

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्सगवासिष्ठः

# BRAHADYOGAVAASISHTA

## JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

## FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION  
'THE NIRVAANA STATE'

PART FIFTY TWO

[STORY OF SHIKHIDHVAJA AND CHUDAALAA – 11]  
[THE STATE OF LIBERATION]

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

***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 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.

वसिष्ठोवाच  
Vasishta spoke

इति कुम्भवचो राजा भावयंस्तदकृत्रिमं स्वयमात्मपदे तस्मिन्क्षणं परिणतोऽभवत्। बभूवामीलितमनोलोचनः शान्तवाङ्गमुनिः शिलातलादिवोत्कीर्णो निस्पन्दावयवाकृतिः। ततो मुहूर्तमात्रेण प्रबुद्धं स्फुरितेक्षणं तमुवाच महाबाहो चूडाला कुम्भरूपिणी।

Hearing these instruction from Kumbha, the king contemplated on the essence of his words, and melted off into the self-awareness within a moment, and stayed mature in the knowledge. He remained with closed eyes, quiet within, silent, and appeared with motionless limbs as if carved on a rock. After some time passed like this, he opened his eyes and was awake from his contemplation.

Rama, mighty shouldered prince! Chudaalaa in the form of Kumbha again addressed him like this.

कुम्भ उवाच  
Kumbha spoke

कच्चिदस्मिन्पदे स्फारे शुद्धे विततनिर्मले सुतल्पे निर्विकल्पानां सुखं विश्रान्तवानसि। कच्चिदन्तः प्रबुद्धोऽसि कच्चिद्भ्रान्तिस्त्वयोऽङ्गिता कच्चिज्ज्ञेयं परिज्ञातं द्रष्टं द्रष्टव्यमेव वा।

Are you resting happily in the state of the Self which is spread out as all, which is pure, which is a taintless expanse of awareness alone, which is the best resting place ever, and which is without any disturbance? Are you with the knowledge vision of Brahman alone as all? Have you got rid of all your confusions? Have you known that which is to be known? Have you seen that which is to be seen?

शिखिध्वज उवाच  
ShikhiDhvaja spoke

भगवंस्त्वत्प्रसादेन महाविभवभूमिका महती पदवी दृष्टा सर्वस्योर्ध्वं स्थिता मया। सतां विदितवेद्यानामहो बत महात्मनां अपूर्वैकामृतमयः सङ्गः सारफलप्रदः। जन्मनापि मया लब्धं यन्नाम न महामृतं अदद्य

त्वत्समासङ्गातेनैवासादत्तं स्वयम्। अनन्तमाद्यममृतं चैतत्कमललोचन कथं नासादितमभूत्पूर्वमात्मपदं मया। Bhagavan! By your grace, the most excellent of all achievements, which is the store for the greatest riches ever imagined, has been reached, and I stand above all the levels of achievements and joys.

Aha! The company of the Knowers who are established in the Supreme state of knowledge, and who are of a noble nature bears fruit of the excellent joy and is filled with the unique nectar which makes one immortal. That great nectar which was not obtained by me in all my past Vaasanaa based lives, was made available to me by your condescending to meet me, an ordinary king.

Hey lotus eyed one! How was it that this nectar of Aatman-state which never finishes, and is the source of all joys was not obtained by me in the past though I had made a study of all this meticulously?

कुम्भ उवाच  
Kumbha spoke

मनस्युपशमं याते त्यक्तभोगैषणे स्थिते कषायपाके निर्वृते सर्वेन्द्रियगणस्य च यान्ति चेतसि विश्रान्तं विमला देशिकोक्तयः यथा सितांशुके शुद्धे बिन्दवः कुङ्कुमाम्भसः। कषायानामनन्तानां संभृतानां शरीरकैः

स्ववासनास्वरूपाणामद्य पाकस्तवोदितः। देहान्मलानि सर्वाणि कालेन कमलेक्षण साधो वृक्षात्फलानीव पाकेन विगलत्यधः। वासनात्मसु यातेषु मलेषु विमलं सखे यद्वक्ति गुरुरन्तस्तद्विशतीषुर्यथा बिसे। कषायपाके संपन्ने त्वं मयाद्य विबोधितः तेनाद्यैव तवाज्ञानक्षयो जातो महामते। अद्य पक्वकषायस्त्वमद्यैव ज्ञानसंकथां अद्येह

सोपदेशस्त्वमद्यैवासि प्रबुद्धवान्। शुभाशुभानां सर्वेषां कर्मणाद्य संक्षयः सत्सङ्गव्यपदेशेन तव निष्पत्तिमागतः। यावदस्य दिनस्यैष पूर्वभागो महीपते तावच्चेतोहंममेति तवाज्ञानं बभूव ह। इदानीं मद्बचोबोधाच्चेतसि क्षयमागते हृदयात्संपरित्यक्ते संप्रबुद्धोऽसि भूपते। हृदि यावन्मनःसत्ता तावदज्ञानसंस्थितिः चित्तेऽचित्ततया त्यक्ते ज्ञानाभ्युदयो भवेत्। द्वित्वैकत्वदृशौ चित्तं तदेवाज्ञानमुच्यते एतयोर्यो लयो दृष्टेस्तज्ज्ञानं सा परा गतिः। प्रबुद्धोऽसि विमुक्तोऽसि त्यक्तं चित्तं त्वया नृप सदसत्तामयत्वं हि त्वया त्यक्तमसत्पदम्। वीतशोको निरायासो निःसङ्गोऽनन्य आत्मवान् महोदयो मुनिर्मौनी स्वरूपे तिष्ठ निर्मले।

The drops of red dye can be absorbed only by a white clean cloth; so also, the abstract instructions of the Knowers get absorbed by the intellect, only when the mind is quiet, only when the attraction for the objects is rid off completely, only when all the senses are brought under control through the practice of strict discipline, like the dirt gets removed by boiling well. The countless Vaasanaas that were sheltered in the body of yours as dirt, have gone off by heating the body through strict penance.

Hey lotus-eyed one! All the dirt of body-attachment fall off in course of time by the heat of vigorous self-discipline, like the fruits falling down when ripe.

Dear friend! When the dirt of Vaasanaas are erased off fully, then in such a pure mind only, the words of a teacher will enter into easily, like an arrow piercing through a soft lotus stalk (and not through a rock-like mind filled with conceit and arrogance).

You were now ready and ripened by the heat of the penance today, and so I came to enlighten you, and today itself your ignorance was dissolved off, hey wise one!

Today you were fit to receive the instructions, by you being ripe enough with all senses under control, and had lost all the conceit and arrogance that ruled you, and that is why you were instructed about knowledge today, and you absorbed well the instructions today, and today itself you have become enlightened.

All the actions auspicious and inauspicious have lost their meaning today, and by the namesake excuse of a Knower's contact, you have achieved your goal.

Hey king! In the first half of this day, you were ignorant with the ideas that I am the mind, and all this is mine; by my words now the mind was destroyed by getting thrown out of the heart, and you are now well-enlightened in knowledge.

As long as the mind is alive in the heart (individual essence, the center of one's existence), so long the ignorance also stays well-nourished; when the Chitta is removed of its Chittanness, then the knowledge rises by itself. Ignorance is said to be the vision of division as two and one; when the vision of the truth rises where these two ideas melt off, then that is known as knowledge and that is the supreme achievement.

You are now enlightened, are liberated, and you have renounced the Chitta hey king. You have actually renounced the state of untruth which is made of the real and unreal superimposed on each other.

With all miseries at an end, with no more struggle, with no attachment to anything or anybody, with nothing else but the Reality-state as your awareness, as a great achiever, as a recluse within, silent within, stay established in the natural state of the self-awareness which is taintless without divisions.

शिखिध्वज उवाच  
ShikhiDhvaja spoke

एवं हि भगवन् जन्तोर्मूर्खस्येवास्ति चित्तभूः प्रबुद्धस्य न तज्ज्ञस्य चित्तं नाम किल प्रभो। जीवन्मुक्तास्तदेते हि विहरन्ति कथं वद अविद्यमानमनसो युष्मदाद्यस्तथा नराः इति मे कथयाशेषमन्यैः स्ववचनांशुभिः हार्दं तमो मे निपुणमेवंप्रायैः प्रमार्जय।

Bhagavan! If this is how it is, then a foolish man only who is of the world living in the animal level will be having the Chitta-state. One who is established in the vision of knowledge and is enlightened can not have something like Chitta at all. Then how do the JeevanMuktas like you or other noble ones wander in this perceived, with a mind non-existent? Explain this to me with the lustrous rays of your words, which no one else can do; and remove the darkness in my mind completely.

कुम्भ उवाच  
Kumbha spoke

यथा वदसि तत्त्वज्ञ तथैव हि नान्यथा चित्तं हि जीवन्मुक्तानां नास्त्यङ्कुर इवाश्मनाम्।

Hey Knower of the Truth! What you say is exactly how it is and not otherwise; the Chitta is not at all in the JeevanMuktas like the appearance of a sprout is impossible in the stone.

पुनर्जनयोग्या या वासना घनवासना सा प्रोक्ता चित्तशब्देन न सा तज्ज्ञस्य विद्यते। यया वासनया तज्ज्ञाः  
विहरन्तीह कर्मसु तां त्वं सत्त्वाभिधां विद्धि पुनर्जननवर्जिताम्।

That which brings about another life existence as a field of experience is the thick Vaasanaa; and that is known by the name of Chitta; and that is not at all there in a Knower of Truth.

That Vaasanaa with which the Knowers of Truth engage in actions is known as Sattva, and it is bereft of the ill-effect of another existence as another birth: understand this.

जीवन्मुक्ता महात्मानः सत्त्वस्थाः संयतेन्द्रियाः विहरन्ति गतासङ्गं न चित्तस्थाः कदाचन।

The noble ones who have liberated in life are endowed with the Sattva state of the mind (this Sattva is not the Sattva Guna), and have all the senses under control naturally with no effort, and move about with no attachment to anything; and do not have the least trace of the Chitta in them.

मूढं चित्तं चित्तमाहुः प्रबुद्धं सत्त्वमुच्यते अप्रबुद्धा हि चित्तस्थाः सत्त्वस्थास्तु महाधियः।

The ignorant Chitta is known as the Chitta; the awakened one is known as Sattva.

The unenlightened ones have the Chitta; and the great Knowers have only the Sattva.

भूयः प्रजायते चित्तं सत्त्वं भूयो न जायते अप्रबुद्धस्य बन्धोस्ति न प्रबुद्धस्य भूपते।

Chitta gets born again and again as various identities in the process of fulfilling the Vaasanaas; the Sattva state is rid of all the Vaasanaas, and does not bring about another identity with another life-existence.

Hey king! The bondage is for the unenlightened, not for the enlightened.

सत्त्ववानसि संजातो महात्यागी स्थितो भवान् अशेषेण त्वया चित्तं त्यक्तमद्येति वेदयहम्।

You have today been endowed with Sattva, and are a MahaaTyaagi and have renounced the Chitta completely; I know this for sure.

समस्तवासनोन्मुक्त राजन्नद्यैव राजसे आकाशसाम्यमायातं मन्ये तव मुने मनः।

Raajan! Today you shine with all Vaasanaas gone, and I know that your mind has become pure like the sky.

शमं प्राप्तोऽसि परमं सिद्धः समसमस्थितिः अयं हि स महात्यागः सर्वं यत्तत्समुञ्जितं स्वर्गापवर्गवित्तादि  
तपोदानफलाद्यपि प्रबुद्धमेधया साधो धिया परमबोधया।

By understanding the subtle meaning of my words with a sharp and purified intellect, you have attained now the true quiescence and the extreme state of equality, where everything is just the Brahman-shine and nothing else, and where the division-concept has dissolved off completely; this alone is the Mahaatyaaga; such a state is not attained by the merits of penance, charity or by giving up the heaven and other spiritual gains.

तपो नाम कियन्मात्रदुःखक्षयकरं भवेत् क्षयातिशयनिर्मुक्तं यत्सुखं समतामयम्। त

त्सत्तद्वस्तु तत्किंचिन्न तु स्वर्गादि भङ्गुरं भावाभावैरुपाख्यं स्थिताधिगतवेदनम्।

स्वर्गो नाम किमानन्दः सोपि संदेहसंस्थितः अप्राप्तस्वात्मसंसिद्धेः क्रियाखाण्डः शुभो भवेत्।

येन नासादितं हेम रीतिं किं स परित्यजेत् चूडालादिसमासङ्गद्भवेज्जत्वं सुखेन ते।  
तत्किमर्थमनर्थेऽस्मिन्निमग्नस्त्वं तपोमये आश्रमादिविकल्पांशसाध्यस्याद्य कुकर्मणः।  
आद्यान्तावस्य सुमते मध्य एव सुखं स्म भो यतस्ते समयो जातो यस्मिन्परिणमन्ति च तपोरूपा  
विकल्पांशास्तत्र बद्धपदो भव।

How can the performance of penance or adherence to pious and ascetic acts remove the miseries of worldly existence, since they are not based on Vichaara practice, and do not lead towards the Supreme knowledge? The real bliss is the bliss of knowledge which makes all miseries end forever, and is the equal-ness which you have attained through SarvaTyaaga. This fruit namely the Knowledge of Brahman, is true and never ending; it is not conceived. The other rewards of penance namely heaven etc are short lived and, are experienced for a short time only, as another conceived experience, and are momentary joys like in a dream. What joy is there in the lowly state of heaven? And, it is not stable also, since any smallest mistake can throw you out of that world mercilessly.

For the one who is unable to think and attain the Self-state, such actions may just keep him away from sinful acts; that is all. He who cannot own the gold has to keep the brass and hold on to it. And you disregarded the words of your own wife and turned away from the knowledge that she offered at your feet with love. You could have easily attained that knowledge by discussing the truths with Chudaalaa. Why did you foolishly drown yourself in these acts of penance, by seeking a life in a hermitage with all its problems and hardships, and gaining nothing out of it, but an emaciated body and tree-like existence? All these pious acts of fasting etc are hard in the beginning stage and appear joyful in the middle when any reward of heaven or boon gets attained, and later the pain rises when the fruit of the penance diminishes. Anyhow, since you sought knowledge alone as a fruit of the penance, though you wasted so many years in penance, you at last were able to get the knowledge itself as the fruit of your penance. At least now be firm in this practice of knowledge.

चिद्व्योम्नो नभसोत्यच्छात्सर्वे भावाः समुत्थिताः तथैव परिदृश्यन्ते तत्रैव विलयं गताः। इदं कार्यमिदंनेति  
संकल्पा ब्रह्मबिन्दवः वन्ध्यं शिखिध्वज त्यक्त्वा पूर्णमेव समाश्रय।

All the conceptions of objects and actions (information or Bodha) rise from the Chit expanse of nothingness; are seen there only by itself, and they dissolve off there only. This action has to be done, this should not be done; are just conceptions only and are Brahman-drops like the water drops of the ocean; but yet are worthless and have no meaning; discard it as dirt hey ShikhiDhvaja, and take shelter in the wholeness of the Self.

इष्टं मे प्रार्थयस्वेति तथैव प्रार्थ्यते सखे स्त्रिया तथैव स कथं दयितः प्रार्थ्यते स्वयम्।

संकल्पपरचितानेतान्भावानापतभासुरान् गृह्णन्ति न महात्मानः प्राज्ञा जलरवीनिव।

Friend! A wife (supported by the husband) can ask her husband that he must fulfill her wishes; how can the husband request himself? Like the reflections of the suns are not absorbed by the water, the Knowers who are endowed with knowledge do not absorb these objects which are made of conceptions and which result in pain only, when contacted. Brahman cannot be fooled by his own delusion power.

स्वर्गमोक्षादिफलदं यत्किञ्चित्सर्वमेव तत् त्यक्त्वा समसमाभासो योऽस्यसावेव वै भव। सत्त्वं सत्त्वेन नाशेन  
नाशयं हि विगतस्पृहः पदार्थौघमिमं गृह्णन्तिष्ठास्पन्दितचित्तभूः।अपरिस्पन्दितचित्तस्य संसृतिर्नेह धावति।  
पौरुषप्रभवा साधो विपत्तिर्हि मतौ यथा। यानि यानीह दुःखानि परिस्फुरन्ति जगत्त्रये चेतश्चापलजान्येव तानि  
तानि महीपते।

You have renounced even those acts which are done for gaining the fruits of Heaven and liberation, remain in the supremely equal state as your true self, and remain as that alone. Remain without any want of the least; and in all the hosts of objects that are perceived, see the true essence of Reality by the same Reality essence as you, and see the vision of division as just the perishing patterns of the mind; and remain as the unperturbed Chitta state of purity. When the Chitta is not agitating or moving, the sliding patterns of Samsaara also do not slither fast.

Only if you are identified with the information of the body, then you also have to slide along with the other sense patterns and perish. If you are stable and not moving, as a witness-state, then the world also stays stable as your shine. You will not be affected by the perceived; for example, those who act with wisdom, do not get into dangerous situations like the careless ones who are prone to mistakes.

Whatever miseries are experienced by the people in the three worlds, are all produced by the greedy nature of the mind alone, hey king.

स्थिरं शान्तं गतस्पन्दं यस्य चित्तमचापलं सदैव स महानन्दी साम्राज्यस्य स भाजनम्।

He who is stabilized in the vision of truth, who is always in the quiescent state, who does not agitate at the sight of any object or person, and whose mind is not greedy for the perceived, he alone stays always blissful, and is fit to own the kingdom of the perceived, as Brahman itself.

अथ चेतसि तत्त्वज्ञ स्पन्दास्पन्दौ त्वमेकतां नीत्वा तिष्ठ यथाकाममैक्यमागत्य शाश्वतम्।

Hey Knower of the truth! Join the movement (Jagat-nature) and non-movement (Brahman) as one, and remain as the oneness, engaged in any life-course you fancy, for and ever.

शिखिध्वज उवाच

ShikhiDhvaja spoke

कथमैक्यं विभो यातः स्पन्दास्पन्दाविमावुभौ सर्वसंशयविच्छेदकारिन्नेतद्ददाशु मे।

How can the vibrating and non-vibrating thing both become one?

You are able to clear all my doubts so clearly. Explain this to me.

कुम्भ उवाच

Kumbha spoke

एकं वस्तु जगत्सर्वं चिन्मात्रं वारिवाम्बुधि तदेव स्पन्दते धीभिः शुद्धवारिव वीचिभिः। ब्रह्म चिन्मात्रममलं सत्त्वमित्यादिनामकं यद्रीतं तदिदंमूढाः पश्यत्यङ्ग जगत्तया। चित्स्पन्द एव सर्वस्वं सर्गे तस्माद्धि संसृतिः परिस्पन्दो हि विन्द्ध्यादिशब्दस्पन्दसमं परम्। चितः स एव चेत्स्पन्दस्तथाऽस्पन्दश्च भावितः एकरूपतया नाम तत्रेदममलं शिवम्।

*(If the Jagat is really existent, you can say that the Jagat is like the quivering waters of the Chit-Ocean. Jagat does not exist at all actually.*

*Who are aware of the Jagat? The ones with incorrect vision!*

*For them the quivering is real. But actually nothing is quivering or vibrating as anything.*

*There is only the Reality state which does not stay vibration-less or with vibration.*

*Such words belong to the language of the perceived only.*

*There is no vibration, no non-vibration; but the Chit alone!*)

There is only the single Reality state of 'Chit-alone' that is the entire perceived Jagat phenomenon, like the quivering waters (VaaH) of the ocean; that alone quivers as the Jeeva-states like the pure waters rising as waves. Dear one! The Scriptures of Knowledge sing the names as Brahman, the taintless Chit-alone, Sattva (existence) etc for that nameless something which can never be known as anything; and that alone is seen by the fools as the Jagat.

What you see as the world is just the Chit; and you can see the Chit alone quivering as the world.

This quivering is the agitation that rises as the world, the want of completeness; Chit searching for itself.

This agitation alone rises as the countless sounds as names referring to objects like Vindhya etc.

This 'quivering Chit alone' is all that is there in the Creation; from that alone the sliding state of the world rises. This quivering is like the quivering of the sound as names like Vindhya etc; but is the Supreme in essence.

If this Jagat is the vibration of that Chit, then Chit is defined as the vibration less essence.  
When Jagat is not existent at all, what vibrates, and what does not vibrate?  
There is nothing that is quivering and nothing that is non-quivering.  
Both terms refer to the single state of Chit alone, which is the auspicious state freed of all taints

सर्गश्चित्स्पन्दमात्रात्मा सम्यग्दृष्टौ विलीयते उदेत्यसम्यग्दृष्टीनां रज्ज्वां सर्पभ्रमो यथा।

The creation is just the quivering state of Chit, and when observed properly through reason, it dissolves off, but rises for those of incorrect vision like the illusion of the snake in the rope.

सस्पन्दा चित्तदभिधा निःस्पन्दा त्वियमातता तुर्यातीतपदारूढा वाचा वक्तुं न पार्यते।

शास्त्रसज्जनसंपर्कसंतताभ्यासयोगतः कालेनामलतां याते चेतसीन्दाविवोदिता। एतत्केवलमाभातं  
स्वानुभूतिभिराततं कथ्यते स्वानुभूतेषु स्वयं स्वं रूपमात्मना।

Chit when with the vibration is known as that (the creation), when it is without quivering it is spread out as this as itself, ascending the state beyond Turyaa also (since none of the four states of the mind as Jaagrata, Svapna, Sushupti and Turyaa are relevant in the Brahman state).

It is not even the witness state; for what is there to witness? What can the sun reveal when there is only the lustrous sun? That state cannot be described in words.

By the continuous repeated study of texts that teach knowledge, and by the company of the Knowers, gradually the mind becomes taintless and that state rises like the full moon rising for those whose eyes are cured of the blindness infection.

Such a state shines forth as a personal experience only, and described by the Knowers who experience it, as their own state of experience of Aatman-vision.

प्राप्तोऽसि सारं स्वमनादिमध्यमत्रैव तिष्ठ स्वपदे निविष्टः नो रूपनिर्भेदमहाचिदात्मा जातोऽसि साधो खलु  
वीतशोकः।

You have attained the essence of the Aatman which is without beginning or middle.

Stay now established well in the Self-state. You have now risen as the essence of Chit, with all the divisions of forms gone; and you are now freed of all miseries.

इति ते कथितं सर्वं शिखिध्वज महीपते यथेदमुत्थितं सर्वं यथा च प्रविलीयते। एतच्छ्रुत्वा च बुद्ध्वा च मत्वा  
च मुनिनायक यथेच्छसि तथा तिष्ठ दृष्टे स्पष्टे परे पदे। स्वर्गं गच्छयाम्यहं पर्वकालेऽस्मिन्नारदो मुनिः  
ब्रह्मलोकात्समायातो भवत्यमरसंसदि। न मां पश्यति चेतत्र तत्कोपमुपगच्छति। नोद्वेजनीया भव्येन गुरवो हि  
कदाचन। त्यक्तसंकल्पलेखेन न किञ्चिदभिवाञ्छता त्वया सदैव वस्तव्यं दृष्टिरेषैव पावनी।

I have explained till now all that you wanted to know hey king ShikhiDhvaja, as to how all this rises and how it dissolves off.

Hey MuniNaayaka! Having listened to my instructions well, now analyze in your mind these truths, and experience them as your own vision; and later remain in that supreme state that is seen clearly.

I have to now leave for the 'Svarga', for Sage Naarada would have left BrahmaLoka in this ParvaKaala (changing phase of moon) and would have reached the assembly of Devas. If he does not see me there, he will get angry. A man who is well-trained in discipline should not annoy the elders.

Having renounced all the lines of conceptions which draw the world-picture, without desiring anything particularly, you must always be established in this sacred vision, as what I have taught you.

वसिष्ठोवाच

Vasishta spoke

इति यावत्प्रतिवचः पुष्पहस्तः शिखिध्वजः प्रणामाय ददात्येष तावदन्तर्धिमाययौ। प्रतिभानगतं वस्तु यथैवान्ते  
न दृश्यते न दृष्टवांस्तथा कुम्भमग्रे राजा शिखिध्वजः।

After the answer was given, when ShikhiDhvaja took some flowers in his hand and was ready to offer the flowers at the feet of Kumbha; Kumbha had vanished off from sight (since Chudaalaa could not accept any worship from her husband). Like the objects seen in a dream or illusion are not seen after the dream or illusion is over with, King ShikhiDhvaja also did not see Kumbha in front of him now.

गते कुम्भे महीपालः परं विस्मयमाययौ तमेव चिन्तयंश्चित्रं चित्रार्पित इवाभवत्। इदं संचिन्तयामास चित्रं विलसितं विधेः यत्कुम्भव्यपदेशेन बोधितोऽस्मि चिरोदयम्। क्व नारदसुतः कुम्भः क्वाहं नाम शिखिध्वजः केवलं कालयुक्त्यैव सोऽहं संप्रबोधितः। अहो नु सम्यक्कथितं देवपुत्रेण युक्तिमत्। अहो नु संप्रबुद्धोऽस्मि मोहनिद्राकुलश्चिरात्। क्वाहमासं विनिर्मग्नः क्रियाजालकुकर्दमे इदं कार्यमिदं नेति मिथ्या विभ्रमचक्रके। अहो नु शीतला शुद्धा शान्तेयं पदवी निजा रसायनोद्भवाकारा सत्त्वं शीतयतीह मे। शाम्यामि परिनिर्वामि सुखमासे च केवलं तृणाग्रमपि नेच्छामि संस्थितोऽस्मि यथास्थितम्।

After Kumbha left, the king who was surprised by all this, was lost in thoughts about the same, and was like a painted picture. He thought like this.

‘What a strange thing has happened by the play of destiny, that through some divine person called Kumbha I have been instructed the ever lasting knowledge!

Where that son of Naarada, and where this ordinary person named ShikhiDhvaja; it is my good fortune alone that a person like me has been instructed by such a great Deva, the grandson of Brahmaa himself.

Aha! The son of the Deva has guided me in the right manner!

Aha! Indeed I have woken up fully from the sleep of delusion!

How I was drowned in the dangerous swamp of actions, and was trapped in the wheel of delusion that this action should be done, and this should not.

Aha! This state which is my own real self which is cool and quiescent, oozing nectar of unique silent bliss is cooling me all over.

I am now very quiet within; feel free completely; am blissful as just the true self awareness; I do not even have the want of the tip of a dry grass also; and am established in whatever I truly am.’

तस्मिन्नेव ततो मौने निःसंकल्पे निराश्रये प्रतिष्ठां निश्चलां प्राप्य स तस्थौ गिरिशृङ्गवत्। स तत्र

संशान्तभयोऽचिरेण चिरेण विश्रान्तमतिः समात्मा चिरेण संप्राप्तनिजामलात्मा योगेन सुष्वाप ततोऽदितात्मा।

He firmly remained in that state itself (which was attained by continuously practicing the Vichaara-path taught by Kumbha) which filled him all over inside and outside, dissolving all divisions; where there was no conception in the least; which was not supported by any pattern of the world; which was stable and steady. Dissolving into it, he stayed quiet like the peak of a hill.

With all fears gone immediately, in a prolonged state of restfulness, with everything dissolved off in equalness, having attained the taintless state of pure self-awareness, that Knower of Brahman slept in the oneness of the Aatman.