

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER THIRTY FIVE

[CONTROL OF PRAANA/CHITTA]

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 THIRTY FIVE

CONTROL OF PRAANA/CHITTA

वसिष्ठोवाच

Vasishta spoke

[Reality-state exists as some flux state only, like the water with its quivering state. This flux alone appears as the world-scenario of the seers connected to the seen. Actually, nothing is there as the world or people or objects; but just the false- appearance of the world, like seeing a face on a cloud. World is just a mind-fancy.]

यथालातपरिस्पन्दादग्निचक्रं प्रदृश्यते असदेव सदाभासं चित्तस्पन्दात्तथा जगत्। (78.01)

When the fire-torch is rotated fast, a ‘circle of fire’ appears from nowhere, real-like, but not real; so also, the world-pattern appears by the agitation of the Chitta (the perceiving faculty).

यथा जलपरिस्पन्दाद्व्यतिरिक्त इवाम्भसः दृश्यते वर्तुलावर्तश्चित्तस्पन्दात्तथा जगत्। (78.02)

When the waters move, the circular-pattern appears on the surface, as if different from the water; so also, the world-pattern appears by the agitation of the Chitta (the perceiving faculty).

यथा व्योम्नीक्षणस्पन्दात्पिच्छमौक्तिकमण्डलं दृश्यते सदिवासत्यं चित्तस्पन्दात्तथा जगत्। (78.03)

When the eyes are agitated while seeing the far away sky, a sphere of pearls or bunch of feathers get seen, real-like, but not real; so also, the world-pattern appears by the agitation of the Chitta (the perceiving faculty).

[Even the term perceiving-faculty is misleading, since there is no perceived at all.

Agitation of Praana and the mind-fancy as its expression; that is all that is there!

There is only the Reality-state and its agitation-state; like the wind and its movement!

Wind cannot be without movement; waters cannot be without quivering; and ‘that nameless formless Reality’ can exist only as the ‘fancied appearance of the world’!

Call it anything, as even the Nirvikalpa Brahman with Vikalpa! Like the gold seen as a bracelet!

You can rotate a burning torch and see a circle of fire. Circle is a mind concept; wheel is a mind concept; and if the mind is not there, there is no circle and no wheel of fire also; there is just the rotating torch.

All that you see as objects around you as trees, rocks, people and animals are all just mind-made concepts, with imagined meanings in them. Words of an alien language when heard without understanding are just some sound-structures only, and are just some air-movement attacking the ears. There is no meaning in them actually for you, unless your mind conceives some meaning in them. World is also meaningless and has no existence actually, unless your mind conceives meaning in it. Practise seeing the world without the mind-interruption; you will understand that nothing is there but the quivering state of Reality!]

रामोवाच

Rama spoke

येन प्रस्पन्दते चित्तं येन न स्पन्दते तथा तद्ब्रह्मन्ब्रूहि मे येन चिकित्सेयं तदेव हि। (78.04)

Why does the ‘Chitta-agitation’ happen, and how can it be made not to agitate?

Tell me Brahman, so that this can be cured properly.

वसिष्ठोवाच

Vasishta spoke

[This perceiving-function of the mind cannot be otherwise except existing as agitation.

Mind is the other name for the agitation. As long as it stays, the world-appearance cannot be made to cease.]

यथा शौक्यहिमे राम तिलतैललवौ यथा यथा कुसुमसौगन्धे तथौष्ण्यदहनौ यथा, (05)

तथा राघव संश्लिष्टौ चित्तस्पन्दौ तथैव हि अभिन्नौ केवलं मिथ्याभेदः कल्पित एतयोः। (78.06)

Raaghava! The whiteness and the snow, the sesame seed and its oil essence, the flower and its fragrance, the fire and its burning nature, are one and the same; and are not different from each other.

The Chitta and the agitation are also not different from each other; and the difference exists only in the difference in the words that have been invented to explain them.

चित्तचित्तपरिस्पन्दपक्षयोरेकसंक्षये स्वयं गुणो गुणी स्थित्वा नश्यतो द्वौ न संशयः। (78.07)

Of these ‘two words’ which refer to the same state of agitation, namely ‘Chitta and Chitta-agitation’, if one is destroyed, both of them will get destroyed like an object is destroyed if its particular quality gets destroyed.

द्वौ क्रमौ चित्तनाशस्य योगो ज्ञानं च राघव योगस्तद्विरोधो हि ज्ञानं संयगवेक्षणम्। (78.08)

Raaghava! There are two methods that are prescribed for destroying the Chitta; one is 'Yoga' and the other is 'Jnaana'. Yoga (PraanaapaanaNirodha/control of inhalation and exhalation winds) is helpful in the cessation of its agitations; and Jnaana is the right way of understanding the Reality.

रामोवाच

Rama spoke

कदा कीदृक्कया युक्त्या प्राणापाननिबन्धया योगनाम्न्या मनः शान्तिमेत्यनन्तसुखप्रदाम्। (78.09)

Through the method of 'control of Praana and Apaana' known as 'Yoga', the mind is said to attain the peaceful state which bestows endless bliss. What sort of practice is it? How long should it be practised?

वसिष्ठोवाच

Vasishta spoke

[Praana the main energy (fluctuation-state of Brahman) that supports the world- existence is named as five Praanas when empowering the five functions of the body. Praana alone exists as the Chitta-state also.]

देहेऽस्मिन्देहनाडीषु वातः स्फुरति योऽभितः स्पन्देष्विव भुवो वारि स प्राण इति कीर्तितः। (78.10)

In this body, the wind (Vaata/that which blows or flows) (the power that supports the functions of the body) which moves around all over, through all the nerves in the body, like water flowing into all movable areas, is called 'Praana'.

तस्य स्पन्दवशादन्तः क्रियावैचित्र्यमीयुषः अपानादीनि नामानि कल्पितानि कृतात्मभिः। (78.11)

The wise ones have conceived names like Praana, Apaana etc (five Praana-functions) to differentiate the functions that occur within the body, because of this wind-vibration (VaataSpanda).

आमोदस्य यथा पुष्पं शौक्ल्यस्य तुहिनं यथा तथैष रस आधारश्चित्तस्याभिन्नतां गतः। (78.12)

What is the flower to the fragrance, what is the snow to the whiteness, Praana similarly is the essence that acts as the support for the Chitta, and is identical with it.

['Control of Praana' is not just posture-expertise and breath-control; but is the cessation of the agitation called Chitta.]

अन्तःप्राणपरिस्पन्दात्संकल्पकलनोन्मुखी संवित्संजायते यैषा तच्चित्तं विद्धि राघव। (78.13)

Raaghava! Because of the vibration of the Praana within the body, the conceiving ability appears of the nature of conception; know that alone to be the 'Chitta'.

[Praana-agitation alone exists as the mind-agitations of various sorts; and these mind-agitations exist as the moving-patterns called the world.]

प्राणस्पन्दाच्चित्तः स्पन्दस्तत्स्पन्दादेव संविदः चक्रावर्तविधायिन्यो जलस्पन्दादिवोर्मयः। (78.14)

Agitating-state called the Praana leads to the agitation of the mind; that agitation again causes the conceived state of perception; like the waves producing circular-patterns because of the quivering nature of the water.

चित्तं प्राणपरिस्पन्दमाहुरागमभूषणाः तस्मिन्संरोधिते नूनमुपशान्तं भवेन्मनः। (78.15)

Those who are well-versed in the Scriptures call the Chitta to be the same as the agitation of the Praana. If that (Praana-agitation) is restrained, the mind will also get subdued

मनःस्पन्दोपशान्त्यायं संसारः प्रविलीयते सूर्यालोकपरिस्पन्दशान्तौ व्यवहृतिर्यथा। (78.16)

By the subduing the mind-agitation, the worldly-existence melts off; similar to where all the activities of the world come to an end, when the sunlight is gone.

रामोवाच

Rama spoke

अनिशं चरतां देहगेहे गगनगामिनां प्राणादीनां परिस्पन्दो वायूनां रोध्यते कथम्। (78.17)

The agitation of the Praana, Apaana etc are continuously going on inside the body, and they move out of the body also; how can these agitations of the winds be controlled?

वसिष्ठोवाच

Vasishta spoke

THE MAIN PRACTICE FOR PRAANA-CONTROL

[This agitation of Praana, which forms the basic foundation of the agitation called the mind or the world, gets controlled by understanding the Scriptural truths and realizing these truths as one's experienced state.]

All do not have the capacity to directly jump into the reasoning process.

To develop the capacity for understanding the abstract truths, to quieten the restless mind, to reduce the wants and attachments towards objects and people, to develop the concentration ability to engage in Vichaara, various methods have been prescribed by the learned. All these practices have the purpose of silencing the mind-agitations only.]

(The following discipline is a must for all those who seek to silence the Praana-agitation desiring the realization of the self.)

शास्त्रसज्जनसंपर्कवैराग्याभ्यासयोगतः अनास्थायां कृतास्थायां पूर्वसंसारवृत्तिषु

यथाभिवाञ्छितध्यानाच्चिरमेकतयोदितात् एकतत्त्वघनाभ्यासात्प्राणस्पन्दो निरुद्ध्यते। (78.18,19)

The agitation of the Praana-force can be controlled -

by seeking the company of the noble (and clearing the doubts encountered in the study of the Knowledge-scriptures);

by the study of the Knowledge-scriptures (with sincerity);

by the practice of dispassion (that is cultivated by reasoning about the unreal nature of the world and its objects);

by completely renouncing the attachment towards the previously enacted affairs of the world

(understanding that 'past' is nothing but the memories maintained by the mind);

by practising meditation for long on whatever one is interested in (so that one can study the abstract truths for long without getting disturbed by the restless nature of the mind) and thus developing single-minded concentration; and by the intense practice of contemplation of the self through Vichaara (by analyzing the self again and again and discarding the Ahamkaara as just an imagined identity).

VARIETIES OF OTHER ORDINARY PRAANA-CONTROL PRACTICES

[All other practices mentioned below aim at mind-control, and have the goal of 'Aatma-Saakshaatkaara' only as their end; and 'Aatma-Saakshaatkaara' is possible by the practice of Vichaara only, through a purified intellect that is sharp enough to grasp the abstract truths of the Scriptures.

If the goal of 'Aatma-Saakshaatkaara' is ignored and one just concentrates on the body-postures and mechanical breathing exercises, no good gets achieved except the satisfaction similar to the preserving a vegetable inside a cool chamber and never ever eating it.

There are varieties of Yoga-practices mentioned below; all these must bear fruit as a healthy intellect inside a healthy body. The mind should develop dispassion, thinking efficiency, and a well-functioning body through these practices.

If not, the whole effort at such practices is a wasteful enterprise only.

Breath and thought are interconnected and are to be treated as one. If the breath is controlled, thoughts stop off naturally.

Upanishads declare – a man who does not inhale or exhale sings Saama.

Do not absorb the reality of the world (do not inhale); do not react with agitation to the outside sense-data (do not exhale); always stay absorbed in the thoughtless self-awareness only (hold the awareness within).

Then you sing the Saama, the 'blissful song of the self, the quiescent state'.

This is the true Praanaayaama; the real Yoga practice.

Rest is all secondary only, aimed as the health of the mind and the body, like sharpening a knife (the intellect) before the killing act (of destroying the Chitta); if the killing (of the mind) is not done through the sharpened knife of the intellect, then what use is a knife but a showcase-piece to impress others?]

पूरकादिनिजायामाद्दृढाभ्यासादखेदजात् एकान्तध्यानसंयोगात्प्राणस्पन्दो निरुद्ध्यते। (78.20)

The 'agitation of the Praana-force' can be controlled - by the intense practice of the Praanaayaama methods like 'Pooraka' etc with ease and without strain, and the practice of meditation (on the truths of the Scriptures) in solitude (so that the mind can engage in the study of the Knowledge-scriptures with full concentration).

ओम्कारोच्चारणप्रान्तशब्दतत्त्वानुभावनात् सुषुप्ते संविदो जाते प्राणस्पन्दो निरुद्ध्यते। (78.21)

The 'agitation of the Praana-force' can be controlled - by experiencing the 'silence of the sound-principle' (the transcending state of Turyaa) in the sound of the loudly recited 'Pranava' (so that the mind stays absorbed in the sound and remains silent); and attaining the state of the deep sleep (the unaffected state of the mind that is absorbed in the silence of the sound) (and analyzing the truths of the Scriptures) where the world becomes non-existent (and is understood as unreal) through Vichaara.

रेचके नूनमभ्यस्ते प्राणे स्फारे खमागते न स्पृशन्त्यङ्गरन्ध्राणि प्राणस्पन्दो निरुद्ध्यते। (78.22)

The 'agitation of the Praana-force' can be controlled - by regularly practising 'Rechaka', where the Praana goes to the outer sky and does not contact the pores of the nose.

पूरके नूनमभ्यस्ते पूराद्विरिघनस्थिते प्राणे प्रशान्तसंचारे प्राणस्पन्दो निरुद्ध्यते। (78.23)

The 'agitation of the Praana-force' can be controlled - by regularly practising 'Pooraka', where the 'Praanas' filling the inside are like fat clouds (filled with water) sitting on the hill-top (still and unmoving), and the movement of the 'Praanas' become subdued.

कुम्भके कुम्भवत्कालमनन्तं परितिष्ठति अभ्यासात्स्तंभिते प्राणे प्राणस्पन्दो निरुद्ध्यते। (78.24)

The 'agitation of the Praana-force' can be controlled, when the Praanas are stilled within, by the practice of 'Kumbhaka'. Then the time remains endless as if trapped in a pot (a thoughtless-state is achieved).

तालुमूलगतां यत्राज्जिह्वयाक्रम्य घण्टिकां ऊर्ध्वरन्ध्रगते प्राणे प्राणस्पन्दो निरुद्ध्यते। (78.25)

The 'agitation of the Praana-force' can be controlled, when the Praana moves to the hole above, by the tongue crossing over to the soft palate (uvula) at the root of the palate with effort.

समस्तकलनोन्मुक्ते न किञ्चिन्नामसूक्ष्मखे ध्यानात्संविदि लीनायां प्राणस्पन्दो निरुद्ध्यते। (78.26)

The 'agitation of the Praana-force' can be controlled, when through meditation (concentration on some light, or form, or chant-recitation), all the agitations are completely destroyed and the mind is absorbed in the subtle indefinable state of the self (by the practice of Vichaara through well-oriented concentration ability).

द्वादशाङ्गुलपर्यन्ते नासाग्रे विमलांबरे संविद्दृशि प्रशाम्यन्त्यां प्राणस्पन्दो निरुद्ध्यते। (78.27)

The 'agitation of the Praana-force' can be controlled, when the 'conceiving mind' is restrained within the 'twelve inch of the taintless space at the end of the nose'.

अभ्यासादूर्ध्वरन्ध्रेण तालूर्ध्वं द्वादशान्तगे प्राणे गलितसंवृते प्राणस्पन्दो निरुद्ध्यते। (78.28)

The 'agitation of the Praana-force' can be controlled when the Praana remains dissolved in the 'space of the Brahma-Randhra' by making it flow above the palate through the hole above, by intense practice.

भ्रूमध्ये तारकालोकशान्तावन्तमुपागते चेतने केतने बुद्धे प्राणस्पन्दो निरुद्ध्यते। (78.29)

The 'agitation of the Praana-force' can be controlled, when the gaze is fixed unmoving in-between the eyebrows, and the intellect that is absorbed in the self.

(Many of the above practices of Yoga need the supervision of a well-trained teacher, or may turn harmful if not practised under proper guidance.)

BEST OF ALL YOGA PRACTICES IS VICHAARA AND VAASANAA-CONTROL

झटित्येव यदुद्भूतं ज्ञानं तस्मिन्दृढाश्रिते असंश्लिष्टविकल्पाम्शे प्राणस्पन्दो निरुद्ध्यते। (78.30)

The 'agitation of the Praana-force' can be controlled, when one is intensely analyzing about the truth of the Reality, and the 'Knowledge' suddenly bursts forth, with all the faults of the mind completely annihilated.

चिरं कालं हते कान्तव्योमसंवेदनान्मुने अवासनान्मनोध्यानात्प्राणस्पन्दो निरुद्ध्यते। (78.31)

Hey Muni! The 'agitation of the Praana-force' can be controlled - by the 'realization of the subtle blissful expanse of the self through the contemplation (Vichaara of the self) in the mind which is rid of all the Vaasanaas'.

रामोवाच

Rama spoke

ब्रह्मन् जगति भूतानां हृदयं तत्किमुच्यते इदं सर्वं महादर्शं यस्मिंस्तत्प्रतिबिम्बति। (78.32)

Hey Brahman! What is known as the 'Hridayam' of these beings of the world, in which all this perceived phenomenon gets reflected as in a huge mirror?

वसिष्ठोवाच

Vasishta spoke

साधो जगति भूतानां हृदयं द्विविधं स्मृतं उपादेयं च हेयं च विभागोऽयं तयोः शृणु। (78.33)

Rama! The 'Hridayam' (Heart) of the beings in this world is of two kinds; one is to be 'valued', the other is to be considered as 'not so valued'.

इयत्तया परिच्छिन्ने देहे यद्वक्षसोऽन्तरं हेयं तद्दृढयं विद्धि तनावेकतटे स्थितम्। (78.34)

Know that one as the 'ordinary heart' which is situated in a corner of the body, inside the chest-region, inside the physical body which is made of many parts.

संविन्मात्रं तु हृदयमुपादेयं स्थितं स्मृतं, तदन्तरे च बाह्ये च न च बाह्ये न चान्तरे। (78.35)

The 'pure self-awareness state' alone is to be understood as the 'Hridayam' (Central essence) proper; it alone is inside and outside, and is not also situated inside or outside of anything.

तत्तु प्रधानं हृदयं तत्रेदं समवस्थितं तदादर्शः पदार्थानां तत्कोशः सर्वसंपदाम्। (78.36)

That alone is the true Hridayam, this ‘perceived’ is inside that only; this alone is the mirror that reflects all the objects; it alone is the store-house of all the possible states of perception.

सर्वेषामेव जन्तूनां संविद्धृदयमुच्यते न देहावयवैकांशो जडजीर्णोपलोपमः। (78.37)

For all the beings, the ‘awareness’ alone is said to be the ‘Hridayam’; and not the fleshy part of the body which is inert, deteriorating and is like a stone.

तस्मात्संविन्मये शुद्धे हृदये हतवासनः बलान्नियोजिते चित्ते प्राणस्पन्दो निरुध्यते। (78.38)

Therefore, when the ‘mind that is rid of all the Vaasanaas’ is joined forcefully to the ‘pure state of awareness (self)’, through Vichaara, then the ‘Praana-agitation’ also gets controlled.

एभिः क्रमैस्तथान्यैश्च नानासंकल्पकल्पितैः नानादेशिकवक्त्रस्थैः प्राणस्पन्दो निरुध्यते। (78.39)

Through such methods, and also through other methods invented and imagined by many scholars, and taught by many teachers in their own way, the ‘Praana-agitation’ gets controlled.

अभ्यासेन निराबाधमेतास्ता योगयुक्तयः उपायतामुपायान्ति भव्यस्य भवभेदने। (78.40)

Through regular practices, without harming the body through torturous ascetic disciplines, these ‘Yoga paths’ become the means of breaking down the ‘Grand show of existence’.

अभ्यासाद्दृढतां यातो वैराग्यपरिलाञ्छितः यथावासनमायामः प्राणानां सफलः स्मृतः। (78.41)

That alone is the perfect practice of ‘Praana-aayaama (stretching the Praana)’ leading to the ‘fruit of knowledge’, where the practice is unbroken, and is marked by the height of dispassion; and the Vaasanaas get controlled every time when they make an appearance, from deep within the mind.

[All the ascetic disciplines of Yoga are hard to practise, and aim only at suppressing the thoughts forcefully like damming a flooding river. Since there is no backup of Vichaara, the student may suddenly get carried away by the sudden burst of some suppressed Vaasanaa. Therefore, by the time he reaches the height of dispassion through he constant blows experienced in the world as failures and disappointments, his life would be almost at its end, and all his efforts of Yoga-practice may just turn into waste.]

भ्रूनासातालुसंस्थासु द्वादशाङ्गुलिकोटिषु अभ्यासाच्छाम्यति प्राणो दूरे गिरिनदी यथा। (78.42)

In the ‘Yogic-practices’ as connected to the ‘concentration on the centre of the eye-brows’, ‘placing the tongue on the palate’, ‘breath elongated to twelve inch boundary’ etc, the Praana gets controlled by prolonged practice, like a ‘mountain river’ reaches its end at a very long distance (crossing through countless hurdles and obstacles) (after a long time).

(These disciplines are to be practised for years at a stretch, to achieve the state of perfection.)

भूयोभूयश्चिराभ्यासाज्जिह्वाप्रान्तेन तालुनि घण्टिका स्पृश्यते प्राणो येनोच्चैर्निर्वहत्यलम्। (78.43)

Only when one learns to touch the soft palate with his tongue by practising again and again, that the Praana can be made to move upwards (towards ‘BrahmaRandhra’).

विकल्पबहुलास्त्वेते स्वाभ्यासेन समाधयः परमोपशमायाशु संप्रयान्त्यविकल्पताम्। (78.44)

Such practices are met with lots of hardship and failures; but through incessant practice, these meditation-methods of various types can be mastered, and will lead one towards the ‘Supreme state of quiescence which is free of agitation’ (when one is steadfast in his goal of attaining the ‘Self-knowledge’).

आत्मारामो वीतशोको भवत्यन्तःसुखः पुमान् अभ्यासादेव नान्यस्मात्तस्मादभ्यासवान्भव। (78.45)

A man who is trapped inside the body-concept is freed of all sorrows and attains the inner bliss through practice only, and not by anything else; therefore be always steadfast in your practice.

अभ्यासेन परिस्पन्दे प्राणानां क्षयमागते मनः प्रशममायाति निर्वाणमवशिष्यते। (78.46)

Through incessant practice, when the ‘agitation of the Praanas’ gets controlled, the mind also gets subdued; and only the ‘Self-state freed of all superimposition (Nirvaana)’ is left back.

वासनावलितं जन्म मोक्षं निर्वासनं मनः प्राणं च राम गृह्णाति यथेच्छसि तथा कुरु। (78.47)

The ‘mind that is enveloped by Vaasanaas’ is alone the ‘birth-state’ in the world, and the mind holds on to the ‘agitation of the Praana’ for the fulfilment of the Vaasanaas.

Vaasanaa-less state alone is known as Moksha (whatever be the discipline you follow, that of Jnaana or that of the Yoga). Now you know what practice should be followed.

(Choose the method that is conducive to your body-health and intellectual efficiency.)

प्राणस्पन्दो मनो रूपं तस्मात्संसृतिविभ्रमः तस्मिन्नेव शमं याते दीयते संसृतिज्वरः। (78.48)

The 'agitation of the Praana' alone rises in the 'form of the mind', which gives rise to the 'delusion of the world-state'; therefore, if the Praana is controlled, the 'fever of Samsaara' also gets cured. [Reality-state exists as the 'quivering flux state only. This quivering I's known as Praana, the power that supports the world- existence. This 'movement-state' exists as countless agitations of various sorts, and is referred to by the name Chitta. Chitta alone is the world-scenario. Therefore, if one can go beyond the original quivering state of Praana, he can stay in the 'Praana-less state of the Reality-state', like entering the inner essence of the ocean which has no quivers. In that state, the quivering of Praana-state, by itself stays subdued.]

विकल्पांशक्षयाज्जन्तोः पदं तदवशिष्यते यतो वाचो निवर्तन्ते समस्तकलनान्विताः

यत्र सर्वं यतः सर्वं यत्सर्वं सर्वतश्च यत्, यत्र नेदं यतो नेदं यन्नेदं नेदं जगत्। (78.49,50)

By the destruction of the misconception held by the mind (as the agitation),

the 'Supreme state of quiescence' alone gets left back -

'from which' words of various descriptions return unable to comprehend it;

'that in which' all exist, 'from which' all rise, 'which is' all, 'which shines from' all;

'where' this world does not exist at all, 'from which' the world does not rise at all;

'which is' not this world at all, and 'which is not' like this world at all.

विनाशित्वाद्विकल्पत्वाद्दुणित्वान्निर्गुणात्मनः यस्य नो सदृशो दृष्टो दृष्टान्तः कश्चिदेव हि। (78.51)

All the objects that are described through words are perishable in nature, are prone to change, are endowed with particular qualities; but the self has no such traits; therefore nothing here is like the self, and nothing can be compared to the self.

स्वादनी सर्वशालीनां दीपिका सर्वतेजसां कलना सर्वकामानामन्तश्चिच्चन्द्रिकोदिता। (78.52)

The 'Chit-moonlight' rises as the 'perceiving awareness' and it alone gives the taste to whatever is tasted anywhere; it alone is the light that makes the other lights shed light; it alone is the joy felt by the fulfilment of all the desires.

यस्मात्कल्पतरोर्बह्व्यः संसारफलपङ्क्तयः अनारतं बहुरसा जायन्ते च पतन्ति च। (78.53)

It is like the 'Kalpa tree' from which 'countless bunches of world-fruits of various tastes' keep forming and falling, without stop.

तत्पदं सर्वसीमान्तमवलंब्य महामतिः यः स्थितः स्थिरधीस्तज्जः स जीवन्मुक्त उच्यते। (78.54)

That wise man who holds on to 'that state, which alone is the end-point of all fulfilment', and stays established in the pure intellect (shining with self-vision), he alone is known as a JeevanMukta.

विगतसर्वसमीहितकौतुकः समुपशान्तहिताहितकल्पनः

सकलसंव्यवहारसमाशयो भवति मुक्तमनाः पुरुषोत्तमः। (78.55)

He, who has lost all interest in all the enjoyments of the world, who has stopped imagining the good or bad of anything, whose mind stays equal in all situations, is free of the mind-agitation and is the most excellent of all men.