्था सुखमोदजा सावस्था भरिताकारा सा सेव्या संप्रयत्नतः। (64.47)

When the 'Ahamkaara' is destroyed, whatever is left back is the 'quiescent state only of the silent bliss, and it fills up oneself fully; that alone is the state one should strive for.

[What will that state be like?]

It is a full contented state, where the mind-agitation is completely absent.]

परिपूर्णावप्रख्या न वा गोचरमेति नः नोपमानमुपादत्ते नानुधावति रञ्जनम्। (64.48)

It is like the ocean that is full up to the brim, which needs nothing more to fill it.

Rather, it has no comparison at all, since it is nothing like what we have ever experienced in the state of the world. It cannot be described with any word that is used for the description of the world-objects.

(You cannot think, or feel or know it as an outside experience. It is the same 'I exist' state without the 'I'.

'I' is after all just a memory; you will not cease to exist if the 'I' is not remembered.)

केवलं चित्प्रकाशांशकलिका स्थिरतां गता तुर्या चेत्प्राप्यते दृष्टिस्ततया सोपमीयते। (64.49)

'I exist' (self-awareness of one's existence that is the common-essence of any life-form) is the 'Reality state' that gets understood as the memory of the 'I'; it is just the 'minuscule shine of the awareness as an agitation (the 'seer, seen, state' without any stability of identity)'; and when the same state of the 'I exist' stabilizes without the agitation of the memory of the 'I', then it is the 'Aatman-awareness' (without actually the ideas of the Aatman or the awareness).

If such a transcendental state Turyaa can be imagined somehow, then you can have some comparison.

[It is like explaining to a dream-character, what it is to wake up from the dream.

Any word or term belonging to the dream-world does not stay as a part of the waking world.

In the dream, the waking-state cannot be explained, in the waking-state, the dream is non-existent.

'Turyaa' is not a state you reach into through meditation or penance or physical Yoga exercises.

'Turyaa' means something which you cannot understand in the state of ignorance.]

अदूरगतसादृश्यात्सुषुप्तस्योपलक्ष्यते सावस्था भरिताकारा गगनश्रीरिवात्तता। (64.50)

Since 'that state' cannot be compared with anything of the 'waking state world (of the seer and seen, where duality is a must)', you can say utmost that it is a 'state where the mind stays dead', and so is almost like the 'sleep state where the mind stays inactive'. It is something like the 'state of completeness and fullness', something that is spread-out as the huge expanse of the empty sky.

मनोहंकारविलये सर्वभावान्तरस्थिता समुदेति परानन्दा या तनुः पारमेश्वरी। (64.51)

When the mind and ego dissolve off (like the ghost dissolving off through reason), the 'Supreme quiescent state (the ghost-less state)' which alone pervades through all as their essence (of Bodha), rises up as the natural state of existence; that is the Supreme state of divinity, the purest state of existence.

(It cannot be brought about by external actions of worship, penance, meditation, charity etc.)

[Deep sleep-state is a state of dormant Vaasanaas and you experience nothing there; but suppose you were completely free of all the Vaasanaas, and are fully awake, yet unaffected by the perceived-world as if asleep, then it is the least comparison that can be used to describe the realized state of a Knower.]

सा स्वयं योगसंसिद्धा सुषुप्तादूरभाविनी न गम्या वचसां राम ह्येवेहानुभूयते। (64.52)

'Such a state' is attained by the 'understanding of the self' as a state of Reality only (untainted by the memories and conceptions produced by the mind-agitation), and it is attained by the 'intense Vichaara practice' only. It is some unique experience, like the deep sleep which is experienced within oneself.

No words can describe that state, since all the words are produced by the mind only.

(Imagine what it could be like if mind is fully absent!)

अनुभूतिं विना तत्त्वं खण्डादेर्नानुभूयते अनुभूतिं विना रूपं नात्मनश्चानुभूयते। (64.53)

The sweetness essence of the sugarcane is a personal experience; it cannot be explained to others.

(If you want to explain sweetness to a person, you cannot write a book on sweetness and explain it to anyone; you just make him eat the sugarcane; that is all. That is what the Vaasishtam does; it makes you find the sugarcane of the self and eat it. When the sweetness of the self is experienced; silence alone prevails.)

Without personally experiencing the state of the self as oneself and staying absorbed in the quietness of nothingness, Aatman cannot be experienced as an outside object (or as some trance-state or Samaadhi-state, or as an answer to some philosophical debate).

WHAT IS TRUE SAMAADHI?

[That indescribable state is the ‘knowing state’ as the Chit, the ‘swollen up state’ as the Brahman, the ‘individual awareness’ as the Aatman. The world you see is the ‘mind’ which shines as the ‘outside perceived’, as if staying inside a perceived-form. From the body to the world of galaxies, is the mind, the agitation of Praana, the quiver.

This quiver is the nature of Reality, like the quiver you see on the waters of the lake or ocean.

Mind stays alive as the belief in the conceived reality.

When this belief is shattered by reason, you see the truth as it is. And that is the ‘state of Realization’.]

अखिलमिदमनन्तमात्मतत्त्वं,

The ‘principle of Aatman’ alone shines as the knowledge-essence of all; it is endless since it can keep on rising as any perceived;

[Aatman as the mind is like an automatic machine which keeps on producing pictures on the screen, as long as you are addicted to the pictures. This addiction is known as the Vaasanaa.]

दृढपरिणामिनि चेतसि स्थितेऽन्तः बहिरूपशमिते चराचरात्मा,

when this state gets stabilized (by not wanting any picture),

and the craze for the outside objects is subdued (and the machine stops its mad production-line),

स्वयमनुभूयत एव देवदेवः। (64.54)

then the ‘divine essence’ of all the moving and non-moving things (that exist as the objects of ‘knowing’, for the Aatman-mind), will get experienced as oneself (where the silent-existence-awareness alone prevails without the disturbance of the perceived).

[This is known as the true Nirvikalpa Samaadhi, where even the words like ‘Nirvikalpa’ and ‘Samaadhi’ become meaningless. A realized Knower is himself the ‘Samaadhi state’, and does not need to sit in meditation or contemplation postures to fake a Samaadhi.]

तदनु विषयवासनाविनाशस्तदनु शुभः परमः स्फुटप्रकाशः

and that means, the ‘Vaasanaa for the objects of the world’ is completely gone (since all the objects lose their reality and stay as knowledge-rays only); that means, the ‘shine of the truth’ alone is there as the ‘auspicious wondrous vision of the reality’ as oneself;

तदनु च समतावशात्स्वरूपे परिणमनं महतामचिन्त्यरूपम्। (64.55)

and that means, the equal-ness alone prevails (as the knowledge shining as the ‘knowledge of all’), and that is the state of staying as oneself; such a state is beyond the mind-level of even Brahmaa (the totality-mind) and others (gods with forms) (and is indescribable).