

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्सगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

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'THE NIRVAANA STATE'

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['JEEVA' EXPLAINED]

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 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

भूतानि द्विविधान्येव प्रतिसर्गं स्फुरन्ति वै आद्यविस्पन्दजातानि तानि निष्कारणानि वै। ईश्वरात् समुपागत्य पुनर्जन्मान्तराणि च भूतान्यनुभवन्त्यङ्ग स्वकृतेरैव कर्मभिः। कार्यकारणभावोऽयमीदृशो जन्मकर्मणोः अकारणमुपायान्ति सर्वे जीवाः परात्पदात्। यथा सत्त्वमुपेक्ष्य स्वं शनैर्विप्रो दुरीहया अङ्गीकरोति शूद्रत्वं तथा जीवत्वमीश्वरः। पश्चात्तेषां स्वकर्माणि कारणं सुखदुःखयोः। आत्मज्ञानात् समुत्पन्नः संकल्पः कर्मकारणम्। संकल्पित्वं हि बन्धस्य कारणम्। तत्परित्यज्य मोक्षस्तु निर्संकल्पित्वं तदभ्यासपरो भव।

(How Jeevas rise forth from the Vaasanaa-less state of Reality?

All probable states exist at once in the Brahman, from the lowest to the highest, as a ready to manifest state. There is no chronological order of beings born after one another; but there exists only a potential state which rises as all possible states of conceptions. There is no cause for this factor.

It just is as the natural state of existence.

Why Jeevas differ than? It is not that there are entities that are born with good or bad traits; but the possible states of good or bad conceptions rise as entities that perceive some world-experience. Yet we understand many Jeeva-entities as having only those good and bad traits as their nature; this is another delusion of Maayaa. Jeevas are just potential states of experiences; not good or bad.

We believe that there was a beginning, and that there were some Jeevas born pure and taintless; and that later they developed many wants and conceived objects, and then the world expanded so much so that now it is a limitless crowd of worlds-scenes of various types that are unfathomable to any human mind that is acting with limitations. The fact to understand here is that the traits alone create Jeeva-states; and the Jeeva states do not have any traits. For example, if you have Mumukshutva, then you are not there aspiring for liberation, but the possible state of realization is producing you as a field of fulfillment.

So it is with all the other wants and Vaasanaas.

All the Jeevas cannot be taught the realization-knowledge, unless the possible state of knowledge chooses those Jeeva-states for its fulfillment.

What you see as Jeevas are not independent entities with good or bad traits; but are just the possible states of (conceptions like) good and bad traits using the Jeevas as their fulfillment tools.

How careful one has to be in this world, so as not to fall a prey to these random possible states!

Like fatal viruses floating in the atmosphere to catch any physical body for spreading the infection, the invisible deadly virus of Vaasanaas are waiting to catch these poor Jeevas for their fulfillment.

One has to be always beware of these deadly viruses!

Nurture the good virus of Mumukshutva, and keep other viruses away with effort; so that this Vaasanaa fulfills itself and rids you of the Jeevata, so that you never ever become a victim of any other possible state of Jeeva-hood. This is known as liberation; the pure state where no virus of a Vaasanaa can rise as any entity as you or any other. When the realization is complete, then the entire world is removed of all the Vaasanaas; and you exist as the pure state of Reality only with no one else as any Jeeva-entity. It is as if the entire world has turned into Brahman by this single Vaasanaa fulfillment of Mumukshutva.

All are liberated when one is liberated. After you realize, where is any other one?

There is only the quietness of Brahman existing as all!

If you conceive a beginning, then the Jeevas are divided as two types; the ones in the beginning have no cause for their appearance. They just rise forth as the conceiving nature of Brahman.

After coming out of the Supreme state, the Jeevas start moving from one life experience to another because of their own actions. Once the Jeevas start acting as separate identities and chase the desire fulfillment, they get bound by the actions and their results, and get into the causal circle of many births caused by their own actions; though actually there is no cause for their own plight, in the Supreme. Just like a Brahmin who desires the company of a low-caste girl discards his esteemed state of Brahmin-hood and accepts the state of a low-caste, so does the Supreme Lord take on the state of a Jeeva, and suffer through births and deaths bound by Karma and its results. Later, their own actions become the cause of joys and sufferings of the Jeevas. The cause for the actions are conceptions; and the conceptions are produced by the awareness of one's existence; but the self is mistaken for the body. The false 'I' gets conceived, the objects are conceived, possession of objects are conceived; the attachment to them gets conceived; desires are conceived; joy is conceived; sorrow is conceived; and so on! This conception alone is the cause of the bondage.

Moksha is when you stop conceiving. Renounce this conceiving madness, and practice the non-conceiving of anything, through Vichaara.

सावधानो भव त्वं च ग्राह्यग्राहकसंभ्रमे अजस्रमेव संकल्पदशाः परिहरञ्छनैः। मा भव ग्राह्यभावात्मः ग्राह्यकात्मा च मा भव भावनामखिलां त्यक्त्वा यच्छिष्टं तन्मयो भव। अजस्रं यं यमेवार्थं पतति अक्षगणोऽनघ बध्यते अत्र रागेण तत्रारागेण मुच्यते। किञ्चिद्रोचते तुभ्यं तद्वदोऽसि भवस्थितौ न किञ्चिद्रोचते चित्ते तन्मुक्तोऽसि भवस्थितौ। तस्मात्पदार्थनिचयात्सह स्थावरजङ्गमात्तृणादेः देवकायान्तान्मा किञ्चित्तव रोचताम्। यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् न कर्तासि न भोक्तासि तत्र मुक्तमतिः शमी।

Be very alert and cautious always when experiencing anything Through Vichaara, and slowly remove the countless conceptions through a sharpened intellect.

Do not identify with the experiencer, or the one who seeks the experience.

Stop identifying with the experiencer, remove all the likes and dislikes towards the objects and people, and be the one with what is left over.

Hey Anagha! Whenever the senses present as some experience again and again a thousand times, if one reacts with attraction, then it binds one to the delusory state of the Jeeva. One is freed of it when only he is no more attracted by the objects.

If you start liking what is experienced, then you are bound to the world-existence.

If you do not waver, and nothing interests you as desired or not desired, then you are freed of the world-existence. Let nothing attract you as real, be it any object of any world, from the level of the immobile to mobile things, from the level of a grass-piece to that of a Brahmaa.

Whatever you do, whatever you eat, whatever you offer to the fire in the rites, whatever you offer in charity, always know for certain that you do not do any thing as a doer, and do not experience anything as joy and sorrow that belongs to you. Be fully free of the binding ego, by staying as just the self-state.

सन्तोऽतीतं न शोचन्ति भविष्यच्चिन्तयन्ति नो वर्तमानं च गृह्णन्ति कर्म प्राप्तमखण्डितम्।

The Knowers of the self are always engaged in work, without losing the free stat of the existence. How? They do not let the memories of the past or the expectations of the future to interfere with the present moment. They concentrate only on the immediate work to be attended to with proper intelligence. That is why they are able to handle countless jobs that belong to them without wavering from the self-state.

(Want of liberation should not turn into a worry of liberation for a seeker of Truth.

Any work that belongs to one should be handled as the most sacred, and should be finished off to its perfection, without the interference of the failures of the past or the worries about the result.)

मनसि ग्रथिता भावास्तृष्णामोहमदादयः मनसैव मनो राम च्छेदनीयं विजानता।विवेकेनातितीक्ष्णेन बलादय इवायसा मनसैव मनश्छिन्धि सर्वभ्रमस्य शान्तये। क्षालयन्ति मलेनैव मलं क्षालनकोविदाः वारयन्त्यस्त्रमस्त्रेण विषं प्रति विषेण च।

How to control the mind? Mind alone has to control the mind.

The faults that have become the nature of the mind, say like the thirst for pleasures, delusions of death and ego, the conceit of gender, wealth and learning, all have to removed by replacing those faults with noble qualities. A good mind has to fight the wicked mind and pave the way for the Vaasanaa-less state. Intellect should be equipped with very sharp discriminating power which should shield you from all the faults of the mind. Like cutting the iron with iron, cut off the foolish mind with the wise mind, and remove all types of delusions connected to the ego. Those who are experts in washing the dirt, use only another dirt to clean the existing dirt; a weapon is warded off with another weapon only; poison is treated with poison only.

(Be always attracted towards liberation only till all other attractions are removed off, then be without the Vaasanaa of liberation also.)

जीवस्य त्रीणि रूपाणि स्थूलसूक्ष्मपराणि च तत्रास्य यत्परं रूपं तद्भज द्वे परित्यज। पाणिपादमयो योऽयं देहो भोगाय वल्गति भोगार्थमेतज्जीवस्य रूपं स्थूलमिहास्थितम्। स्वसंकल्पमयाकारं यावत्संसारभावि यत्चित्तं तद्विद्धि जीवस्य रूपं रामातिवाहिकम्। आद्यन्तरहितं सत्यं चिन्मात्रं निर्विकल्पकं यत्तद्विद्धि परं रूपं तृतीयं विश्वरूपकम्। एतत्तुर्यपदं शुद्धमत्र बद्धपदो भव संपरित्यज्य पूर्वं द्वे मा तत्रात्ममतिर्भव।

What is a Jeeva? Jeeva has three layers of existence; gross, subtle and supreme. Identify with the Supreme nature and discard the other two.

The physical body that is endowed with hands and feet keeps jumping around seeking pleasures (or rather, you believe that you are the physical body and try your best to pamper it with material possessions and pleasures). This body is a sense produced information that is able to experience other sense objects as image, sound, smell etc. It appears solid, is made of elements, and is there for allowing the Jeeva to experience a world. It is inert, is born, ages gradually, and dies; it is a form with a name, is seen by others, and is action-bound and is known as 'Sthula Sharira' (The term 'Sharira' itself means something that deteriorates).

A Jeeva usually refers to this 'Sthula body' as the 'I'.

Rama! Jeeva is not just the body alone, but has a mind also as its identity. A Jeeva acts and reacts to the world with its own set of conceptions, learning, beliefs and ideas concocted by itself. It has its own private conception of the Samsaara. Jeeva identifies with this invisible mind-thing also as Chitta (perceiving mechanism), and refers to this also as the 'I'. This layer of the Jeeva is known as Aativaahika; the set of information it carries with it always as the 'I' and 'mine'.

There is another layer for this Jeeva which is its central essence. This alone supports the other two bodies of the Jeeva. This form of the Jeeva was not born, will not age, and will not die, and will never be prone to ailments. It is without beginning or end. It never sets. It alone is real.

It is the pure awareness which is aware of the other two bodies, and is the real conscious state.

This form of Jeeva cannot be grasped by the Aativaahika and Sthula bodies, since they are inert.

It is completely without any agitation or disturbance; is the quiet state. This is the Supreme and the third one. Know that this alone shines as the world that is perceived by any Jeeva.

This alone is known as the state of Turyaa, which is the fourth state that is the support of the Jaagrat, Svapna and Sushupti state of the Jeeva.

Jeeva is the name given to the experiences that the Aativaahika mind goes through as Jaagrat, Svapna and Sushupti. When this Aativaahika mind is subdued, the Turyaa state alone remains; and that is the purest state of the Jeeva. Remain established in that state only. Completely renounce the other two forms; and never identify with them. Be the identity-less Turyaa form only.

रामोवाच जाग्रत्स्वप्नसुषुप्तेषु स्थितं त्रिष्वप्यलक्षितं तुर्यं ब्रूहि विशेषेण विविच्य मुनिनायक।

Rama spoke: Hey MuniNaayaka! Explain in detail that state of Turyaa which remains in all the three states of Jaagrat, Svapna and Sushupti; yet transcends them.

वसिष्ठोवाच

Vasishta spoke

अहंभावानहंभावौ त्यक्त्वा सदसती तथा यदसक्तं समं स्वच्छं स्थितं तनुर्यमुच्यते।

(What is Turyaa? Turyaa is not a place which you reach in time, and it is not that after reaching that resort-place, you will not sleep any more, dream any more, or not be awake to this world, and that you will be always lost in a drugged intoxication.)

The first three states belong to the world you see as your perceived experience; you cannot be out of them. Turyaa is a state of knowledge; the knowledge where you have understood the unreal nature of the world-appearance, have got rid of the identity with the mind and the body mechanisms, have no more likes and dislikes, and are able to stay as the 'quiet watching self' which is outside of the Jeevatva, and which moves through the other three states like a witness.)

The Jeeva has to pass through three states of mind, where it has an 'I' in the waking state and the dream state, but has no 'I' in the deep sleep state.

Turyaa is not anything like having an 'I' or not having an 'I'.

There is nothing like existence or cessation of existence here as it happens in the Jaagrat and Svapna. It is not tainted by any perceived, is equal always and pure without any faults of the other three states of the mind.

The mind does not exist as an agitation-mechanism here; and is one with the self. Such a state is referred to by the term 'Turyaa'.

या स्वच्छा समता शान्ता जीवन्मुक्तव्यवस्थितिः साक्ष्यवस्था व्यवहृतौ सा तुर्यकलनोच्यते।

That state which is pure, equal, and quiescent state of JeevanMukti; where one remains as the witness when dealing with the worldly activities, is known as Turyaa state of existence.

There is no 'I' as connected to the body and Chitta.

नैतज्जाग्रन्न च स्वप्नं संकल्पानामसंभवात्सुषुप्तभावो नाप्येतदभावाज्जडता स्थितेः।

It is not something like the Jaagrata experience, where you will see the world disappear as an experience. Any experience belongs to the other three states only. Turyaa is not some fairy land where all the sufferings have ended. It is not like any dream experience also, as if you are in some pleasant state, where only joyful experiences abound. When conceptions are gone, what dream is possible?

Turyaa is not an experience; it is an understanding level. You cannot experience it like an out of the world experience; nor is it a state where you gain supernatural powers.

It is not some deep sleep state where everything becomes quiet and silent; for it is not the inert paralyzed state where the world-reality remains in the dormant state.

शान्तं सम्यक्प्रबुद्धानां यथास्थितमिदं जगत्त्विलीनं तुर्यमेवाहुरबुद्धानां स्थिरं स्थितम्।

(It is a different vision altogether. The ignorant with the desire filled minds see the world as real and stable. They believe that they are the body entities that are born inside the world; whereas the truth is that there are only the mind states that go through the three states of Jaagrata etc; and the quiescent which supports these three states is never known at all by any one.

When the mind is dissolved through Vichaara, then there is only the quiescent state that is really stable and unshaken, and which is not affected by the other three states.)

The stable world of the ignorant stays dissolved as it is, and becomes quiet for those who have attained the true knowledge; That alone is referred to as the fourth state of Turyaa.

अहंकारकलात्यागे समतायाः समुद्भवे विशारारौ कृते चित्ते तुर्यावस्थोपतिष्ठते।

When the taint of ego is renounced fully, when the equanimity rises where everything becomes the Brahman-shine, when the Chitta falls to pieces along with its misconceptions and rises as Sattva, then the Turyaa state becomes stabilized.

अथेमं शृणु दृष्टान्तं कथ्यमानं मयाधुना प्रबुद्धोऽपि यथा बोधमुपैषि विबुधोपम। कस्मिन्श्चित्काननाभोगे महामौनं व्यवस्थितं दृष्ट्वाद्भुतमिदं किञ्चिन्मुनिं प्रपच्छ लुब्धकः पश्चादुपगतो बाणभिन्नं मृगमभिद्रुतम्। मुने मदीयबाणेन विद्धो मृग इहागतः क्व प्रयातो मृग इति। प्रत्युवाच स तं मुनिः। समशीला वयं साधो मुनयो वनवासिनः। नास्माकमस्त्यहंकारो व्यवहारेषु यः क्षमः। सर्वाणीन्द्रियकर्माणि करोति हि सखे मनः। अहंकारमयं तन्मे नूनं प्रगलितं चिरम्। जाग्रत्स्वप्नसुषुप्ताख्या दशा वेद्मि न काश्चन। तुर्य एव हि तिष्ठेऽहं तत्र दृश्यं न विद्यते। इति तस्य वचः श्रुत्वा मुनिनाथस्य राघव लुब्धकोऽर्थमविज्ञाय जगामाभिमतां दिशम्।

You are now equal to any Knower indeed, and have surely understood now what Turyaa is; even then this little anecdote will make you understand the topic better; listen.

There was a huge forest. A hunter was chasing a deer whom he had wounded with an arrow. On his way, he saw a Sage who was absorbed in complete silence, and the hunter was surprised by seeing him. He asked that Sage, 'hey Sage, a deer that was shot by me came this way only; which way did it run, tell me.' The Sage gave the reply in this manner. 'Hey good man! We are Sages who live in this forest, and always are equal towards all. We are not capable of attending to these worldly problems, since we do not exist as any entity at all. Actually, one should own a mind to make the senses function in a particular way. That mind which was interested in all these worldly matters as an Ahamkaara has dissolved off long past. The state which rises as Jaagrata, Svapna and Sushupti is not known to me at all. I always stay in the Turyaa state only. Nothing gets seen in this state.' Raaghava! The hunter did not understand any word spoken by the Sage, and went off in search of his prey.

(The world is indeed a forest filled with varieties of beings, and hunters also abound who keep chasing desires. A man of Turyaa cannot ever grasp what is desire-fulfillment, and cannot bother about the world affairs much. The world cannot fool him any more with its realness.

He will not interfere in the world happenings, nor will he get disturbed by them.

He will just be part of the scene, but staying unconnected to the world events.

His body might be visible; but he is not there at all as anyone belonging to the world.

The state of Turyaa swallows up all the other states of Jaagrata etc.

A Knower in such a state is not awake, or dreaming, or asleep; but is in the complete vision of only the Self as all; and cannot see anything of the perceived as real.)

अतो वच्मि महाबाहो नास्ति तुर्यतरा दशा निर्विकल्पा हि चितुर्यं तदेवास्तीह नेतरत्। जाग्रत्स्वप्नसुषुप्ताख्यं त्रयं रूपं हि चेतसः घोरं शान्तं च मूढं च आत्मचित्तमिहास्थितम्। घोरं जाग्रन्मयं चित्तं शान्तं स्वप्नमयं स्थितं मूढं सुषुप्तभावस्थं त्रिभिर्हीनं मृतं भवेत्। यच्च चित्तं मृतं तत्र सत्त्वमेकं स्थितं समं तदेव योगिनः सर्वे यत्रात्संपादयन्ति हि। समस्तसंकल्पविलासमुक्तं तुर्यं पदे तिष्ठ निरामयात्मा यत्र स्थिताः साधु सदैव मुक्ताः प्रशान्तभेदा मुनयो महान्तः।

Hey MahaaBaahu (one with mighty arms)! That is why I say that there is no other state than Turyaa as Jaagrat etc. The Turyaa state of Chit alone is the actual Nirvikalpa state of Brahman.

That alone is there and nothing else. The other three states of the deluded mind namely Jaagrat, Svapna and Sushupti that are horrifying, quiet and inert are the ones that are gone through by the Jeevas here that are identified with Chitta. The Jaagrat-state of Chitta is horrifying, the dreaming Chitta is quiet, and the sleeping Chitta is inert and dumb. Chitta survives as these three states only, and if these are not there, it will be dead. If the Chitta is dead, then there is only the Sattva state, which has the equal vision of Brahman. This state alone is sought for by all the Yogis through various methods.

Stay established in the Turyaa state which is without any affliction, and which is completely bereft of all the grand show of conceptions. The noble Sages stay in that state as always liberated, and see no divisions.

सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापह्व एव हि नाविद्यास्तीह नो माया शान्तं ब्रह्मेदमक्रमम्। शान्त एव चिदाभासे स्वच्छे समसमात्मनि समग्रशक्तिखचिते ब्रह्मेति कलिताभिधे निर्णय केचिच्छून्यं केचिद्विज्ञानमात्रतां केचित् ईश्वररूपत्वं विवदन्ते परस्परम्।

The final conclusion arrived at by 'all the scriptures' revealing the 'Truth of the Supreme Self' which remains hidden from all the 'philosophies of duality' is this only. 'There is no Avidyaa here; there is no Maayaa. The quiescent state of Brahman alone is there which cannot be defined by the scriptures.'

What is this Brahman? No one can know it; so we just infer it through reason.

Sine the world patterns need a stable support, we invent a word to refer to it, though it has no name. The 'unknown' that supports this world-appearance is referred to by the term Brahman, something that expands as this world-appearance. Since it is beyond the senses and the mind, it is a quiescent state, is very pure and untainted like the space, is equally spread out as this world, is the source of any power that is seen in this perceived; and since the world is a 'known' factor only as the Chit-shine, it is the 'knowing' that 'knows the world' as the 'known' Such abstract truths are arrived at when we analyze the unknown behind the 'known' world-phenomenon. But all the thinkers do not arrive at the same truth; and various philosophies have come into being and explain the Reality in various manners; some believe it to be sheer emptiness (Shunya), some call it just the state of Vijnaana (Consciousness), some deem it to be Ishvara, the Lord of all, and debate among themselves by trying to prove their own viewpoints.

सर्वमेव परित्यज्य महामौनी भवानघ निर्वाणवान्निर्मननः क्षीणचित्तः प्रशान्तधीः आत्मन्येवास्व शान्तात्मा मूकान्धबधिरोपमः नित्यमन्तर्मुखो भूत्वा स्वात्मनान्तः प्रपूर्णधीः। जाग्रत्येव सुषुप्तस्थः कुरु कर्माणि राघव अन्तः सर्वपरित्यागी बहिः कुरु यथागतम्।

(Why do you bother about all these explanations and arguments? You cannot explain the Reality with words, and any attempt to understand it with a mind and intellect will lead you astray only!)

You just ignore all these different views of Reality, and remain as the supreme quietness, Hey Anagha!

Do not have any misconception as your sheath, and be in the state of Nirvaana.

Just remain without the agitation called the mind which exists in the form of reaction to the world-appearance. Be without the Chitta factor which misses the Reality and sees something else as real.

Be established in the quietness of the intellect where no doubts remain.

Be always in the awareness of the self, as the quietness of Reality-state.

Be calm and unperturbed by anything. Be like a dumb, blind, deaf person, though speaking, seeing and hearing all. Be always turned towards the within as real, and not to the world that is produced in an outside.

Be always aware of the self-state, where the world remains dissolved. Be fulfilled and complete in the intellect, that has reached the culmination of its analysis of the truth.

Though awake in the Jaagrat, be asleep as it were (without reaction) and perform your duties, Raaghava!

Renounce everything internally; but outwardly do all the actions that belong to you, with proper reactions as needed.

चित्तसत्ता परं दुःखं चित्तासत्ता परं सुखं अतश्चित्तं चिदेकात्मा नय क्षयमवेदनात्। दृष्ट्वा रम्यमरम्यं वा स्थेयं पाषाणवत्समं एतावतात्मयत्नेन जिता भवति संसृतिः। संवेदनीयं न सुखं नासुखं न च मध्यमं एतावतात्मयत्नेन दुःखान्तोऽनन्त आप्यते।

Existence of the Chitta (that which sees the world appearance as real) leads to great misery. Non-existence of Chitta leads to the Supreme bliss. Therefore, remaining established only in the Self awareness state, take the Chitta towards its destruction through the non-conception of pain and pleasure as belonging to the world. (How?) One should stay like the unshaken rock, when perceiving pleasant or unpleasant things. Through the sincere practice supported by Vichaara, the worldly existence gets conquered slowly.

Do not see anything as painful or non-painful, or something like a grim state of aversion also. Stop imagining joy and misery in the life-events. Most of the misery and joy the people experience is only imagined. By practice supported by Vichaara, the miseries end, and the endless restful state is obtained.

आपीनमण्डलशशाङ्कवदन्तरेव श्रीमद्रसायनमयः सुखमेति तज्ज्ञः विज्ञातसर्वभुवनत्रयवस्तुसारः कुर्वन्न नाम कुरुते परमभ्युपेतः।

A Knower of the Self who is oozing with the nectar of the Supreme, attains the bliss within himself, like the fully shining disc of the moon.

Having known the essence of all the objects of the three worlds as the self, he does not actually do any action though engaged in many actions, since he is established in the supreme state of Chit, which never does anything; yet its very presence gives rise to the entire perceived phenomenon.