

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उपशमप्रकरणम् पञ्चमम्

UPASHAMA PRAKARANAM

FIFTH SECTION

[THE QUIESCENCE-STATE/ THE QUIETENING OF EVERYTHING]

CHAPTER TWENTY NINE

[THE KNOWER'S VISION OF AATMAN]

Sanskrit text, Translation and Explanation

by

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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 TWENTY NINE

THE KNOWER'S VISION OF AATMAN

वसिष्ठोवाच

Vasishta spoke

DEATH IS FOR THE BODY; NOT FOR YOU, THE AATMAN

देहे जाते न जातोऽसि देहे नष्टे न नश्यसि

If the body is born, you are not born. If the body dies, you do not die.

(Some one or other Vaasanaa-field will rise again as an experience in another body-identity.)

त्वमात्मन्यकलङ्कात्मा देहस्तव न कश्चन। (72.01)

You are in essence the pure taintless state of Reality. You do not have a body ever.

(Destroy the Vaasanaas; and analyze the truth.)

यः कुण्डबदरन्यायो या घटाकाशसंस्थितिः तत्रैकस्मिन्क्षते क्षीणे द्वे इति व्यर्थकल्पना। (72.02)

The hole does not perish if the plant perishes; another plant will again rise there, from the seeds.

The space is not cut off by the pot; even if the pot breaks, nothing happens to the space.

'If one is destroyed, other also perishes' - is a meaningless concept.

विनाशिनि विनष्टेऽस्मिन्देहे स्वां स्थितिमागते विनश्यामीति यः खेदी तं धिगस्त्वन्धचेतसम्। (72.03)

The body is inert, and is made of elements like any other inert object. It gets produced and perishes like any other inert object. When the inert body perishes as befitting its nature, and if a man cries with fear that he will also die by looking at other dead bodies (no one really knows death as an experience), then fie on that idiot who has no thinking ability at all, and is blind to the obvious truths.

EMOTIONAL ATTACHMENT TO EACH OTHER AS BODIES

['Aatman the thinking state' of 'being' is not connected in anyway to the inert body which is incapable of any independent action by itself. When this is an obvious fact, what to say of the foolish people who are identified with their bodies and are attached to other bodies with some selfish affection? What are these bodies but some elements grouped together? Why people are moved by emotions like attachment, lust etc and develop dependency on these 'moving groups of elements' that appear as the 'stinking sacks filled with bones, flesh and blood'?]

यादृशो रश्मिरथयोः स्नेहोद्वेगविवर्जितः संबन्धस्तादृशो देहचित्तेन्द्रियमुखैश्चितेः। (72.04)

The 'reins that pull the horses and the chariot' are unconnected; and are not attached to each other in any manner, with any bond of affection. The Chit is the chariot; and it is unconnected to the 'horses of the senses and the reins of the Vaasanaas'.

गतेतरतरापेक्षः सरःपङ्कामलाम्भसां यथा राघव संबन्धस्तथा देहेन्द्रियात्मनाम्। (72.05)

Raaghava! The 'mud of the lake and the clean water' do not bother about each other and are unconnected; the 'the taint in the form of the body, also is not connected in any way to the 'taintless Aatman'.

यादृशोऽध्वा गताध्वानां निरास्थापरिदेवनः संयोगो विप्रयोगश्च तादृशो देहदेहिनीः। (72.06)

The travellers from different places meet, stay together for some time, and later go off to their own places, and have no regrets or remorse about separation; so also, the 'body and the embodied one' also have no connection actually.

यथा कल्पितवेतालविकारभयभीतयः मिथ्यैव कल्पिता एते तथा स्नेहसुखादयः। (72.07)

When a ghost is seen, one imagines its horrifying form, gets frightened, feels harassed and suffers; he suffers by his imagination only; so also, the affection and other joys that rise between the bodies are also imagined for that time only, when in contact, within that tiny span of life.

[Eye produces just an image, the touch produces the solidity feeling in the groups of elements, and these shapes are cognized as real entities; and on the basis of the genes, or liking, or benefit, a man gets attached to these bodies; and this very attachment (love towards family members, friends, Gurus, god-forms even) which is regarded as holy and sacred by him, results in pain only. This attachment is mind-concocted, like the seeing of a ghost in the emptiness, though no ghost exists in reality.]

(What are the bodies but dolls made of the same material?)

भूतपञ्चकसंपिण्डाद्रचिता जनताः पृथक् एकस्मादेव विटपाद्विचित्रा इव पुत्रिकाः। (72.08)

काष्ठेतरत्काष्ठभारे किञ्चिदन्यन्न दृश्यते भूतपिण्डेतरद्देहे किञ्चिदन्यन्न दृश्यते। (72.09)

All the people are just differently made by the joining of the same five elements in a heap, like various types dolls are made from the wood of the same tree. In a bundle of wooden sticks, the sticks do not look different from each other; similarly in the bodies made of elements, no differences are seen.

(The differences are mind-made. The face-recognition also belongs to the brain only.)

[There is emptiness only, as the expanse of space filled with elements (or atoms) that keep on grouping again and again, in various ways, which the mind recognizes as people and objects. These groups of elements dissipate and join again, and again dissipate. You call the dissipating group of elements as death, and cry for the dead shape, and call the appearing of the new shape as birth, and feel happy with the new grouping of elements. Are you out of your mind?]

भूतपञ्चकविक्षोभनाशोत्पादेषु हे जनाः हर्षामर्षविषादानां किं भवन्तो वशं गताः। (72.10)

Hey people! When the five elements break up; perish or rise again, why do you helplessly fall into the states of happiness, irritation or sadness?

[And what is this attraction towards the shapes shaped like women that makes you lose reason and perish in the fire of lust? The entire power and energy of youth-state is wasted in seeking bodily pleasures only, and one ends up with an ailing weak body the rest of his life. Why do you waste the precious life-span like this?]

को नामातिशयः पुंसां स्त्रीनामन्यपरनाम्नि च पेलवे भूतसंघाते प्रोद्भूतजनपातवत्। (72.11)

What an amazing thing it is, that men, flying up joyously (like the moths with the wings of lust and attraction), fall into the worthless heap of elements (same as all the other objects made of elements) named as ‘woman’ (Stree), and burn off in the fire of passion (like the foolish moths jumping into the fire to get destroyed only)!

[Even if the source-material is the same, even then, why the attachment has to be there for you, as an obsession for the shape only? If the same person to whom you are attached so much, gets bed-ridden and stinks with dirty liquids all over, can you maintain the same love and attachment? If the form that you cherished so much as wife or daughter or husband or son or father and mother changes into another shape, can you maintain the same love and attachment? Are you attached to the real person or just the shape? Can others also maintain the same affection for you, if you by chance change your shape, or if you become an ailing dependent? A Knower’s ‘unattached love’ is more stable, because it is not dependent on the shape of the person.

When two statues are made of the same rock, they have no emotional attachment to each other.

Why brothers of the same mother have attachment to each other? If the genes change, can they maintain the same love and affection? A Knower is not a slave of genes but loves the entire world as a form of Brahman only.]

संनिवेशांशवैचित्र्यमज्ञानामेव तुष्टये,

Only the ignorant see the various shapes as different, get attracted to some, get repulsed by some, and feel happy in possessing these various shapes made of the same elements (like a child seeing differences in the dolls made of the same wood, and feeling happy with some, and throwing away some).

(A Knower outwardly sees the differences in shapes, but inwardly he sees everything including his own body also as just some groups of elements dancing on the emptiness-stage.)

तज्ज्ञानां तु यथाभूतभूतपञ्चकदर्शनम्। (72.12)

For the Knowers, the shapes are just what they are; just an assemblage of elements.

[Mind is the imagining power acting as the conscious entity, and the body is an imagined thing and is inert; both have no connection at all, though they both are the products of the same ignorance.]

मिथः शिलापुत्रकयोर्यथैकोपलपुत्रयोः श्लिष्टयोरपि नो रागस्तथा चित्तशरीरयोः। (72.13)

Between two stone statues that are made of the same rock even (like twin brothers born of the same mother), though joined together, there is no attachment for each other.

Mind and body are also like the twin brothers born of the same ignorance.

[The entire world is teeming with moving dolls made of mud only. Your body is also one among them.

Observe all the bodies (images) including yours as inert shapes only, and do not react emotionally to any of them.

Every image is a passing cloud for the eye, and not any permanent fixed object of the world.]

मृत्पुम्सां यादृशोऽन्योन्यमाशयः सङ्गमे भवेत्बुद्धीन्द्रियात्ममनसां सङ्गमे तादृशोऽस्तु ते। (72.14)

Individual bodies are like ‘mud dolls endowed with intellect, senses and mind (like robots)’, acting by the power of the Aatman. When the inert mechanical mud-dolls meet each other, what emotional reaction can be there? So also, you should also not inwardly react with ignorance-based emotion when meeting others.

नान्योन्यस्नेहसंबन्धभाजनं शैलपुत्रकाः देहेन्द्रियात्मप्राणाश्च कस्यात्र परिदेवना। (72.15)

The statues made of the same stone-material have no feeling of connection towards each other.

The bodies, sense the world through the senses, move by the power of wind, and are empowered by the presence of Aatman, and are unconnected to each other like the stone statues. What is there to grieve about when they disappear? *(Are you crying for yourself or for the dead person; think and analyze.)*

इतश्चेतश्च जातानि यथा संश्लेषयन्त्यलं तरङ्गास्तृणजालानि तथा भूतानि देहदृक्। (72.16)

Embodied one! The various plants like grasses and creepers are born in different places; but flow together as if, joined with each other, in the flooding waves of the river.

The bodies also are produced from various sources, yet they flow in the world-journey, as if joined together as one. What connection is there between them?

संयुज्यन्ते वियुज्यन्ते तृणान्यब्धिजले यथा मुक्तान्तःकलनं देहे भूतान्यात्मनि वै तथा। (72.17)

Various plant-forms join together and separate out in the flooding ocean waters, without any agitation inside. The inert objects, the living people who are related and unrelated, the animals and birds that we see, all these also join together and flow for some time, as one entwined mass, in the 'ocean of Aatman'; but separate again and go off in other paths of life.

(Why cry about something which is connected to you for a short time only?)

आत्मा चित्ततया देहभूतान्याश्लेषयन्स्थितः तृणान्यावृत्तवृत्तान्तकलनोत्सिक्तमब्धिवत्। (72.18)

The 'Aatman' remains joining together the body and the beings through the mind, like the ocean alone joins together various grasses and creepers, and flows along with them, taking a shape of the circular pattern around them; so also, 'Aatman, the essence of Reality alone' joins together these bodies made of elements by taking a shape around them with the mind-made circular patterns (of life-stories, affection-syndromes, attachments, attractions, repulsions etc).

[Each Jeeva is like a wave rising up and falling down again and again by the pull and push of Vaasanaas.

This process is never at an end. It is like an endless continuum of dreams where the Jeeva dons different identities of man, woman, insect, worm, animal, tree or stone or whatever as per its state of ignorance, When through Vichaara, it wakes up to the 'Truth', then it reverts back to the quiet-state of the self, never to rise as the wave once again. It never can dream again. It is always the ocean. The dreams may continue for others; but not for the 'Knower, who is awake always'.]

प्रबोधाच्चेत्यतां त्यक्त्वा ब्रजत्यात्मात्मतां स्वयं स्वस्पन्दवशतो वारि त्यक्त्वाच्छत्वमिवाच्छताम्। (72.19)

The 'Aatman which is deluded into believing itself as the limited form', awakens to the 'truth of the Reality-state which is without divisions (like seeing the single stretch of the undivided ocean)', and itself discards the mind (of the form of agitations of delusions) and returns to its original quiet state, like the splashing wave of water discards its impure state of agitation and returns to the quiet-state of the ocean, by itself.

(How does he view his body after waking up to the 'Truth'?)

ततो विश्लिष्टभूतौघो देहं संप्रति पश्यति वायुस्कन्धगतो जन्तुर्वसुधामण्डलं यथा। (72.20)

At the time of awakening, the Knower sees his body (as worthless and unconnected), as a collection of elements not joined to the Self; like seeing the Earth-surface far below from a vehicle travelling high up in the sky.

पृथग्भूतगणं दृष्ट्वा देहातीतो भवत्यजः परं प्रकाशमायाति सूर्यकान्तिरिवाहनि। (72.21)

He as the 'unborn Aatman, the awareness power of Reality', transcends the body-level completely, by observing the body to be just a 'separated group of elements' appearing in some shape as different from other groups of elements that are moving about as the 'other bodies'.

He is like the bright sunlight shining in the day-time where no darkness of delusion can exist ever.

जानात्यथात्मनात्मानं मानमेयामयोञ्जितं मुक्तक्षीबतयेवान्तः स्वां संविदमनुस्मरन्। (72.22)

Like a drunkard woken up from stupor, he knows his forgotten self-state by himself through Vichaara, as not made of a body that occupies some space and time measure.

आत्मैव स्पन्दते विश्वं वस्तुजातैरिवोदितं तरङ्गकणकल्लोलैरनन्ताम्ब्वम्बुधाविव। (72.23)

The endless expanse of the ocean with its nature of quivering waters, stays as the countless waves splashing all over it; the awareness state of Reality (Aatman) alone stays as the quivering-state of the perceived phenomenon as if rising with multifarious objects.

THE NOBLE ONES WHO ARE ONE WITH THE TRUE SELF

एवंप्रायमहाबोधा वीतरागा गतैनसः जीवन्मुक्ताश्चरन्तीह महासत्त्वपदं गताः। (72.24)

'Such men of great awakening' do not get attracted by anything; they are sinless.

(Sin is the ignorance of the self.)

These men wander here in the life-stories of the ignorant, liberated and awake to the truth of Reality.

(Their minds are just the perceiving tools, and are not made of wants and agitations, as in the ignorant.)

यथा चरन्ति विविधैर्मणिरत्नैर्महोर्मयः निरस्तवासनाश्चित्तव्यवहारैस्तथोत्तमाः। (72.25)

These 'excellent men of knowledge' move about in the world with minds bereft of all the Vaasanaas, and are not affected by the presence or absence of riches or prosperities, like the huge waves carrying precious gems are not affected by the presence or absence of the gems.

न कूलकाष्ठैर्जलधिर्न रजोभिर्नभस्थलं न म्लायति निजैर्लोकव्यवहारैरिहात्मवान्। (72.26)

The ocean is not dirtied by the wood-pieces that lie on the shores; the sky is not dirtied by the dust that fills it; the 'Knower of the self' is not tainted by the actions in which he is engaged in the world.

गतैरभ्यागतैः स्वच्छैश्चपलैर्मलिनैर्जडैः न रागो नांबुधेर्द्वेषो भोगैश्चाधिगतात्मनः। (72.27)

The ocean neither is attracted nor repulsed by the waters which are gone, or which have come already, whether they are clean, or moving, or dirty; a 'man who knows his self' is not attracted or repulsed by any experience that the life presents him with, or by what has been experienced in the past.

यन्मनोमननं किञ्चित्समग्रं जगति स्थितं तच्चेत्योन्मुखचित्तविलासोल्लसनं विदुः। (72.28)

The Knowers are well-aware that, whatever mind-agitation is there in the entire world, is just an expression of its nature to move towards the perceived-world only.

यदहं यच्च भूतादि कालत्रितयभावि यदृश्यदर्शनसंबन्धविस्तारैस्तद्विजृम्भते। (72.29)

All this, the conception of the 'I' as related to the world, the multifarious types of beings, and all that which get understood as happening in the three modes of time, are all nothing but the shine of the various possible states of perceptions rising as the seer-seen phenomena.

All the perceptions can be reduced to the states of the 'seer and seen' only, which appear as so many objects and events as conceived by the mind.

यदृश्यं तदसत्सद्वा दृष्टिमेकामुपाश्रितं अन्यत्वलेपकं तस्माद्धर्षशोकदृशौ कुतः। (72.30)

The 'seen' can be real or unreal, but is surely dependent on the 'seeing capacity' only; the 'seer' on the other hand, is untainted by any 'seen', and is always the same. The 'inert state of the seen' also does not carry any joy or sorrow, nor the 'seer' as such.

Therefore, where is the question of joy or sorrow as attached to any of them?

असत्यमेवासत्यं हि सत्यं सत्यं सदेव हि सत्यासत्यमसद्विद्धि तदर्थं किं नु मुह्यसि। (72.31)

That which is dependent on the mind's perception cannot be real. Therefore, the world that gets seen as the 'I' and the 'seen', cannot be considered as true.

The experience is real, only when it is experienced, for that moment, for that mind. It is a proven fact that the untrue is always untrue; and the true is always true; they cannot become otherwise. There cannot be anything that is true and untrue both; such a thing can be untrue only. When the entire world is a play of the mind only and is not really real, then why are you attached to it like this, through delusion?

असंयग्दर्शनं त्यक्त्वा संयक्पश्य सुलोचन न क्वचिन्मुह्यति प्रौढः संयग्दर्शनवानिह। (72.32)

Hey Rama of beautiful eyes (that shine as the vision of intelligence)! Discard the incorrect vision, and see everything in its true form. A 'mature person who is endowed with the 'Vision of the Truth' never ever gets deluded here.

WORLD EXISTS AS THE CONNECTION BETWEEN THE 'SEEN' AND THE 'SEER'

दृश्यदर्शनसंबन्धविस्तारैस्तद्विजृम्भते। (33)

'Reality' shines forth always as the 'countless possible states of perceptions' and exists as the 'endless seer-seen states' only.

दृश्यदर्शनसंबन्धे यत्सुखं पारमात्मिकं अनुभूतिमयं तस्मात्सारं ब्रह्मेति कथ्यते। (33,34)

The joy that is found in the perceived-world as connected to the 'seer and seen states', is actually the 'blissful state of Brahman alone' that gets experienced as 'joy'. (*Whenever your agitation stops by the desire-fulfilment, the quietness that is experienced free of any agitation, is the state of the self.*)

This essence alone is known as Brahman.

[Brahman is like a state where one blindfolds oneself in play and tries to find oneself again, since there is no one else as the other. This play alone is the world that is experienced as the countless possible-states of the 'seer and the seen'.]

दृश्यदर्शनसंबन्धे सुखसंविदनुत्तमा ददात्यज्ञाय संसारं ज्ञाय मोक्षं सदोदयम्। (34,35)

The joy that is experienced as connected to the ‘seer-seen state’ is actually the blissful agitation-less state of Reality only, and is the most excellent; yet the ignorant man believes that the joy he experiences belongs to the objects of the world, and so gets trapped in the changing sense-patterns of the world, and is bound.

[His peaceful state resulting from one desire-fulfilment instantly vanishes off by the rise of another desire, and he runs after another object immediately. His mind is always filled with fresh agitations of wants. He gets only a minuscule experience of bliss, for a short span of time when his desire get fulfilled; and he does not really know, where that bliss actually rises from.] For a ‘Knower of the self’ who is free of all the wants as connected to the ‘seer-seen states’, the ‘blissful state of quietness’ is unbroken, and he stays liberated.

दृश्यदर्शनसंबन्धसुखमात्मवपुर्विदुः

The ‘Knowers of the self’ experience the ‘same unbroken bliss’ when experiencing the ‘perceived world also’ (since the bliss is not blocked by the agitation of wants).

तद्दृश्यवलितं बन्धस्तन्मुक्तं मुक्तिरुच्यते। (35,36)

Bondage is when you are held by the perceived. (You are a slave to the perceived, because you see reality in it.) Liberation is when you are unaffected by the perceived (because of realizing its unreal nature).

दृश्यदर्शनसंबन्धसुखसंविदनामया क्षयातिशयमुक्ता चेतन्मुक्तिः सोच्यते बुधैः। (36,37)

If the joy that is experienced in the perceived world is free of agitations and is unbroken without the disturbance of wants, then that state is defined as ‘liberation’ by the wise.

दृश्यदर्शनसंबन्धे यानुभूतिः स्वगोचरा दृश्यदर्शननिर्मुक्ता तामालम्ब्य भवाभवः। (37,38)

If that very joy that is experienced in the ‘seer-seen states of perception’, is experienced as self-emanating (and as not coming from objects and people), and is always experienced even when the seen is absent, (by understanding the seen as unreal), then it is the quiescent-state of the self.

Be stabilized in that state and be free of the clutches of the perceived world.

सौषुप्ती दृष्टिरेषा हि यात्येवं संप्रकाशते एवं च याति तुर्यत्वमेवं मुक्तिरिति स्मृता। (38,39)

This ‘Vision of the Truth’ alone is known as the ‘deep sleep state (Sushupti) of the Knower’, and it shines as the quiescent bliss that is unbroken, and that alone is said to be the Turyaa-state, and that alone is termed as liberation.

WHAT IS THE SELF ACTUALLY?

दृश्यदर्शनमुक्तायां युक्तायां परया धिया दृश्यदर्शनसंबन्धसंविदस्यां तु राघव,

नात्मा स्थूलो न चैवाणुर्न प्रत्यक्षो न चेतनः न चेतनो न च जडो न चैवासन्न सन्मयः

नाहं नान्यो न चैवैको नानेको नाप्यनेकवान् नाभ्याशस्थो न दूरस्थो नैवास्ति न च नास्ति च

न प्राप्यो नाति चाप्राप्यो न वा सर्वो न सर्वगः न पदार्थो नापदार्थो न पञ्चात्मा न पञ्च च। (39 to 43)

Raaghava! When there is freedom from the ‘trap of the seer and the seen’, and when there is the abstract vision of the Truth always, and when one is in the continuous joy of the self itself even when amidst the ‘seer and the seen’, what is the self-knowledge like, what is experienced as the self?

That self, the essence of existence, is not experienced as a physical body; not as any subtle body; not directly experienced like an object of senses; not experienced as inferred knowledge (indirect perception); not as a conscious entity reacting to an outside world; not as an inert object which cannot know about the world; not as some non-existence or as some existence newly risen; not as any ‘I’ ego endowed with excellent qualities as a Brahman-entity; not as any other entity imagined as the self; not as one or many, and not also as possessing ‘many’ as its manifestation; not as very near (as the closest object of knowledge, like a body); not as a far-away thing that has to be experienced somewhere else, away from where you are (like the heaven or hell); not as some object that has come into presence suddenly, not also as an object that was absent till now; not as gained as something that was not there; not also as not gained (for it has been achieved through Vichaara); not as all (since nothing has any place there as anything); not pervading all (since the idiot-mind is not there to see the division of objects as real); not as some object that can be referred to with some sound-modification (as a definition or name or term); not also as something which is meaningless (since it is explained in the Upanishads through words); not as made of the five elements, and not as the five elements also.

यदिदं दृश्यतां प्राप्तं मनःषष्ठेन्द्रियास्पदं तदतीतं पदं यत्स्यात्तन्न किञ्चिदेवेह तत्
यथाभूतमिदं संयग्जस्य संपश्यतो जगत्। (72.44)

What you see as the world is what is grasped by the senses and conceived by the mind.
That 'Supreme state of self' is not grasped by the senses or conceived by the mind, and is something that transcends all these sense-created experiences. It cannot be imagined as anything that is experienced as the world, for the 'Knower of the Truth' who sees the world as it is (as a continuous flow of information or Bodha to which you have to react appropriately, knowing well, its unreal nature).
[Aatman is the knowing-nature of Reality. Reality is some state which exists as any possible state of any seer-seen perception. Aatman, the knowing nature, as the many mind-entities exists as all the 'seer and seen perceptions'.
Therefore the entire perceived world is Aatman only, the nature of Reality to know something other than itself.
When the Reality knows itself, then there is no world at all, that gets experienced as real.
Therefore, whatever you see at every moment, is a newly arisen seer-seen state only, which is the nature of the Aatman.]

सर्वमात्ममयं विश्वं नास्त्यनात्ममयं क्वचित्काठिन्यद्रवणस्पन्दखावकाशावलोकनैः। (72.45)

The entire world is Aatman. There is nothing there that is not the Aatman.
(What can exist if you are not aware of it as a perceived thing?)
'Aatman alone' stays as all, by the 'knowing of the hollow space' which can contain any object hard or soft or moving or not moving.

आत्मैव सर्वं सर्वेषु भूवार्यनिलखाग्निषु।

Aatman alone is all, and is in all the elements appearing as the earth, water, air, space and fire (since it knows the objects as made of these elements).
(Each possible state of Reality exists as the perceived, and that is seen as really existing.)

सत्तैवास्ति न वस्तूनां,

The Reality alone is there; not the reality of the objects.
(The objects are existent because the Aatman knows them as existing. Whatever reality is felt in the objects is because of the Aatman knowing them as real.)

या या राम चिता विना व्यतिरिक्तं ततोऽस्मीति विद्धि प्रोन्मत्तजल्पितम्। (72.46)

Rama! Nothing can be outside of the 'knowing state'.
To say that 'I exist without knowing myself' (or to say that the object exists, but I do not know them) is the prattle of the insane.

एको जगन्ति सकलानि समस्तकालकल्पक्रमान्तरगतानि गतागतानि

आत्मैव नेतरकलाकलनास्ति काचिदित्थंमतिर्भव तयातिगतो महात्मन्। (72.47)

Hey noble one! There is only the 'single state of Reality' that can exist as any perceived-state of the 'seer-seen' of any world; and that nature is referred to by the term 'Aatman, the Knowing nature that forms the essence of all the known objects'; and the world is nothing but a collection of known-objects only, as conceived by each mind, as per its tainted or pure state.
Every object when known as an object, is known only as connected to the past and future time-modes, and as existing in some particular measured place, in the present.

Whatever exists as any 'perceived phenomenon of any world of any character' 'known by any mind of any world', 'whether it belongs to the past as memories, or to the present as getting conceived, or to the future as imagination' - is 'Aatman only', because it gets 'known' as an object of knowledge.

There is nothing else other than this.

Transcend the state of the 'seer-seen world', and always stay as the self which knows itself only.
See the self-state alone as the world; then the world will be seen as only the Bodha, the essence of Aatman.
[The ignorant also 'know' because Aatman is the essence of all knowing creatures; but their knowledge is incorrect.

The Knower has the right knowledge and knows the world as it is, as the essence of Reality only.

For example, when you know all the objects in the room, you stay as the total knowledge essence of that room and its objects; and are undivided. You know the objects and know also that they have to be seen as divided.
Knowledge of division forms the basis of the world-perception. A Knower also sees the world like all the others; but knows that he is the essence of whatever is known. There is no duality here.

Your room with its objects stays undivided in you, their Aatman. So it is with the entire world.

Whatever is seen by you is in you only as you, and stays undivided in you.]

एवंविचारया दृष्ट्या द्वैतत्यागेन राघव स्वभावः प्राप्यते तज्ज्ञैस्तज्ज्ञैश्चिन्तामणिर्यथा। (73.01)

Raaghava! By getting established in this 'Knowledge of the self' through Vichaara, and by renouncing the duality seen as real in the objects, the 'Knowers of the Reality' stay as the 'nature of knowing' only. Those who are expertized in the knowledge of gems can easily detect a ChintaaMani that is hidden inside the heap of ordinary gems. Those who are adept in Vichaara will see the self-essence only in the huge heap of objects seen by the mind.