

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM
[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

NIRVAANA, THE EXTINGUISHED STATE OF THE 'I'
[PART ONE]

CHAPTER TWENTY FIVE

VASISHTA MEETS SHIVA (10)
[JUST 'BE' 'WHAT YOU ARE']

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 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 FIVE
VASISHTA MEETS SHIVA (10)

ईश्वर उवाच

Ishvara spoke

INNER WORSHIP OF THE CHIT-DEVA

पावनं पावनानां यद्यत्सर्वतमसां क्षयः तदिदानीं प्रवक्ष्येऽहमन्तःपूजनमात्मनः। (39.01)

I will now explain the internal worship of the self which is the most sacred of all the worship-methods, and which destroys all the darkness (of delusion) without a trace.

[When and where is it to be performed? Everywhere and all times, forever and ever without end!]

गच्छतस्तिष्ठतश्चैव जाग्रतः स्वपतोऽपि च सर्वाचारगता पूजा नित्यं ध्यानात्मिका त्वियम्। (39.02)

While moving about, or while staying at one place, while awake or while sleeping, this worship can be performed at all times, even while attending to regular works, and is of the nature of contemplation only.

[Not to contemplate upon anything else, is the contemplation of the self.

Just make no effort to be the self; just be the self naturally; as natural as you exist without remembering yourself as existing all the time. Existence is your natural state; existence-awareness is your natural state.]

नित्यमेव शरीरस्थमिमं ध्यायेत्परं शिवं सर्वप्रत्ययकर्तारं स्वयमात्मानमात्मना। (39.03)

One, by his own self should always contemplate on this Supreme Shiva who is inside one's body, who enables all the actions, and who is the self within.

AATMALINGA

['Linga' is a symbol of the formless Brahman that is worshipped as a stone or a mud statue.

Why then worship a stone-Linga as a deity, when your Brahman-Linga is within you as yourself?

The 'knowing state as the self' is always shining as a Linga-form always, and is readily available for worship, at all times, in your life.

Self is the Bodha-Linga; 'just you (or 'I')' in the purest level, where 'you and I' have no meaning anymore.

Whatever you do or think as this Bodha-Linga - is the shine of Bodha-Linga, where the 'I' is no more existent.

When the false 'I' is not there anymore, then the Bodha-Linga shines naturally as the self.

When you are aware of the true self at all times, without the trace of the false 'I', and are established in the 'Vision of the Truth', then whatever you think and do is the worship of this great Bodha-Linga alone, which is shining inside the Deha-Linga. It is the self itself worshipping the self!

A realized man is the 'supremely sacred state of worship alone', whatever he thinks or acts.

This 'Turyaa state' is the greatest worship offered to the Supreme.]

(बोधलिङ्गं प्रपूजयेत्।)

(By realizing the self within as it is, one should worship this 'Bodha-Linga' alone)

शयानमुत्थितं चैव

which was asleep in ignorance and has woken up in knowledge;

व्रजन्तमथवा स्थितं,

which moves about in the world (engaged in the actions as per one's life-situation),
or stays at one place in solitude (absorbed in oneself);

स्पृशन्तमभितः स्पृश्यं, त्यजन्तमथवाऽभितः, (04)

which touches the objects that are around as sensed by the touch-organ, staying in the natural state of Samaadhi, or discards them and stays in the motionless Samaadhi state;

भुञ्जानं संत्यजन्तं च भोगानाभोगपीवरान्,

which enjoys all the objects, living or inert, that appear all around, while living amidst people (by superimposing the object-forms on the self itself, making them look real by the reality of the self-state), and still discards the realness in them, being established in the vision of the Truth.

बाह्यार्थपरिकर्तारं सर्वकार्यस्वरूपदं, (05)

which produces the objects outside through conception and knows them as the natural state of Reality;
which gives meaning to all the actions as the natural state of Reality;

देहलिङ्गेषु शान्तस्थं त्यक्तलिङ्गान्तरादिकं

which stays quiet within the 'Deha-Linga' as the natural state of Reality;

and which has discarded all the image-forms of deities (by realizing the common essence of all as the Bodha/information);

यथाप्राप्तार्थसंवित्या बोधलिङ्गं प्रपूजयेत्। (39.06)

by realizing the self within as it is, one should worship this 'Bodha-Linga' alone.

प्रवाहपतितार्थस्थः स्वबोधस्नानशुद्धिमान् नित्यावबोधार्हणया बोधलिङ्गं प्रपूजयेत्। (39.07)

Engaged in the duties that rise as per the station of the life,

always bathing in the holy waters of one's self-awareness state (bereft of Ahamkaara),

offering one's 'Knowledge-ascendancy' alone, as the deserving offering (arhana) (honour one is entitled to), one should worship this 'Bodha-Linga' alone.

[To attain such a state of Bodha-Linga worshipping itself, you can choose to contemplate like this.]

(चिन्तयेच्छिवम्।)

(One should meditate on this Shiva (auspicious self), (oneself)

(as the Reality state which exists as all the perception states of countless worlds that have appeared, are appearing and will appear, as the state of one's own self)

आदित्यभावनाभोगभाविताम्बरभास्वरं शशाङ्कभावनाभोगभावितेन्दुतयोदितं, (08)

(as the witness-state and the mind-state of all the Jeevas anywhere and everywhere)

as the 'lustrous Aaditya' (as the witness-state), who lights up the entire sky-expanse that is filled with hosts of conceived things;

and as the moon that rises with the taint (mind-state with the taint of the perceived) in the sky-expanse that is filled with hosts of conceived things;

प्रतिभासपदार्थौघनित्यावगतसंविदं,

(as that which is aware of the a Jeeva's perception-field)

as the very self-awareness which understands the appearance of hosts of objects always (by connecting them all like pearls in a garland);

द्वारैर्वहन्तं शारीरैः,

(as that which converts the minute inner agitations of the mind into some particularised experience of the world-scenario, for the Jeeva-thing)

as the one who carries outside, the inner conceptions as the external objects through the doors of the body;

मुखे प्राणस्वरूपिणं, (09)

(as the power behind the sense-actions)

as the form of Praana that is functioning in the face (as the Jnaanendriyas);

रसीकृत्य रसं,

(as the one, who adds the bliss of quiescence in a minuscule form to the objects that are enjoyed)

as the one who adds taste to the outside objects and enjoys the objects;

प्राणस्वान्तोदात्ततुरङ्गमं,

(as the one, who rides the chariot of the body with its Praana and Apaana wheels, which is pulled by the two horses of the Praana and mind)

as the one who owns the excellent (udaatta) horses of Praana and mind;

प्राणापानरथारूढं,

as the one who rides the chariot of Praana and Apaana (throwing out conceptions as agitations to create the objects, and taking back again more conceptions as agitations);

गूढमन्तर्गुहाशयं, (10)

(as the subtle awareness of one's existence bereft of the thought of existence)

as the one who is hiding inside the cave of the inner hollow;

ज्ञातारं ज्ञेयदृष्टीनां,

(as the Knower of one's own self as all)

as the one who knows what is to be known;

कर्तारं सर्वकर्मणां,

(as the one, by whose presence, the entire perceived phenomenon rises with its multifarious actions and reactions)

as the one who is the doer of all the actions;

भोक्तारं सर्वभोज्यानां,

(as the one, who enjoys his own self-bliss as the joy-factor superimposed on the objects outside, like the ocean of nectar tasting itself)

as the one who enjoys all the enjoyments;

स्मर्तारं सर्वसंविदां, (11)

(as the one, who in the form of Smriti (remembrance) rises as countless Creations again and again)

as the one who has the memory of all that have been perceived (of the entire perceived phenomenon);

संयक्संविदिताङ्गौघं,

(यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति।)

(as the one, who reveals the entire perception-phenomenon made of limitless world-states, like the sun lights up the entire world, by his very presence)

as the one who understands well (reveals) the parts of the body (the entire perception-field)

भावाभावनभावितं,

(as the one, who is endowed with countless hands, feet, eyes etc, as the inner essence of all the Jeevas, from a worm to a Brahmaa)

as the one who thinks of all the objects with appropriate emotions and reactions;

आभासभास्वरं,

(as the one, who exists as the Jagat state of countless Jeevas, and rises as the Vaasanaa-field for each Jeeva, from a worm to a Brahmaa)

as the one who reveals the entire appearance of the world-phenomenon (of countless Brahmaandas);

भूरि सर्वगं,

(as all the probable states without limit)

as the one who is everywhere as the 'knower knowing the known';

चिन्तयेच्छिवम्। (39.08 to 12)

thus, one should meditate on this Shiva (auspicious self), (oneself).

CONTEMPLATION ON THE CHIT-DEVA

[One can contemplate like this also.]

(देवोऽयमिति भावयेत्।)

(One should think of this Deva as)

निष्कलं सकलं चैव,

free of limitation; as the form of all;

देहस्थं व्योमचारिणं,

as the one inside the body; as the one who moves in the heart-expanse (as the countless Jeeva-things)

अरञ्जितं रञ्जितं च,

as the one, who is not tainted by any superimposition (as the Self),

but is as if tainted by superimposition (through the mind-state);

नित्यमङ्गाङ्गसंविदं, (13)

as the one, who always knows oneself as having limbs (as the limited state of a form);

मनोमननशक्तिस्थं,

as the one, who has the power to think (as if endowed with an intellect in a Jeeva-form);

प्राणापानान्तरोदितं,

as the one who, rises as the Praana and Apaana forces (in the Jeeva-state);

हृत्कण्ठतालुमध्यस्थं भ्रूनासापुटपीठं, (14)

as the one, who is in-between the heart, neck and palate;

as the one, who is seated in the point in-between the nose and the eye-brows;

(as mediated upon by the Yogis)

षट्त्रिंशत्पदकोटिस्थमुन्मन्यन्तदशातिगं कुर्वन्तमन्तःशब्दादीन्

as the one, who is the essence of thirty six principles of Shaivism,

as the one, who is beyond the state of Unmanya (trance) of Shakti-cult,

though doing the inner recitation of chants and trance in the mind always;

चोदयन्तं मनःखगं, (15)

as the one, who forces the mind-bird to fly (to any distance as conception);

विकल्पिन्यविकल्पे च द्विविधे वाक्पथे स्थितं,

as the one, who stays in-between the two sets of languages (ordinary and subtle), one used for the world-state and the other for the liberation-state;

तिले तैलमिवाङ्गेषु सर्वेष्वेवान्तरं स्थितं, (16)

as the one, who is inside all the limbs like the oil inside the sesame seed;

कलाकलङ्करहितं कठिनं च कलागणैः

as the one who is free of all the taints of the Jeeva-state, yet who has become hard and solid by the conceptions of the Jeevas who are limited by time;

एकदेशे सुहृत्पद्मे सर्वदेहे च संस्थितं, (17)

as the one, who stays inside the heart-lotus and also in all the other bodies;

चिन्मात्रममलाभासं,

as the one, who is awareness only, that is shining forth without any taint of change or division;

कलाकलनकल्पनं,

as the one, who is the world-conception of the deluded Jeevas;

प्रत्यक्षदृश्यं सर्वत्र स्वानुभूतिमयात्मकं, (18)

as the one, who is directly experienced as the self, and is experienced by each one separately;

प्रत्यक्चेतनमात्मीयमर्थित्वेन पुनःस्थितं,

as the one, who exists as all the Jeevas and stays enjoying the outside objects because of forgetting oneself (through delusion);

पदार्थानामुपेत्याशु क्षणाद्विद्वत्त्वमिवागतं, (19)

as the one, who attains the dual-state of two, (I, and you) the instant, he perceives the objects (and stays lost in the world-hallucination);

सहस्तपादावयवः सकेशनखदन्तकः,

as the one, with the limbs of hands and feet, hair, nails and teeth (limited by a form);

स्वदेहसंविदाभासो,

as the one, who perceives one's own body as a well-known acquaintance (being identified with it);

देवोऽयमिति भावयेत्। (39.13 to 20)

thus, one should think of this Deva as 'oneself'.

NON-WRETCHED STATE OF ONESELF

[One can contemplate like this also, as the Supreme lord of all.]

विचित्राः शक्तयो बह्व्यो नानाचारा मनोदशां उपासते मामनिशं पत्न्यः कान्तमिवोत्तमं, (21)

Varieties of abundant powers that are unique and support the various functions of the mind, serve me as my wives, like serving a handsome lover of excellent position.

मनो मे द्वारपालोऽयं निवेदितजगत्त्रयः,

My mind is the door-keeper, and reports the activities of the three worlds to me.

चिन्तेयं मे प्रतीहारी द्वारस्था शुद्धरूपिणी, (22)

The thought is the personal female attendant, who stands guard at the gate and is pure in essence (is self-aware always);

शक्तिर्ममात्मिका बुद्धिः क्रिया चैव वराङ्गना,

The understanding power of the intellect (Buddhi) is my dearest (for she always is endowed with Vichaara); and the power of action is a beautiful lady, that I like (where I exist as one with her while doing any action);

ज्ञानानि च विचित्राणि भूषणान्यङ्गानि मे, (23)

Learning of varied types are my ornaments that adorn me.

कर्मन्द्रियाणि द्वाराणि बुद्धीन्द्रियगणैः सह,

The Karmendriyas along with the Jnaanendriyas are my doors (that reveal the world for me).

अयं सोऽहमनन्तात्मा व्यवच्छेदोज्झिताकृतिः, (24)

such a one as described above, am actually the essence of pure awareness which is without the limits of measures, and am not divided by any form;

तिष्ठामि भरितैकात्मा पूर्णः सर्वावपूरकः,

I always stay as full and complete, filling everything else (with no need of any fulfilment through any Vaasanaa).

इति दैवीमुपाश्रित्य स्वच्छात्मात्मचमत्कृतिं दैवत्वपरिपूर्णोऽन्तरदीनात्मावतिष्ठते। (39.21 to 26)

In this manner, one should take shelter in one's divine nature which is pure and the most wondrous of all; remain filled with divinity; and stay without any wretchedness inside.

THE CONDUCT OF THE CHIT-DEVA WORSHIPPER

नास्तमेति न चोदेति न तुष्यति न कुप्यति (26)

The one in this state of the self, never sets, never rises as new, does not feel joyous nor gets angry,

न तृप्तिं न क्षुधं याति नाभिवान्छति नोज्झति

does not get satisfied by any perceived object, does not have hunger (for the world-appearance), does not want anything, does not discard anything,

समः समसमाचारः समाभासः समाकृतिः (27)

is equal, is always equal inside and outside in thought and conduct, shines equally, and is of the same essence inside and outside,

सौम्यतामलमायातः समन्तात्सुन्दराशयः

is in the complete quiet state of the self; his mind shines beautiful all around,

आदेहमेक एवासावव्युच्छिन्नमहामतिः (28)

and he is a single essence all over the body, undivided by the body parts and stays undivided as the self.

देवार्चनं करोत्येव दीर्घदीर्घमहर्निशं

He performs the worship of the Deva for prolonged time without a break, day in and day out.

चित्तत्वचलितो देहो देवोऽस्य समुदाहृतः। (39.26 to 29)

Chit-essence moves the body itself (without the interference of the false-I).

The Deva alone is said to be there.

[The self is the very Deva; and by existing as the shine of the self as the perceived, and being aware of the self at all times as a natural state, he is always worshipping himself through all the actions and thoughts related to the world.
He is the silence shining as the noise of the world.

He is the song of the self.

He does not remember the self as the 'I'; but is the self alone that needs no mind to hold on to it.

He is the mind-less state of the Self that exists as the perceived rising as the mind-shine of the self.

He does not have the agitation state as his mind.]

यथाप्राप्तेन सर्वेण तमर्चयति वस्तुना समया सर्वया बुद्ध्या चिन्मात्रं देवचित्परम्। (39.30)

He worships this Supreme Deva the Chit-alone (as reflection of the actions of the senses), through any perceived-factor that rises for him (vastu) (as the known knowing the known), as per the station of his life, with a mind filled with equanimity towards all the objects (without the agitation of the 'I' and the 'mine').

यथाप्राप्तकर्मोत्थेन सर्वार्थेन समर्चयेत्मनागपि न कर्तव्यो यत्तोऽत्रापूर्ववस्तुनि। (39.31)

One should offer worship with all the objects that rise as per one's actions (with the knowledge of the self alone rising as all); and never seek to worship him with other special worship-ingredients like flowers camphor etc (unlike the ignorant ones who worship the forms of deities with such offerings).

[A Mukta exists as the very worship-state of Brahman.]

Whatever action is done by the JeevanMukta who is established in the self-awareness state, is sacred and is considered as a hymn offered to Brahman. It is Brahman shining as the perceived, 'as itself'.

His very life is a worship; and he is in no need of a deity with form, to fulfil the desires.

The world is non-existent; ego is non-existent; and there is only the pure state of Brahman shining there as the perceived state of a Mukta.

Self-awareness is the 'supreme state of worship', where there is no division of the worshipper, worshipped and worship.

No one is there but the awareness alone, as the shine of Brahman.

Those who see a Mukta as a form and name, are indeed the fools of the worst type, and suffer the worst states of wretchedness for a prolonged time.]

WORSHIP OF THE AATMAN

[What worship can you offer to the one who alone is, without a second?

Just be the self, the 'pure state of knowing' only, and live a life without conceiving reality in the objects.

Be a dancer in the arena of the world-dream, like the Shiva who dances as the Chit-expanse.

Just 'be'; and shine forth as any perceived that shines through the mind-screen.]

(Body is just a tool of perception; no need to torture it with meaningless ascetic practices.)

प्राप्तदेहतया नित्यं तथार्थक्रिययाऽनया कामसंसेवनेनाऽथ पूजयेच्छोभनं विभुम्। (39.32)

With the body that is attached to oneself as a tool,

doing appropriate actions as per the position and station of the body,

one should eat, sleep etc as necessary for living, and thus worship this Auspicious Lord.

(Once the objects lose their joy-factor, they do not affect you, even if you enjoy them.

For the Mukta, the rock and the throne, both are just information-sets only, and in no way affect him.)

भक्ष्यभोज्याननपानेन नानाविभवशालिना शयनासनयानेन यथासेनार्चयेच्छिवम्। (39.33)

By consuming food and drink of various types that are needed to keep the body alive and healthy, by sleeping on the bed, by sitting on the seats, and moving about in appropriate vehicles as per the station and position of life, one should worship this Shiva.

(No action is tainted and need not be avoided, if it rises as the ego-less state of the self-vision.)

कान्तान्नपानसंभोगसंभारादिविलासिना सुखेन सर्वरूपेण संबुद्ध्याऽऽत्मानमर्चयेत्। (39.34)

By sporting and amusing oneself with the company of the spouse,

eating tasty foods and drinking tasty drinks and enjoying all the pleasures,

one should worship this Aatman, with the self-awareness state always.

['Self-awareness state' means watching or observing the Jeeva-character's action from the self-state of witness only, and not become one with the character.

Be like an actor on the stage who though acting out the character of the drama to its perfection, never forgets his own identity, and knows the unreal nature of the drama-story that is going on, on the stage.

A Mukta is himself the audience, actor, producer, dialogue writer and director of his life-story.

He is amused by the drama of life; but knows fully well, that it is a meaningless fiction concocted by the mind-author.)

(A life lived is some story that is narrated by the deluded minds around; cannot be avoided; so live along the story on the outside; but be story-less within.)

आधिव्याधिपरीतेन मोहसंरम्भशालिना सर्वोपद्रवदुःखेन प्राप्तेनात्मानमर्चयेत्। (39.35)

One should worship this Aatman, with the sorrows that are met with - in the life that is filled with physical and mental anguishes and which presents itself as the state of delusion always.

समस्तैश्च समस्तानां चेष्टानां जगतः स्थितेः मृतिजीवितस्वप्नाद्यैः प्राप्तेनात्मानमर्चयेत्। (39.36)

One should worship this Aatman, (by never losing the equanimity), with whatever is experienced and with whatever action one is engaged in, and all the experiences of death and life one meets with, as if in a dream.

दारिद्र्येणाथ राज्येन प्रवाहपतितात्मना विचित्रचेष्टापुष्पेण शुद्धात्मानं समर्चयेत्। (39.37)

One should worship this pure Aatman, (by never losing the equanimity), with various types of action-flowers of poverty or kingdom, as experienced in the flow of life.

नानाकलहकल्लोलललनोल्लासशालिना रागद्वेषविलासेन सौम्यमात्मानमर्चयेत्। (39.38)

One should worship this Quiescent Aatman, (by never losing the equanimity), in the life that is filled with attraction, hatred and the turbulence of fights, through appropriate conduct, like performing the graceful dance of the beautiful ladies.

सतां हृदयगामिन्या रूढया शशिशीतया मैत्र्या माधुर्यधर्मिण्या हस्थमात्मानमर्चयेत्। (39.39)

One should worship this Aatman seated in the central-essence within, with 'Maitree (love towards all as the self-states)' - which is cool like the moon-light, pleasing in conduct, and is established as the self-state in the Knowers.

('Act' in any situation with full control over the emotions. Do not ever 'react' with anger, rudeness or irritation.)

उपेक्षया करुणया सदा मुदितया हृदि शुद्धया शक्तिपद्धत्या बोधेनात्मानमर्चयेत्। (39.40)

One should worship this Aatman, with the Bodha of the Aatman, always established in the pure state of the mind (with the understanding of the unreal nature of the life-narrative), with control over all the emotions (Shakti Paddhati), disregarding the anger, acting with understanding, and always keeping the mind cheerful.

आकस्मिकोपयातेन स्थितेनानियतेन च भोगाभोगैकभोगेन प्राप्तेनात्मानमर्चयेत्। (39.41)

One should worship this Aatman (remaining desire-less always), by enjoying only those pleasures which are met with accidentally and are there as unavoidable and which are part of the life (and never hanker after the objects of the world).

(Just enjoy the pleasures in a limited way only, even if they pour out on you like rains.)

भोगानामनिषिद्धानां निषिद्धानां च सर्वदा त्यागेन वातिरागेण स्वात्मानं शुद्धमर्चयेत्। (39.42)

One should worship this pure Aatman, by always discarding interest in all the ordained and not-ordained pleasures, and feeling extreme attraction towards the Aatman alone.

(Pleasures- ordained or not-ordained, both are worthless for a Mukta who is always in the fulfilled state of the Self.)

ईहितानीहितौघेन युक्तायुक्तमयात्मना त्यक्तेनातेन चार्थेन ह्यर्थानामीशमर्चयेत्। (39.43)

One should worship this Lord of all the objects (who is the enjoyer of all objects), by objects that rise as acquired (aatta) and as not-wanted (tyakta), (in course of life) *(maintaining no like or dislike towards any object)*

by discarding the non-union state of the self (false I), and by getting established in the union-state of the self (the 'I-less' self).

नष्टं नष्टमुपेक्षेत प्राप्तं प्राप्तमुपाहरेत् निर्विकारतयैतद्धि परमार्चनमात्मनः। (39.44)

What is lost is lost, what is gained is gained; one should accept all these losses and gains without anxiety and excitement; this is the Supreme worship of the Aatman.

WORSHIP-DISCIPLINE

सर्वदैव समग्रासु चेष्टानिष्टासु दृष्टिषु परमं साम्यमाधाय नित्यात्मार्चाव्रतं चरेत्। (39.45)

One should bring extreme equanimity at all times in all the events pleasant or unpleasant, and thus take to the continuous worship-discipline of the Aatman.

सर्वं विन्देत सुशुभं सर्वं विद्याच्छुभाशुभं सर्वमात्ममयं कुर्यान्नित्यात्मार्चाव्रतं चरेत्। (39.46)

Whatever stays as auspicious or inauspicious for the world, should all be accepted as the auspicious state of Brahman only; and everything should be turned into auspicious-state of the self only, as the shine of Brahman; and thus take to the continuous worship-discipline of the Aatman.

आपातरमणीयं यद्यच्चापातसुदुःसहं तत्सर्वं सुसमं बुद्ध्वा नित्यात्मार्चाव्रतं चरेत्। (39.47)

Whatever is experienced as pleasant, or whatever is experienced as painful, all those should be met with equal mind; and thus take to the continuous worship-discipline of the Aatman.

अयं सोहमयं नाहं विभागमिति संत्यजेत् सर्वं ब्रह्मेति निश्चित्य नित्यात्मार्चाव्रतं चरेत्। (39.48)

‘I am so and so, I am not so and so’; such a division (as connected to the body-identity), should be renounced completely, and feeling ascertained that everything is Brahman alone, one should take to the continuous worship-discipline of the Aatman.

सर्वदा सर्वरूपेण सर्वाकारविकारिणा सर्वं सर्वप्रकारेण प्राप्तेनात्मानमर्चयेत्। (39.49)

One should worship the Aatman at all times, ‘seeing the self alone’ - in all the forms, in all the changing patterns, in all the things, in all ways.

अनीहितं परित्यज्य परित्यज्य तथेहितं उभयाश्रयणेनापि नित्यमात्मानमर्चयेत्। (39.50)

One should worship the Aatman always, by discarding the not-wanted, and also the wanted, and accepting both as he shine of the self.

न वाञ्छता न त्यजता दैवप्राप्ताः स्वभावतः सरितः सागरेणैव भोक्तव्या भोगभूमयः। (39.51)

Not seeking, not discarding also, one should enjoy the pleasures as met with in the flow of life, like the ocean which is never affected by the various streams of rivers that enter it as a natural state of affairs.

उद्वेगो नानुगन्तव्यस्तुच्छास्तुच्छासु दृष्टिषु व्योम्ना चित्रपदार्थेषु पतितो ह्याततेष्विव। (39.52)

When ‘lowly or higher states’ are met with, as humiliations or praises, one should not feel agitated, similar to the space which is not affected though it falls on various states of heat or coolness in the atmosphere.

देशकालक्रियायोगाद्यदुपैति शुभाशुभं अविकारं गृहीतेन तेनैवात्मानमर्चयेत्। (39.53)

One should accept all the good and bad things of life that rise in the life as per the place, time and state of the society, without getting agitated within; this is how one worships the Aatman.

TO BE ONESELF IS THE SWEETEST THING EVER

[Taste the nectar-sweetness of Aatman alone in all the objects of the perceived.]

आत्मार्चनविधानेऽस्मिन्प्रोक्ता द्रव्यश्रियस्तु याः एकेनैव समेनैता रसेन परिभाविताः। (39.54)

All the variety of objects that are mentioned as enjoyments offered to the Aatman, (in the form of loss, gain, sorrow, joy, etc) should be understood as filled with sweetness of the ‘single essence of Truth-vision’ only, (as the quiescent state of the self).

नाम्लानकट्व्यो नो तिक्ता न कषायाश्च काश्चन चित्रैरपि रसैर्दिग्धा मधुरा एव ताः किल। (39.55)

None of them should be tasted as sour, bitter, pungent or mixed.

Though of various flavours, they all turn into sweet flavour, by staying in the witness-state.

समता मधुरा रम्या रसशक्तिरतीन्द्रिया, तथा यद्भावितं चेत्यममृतं तत्क्षणाद्भवेत्। (39.56)

(रसशक्तिः - रसो वै सः - आत्मा) (the power of bliss-essence)

The power of the sweetness-essence is equal-ness, sweet, and pleasant, and is beyond the reach of the senses; whatever be the perceived state, if it is seen with this sweetness-power, will turn into nectar instantly.

समतामृतरूपेण यद्यन्नाम विभाव्यते तत्तदायाति माधुर्यं परमिन्दोरिव च्युतम्। (39.57)

Whatever gets experienced through the nectar of equal-ness (Samataa), that all becomes extremely sweet and pleasant like the nectar oozing from the moon.

समताकाशवद्भूत्वा यत्तु स्याल्लीनमानसं अविकारमनायासं तदेवार्चनमुच्यते। (39.58)

Staying as the expanse of equal-ness, when the mind is absorbed in the self-state only, and stays without agitation and exhaustion, then it is known as the 'Devaarchana'.

पूर्णन्दुनेव पूर्णेन भाव्यं समसमत्विषा स्वच्छेन चिद्वनैकेन ज्ञेनाप्युपलरूपिणा। (39.59)

The Knower should stay firm like the taintless Sphatika-rock (reflecting the world, but not absorbing anything); and should always experience the fullness, as the dense state of Chit alone, like the full moon, by shining with the rays of equanimity (SamaSama).

(When you are full already, nothing else enters you to make you full. There is the complete oneness of the knower, known and the knowing, and only the 'knowing state' remains left back, as the pure shine of the Self.)

अन्तरकाशविशदो बहिःप्रकृतकार्यकृत् रञ्जनामिहिकामुक्तः संपूर्णो ज्ञ उपासकः। (39.60)

Inside, staying as the limitless expanse of the self, and outside, doing the work that falls to his lot, freed of the mist of conception, the Knower stays full (as the completely fulfilled state), and thus worships the Aatman.

स्वप्नेऽप्यदृष्टहृल्लेखमज्ञानाभ्रपरिक्षये शान्ताहंतादिमिहिकं ज्ञः शरद्व्योम राजते। (39.61)

The Knower shines like the 'autumn sky' -

where the mist of 'I-ness' is fully gone,

where the 'cloud of ignorance with its lightning (desire)' is fully dissolved off,

where the lines drawn by the 'Hrt' (heart, the Jeeva-essence) (similar to the lines seen on the rock) are not seen at all even in the dream (where the Self alone exists as one's pure awareness, and the world is not seen at all as different from oneself.)

सोमार्कमस्तमितमानसमातृमेयं

Oozing with the nectar of bliss like the moon, and shining as the 'Knowledge of the self' like the sun, with all the measures and limitations concocted by the mind gone off fully,

सद्यःप्रसूतशिशुवेदनवद्वितानं

seeing the outside like the 'non-conceived state like that of a new-born child',

पश्यन्प्रशान्तमतिचेतनचित्तबीजं

seeing the 'self' as the quietened state of the intellect, and as the seed of the mind and its conceived world,

जीवन्ननुत्तमपदस्थित एव तिष्ठ। (39.62)

living the life (that you are a part of), by staying in the excellent state of knowledge, stay on.

देशकालकरणक्रमोदितैः सर्ववस्तुसुखदुःखविभ्रमैः

नित्यमर्चय शरीरनायकं तिष्ठ शान्तसकलेहया धिया। (39.63)

Worship the 'Lord of the body' (ShareeraNaayaka), always,

with the varieties of experiences that rise as joy and sorrow as connected to the objects of the world at various places, at various times and through various actions;

stay on, with the intellect which is removed of all its wants.

यथाकालं यथारम्भं न करोषि करोषि यत् चिन्मात्रस्य शिवस्यान्तस्तदेवार्चनमात्मनः। (40.01)

At whatever time, whatever action you do or do not do,
when you are with the awareness of the Chit shining as the auspicious state,
(staying as the Self-I, as the 'I-less' empty awareness-state)
then that alone becomes the worship of the Aatman.

तेनैवाह्लादमायाति याति प्रकटतां तथा तथा स्थितेन रूपेण स्वेनैव स्वयमीश्वरः। (40.02)

If one stays in such a state,
this Great Ishvara gets pleased and reveals himself as that state, always.

रागद्वेषादिशब्दार्थानात्मन्यन्यतयामले संभवन्ति पृथग्रूपा वह्नौ वह्निकणा इव। (40.03)

Those states referred to by the words 'attraction' and 'repulsion' do not rise from the taintless Aatman,
as separate from it; like the sparks rising from the fire are not different from the fire.
(When everything is the Self-state, what is there to get attracted to or feel repulsive about?)

यद्यद्राजत्वदीनत्वसुखदुःखादिवेदनं आत्मीयं परकीयं च तत्तदर्थनमात्मनः। (40.04)

Whatever is experienced as the prosperity of a king, or the wretchedness of a beggar as joy and sorrow,
as one's own and as belonging to others, is all the part of the worship of the Aatman alone.

विश्वसंवित्तिरेवार्चा नित्यस्यात्मन एव च घटाद्यात्मतया ब्रह्म स्वयमात्मा तथैव च। (40.05)

Staying as the 'knowing state of the Vishva' (as the VishvaRoopa) alone, is the worship offered to
the eternal Aatman.

Brahman (as the Vishvam-state) as the undivided space stays as the pot-space without dividing
itself, Aatman (the inner essence of a Jeeva) also stays as the body-self (like the pot-space) without
dividing itself.

(The term 'eternal' has no relevance to the Aatman-state, which is beginning-less and endless.)

शिवं शान्तमनाभासमेकं भास्वरमागतं जगत्प्रत्ययवत्सर्वमात्मरूपमिदं स्थितम्। (40.06)

That which is auspicious, quiet, and free of appearance, and is the single essence without the second,
that alone looks like the appearance-state as the reality of the world;
everything stays as the form of Aatman alone.

(Alas! The division-sense arises because of the forgetting of the self by the self.)

अहो नु चित्रमात्मैव घटाद्यन्यद्व्यवस्थितं जीवादिस्वभावोऽन्तर्नूनं विस्मृतिमानिव। (40.07)

Aha, the amazing fact! The Aatman alone stays as the perceived pot etc, as if different;
and the Jeevas exist with the nature of 'forgotten self'.

WORSHIPPED, WORSHIPPER AND WORSHIP

सर्वात्मकस्यानन्तस्य शिवस्यान्तः किलात्मनः पूज्यपूजकपूजाख्यो विभ्रमः प्रोदितः कुतः। (40.08)

This 'Shiva' (Self-essence) is endless and is the undivided essence of all.

How can the delusion of the divided state of the 'worshipped, worshipper and worship' rise inside
this Aatman?

नियताकारता शान्ते न च संभवतीश्वरे यत्र संकल्प्यते ब्रह्मन्पूज्यपूजामयः क्रमः। (40.09)

Brahman! Wherever the worship is performed with the conceived division-state of the worshipper and
the worshipped, such a limited state does not occur in the 'quiescent state of the Ishvara'.

पूज्यपूजाद्यवच्छिन्नो देवो नित्यामलात्मनः सर्वशक्तेरनन्तस्य नेश्वरत्वस्य भाजनम्। (40.10)

The Deva (as deity with form) who is divided by the duality state of the worshipped and worship,
never can be the 'true Ishvara-state which is always taintless without division, which is all powerful
and endless'.

त्रिजगत्प्रसृतात्यच्छाच्छसंविद्रूपस्य चात्मनः नेश्वरस्याकृतेर्ब्रह्मन्व्यपदेशो हि युज्यते। (40.11)

The Aatman is of the nature of awareness only, that spreads out as the shine of the three worlds, and is extremely pure in nature; for such Ishvara-state, even the allusion of a form is not correct.

देशकालपरिच्छिन्नो येषां स्यात्परमेश्वरः अस्माकमुपदेश्यास्ते न, (हे) विपश्चिद्विपश्चिताम्। (40.12)

Hey wise one, who are the best of all learned ones!

Those ignorant ones who believe in a Parameshvara divided by place and time, are not worthy of our instruction.

WORSHIP THE SELF ALONE

तदीयां दृष्टिमुत्सृज्य तथेमामवलम्ब्य च समः स्वच्छमनाः शान्तो वीतरागो निरामयः। (40.13)

Discard such an unworthy view of a Deva divided by place and time;
and understanding the truth of my instructions about the undivided state of self as the Deva,
stay equal, be of a purified mind, quiet, be without desires, and be free from all afflictions.

कामोपहारैरभितो यथाप्राप्तैरखिन्नधीः आत्मानमर्चयंस्तिष्ठ सुखदुःखशुभाशुभैः। (40.14)

Though surrounded by the objects of enjoyment;
stay worshipping the Aatman with all the good and bad experiences, all the joys and sorrows,
without feeling anxious or agitated by the experiences of life that rise as a part of the life-story.

अधिगतवति साधौ चैकमेवानुरूपं त्वयि तरलितजीवे जन्मदुःखादि किञ्चित्

न लगति परिशून्ये सर्वतः स्फाटिकाङ्गे नवसदन इवाङ्के निष्कलङ्के कलङ्कः। (40.15)

(तरलितः - शोधनेन देहात् पृथक् कृतो जीवो)

When you, a Jeeva shaken out of the body-state,
attain the taintless single state of the self freed of all duality through the practice of Vichaara,
the taint of the pain of birth etc do not ever cling to you who are completely empty of the delusion,
like the painted colours of a new house do not cling to the taintless crystal rock, though the colours
are reflected on its surface.