

the sequence of sorrows. Since there is no sorrow in that realm of experience, It is absolute, unbroken Bliss. That Bliss is not within the ambit of relative experiences but is beyond them.

That Brahman alone am I.



स्वाराज्यसाम्राज्यविभूतिरेषा
भवत्कृपाश्रीमहिमप्रसादात् ।
प्राप्ता मया श्रीगुरवे महात्मने
नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ ५१८ ॥

*svārājyasāmrajyavibhūtiṣā
bhavatkṛpāśrīmahimaprasādāt,
prāptā mayā śrīgurave mahātmane
namo namaste'stu punarnamo'stu. (518)*

518. By the supreme majesty of your grace, I have gained the grandeur of the sovereignty of Self-effulgence. O noble Teacher! salutations to thee, again and again.

Sovereignty within one's own Self is called 'svarājya' in Vedānta; sāmrajya is mastery over the external world of objects. Freedom from inner persecutions is svarājya. When the BMI are not under the control of the individual, he becomes, as it were, persecuted by himself. When the objects of the world tempt him, they make him run after them. He, who is free from such persecutions, is a samrāṭa.

The glory of mastery over one's Self and that over the world around me, has been gained by me by the grace of my Teacher. By the sheer brilliance of his grace, I have gained the glory of svarājya and sāmrajya.

O Guru ! O great Mahātman ! To thee my prostrations, again and again.