

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

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निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM SIXTH SECTION

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

CHAPTER THIRTY FIVE

[ESSENCE OF 'KRISHNA-ARJUNA CONVERSATION' (3)]

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 THIRTY FIVE

ESSENCE OF 'KRISHNA-ARJUNA CONVERSATION' (3)

वसिष्ठोवाच

Vasishta spoke

एतां दृष्टिमवष्टभ्य राघवाविनाशिनीं तिष्ठ निःसङ्गसंन्यासब्रह्मार्पणमयात्मकः। (59.01)

Raaghava! Taking recourse to such an imperishable vision, remain without attachment; renounce the unreal identities binding you; and offer everything to Brahman.

यस्मिन्सर्वं यतः सर्वं सर्वतश्च यः यश्च सर्वमयो नित्यमात्मानं विद्धि तं परम्। (59.02)

Understand that the 'Eternal Self' is the Supreme -
in which everything is, from which everything rises, by which everything perishes,
which is in all three modes of time and which alone is everything (Sarvamayam)
which is eternal, though appearing in the form of the impermanent world-state (Nityam)

[That Supreme Self cannot be reached as a separate state, for it exists as 'you' the knowing-state only.
You remove the false-reality, and that state will be left back as your eternal endless state, freed of all afflictions.
Afflictions belong to the ego-entity only; therefore, when you get rid of this mind-made idea of ego, you naturally remain
as what you are, the shine of Reality, as it is.
Here, in this state, you do not remember the 'I' as any time/place-framed entity; you just stay quiet as a witness of the
life-events, like an actor never ever identifies with the character he is portraying on the stage.]

दूरस्थमप्यदूरस्थं सर्वगं तत्स्थमेव च

'That' which is far from all (since it is nothing of this);
yet which is very near as the very self shining as the 'real you';
which alone shines forth as 'all' as the mind-shine,
which never swerves from its pure state of changeless-ness and divisionless-ness;
(You as the form-self exist as real because of the real self rendering reality to it, like the dreaming person renders reality to
the dream-character in the dream.)

तत्स्थः सत्तामवाप्नोषि

established in that state (as the true self), you will attain the 'realness'.

तदेवास्यस्तसंशयः। (59.03)

You are that alone; have no doubt about it!

THE STATE OF A JNAANI

[Jnaani also is freed of perceptions because he is not affected by the conceived reality, like a mirage city is non-existent for
a man who knows the unreal nature of the mirage.
Any mirage is the natural state of the desert; you cannot have a desert which will not produce a mirage.
Reality-state also can shine forth, only as the perceived world; you cannot reach some silent state and catch that Reality-state
as a separate thing that needs to be achieved by you, with effort.
When you do not make any effort at all as the 'I', you stay as that.
The perceived does not affect you then, even when it is perceived.]

(तद्विद्धि परमं पदम्

(Know 'that' as the Supreme state)

यत्संवेद्यविनिर्मुक्तं संवेदनं

which is pure self-awareness that is freed of the world-awareness;

अनिर्मितं

where the world is seen as not constructed at all as with a beginning and end (since the Mukta is free of
the Vaasanaas which construct the world-scenario);

चेत्यमुक्तं

where one is free of the perceived (since he is out of the push of the Vaasanaas, which keep pushing one towards the varied experiences of joys and sorrows);

चिदाभासं

where Chit alone shines forth as the world-appearance;

तद्विद्धि परमं पदम्। (59.04)

know 'that' as the Supreme state.

[A Mukta too, sees the world-picture like any other ignorant man; but he does not see it actually, because he knows the unreal nature of the perceived and is not fooled by it.

For example, when you are in the midst of a crowd that is enamoured by a magician's feat, and if you alone know the secret of a magician's trick, and are not fooled by it, you will still enjoy the feat with the others, enjoying both the cleverness of the magician and the foolishness of the crowd, and will be amused as to how his performance fools one and all.

You will be just amused! That is all! You will not be fooled for sure!

That state is the supreme state of knowledge, where the world is not seen not as a world at all, but as a nothingness, as what it is, in actuality! Of course, it needs courage to see the pleasant dream of the world dissolving away; but if you do not wake up to the truth fast, it will turn into an unending nightmare for sure!

Either you keep revolving inside the whirlpool of repeated Vaasanaa-dreams and be devoured by imagined crocodiles; or be out of it all, by climbing on to the shore which is just an empty field of nothingness.

Why cry for the loss of what is not there in actuality! Do not fear the Truth!]

सा परमा काष्ठा.

'That state' (is just not the state of nothingness and emptiness, or the dried-up state of all; but it) is the most wonderful state of Knowledge that can ever be reached by any Jeeva;

[After all, what is a Jeeva's innermost wish, whoever it be?

A Jeeva-things wants to be happy always; does not want to die; does not like unpleasant things to occur in life; but it runs after the non-existent objects in search of happiness, and suffers always. It believes also, that it will die along with the body, and so fears the death. It is miserable always because of the mind-made stories. However, it can also free itself from the misery of birth and death, if it makes an effort to realize the true affair of things.

By removing the desires, it is always happy; by knowing it is deathless, it is freed of death; by dismissing the stories of life as trash, it is out of the miseries also.

All this becomes possible by the attainment of knowledge, by taking recourse to Vichaara.]

सा दृशां दृगनुत्तमा सा महिम्नां च महिमा गुरुणां सा तथा गुरुः। (59.05)

such a vision of knowledge is the most excellent way of seeing the world;

it is the noblest state that a man can achieve;

it is the Supreme Guru of all Gurus (since such a vision guides you like a Guru throughout your life as a Mukta, whether with the body or without the body).

[Know that as the Supreme state, as not any vision concocted by the mind; but that which is free of all the binding nature of perceptions; is not bound by the perceptions; and is the shine of the Chit itself as the world.]

स आत्मा तच्च विज्ञानं

That is the Aatman. That is the fruit of analytic knowledge.

स शून्यं ब्रह्म

That is the Supreme Brahman, which is empty of the perceived world-state.

तत्परं तच्छ्रेयः स शिवः शान्तः

That is 'beyond' (all this). That is the most good.

That is auspicious. That is the extreme state of quiescence.

सा विद्या सा परास्थितिः। (59.06)

That is the true learning.

That is the most Supreme state.

[Search for the essence within you, by the presence of which you are able to know that you are experiencing some emotional experience as your life-event.

When you are experiencing anything as a Jeeva-state, there are always two levels in that experience; one is 'you the name and form entity' experiencing something; and the other is the state, where you 'know' that you are experiencing something.

There are two of you there.

Which one is the real you, the one who is agitating as the mind and its experiences, or the one who is aware of that agitation? The 'ego-you' just goes through some experience mechanically, as a reaction to the outside world; the other (unknown) you 'knows' that you are going through some experience.

There are two 'yous' here; 'one you' is silent and knows and makes your experience real; and 'another you' just experiences some life-event like the inert mechanism of an animal.

'That you' is more alive and more conscious than 'this you' which moves around like a wind-up doll.

Cows and dogs and cats cannot 'know' that they are experiencing something; they exist as inert experiences only. Like the motionless rock, the moving cows also cannot write their autobiography; for the cows and dogs do not exist as the two levels of 'I'.

There is no 'knowing' that knows what the 'I' is doing.

A cow eats; but it does not 'know' that it eats. A dog runs; but does not 'know' that it runs.

These animals do not know what is eating or running.

They do not 'know' anything at all; they exist as the mechanical survival techniques only.

If you as a human, cannot think back as to what makes you experience the events, and are just the inert experience, then you flow along the life like a grass piece caught in the floods, and you also do not fare better than a cow or a dog.

Anyhow, it is an obvious fact that you always know the actions of the body and the mind, as a separate-state of existence.

You know what you are thinking, you know what you are doing, you know always what the ego thing is doing.

'That you' which knows the mind and body actions is the 'true you'; and that which experiences as the 'surface you' is just the mind-agitation that is 'not the you'.

The 'experiencing-you' is there as the ego-state; and the 'real you' are also there always, who can understand the experience as belonging to 'you the ego-entity'.

One who 'knows' never changes; the other who 'experiences' exists as, only the changing pattern.

This understanding power is your real essence which reveals all the experiences, and renders reality to all the objects that are in contact with the mind.

Analyze well this fact. Catch this 'subtle you' which is always there as 'you'.

Don't you always say- 'I know I am eating' 'I know I am walking' 'I know I am listening to the music' 'I know I am sad'

'I know I am happy' 'I know I did a wrong thing' 'I know I should not have done like this' 'I know I am bound'

'I know I have to get liberated'; and so on?

When do you not 'know'?

Even if you fall asleep and forget everything, you still get up and say, 'I know I was asleep'.

Which one knew you were asleep?

The sleeping one cannot know that it was sleeping. The ego is switched off in the sleep.

Who was keeping watch over the sleeping-ego, to give the report that you had slept?

Which of the you slept and which of the you knew that you were sleeping?

'Awake one' could not have slept; 'sleeping one' could not have been awake.

Who is always awake and keeps guard on you, throughout your existence as the ego-entity?

Are you the one who is always awake, or are you the one who rolls through the dream, sleep and waking state like a helpless piece of mud-ball?

Do you eat or do you 'know' that you are eating?

Are you sad, or are you 'aware' of this sadness?

What is this thing that is always hanging on to all of your experiences, as the 'knower-state of all'?

It is always there as a permanent halo around your changing pattern of the head; what is it? Analyze!

Analyze! What do you mean when you say 'I know I am happy or sad'?

You must be happy or sad; how can you 'know' it? Who knows it?

Then, is there 'another one' as 'you'? Is that the 'you', or is this the 'you'?

Is the bound one the 'real you', or are you the one 'who knows' that 'you think you are bound'?

Who is the real 'I'? Analyze!

Who is bound? Analyze?

Who is the real you? Analyze!]

(That essence of yours cannot be seen inside a mirror, or described with a name, form and qualities (like the ego-entity that is stuck to a form. It is very subtle; but is the power that reveals the world as an experience as per any mind-content.)

योऽयमन्तश्चित्तेरात्मा सर्वानुभवरूपकः यत्र स्वदन्ते सर्वाणि स्वात्मद्रव्याणि सत्तया। (59.07)

That one who is within, and is the essence of ‘knowing’ only,
who is of the form of all experiences,
where all the objects that belong to one (body-self) are relished, because of the realness of the Aatman.

स जगत्तिलतैलात्मा

It is concealed like the oil inside the sesame seed (and can only be reasoned out).

(It is brought out by crushing the perceived ruthlessly, through reason, like crushing the oil-seed to extract the oil.)

स जगद्बृहदीपकः स जगत्पादपरसः स जगत्पशुपालकः। (59.08)

That essence of yours alone reveals the world-experience, like the light reveals the objects inside the house.
That essence of yours alone is the moisture, that keeps alive the ‘tree of the world-patterns’.
That essence of yours alone is the ‘care-taker’ of the animals namely the Jeevas that are acting as the inert animal-bodies.

स तन्तुर्भूतमुक्तानां परिप्रोतहृदम्बरः

That essence of yours is the string, on which are woven the pearls the beings, inside the heart-expanse
(the central essence of all) (and rises as the ‘I’ in all).

स भूतमरीचौघानां परमा तीक्ष्णता तथा। (59.09)

It is like the sharp subtle taste of hotness inside the heap of pepper-seeds of beings (and is the ‘knowing state’ of the ego-based actions).

[Mind agitates, say for example as, ‘I want to eat the mango’; and that thing which is there as the ‘real you’ says,
‘I know that you want to eat a mango’; and lo, you go to a fruit shop, buy a mango and eat it off; and the agitation stops.
All this, ‘that one’ knows; and manifests as the ‘want, go, shop, eat and the satisfaction’.
All your desires get fulfilled because it ‘knows’ and exists as the objects you want.
It exists as the fulfilment of all your wants.
It is not just the ‘knowing’ behind the agitations of your mind; but rises also as the very experience of that agitation.]

स पदार्थे पदार्थत्वं

‘That essence of yours alone’ renders object-ness to the objects;

स तत्त्वं यदनुत्तमं स सतो वस्तुनः

it is the excellent principle that supports all;

it alone renders reality to the world-pattern (since it is real and is the essence of all as their realness);

सत्त्वमसत्त्वं वा सतः स्वतः। (59.10)

is the very support of the varied concepts of existence and non-existence, rendering reality to the non-existent things also as their realness of non-existence.

[Whatever you as the mind, think; that background-thing the Aatman, instantly rises as that object; for it ‘knows’ your agitation.
It is the ocean that rises as the very agitation-wave and also its experience-field.]

यः स्ववित्तिविचित्रेण स्वयमात्मैव लभ्यते

That one is attained as one’s own Self through the different kind of subtle knowledge (that is not found in the perceived);

[If that thing can rise as the experience of any agitation of want and attachment, what will it be like if there is no agitation at all? Only 'That' will be there as 'Knowing of itself'.

Instead of revealing the world, it will reveal itself.

It is like some magic light; turn it outside as the ego-entity; the world appears as your life-story instantly, like magic.

Turn it inside towards itself, by killing the ego-entity; the world vanishes and it stays revealing itself.

After the light reveals itself, when you again turn it towards the world, you will see the light alone as all.

This is the magic of that Supreme 'you', the light that reveals and knows.

How to attain the awareness of that state?

It is obtained by the analyzing of one's own self-essence by oneself.

This analysis is blocked by the attachment to the ego-self and its connected objects.

Though the mind wants to get liberated, it remains searching for the liberation, unable to develop dispassion towards the objects with form. The 'fear of formlessness' itself, blocks the attainment of the goal.

Actually, the form of any object is just an image superimposed on the varied groups of elements, and is not real.

Everyone is only a mind-entity which is formless (Aatvaahika-emptiness as some mind-content).

The world looks pleasing and real, because of the lack of reason alone.

You will not 'become' formless by realizing the self; rather you will understand that you are not made of any form at all, but are acting as the formless mind-content alone.

You are already formless; why then are you holding on to the form, and believe its death to be yours?

You are actually the Aatman 'the knowing you', which sees some sort of mind-content as some sort of world-experience.

If you destroy the mind-content made of likes, dislikes, fears, desires etc, then the Aatman will shine forth as it is.

Instead of trying to bathe in the mirage river, you will just watch it as a wonder of nature.

Even death will be an amusing factor to you, since it is a concept that belongs to only fools.]

सर्व एव जगद्भावा अविचारेण चारवः। (59.11)

All the objects (inert and alive) of the Jagat appear attractive because of one's non-analytical nature.

अविद्यमाना सद्भावा विचारविशारवः

The objects are non-existent except as the conceived reality; they will shatter to pieces through proper Vichaara.

[What is non-existent gets proved as non-existent through Vichaara. How to do this Vichaara?

Analyze like this ;

'Who am I, where did I come from, why I am what I am and not any other, what is this world, why has it come into existence, why I am part of this world, why the world looks so fleeting and unreal, is it real or unreal, is it all a great play of delusion, if it is delusion then how I got trapped in it, how to get out of this trap, why I think like this and not the others, am I also unreal, then what is real, how this unreal started at all, is there a beginning middle and end for all things, will I also end off after living a meaningless life which is one among the countless life-states of the universe, how did I get to believe in the reality of this world, how to get at the truth of it all, how to un-weave the mystery of existence?' And, so on!

अहमादौ जगज्जाले मिथ्याभ्रमभरात्मनि को नु भूत्वाऽनुबध्नामि वृत्तिं कथमवाप धीः,

'First of all, how at all I came into being, in 'this delusory net of the Jagat which is of the nature of illusion only and made of misconceptions only', and got trapped here;

and how did the intellect develop a firm ascertainment in its reality?'

आदिमध्यान्तमानानि संकल्पकलनान्यहं,

(Then, you slowly understand that) 'The measures of beginning, middle and end are just concepts I attach to the objects'. 'I am just made of thoughts, ideas, beliefs and memories only'!

ब्रह्माकाशमनाद्यन्तं

The Brahman-expanse must be without beginning, middle or end and changeless, so as to support these changing patterns called the world and also the idea of the 'I'.

केवेयता ममात्मनः,

'I' is not at all there except as an idea conceived by me.

(This world as connected to this small-I, does not exist in actuality; but is a concept that looks real by the presence of Reality. Reality alone is there; and all this is non-existent except as the experience of a mind-thing.

Then, the 'true me' should also be the Reality state-only, which knows everything, but is not anything.')

इति निश्चयवानन्तः सम्यग्व्यवहृतिर्बहिः। (59.12 to 14)

After analyzing like this till the ascertainment of the truth is arrived at, one should engage in the normal activities of life as if with involvement, but with the ascertained vision of their unreal nature.

(What the state of a Knower of the Reality, is like?)

उदयास्तमयोन्मुक्तस्थितिर्नन्तः स सर्वदा नास्तमेति न चोदेति मनः समसमस्थितम्। (59.15)

The rise and setting of the world is there for only the ignorant at every moment, but not for him. It is always the unset shine of Brahman alone, that is seen by him always.

(He is aware and awake always as the 'knowing' self that keeps watch over all the mind and body actions. The world is not the world; but is Brahman alone for him. He stays as that Brahman, the 'knowing one'.)

मनः समसमस्थितम्। (59.15)

His mind (which in the state of Sattva just reveals the world for him as usual, but) is equal always; (does not rise or set as the world-patterns).

(Even the changing patterns of the world are seen as the many probable states of Reality alone; and the mind does not feel excited by any information of the world it receives, nor does it suffer.)

[World is nothing but a constant flow of information only.

Information of all objects in all possible states keep appearing non-stop.

Death or life, good or bad, joy or sorrow, cold or heat, all states exist at once as the probable states of Reality, which any mind can experience in bits and pieces, as a life lived.

At this moment, even as you are reading this, the world experienced by you is just some tiny bit of information received by your mind. All other information of all others of all times and places are also here only, where your 'knowing self' is shining forth; but all that is blocked, and you are allowed to receive only a few tiny bits of information.

A mind-entity is exposed to some particular set of information only, and misses all the others.

Your belief in the death also rises because you receive the information of the body-death; but do not have the information of what the mind of the dead man is experiencing.

In one probable state, the death of a person occurs, in another probable state that person is alive.

What little we receive as information, either of death or life, is what we believe in.

We miss the other information, and believe only in what we know as an event as some information received by the mind.

That is why you suffer, exposed only to some limited information only.

If like Queen Leelaa, you can also see the parallel existences of the same dead person, you will lose the faith in death and life. However, you are not dispassionate like Leelaa, so you suffer, when any death-scene is seen by you; because you cannot receive the information of his continuance of life in another parallel-copy of the world.

What we know is just the tip of the iceberg only, as our experience of life.

The world-existence (Brahman in essence) has many unknown secrets concealed within it like the giant ice-part hidden inside the ocean. The Knower slowly understands the secrets of the world-shine, by staying always in the unswerving vision of Reality itself as the self.]

(It is advised that, always stay in the Advaitic (non-dual) state as your vision; but do not see Advaita when engaged in the affairs of the world.)

यस्य खस्येव शून्यत्वं स महात्मेह तद्वपुः,

That noble one, who is as empty as the empty sky, stays as the emptiness only (not affected by the world that he lives in).

भावाद्वैतपदारूढः सुषुप्तपरया धिया। (59.16)

He ascends the non-dual state (but lives through the duality of the world as required).

He intellect is asleep to the reality of the world (and awake to the truth of the Reality always).

[Reality is the essence of all; but you cannot ignore the division-state of the world and live like an insane person.

You have to master the learning that belongs to the world you live in, excel in all the arts and sciences if you feel interested in them, and live the best of lives.

Vision of truth is the unswerving state that keeps you safe from the trap of delusion; yet makes you strong enough to face the events of life with equanimity.]

व्यवहार्यपि संक्षोभं नैत्यादर्शनरो यथा

Even when engaged in the actions belonging to his life-story,
the noble one is never affected by the events, like the man seen inside the mirror.

आदर्शपुरुषस्येव व्यवहारवतोऽपि च। (59.17)

Just the image (reflection) is there as if engaged in the tasks, but the inner self is always one with the mirror. (He is just seen; but is not there as anybody).

न यस्य हृदयोऽल्लेखो मनागपि स मुक्तिभाक्

He whose mind is without even the least trace of all the agitations of desires, anxieties, delusions etc,
is alone fit for such a state of liberation.

अविभागमिवादर्थं चिन्मणौ प्रतिबिम्बति चित्तेः परमनैर्मल्याद्व्यवहारो यथा गतः। (59.18,19)

The man inside the mirror is the mirror alone in actuality, and is not separated from the mirror;
the noble Knower also stays always in the awareness of his oneness with the mirror of Reality,
and appears as a reflection seen in the Chit-gem, because of the pure state of Chit itself shining
forth as his action-reflections.

चिच्चमत्कृतिरेवेयं जगदित्यवभासते, नेहास्त्यैक्यं न च द्वित्वं,

The magic of Chit alone is seen as the changing-patterns of the world.

There is no oneness here or two-ness.

(The question of one appearing as two or not-two, does not arise at all.)

ममादेशोऽपि तन्मयः वाच्यवाचकशिष्येहागुरुवाक्यैश्चमत्कृतैः। (59.19,20)

My instruction also, that arises as the magical scene here,
as made of the speech, speaker, the disciple's longing for some instruction, the Guru's instruction and so on
(the entire assembly here with all the people and with Rama asking questions and me answering them in
detail) - is 'That alone' (a probable state rising from Brahman) (as all of us assembled here together in this
'knowledge-churning scenario').

[All these divisions are reflections inside the Chit-mirror only.

Ordinary mirrors reflect the images only; but this Chit-mirror reflects all the mind-contents as its reflections.

Your minds that seek knowledge reflect in the Chit-mirror as the disciples seated here.

My mind which gives forth knowledge is reflected as that of a teacher, in the same Chit-mirror.

The very event of this discourse is a reflection in the Chit mirror, and has risen as a scene made of the Vaasanaa for learning
and the Vaasanaa for teaching; and is reflected in the Chit-mirror.]

आत्मनात्मनि शान्तैव चिच्चमत्कुरुते चिति

Chit the quiet-state bereft of all agitations, makes this magic of the world-appearance, by itself, in itself.

चित्प्रस्पन्दो हि संसारस्तदस्पन्दः परं पदम्। (59.21)

The quiver of Chit (as Praana) alone is the 'Samsaara'.

The non-quivering state is the Supreme state.

[We see ourselves in some sort of a form, and are apparently stuck inside some world with its own past history.

We try to analyze the physical causes that started this world.

We wonder whether other worlds also are there, unknown to us.

We wonder how all this started, and what exists as the stable reality, supporting all this.

We, with our limited mind-structure, can only reason out the Reality; and try to remain in the state of the Reality.

We understand that the agitation alone is the world; and non-agitation is the Reality.

Agitation belongs to the mind only which sees agitation alone as the world.

If we somehow analyze what the mind-agitation is like, then we can stop it with effort; and then we stay quiet in the
agitation-less state of Reality.

The effort here is the incessant practice of reason, and not any physical or mind-related action.

We are not becoming anything new, but are removing what is not there already; and stay as the essence of the Reality itself.]

चित्स्पन्दशमनेनेयं परिशाम्यति संसृतिः,

By the quietening of the agitation through the practice of dispassion and Vaasanaa-destruction, the world-appearance is found out as a conceived reality through the Vichaara practice; and so does not trouble us any more, even if seen.

[The world shines as your own shine, without the mind-agitation rising as the desire-fields. That indeed the supreme state freed of all agitations. That is the real 'you'.]

महाचिते नतेऽर्थोशभावा यो भावनाक्षयः। (59.22)

(महति अपरिच्छिन्ने ब्रह्माकारे चित्ते - महाचित्ते) (नते - परिणते) (अमशभावस्य अपगमः अर्थः - परमपुरुषार्थः)

When your reasoning ripens to rise as the Brahman-state of existence where the divided state of Jagat, Jeeva all dissolve off, then that alone is known as the state of complete Vaasanaa-absence (freed of all conceptions).

[We reach that Supreme indescribable state, by climbing up the ladder made of words and meanings; and later get rid of that ladder also, in the final stage.

The state of Chit is the Supreme state that transcends all these explanations; and when you experience it, you will see the emptiness that is beyond the sense-perceptions, and will be the undivided state of awareness only.

World-reality is the absence of self-knowledge.

Self-knowledge is the probe into one's own existence as connected to this world.

When you realize through reason, that the world-appearance as connected to the ego is non-existent, then the left-over state of quietness gets experienced without the idea of any experience.

The world-appearance does not affect you anymore, like a cloth that is burnt off fully.]

असन्नपि स्वभावं, तत्संवित्स्पन्द उदाहृतं, शून्यत्वमजडं यत्तत्परमाहुश्चित्तेर्वपुः। (59.23)

Though the term 'agitation of the awareness-principle' (SamvitSpanda) gets used (in instructions about Brahman), it is not that some agitation really exists in the Reality-state as its nature (since such an agitation presupposes inertness). 'That alone', which is empty of everything (including emptiness) and is non-inert, is said to be the state of the Chit.

[There is a story of an emperor who was fooled by a tailor into thinking the emptiness itself as his beautiful garment, and later became an object of ridicule because of his foolishness.

We are also like that emperor only, and are glorified by the world around us which is nothing but emptiness.]

(Samsaara exists as the non-knowing of the true self; it vanishes when the Knowledge of the Self rises).

तत्त्वेन भावनायत्ता संसृतिः सानुभूयते,

(तत्त्व - आत्मदर्शनरूपा) (संसृतिः - या अनात्मदर्शनरूपा)

That Samsriti (world-phenomenon) (the state of non-realization of the Self) is experienced as unreal, as a result of (aayatata) the realization of the Truth about the Self (through Vichaara).

अभावनामात्रलयात्सा च निःसाररूपिणी। (59.24)

'That Samsriti' (saa) dissolves off when she is understood as non-existent, and becomes essence-less, (and stays as a worthless piece of rag and not anymore as the emperor's attire)!

केवलं केवलीभावात्तद्रूपा सैव शिष्यते

When you understand through reason, that some indescribable state alone is left back when the world is proved as unreal, then that alone remains left back.

चित्स्पन्दमेव संसारचक्रप्रवहणं विदुः। (59.25)

Chit-agitation (Chit-spanda) alone is said to be the rolling wheel of Samsaara.

[The world we see is not a solid world, but a flow of experiences only, which cover the Chit-state.

When we ignore the experiences and look beyond, we realize the stable state of Reality that is freed of all experiences.]

[Imagine if you can, the extremely immeasurable non-quivering state existing as all probable states of infinite quiver-measures. The utmost minuscule measure of that quiver (Praana) exists as the agitation called the Jeeva, the mind-entity, and that alone rises as the world for that Jeeva. Yet there is no quiver in that Reality, and no Jeeva also, and no world also. Since the belief in the existence of the world is so strong, the non-existing world is explained off as some quiver in the Reality-state. How can the immeasurable Reality exist as some 'measure-based world-state'? How can the world exist at all, except as a misconception?]

मातृमानप्रमेयादि कटकादीव हेमनि पृथगस्ति न च स्पन्दश्चितेर्या संसृतिर्भवेत्। (59.26)

The bracelet and other such shapes, though qualified with the measures of location, shape, weight and all, do not exist as separate from the gold; so also, there is no Chit-spanda (Chit-agitation) that separately becomes the 'Samsriti'.

[Gold as such, is not a bracelet or an armlet; and yet is all the bracelets and armlets. Gold does not stay separate from the bracelet or armlet. Reality is seen as separated from the world-reality, like the gold is seen as separated from the bracelet. And, a bracelet cannot run away from the gold to reach the gold-state as a separate existence. It just has to understand that it was, is, and will be, always gold; and the bracelet-entity was its own imagined-state. You cannot run away from the perceived; it is there always as the Chit-shine. Even if you hide in a mountain cave, you will not be freed of the perceived. 'Perceived' will always follow you like a vampire carried on your shoulder, in the form of your ego and its connected experiences. The problem you are having is not the perceived; but the belief that you entertain about its realness. What matters what world you are in, and what ego that you are stuck with; any perceived-state is just mind-made only and is not real. When you see no reality in the world-state, you stay as the Reality only. What matters what picture runs on the mind-screen, when you disbelieve all its stories, however excellent or worst!]

(The conceiving mechanism alone is known as Chitta. It itself conceives Chit-spanda also.)

चितमेव चित्तिस्पन्दस्तदबोधो हि संसृतिः अबोधमात्रे चित्स्पन्दः कटकत्वमिवोत्थितम्। (59.27)

Chitta alone is the agitation-state of Reality (Chit-spanda).

The Samsara is the non-knowing state of the Self.

The non-knowing state alone is known as the Chit-spanda, and rises like the conception of the bracelet in the gold (as different from the gold).

[This agitation-state is the world we experience as real; but actually Chit is agitation-less. We conceive the agitation and analyze the cause of this agitation, so as to understand the Chit. We find out that this agitation is caused by the lack of the proper knowledge of Reality.

World is like a bracelet kept in front of us. Bracelet is our own conception; but actually, gold alone is there as its support. Rather, the gold is not aware of the bracelet at all; it alone is there always, and not the bracelet.

We understand that we are all the various ornaments made of that gold only, and are unaware the gold-essence in us, which alone we are. We understand that the ego-based world is non-existent, in the sense that proves the bracelet-level is non-existent in the level of the gold. We get rid of the idea of us being bracelets and armlets, and stay as the gold alone; though other ignorant may still see us as bracelets and armlets still. This gold-realization of the bracelet is known as JeevanMukti.

When the wrong idea of 'I am the bracelet' is removed through the right knowledge of the gold-essence within, then the bracelet dissolves off without a trace; and the gold alone gets left back.

Bracelet (ego-based world) was not there at all, except as a conceived reality. Gold (Brahman) alone is there always without changing into any bracelet or armlet. We imagined the bracelet (ego and the world) and we get rid of the imagination through reason. What is left back is the gold (Brahman) alone!]

बोधमात्रविलीनेऽस्मिच्छुद्धा चिद्राम शिष्यते

After the world dissolves off through just the understanding of the truth (Bodha), then the Reality-state alone gets left back as the extremely pure state that is freed of the perceived, hey Rama!

स्वभावबोधमात्रेण क्षीयते भोगवासना। (59.28)

The Vaasanaa for the world-enjoyment (as family, possessions etc) is destroyed, only through the realization of one's true self.

[The world is seen as real, because of our want to experience it as real.

We want the world to exist, and so it exists for us.

We are like the monkeys which get trapped by putting their hand into a small hole filled with peanuts, and do not let go of the peanuts, though they want to be freed of the hole.

Wants do not exist just as the pleasure-seeking only; but they hold on to as the pleasures of family attachments, Guru-devotion, deity-adoration, kindness, compassion, ascetic practices, and all types of Saattvic qualities also (as shown in the story of Punya and Paavana).

Such wants can be destroyed through the 'Knowledge of the true self' only.

A JeevanMukta does not discard the virtues; but wears the virtuous disposition as a costume only, and not as his nature, because of being in the non-dual Brahman-state.]

भोगाभावनमेवेह परमं ज्ञत्वलक्षणं,

The absence of joy in all these things, is the main characteristic of a Knower.

इतो नाभिमताः, सर्वे ज्ञस्य भोगाः स्वभावतः भवन्ति,

Whatever rises as enjoyments from here (the world), are not favoured by him (as joy-giving); everything becomes the enjoyment for the Knower, as his self-shine.

कोऽतितृप्तो हि दुरन्नं किल वाञ्छति। (59.29,30)

Which man who is fully satiated, will desire the rotten food strewn on the street?

(How can a Knower see any joy in the world-objects?)

[Since he does not have the trace of the ego also in the least, and is not identified with the form, he does not seek the joys of the world outside of him.

He just wills the mind to react appropriately to the images seen in the world, without ascribing reality to anything.

Whatever seen is his own shine as Reality and he enjoys them all with appropriate actions, though he sees no joy in anything.

He always is in the bliss of knowledge, and the same bliss alone is experienced in all the objects also.

It is like the sugar eating other sugar pieces in a sugar-made world, knowing well, that it alone is all.)

एतदेव परं विद्धि ज्ञत्वस्यापरलक्षणं स्वभावेनैव भोगानां यत्किलानभिवाञ्छनम्। (59.30,31)

Know this alone to be the other main characteristic of the Knowledge-state (other than Viveka, Vairaagya etc), that the 'no-want state', is not maintained with effort, but is natural for a Knower.

[A Knower is not the form you see as him or her.

He is just a level of existence which you can locate as some form seen at some place, like Krishna or Vasishta.

He is just an ascertained-state of knowledge which is made of emptiness alone.

He is not a mind-entity like others, but is a Chit-entity.

Mind-content rises as the world for the ignorant. Chit alone rises as the world for a Knower.

Chit sees itself as the world; or stays as the world; that alone you refer to as the Knowledge-state.]

चित्तस्पन्दैव सर्वात्मरूपिण्यस्तीति निश्चयः योऽन्तः प्ररूढः स्वभ्यासो ज्ञत्वशब्देन स स्मृतः। (59.31,32)

When the spontaneous conduct is founded on the well-rooted ascertainment that the Chitta-Spanda (mind-agitation) alone appears as the entire form of the world with all its beings - then that state is understood as the state of Knowledge (Jnatva).

[It is not that the Knower runs away from pleasures; or stops enjoying them.

He does not present himself as an odd one in the crowd, by showing off his ascetic supremacy.

Though Krishna was an excellent Knower, not even his close friend could know the other side of his character as a BrahmaJnaani.

Krishna just lived through the luxuries of the royal life like an ordinary king, but always wore the ‘garb of renunciation’ within. He never advertised his Knowledge-state through any action of his.

He acted the part of the king extremely well, to its perfection.

He was the best of men!

A liberated man normally eats, sleeps, and enjoys objects like others; but he does not feel any special joy in those objects like the ignorant do. Any enjoyment is just a Samaadhi-state for him.

Body moves as it were; senses function as it were; story runs as it were; but he is always the shine of the self alone.

He enjoys everything; but does not enjoy anything; like the ocean does not overflow, even if it receives more waters.

He alone is the wise one, who has realized the non-existence of joy, in the objects.

But he has to live amidst the crowd of people who are hitting at the sky with clubs; and he also has to do the same thing, to survive amongst the ignorant.

He cannot make the fools around him understand that there is emptiness alone and it cannot be hit by the clubs.

He cannot make the others understand that the joy that they see in the objects is not there really in the objects.

He cannot make them understand that the joys and sorrows are just the reactions of the mind to its own conceived stories.

Therefore, he just moves the limbs which they see as his body, and pretends to be one of them.

Why should he act deluded like others?

He is not acting deluded or cheating the others; but is seeing the truth; that is all.

Others also can see like him, if they make an effort; but they do not, or cannot; because they are not any individual entities, but are Vaasanaas alone that surround him as various shapes.

Since Reality has to exist as the world only; the Knower exists as the ‘known-state of Reality’ in the same world.

He sees the world as Bodha only; as just a rain-fall of information, dropping one after the other like the non-stop rain-drops.

A Knower also has to stand in the rain like others; but he holds the invisible umbrella of Knowledge and does not get drenched by the rain; whereas others get drenched, get carried away by floods and perish in the rain.

He remains in the world as a shine of Brahman only; and sees others also as his shine; so whom is he cheating with pretense? He just ‘is’; and reacts appropriately to the information of people and objects as needed; as the state of Reality itself that is endowed with a pure mind-state.

He sees no divisions; but is the self-shine alone as all.]

यो न भुङ्क्ते भुज्यमानानपि भोगान्स बुद्धिमान् लोकानुरोधसिद्ध्यर्थं स हन्ति लगुडैर्नभः। (59.32)

That wise one (Jnaani) does not actually enjoy any pleasures that fall to his lot, in course of life; but he just hits the empty sky with clubs, just to humour or oblige the (ignorant) people around him.

[He may be pretending to act like the ignorant, but he is not pretending inwardly.

The ignorant on the other hand, perform asceticism, worship the deities, follow the disciplines connected to a deity etc, outwardly with full sincerity; but their minds are full of worldly agitations inside.

Their pretense disciplinary actions, do not offer any fruit at all.]

[A Knower is not pretending; but is in the ‘true vision only’.

The ignorant alone, are pretending to get joy out of objects, because they do not know the truth.

Unless this pretense of seeing joy in the objects goes off, the truth-vision cannot be achieved.

And the self-state can never be achieved by moving the limbs in ascetic practices, Yoga practices, deity worships, or torturing the body by burying it in the cold mountain caves.)

विनाऽकृत्रिमया बुद्ध्या न सिद्धिरवगम्यते क्वचिदात्मावलोके च स्वाङ्गावदलनैरपि। (59.33,34)

If the intellect is not pure within, then the goal of realizing the Aatman cannot be fulfilled, even if one tortures the body in a variety of ways in the name of asceticism.

[A Knower need not pretend asceticism; for the body-torture does not lead to self-knowledge.

He just leads a normal existence like others; with the constant awareness of the truth.

Like inside a picture gallery, he also sees the paintings painted by the senses as fire, water etc.

The ignorant do not see them as paintings; but see them as real and suffer; for they live as the painted pictures only; and believe in the painted pictures of the world as real.]

चिच्चेत्यं चेत्यकोटिस्था तावत्पश्यति विभ्रमं इदं यावदबोधोत्था स्पन्दते स्पन्दरूपिणी। (59.34,35)

The Chit, exists as the perceiving state that is limited by the mind-screen with its world-scenarios; and believes the illusion of the world-scene seen through the mind-screen as real, as long as the Knowledge-less state that is of the nature of agitation keeps quivering (as the Vaasanaa-filled mind).

सम्यग्बोधोदयोन्तः स्यात्स्पन्दास्पन्ददशाक्रमः क्वापि याति च संशान्तदीपवत्साभिधानकः। (59.35,36)

When the correct Knowledge is attained within, the very state of agitation and no agitation, vanishes off somewhere, along with their names, like the flame of the lamp that is extinguished.

चितः प्रशान्तरूपाया दीपिकाया स्वभावतः, स्पन्दास्पन्दमयी नेह कथैवास्ति मनागपि। (59.36,37)

When the Chit is the completely quiet state, and is always shining forth as a lamp by its very nature (by revealing the world-scenes), the very question of agitation or agitationless-ness of the Chit does not rise at all (in a Knower).

यदस्पन्दस्य मरुतो न सन्नासन्न मध्यगं रूपं तदेवासंवित्तिस्पन्दायाः प्रशमं चितेः। (59.37,38)

The wind which does not move, is neither moving, or not non-moving; but is in the middle-state. When it is not agitated as the ignorance, then it is known as liberation, where everything remains completely quiet.

अभिन्नः स्याच्चितः स्पन्दः शुद्धचित्स्फाररूपधृक्। (59.38)

The vibration of the Chit is undivided, since it holds the entire Jagat as its pure-awareness state.

न बन्धाय न मोक्षाय स्थित आत्मनि केवलं, चिच्चेन्निरर्थसंवित्तिनिर्वाणे न च विन्दते। (59.39)

There is no bondage or liberation there, but only the pure state of the self; since Chit is free of all the screens of ignorance, it does not see any meaningless perception as real.

[All these terms like Moksha, bondage, agitation, equal-ness, Chit, Chitta etc are just words coined out so that some explanation can be there for teaching a seeker of liberation.

You must want the liberation and study the Scriptures like Vaasishtam; but that itself should not become your binding state.

The moment you want liberation, you are realized, like when a man who is sunk in the mud, comes out and searches for some water, he is already in the process of cleaning.

Scriptures offer you that clean water; but you cannot be obsessed with the bathing only, and feel that you will never become clean, and keep on bathing forever.

Now at this Nirvaana section, after studying patiently all the explanations and instructions, it is time you give up the idea of liberation also, and stop reaching out for the vision of truth which you think is evading you purposely.

You are already realized when you start the Vichaara, like the darkness is already gone at dawn.

‘Wanting liberation’ is a long past thing that required you to cultivate so many virtues at the beginning of the study.

Now, you must naturally be in the self-state which needs no explanation like agitation is gone etc.

‘Let there be liberation’ - this understanding is the cause of damaging the wholeness.

Even the understanding, ‘Let there be equal-ness’; is also bondage.

Best is to have no thoughts about all these terms at all.

If you see the world as a mirage and not an absolute reality then you are already realized.

If your mind has stopped reacting to all the information that it receives with likes and dislikes; then you are already realized.]

तद्वन्धमोक्षपक्षादेर्नामापीह न विद्यते,

The terms like liberation and bondage do not exist here even for namesake.

मोक्षोऽस्त्वित्येव बोधोऽन्तः पूर्णता क्षयकारणं (40)

If you are filled with the idea that 'let there be liberation for me', you will perish, for that 'very idea' (of you getting liberation as a bound Jeeva) will stay as your delusion-state.

समास्त्वित्यपि बन्धस्ते

You cannot also say that, then 'let there be an equal state for me'; then that also is the state of bondage.

श्रेयो संवेदनं परम्। (59.40,41)

The Supreme awareness which transcends all these terms is the most excellent welfare.

[Realization is the basic state; then with that pure state you can still ascend the knowledge-mountain of Brahman like any Rishi of Satyuga, and rise gradually to the Shiva-state.]

यदनाभासमजडं तद्विद्धि परमं पदं चितः स्वरूपं संस्थानमचेत्योन्मुखतात्मकम्। (59.41,42)

Understand that, the Supreme state is without the taint of any world-appearance, and is non-inert. That which is turned towards 'non-perception of the perceived' is the established state of the Self.

यः संकल्पनशब्दार्थरूपः स्पन्दो महाचितः

The 'quiver of the MahaaChit' is the 'term Samkalpa (conception)', just a word with meaning.

(Praana alone exists as the Chitta; Chitta alone exists as the Jagat.

Every Jeeva is a minuscule quiver-measure of the Praana; and that rises as the conception; and that appears as the world for him. But, for a Knower, the Praana has dissolved off in the MahaaChit; so he has no Chitta; and the world does not exist for him.)

बन्धमोक्षादिकार्होऽसौ प्रेक्षमाणः प्रणश्यति। (59.42,43)

This thing alone qualifies one for bondage or liberation; and perishes just by rational analysis.

[Analyze as to who wants this Moksha?

The one who is bound alone needs the freedom.

Reality state (self) is not bound at all; and 'you are that' (Tattvamasi).

If you want liberation, then you are bound; if you want to be cleaned, then you are dirty.

Do not be obsessed with the idea of liberation also.

Stay always as Brahman with a pure mind-shine as the world.

You need not think that you are realized; but stay as realized; and see no-world.

The one who owns bondage and liberation (ego), vanishes when he gets observed through Vichaara.

See the amazing magic of it all!

Ask who wants liberation, and the seeker of liberation (the ego as the Mumukshu) vanishes off, for there is no one, who needs liberation.

Analyze who can realize.

You as the name and form as some body-entity can never realize; for the body is inert.

Mind is nothing but an imagined 'I' supported by the body-identity, or the imagination which supports the body-entity.

Mind also cannot realize, for it is just some inert mechanism which produces the world-picture for the Vaasanaas.

Then who else is there? No one!

No one is bound; no one needs to be liberated!

We do not know by whom, what, who gets bound or liberated, if the ego is gone!]

प्रेक्षणादेव संशान्ते त्वहंभावे निरास्पदे न विद्मः केन किं कस्य बध्यते वाथ मुच्यते। (59.43,44)

If this 'Aham' idea which does not have any support at all, perishes just by analysing it, then, we do not understand, by what, what, to what, one gets bound or liberated?

[The Knower sees the Reality as it is; as the continuous fluctuation-state rising as any probable state.

Reality is a boundless state of information that rises as the world.

A mind-entity can experience and react only to a limited amount of information.

For example, Arjuna can know only of the dead bodies that lie in the battle-field, he cannot see their continuity in other lives; that information is blocked for him, leading to his anxiety about death.
A Knower like Krishna also cannot see the other lives of the dead people (unless one masters Siddhis); but can know of this fact as a 'Knower of truth'; that is why he has no anxiety about death or life.

A mind constricts the information-content; but the great Sages who have mastered Siddhis can have a glimpse of any probable state of Reality, if they so wish.
Siddhis are not a must for realization; Krishna mastered the Siddhis for some purpose to be fulfilled in his life.

A Knower sees the world not as any desire fulfilment field; but as a probable state of Reality only.
Every moment is blissful for him, like an actor enjoying the unlimited costumes that he can have access to.
Good, bad, death, life, auspicious, inauspicious, bondage, liberation; all these terms have no meaning for him.
He sees no one in need of liberation also; since he does not see any one as any entity; but only as a probable state of Reality; including his own form that others see him as.
He is the Chit-state which is settled in its pure state, which is like a wind that does not move, or not not-move also.]

संकल्प एव रचिते बुधश्चेदविभागवान्

The Knower stays as the division-less state, and understands that the Jagat is made of conceptions alone.

तदसंकल्पमस्पन्दं सर्वं जातमवारितम्। (59.44,45)

then, everything becomes non-conceived, non-agitating, and unimpeded for him.

स्पन्देऽस्पन्दमये वाते तन्मयत्वात्सदा चिता। (59.45)

Wind in such a state, is 'ready to move state' only; but does not move, or not not-move.
Reality is always the ready to be any state only; but as a Knower it stays not as any probable state at all within. (It does not move, or not not-move as a Knower.)

[Chit-Reality is a ready to be any probable state as any experience with an 'I' and its object of perception.
If the 'I' is gone along with its object of perception, then what is left back?
The probable state of the Knower puts a stop to all the probable states as it were.
When the 'I and the world' are gone, what Jeeva can rise as any probable state?
When the dream is over, and you are awake, what can rise as any dream-scene?]

संक्षीणे च संसारो,

(ज्ञाते तत्त्वे कः संसारः - शंकर)

When the Samsara is gone off completely,

निस्पन्दे चिद्धने स्थिते,

when the Chit stays as the no-movement state (not rising as the probable Jeeva-states)
and is dense self-awareness only;

चित्तेज एव चित्स्पन्द इति बुद्धे निरन्तरं,

when the single unchanging understanding has risen that the Chit-shine alone is the Chit-quiver,
व्यतिरिक्तश्चितः स्पन्दो न किञ्चिदवशिष्यते। (59.46,47)

then there gets nothing gets left back as some quivering state as apart from Chit.

[This state is not an intellectually fulfilled state; but is something far beyond the reach of intellect also.
It is just the unbroken vision of truth, that Chit-shine alone is the Chit-quiver.
The Reality and the Jagat, lose their separateness and become synonymous terms.
Chit is no more the 'Chit and its shine as the world'; but 'Chit alone is the shine of Chit'.
What else can be there as left back, when the truth is realized?]

[This perceived-state is just an ocean of probable states rising as Jeeva-states; and the Jeeva who has no identity except the deluded ego, is forced to live through a dream revealed by the mind-sorcerer.
But, the Knower has no ego or the delusion, and is awake to the truth.
Though he wanders in the dream, he does not get fooled by the dreams of the others.
He always exists as the Chit which shines forth as all.
He is the mirror-ness that is moving among the reflections, but is bereft of all reflections.]

अस्मिन्दृश्यमये दीर्घस्वप्ने स्वप्नान्तरं व्रजन्न ज्ञो मोहमुपादत्ते सर्वगत्वात्स्वसंविदः। (59.47)

In this prolonged dream of the perceived, the Knower who moves inside the dream, does not get deluded; since he is in all, as the Self-shine.

(To exist is a wonder; to know that you exist is another wonder; and to know the right one as you is more wonderful.)

यत्रोदेति प्रसभमनिशं सर्गसंवित्सत्ता

‘That’ - from where - the world-perceptions of limitless varieties keep on rising forcefully without stop, and exist as the manifold mind-states namely the Jeevas, and are experienced as real also, (when the Knowledge of the Truth is absent);

यस्मिन्नेते सकलकलनाकारपङ्का गलन्ति

That, into which - all these quagmires of various stinks of Vaasanaas dissolve off also, (when the Knowledge of the Truth is present);

उद्यन्त्येते स्वदनसुभगं यत्र सर्वोपलम्भा

‘That’ - where - all these charming experiences that are pleasing rise up as the mind-state of a Mukta (as ‘That alone’);

ध्यानेनैवं तमवगमय प्रत्यगात्मानमन्तः। (59.48)

meditate on that through Vichaara, and realize that state as your own essence within.

एवमाद्यं परं तत्त्वं चिद्धनं परमं पदं, (60.01)

In this manner, I have explained the Supreme state dense with pure self-awareness, the Supreme Reality and the origin of all.

तत्स्था एते महारूपा ब्रह्मविष्णुहरादयः विभूतिभिः स्फुरन्त्युच्चैर्जनास्तुष्टा नृपा इव, (60.01,02)

Great Devas like Brahma, Vishnu and Hara stay in that state always, endowed with unique powers; yet perform their duties without a flaw; they happily exist with their own forms and life-stories that are endowed with the glorious experiences of self-state, like emperors who own everything.

आकाशगमनादिक्रीडाभिः क्रीड्यते चिरं तस्थेनैव जनेनेह स्वर्गे स्वर्गोक्तसा यथा। (60.02,03)

by those who are established in that state, amusements like floating in the sky etc can be enjoyed (by mastering unique powers or Siddhis), like the Heavenly beings in the Heaven.

(What experience cannot be theirs, if willed!)

तत्प्राप्याङ्ग न म्रियते,

When you attain that state Rama, you will never die; for you will understand that you cannot die;

तत्प्राप्याङ्ग न शोच्यते,

when you attain that state Rama, you will never cry; for you will be out of the story-events that carry joys and sorrows;

तत्प्राप्य जीव्यते नाङ्ग,

when you attain that state Rama, you will not live; for you will no more be a Jeeva hankering after experiences;

तत्प्राप्याङ्ग न रुध्यते,

when you attain that state Rama, you will not be blocked; for any probable state can be yours without the limiting adjunct of the mind.

अपारपरमाकाशरूपिणः परमात्मनः सत्तासामान्यरूपं चेन्मनागपि विभाव्यते। (60.03,04,05)

If you can be one with that state of the Reality even a little; that state - which is the limitless expanse of the perceived, which is the Supreme principle that supports all, which is in all as their common essence.

तत्त्वं निमेषमात्रेण जन्तुर्मुक्तमना मुनिः कुर्वन्संसारकर्माणि न भूयःपरितप्यसे। (60.05)

You who are lamenting about your human birth, will be instantly out of all this suffering and will be established in the quiescent state by the realization of the truth; and even if you are engaged in your regular duties as a king, you will not be affected by them, and will not swerve from your quiescent state.

रामोवाच

Rama spoke

[Reality-state is without a mind or intellect.

A Knower who is established in the Knowledge of the Reality state, is said to have destroyed all these tools which reveal the divided state of the world.

He is no more a Jeeva made of Vaasanaas. He is not any God also.

He is not the Reality-state which is without a mind, intellect etc.

He is Brahman-state in the knowing-state of itself, endowed with a pure intellect.

This much, I understand.

He is a 'Mansvin', a strong-minded person, and his actions are the only ones that are determined and perfect, since he is an ego-less entity as a no-one; others are under the control of agitations always, and their actions are unpredictable.]

मनोबुद्धिरहंकारश्चितं यत्र क्षयं गतं सत्तासामान्यमाभातं मनस्वी स किमुच्यते। (60.06)

Where the mind, intellect and Ahamkaara have been destroyed, when one shines as the common essence of all, who is that who acts with the mind etc?

वसिष्ठोवाच

Vasishta spoke

WHAT IS BRAHMAN?

[Brahman is what?

We cannot know it as some object of intellectual analysis.

We just refer to it with the sound Brahman.

Brahman is the ever expanding state of 'Knowing'; for the more you probe, the deeper you enter into the self-state (Aatman).

The journey of self-realization has no end.

What is this Aatman, and what is self-awareness?

We can only think of this Aatman as something which we are not.

We know that it exists, through the practice of reasoning process.

Something is there in the inert bodies that makes them eat, drink, jump, interact with others by accepting them or killing them.

All the inert bodies of course have similar characteristics and are to be considered as ruled by some common fixed physical laws. But the actions of these inert bodies are different, and are not common; their experiences are also not common.

The inert body cannot do actions by itself; so, we invent a mind-thing to explain the actions.

Even here, the mind is just an inert process only.

We reason out that some energy-force named as Praana is the power that moves these inert bodies.

If Praana is absent they fall dead. We wonder what meaning is in all the actions that one performs in the world, if everything is destroyed by death. What happens to the knowledge we gain, we question.

We reason out and understand that there is some unknown principle, which is there behind the entire perceived, and inside all the bodies that make them eat, sleep, drink etc.

Since the minds are just processes of want-fulfilment states, we destroy the mind through self-control.

Then what is left back?

Just the inert body that moves by the inert Praana.

Then who is aware of this all, even without a mind and disconnected to the body-thing?

We arrive at some quiet state which is not supported by the Praana, mind, body or the objects of the world.

We understand that such a state did not rise up with the body, and will not die with the body.

If all the physical bodies are removed of the dividing lines, then all the physical objects are left back as just made of matter alone, that moves by the power of this Praana.

One whole heap of matter as all the bodies, kept in motion by a single Praana-force!

Is Praana alone there as the 'all in all'?

Praana is also inert and a name given to some energy state only.

Something is there which is empowering this Praana also, we surmise.

It is always there in all, as a support of all; we surmise.

We know also that it is always there as the innermost essence in all of us, which is not connected to the 'I' of the body.

We realize that we are 'that', and not these inert things called the mind and the body.

We realize that it alone is there as something that is common in all, and we refer to it as the Reality-state.

What is it, where is it? We search through reason.

We realize that, that alone is the principle that acts as the Praana empowering the agitation called the mind, which rises as the manifold states of the world-appearance.

We understand that it alone mirrors the mind-agitations as the experiences, and give the illusion of a solid world.

It is all, and is in all, and is nothing of this at all; we realize!

And what do we see then as the experience of Truth?

We are one with that which is all; and stay awed by the wonder of being all!

It alone makes things what they are! It is what that makes the objects as what they are!

What is within us, that is capable of making these objects known as objects? We ask!

We realize that we are able to think and analyze unlike the animals; and are some entities that can know that it knows.

This knowing that one knows, is the main essence in us.

This knowing that one knows, can stay as not knowing anything also.

We always know what we experience.

Some silent 'I' is always watchful of the 'ego-I'! What is it?

Since the world is just a mind-made knowledge; and if we dismiss it off as just relative reality that is seen differently by each mind, then we arrive at the common essence of the knowing, which knows it knows.

I know something as an object; I know that I know something as an object.

I know that I know that I know something as an object.

Whatever the ego-I rises as a thought; the silent 'I' stays as 'I know'.

That is why, you cannot reach it through any word or thought.

Whatever you think, it immediately moves back and says in silence, 'I know'.

This is the Aatman; which is hiding in you, but is asleep in animals.

Human-state is a better state than the animal-state, which know, but do not know that they know.

There is not even an 'I' in them.

Animals are pure surviving mechanisms without the power of thinking or knowing.

A human is also an animal if he exists as just a survival machine; but if he evolves and reaches in for his original essence, he is more evolved and transcends the animal-level.

He dis-identifies with the body-mind-intellect grouping, which has evolved to be just a survival-machine.

The survival-machine can function automatically, even if his 'knowing self' is not interfering.

The common-essence which 'knows it knows' alone shines forth as the 'knowing of objects'.

Objects exist as what they are because it is known by the knowing-principle to be so.]

यद्ब्रह्म

That Brahman -

सर्वदेहस्थं

that which is inside all the bodies as the true self-essence,

भुङ्क्ते पिबति वल्गति

that which eats, drinks, jumps about (through Vaasanaa-fields),

आदत्ते विनिहन्त्यन्तः

that which absorbs (the world in Jaagrat and Svapna states),

that which destroys (the world in the sleep-state and the dissolution-times),

संवित्संवेद्यवर्जितं (7)

that which is the pure awareness-state bereft of the perception-state,

तत्सर्वगतमाद्यन्तरहितं

that which is everywhere in all the objects (as the 'knowing'),
that which is without beginning and end,

स्थितमर्जितं

that which though existing (second-less), is attained (as it were, like the forgotten necklace in the neck),

सत्तासामान्यमखिलं

that which is the common essence of all the beings; which is everything that is there;

वस्तुतत्त्वमिहोच्यते। (60.07,08)

that which is the 'realness' seen in all the objects;
'that alone' (the Brahman) - is explained here.

तत्

That -

(If emptiness is known, it becomes the sky (or space); and we understand that it is some emptiness which can contain the objects like us. The emptiness is a canvas, which allows the dividing lines to be drawn on it, and so, gets divided as the objects.)

स्थितं खतया व्योम्नि,

exists as the emptiness in the sky (space)

(If some disturbance in the air-movement is known, it becomes the sound; and the organ which cognizes it is known as the ear.)

शब्दे शब्दतया स्थितं,

exists as the sound in the 'disturbing state of silence';

(If some resistance is felt when contacting objects, it becomes the 'touch'; and the organ which senses it is named as the skin.)

स्पर्शे स्थितं स्पर्शतया, त्वचि तत्त्वक्तया स्थितं, (9)

exists as the 'touch' when in the contact with the objects;

exists as the skin-ness (Tvakta) in the organ that covers;

(If some tingling sensation is in the tongue when in contact of the objects, the mind differentiates the tingling measures as various tastes, so that the harmful substances do not enter the body.

The tongue and taste both exist as the knowing-state of the known.)

रसे लीनं रसतया रसनायां तु ततया,

is one with the taste in the taste;

exists as the tasting sense in the tongue;

(The nose is able to sense the differences in molecules and we call it the smell, and we call the sense which recognizes the smell as the nose. Nose and tongue both work together when tasting, and that is why the tasting sense is called as 'Rasanaa'.)

घ्राणे घ्राणतया दृष्टं,

is seen as the smelling sense in the nose;

(The eye, senses or produces the images made of colours and shapes; and the brain recognizes the faces, objects; and therefore, we are able to interact with these shapes.

The inert eye just produces shapes, and mind conceives names and forms; and the common essence in all rises as the perceived. 'That alone' exists as the objects seen by the mind-eye, and sees as the mind-eye too.

Animals also 'see' the images; but not like the humans; they have different colour perceptions and shape perceptions; and do not have the capacity to name them. But, we just do not see the images; but know the images as what they are.

We have evolved to understand the world that surrounds us as the sense-information.)

रूपे रूपतया दृष्टं, नेत्रे लीनं च दृक्तया, (10)

is seen as the image-ness in the image;

is one with the eye as the seeing sense (Drakta);

गन्धे गन्धतयोदितं,

rises as the smell-ness in the smell;

पुष्टं कायतया काये,

is well-nourished as the bodi-ness in the body;

भूमावपि च भूतया, (11)

exists as the ground-ness in the ground;

पयस्तया च पयसि,

exists as the liquidity in the water;

वायौ वायुतया स्थितं

exists as the blowing nature in the wind;

तेजस्तया तेजसि च,

exists as the lustre in the lustrous things;

बुद्धौ बुद्धितया गतं

exists as the intellectual-capacity (analyzing, deciding functions) in the intellect;

मनस्तया मनस्यन्तरहंकृत्याप्यहंकृतौ रूढं, (12,13)

exists as the mind-ness (the power to collect the sense-input and make narratives based on the sense-data) in the mind, the agitation-state;

is well-rooted as the 'I' sense in the 'I- feeling';

संविदि संवित्या

exists as the consciousness in the consciousness which is conscious of the world;

चित्ते चित्तयोत्थितं,

risers as the Chitta-ness in the Chitta (the thinking faculty);

[Apart from the cognition function of the brain and the eye, as in the animals, we 'know' that 'we see'.

We are able to stand apart, and analyze the function of seeing.

We are the power to know that we know.

This is the self that is common in all; that is referred to as 'Aatman' the thinking state; and whether shaped as a biped or a quadruped, he who thinks alone, evolves as the Aatman-state.

Aatman-state alone can rise to know itself.

You 'know' the objects of the world as the ego-entity.

You also 'know' that you 'know the objects of the world'.

If you are 'aware always' that you are 'knowing' the 'knowing of the world', then it is the self-state.

But through the pull of attachments and desires for the world of objects, you live absorbed in the mind-made stories that are connected to that 'knowing self', and are unaware of the self that 'knows' you as the 'ego that knows the world'.

All the senses are inert mechanisms that try to probe the emptiness of the 'space which exists as the manifold varieties of matter-groupings'.

That which conceives objects with names and forms is the mind-function; and that which analyzes the world around and arrives at conclusions is the intellect-function. All these are inert functions of the inert brain.

Apart from these inert functions, every thinking being is able to stand outside of it and 'know' that he knows the objects of the world. He knows the 'I' too.

Even the ignorant 'know' what their 'I' knows. But they do not know of that which 'knows' their 'I'.

This behind- state that is aware of the 'I' and its knowledge of the world, is the Aatman,

It is the self that is commonly present in all thinking beings.

It is dormant in the non-thinking beings like a seed that is asleep.

This self-state goes unnoticed and ignored, because the Jeeva-entity is lost in the explanations narrated by the mind.

Mind takes the credit for all things, and we live as mind-entities only, made of stories.

Mind robs the awareness state of Aatman and stands as the all in all, explaining the self-state itself as the 'body-I'.

The Aatman is there in all as the real knowing-state, but is ignored and misunderstood as the 'I-ego'.

The 'body made of matter-grouping in the emptiness of space' grows, reproduces its kind, deteriorates and dies.

And the mind which held on to this matter-thing as the 'I' cries and laments that it will also die; forgetting the real self which never 'knows' death. Mind alone imagines the death.

When 'you the silent knowing-state' which knows always 'you the ego' which knows the world, does not 'know the death' at all; how can you lament that you will die someday?

Death is just an imagined concept, which the Aatman never knows.
What it does not know, cannot exist at all!

Aatman knows the mind and its actions; and shines forth as the mind and its actions.
You as a mind-entity can never die, because the Aatman in you will not stop shining as the world-experience, as long as you have desires as your mind-content.

Do you have desires? Do you have attachment towards objects and people?
Do not worry; the same world and the same objects will be there for you again and again non-stop, even if others keep on seeing your dead body again and again.
Whatever picture of the world you are attached to as liked or disliked, will be there again and again for you, as a repeated experience; but you will not die ever, for the 'true you, the knowing of the knowing of the ego actions' 'knows' no death. If it does not 'know' death, then 'death' cannot exist at all, like the death of a barren woman's son.

What are these bodies that move on the ground, like tiny puppets winded by the Praana-key?
These matter-made bodies are stuck to the ground-matter and move along here and there on the matter-stage itself, like mud balls rolling on the muddy ground.
The world is made of elements like water and air and heat, which sustain these earth-made bodies rolling on the earth-made ground. Even this is 'known' by the self inside each of them, as outside of it.
Do not we all know it as outside of it?
Are you not that self actually?

We know that 'we know'; and we sense the objects, interact with them, conceive qualities on them, like and dislike them, get dragged by attachments and desires, we fear the death and diseases, think and analyze and derive at conclusions (right or wrong); and form our own theories and explanations of it all, completely ignoring the real self which is behind us all, as the knowing-state that knows it knows; yet we divide the knowing-state as different functions and name them as the Buddhi (understanding function), as the Manas, the thinking function which conceives the world in the sense-perceived qualities.

We invent a label for these functions to separate them from other bodies and call it as 'Aham'.
This 'Aham' sticks to all the inert functions and thinks that it alone is functioning as all these.
The real self which knows the 'Aham' and its activities remains unknown and non-existent for the 'I' based entities.

How the self is reasoned out then?
If you are an animal where Aatman has not sprouted, say like a cow, you cannot say 'I eat the grass' where one has to know the meaning of eating and the meaning of the word 'grass' also.
The cow just eats; it does not 'know' that it eats. It is just an inert object empowered by the Praana-force.
It is just a living thing made of inert matter which gets produced from matter, is nourished by matter and perishes at the end, to become matter. Human bodies are also similar to those animal bodies, slightly more evolved, we can say.

Most of the humans live in the matter-level only; they just do actions; are not aware that they are doing the actions. Their immature minds corrupt this 'knowing' as their imagined life-stories, based on their selfishness and excessive emotional levels.

If you always 'know' without the corrupting agent called the mind, then you are in the self-state.
You just stay as the 'know' but without the 'know' translated as the 'I' and its stories.

For example, you are eating some food; you eat the food and also know that you are eating the food.
If you just 'know' that you are eating the food, there is no problem; but what does the ignorant mind do then?
It says- 'Ah I am eating the food, the taste is good (or not good); I want to eat more of this; I want to enjoy better food' and so on; or it is annoyed if the food is not tasty. Anger or joy or irritation may rise; and so on.

The 'know' of the eating-function rises as so many emotions and reactions and desires.
Suppose you know that you are eating; and just eat for feeding the animal called the body; you will be in the quiet state even while eating. You just 'know' but do not identify with the eating.
In any act of the mind or the senses, there is this 'knowing' always present; and it is aware of the Chitta's function too.
Tell me when you do not know what you are thinking and doing?
You as the true self always 'know' all the acts of the body and the mind.
When you sense any sense-object, you know that you are sensing it; but stay as the sense organ only, and not as the 'knowing self'. This is bondage.
You act first and explain it later as right or wrong in the ignorant state.
The Knower 'knows' the actions and does not explain them as good or bad; for he as the self does not do any actions.
He is not 'unaware' at any moment.
The mind is always curled at his feet like an obedient dog kept in chains; it moves, when he wills only.]

(That -)

वृक्षे वृक्षतया लग्नं, पटे पटतयोदितं, घटे घटतया रूढं, वटे वटतयोत्थितं, (14)

is stuck to the tree as the tree-ness; rises as the cloth-ness in the cloth;
is well-rooted in the pot as the pot-ness; rises as the banyan-ness in the banyan;
स्थावरे स्थावरत्वेन, जंगमत्वेन जंगमे, पाषाणत्वेन पाषाणे, चेतनत्वेन चेतने, (15)
as the plant-ness in the plants (as stuck to one place),
as the movement-capacity in the moving things, as the stone-ness in the stone;
as the conscious-nature in the consciousness;

[When any object is seen, say like a tree, or cloth, or pot, or fig tree, or any plant or animal, or rocks and stones;
how do you know them as so and so or such and such?

Unless you 'know', the action of senses cannot paint them as the 'known' objects.

The tree is known, because you 'know' that you are seeing the tree.

The cow just senses the tree; does not know that it is seeing the tree.

A child also senses the tree; but does not 'know' that it is seeing a tree.

When it grows, it learns to explain the action of seeing the tree as a narration.

It evolves to know that it knows the tree.

But this knowing-self which knows the seeing of the tree, is lost in the life-narratives and gets never known; for no one does any Vichaara as to, who the real self is.

All the objects are painted by the senses; and some 'ego I' says - *I see, I smell, I hear, I touch, I taste*, and so on; but the silent one behind as the real 'I' 'knows' the objects seen by the ego-I'.

It does not say anything. But it 'knows' *I see, I smell*, etc.

Unless you 'know' that you see or smell, how can you make a statement that 'I see, I smell etc?

Who is this 'real' I which knows always what the 'false I' is doing?

It is that which 'knows' the seen objects getting seen by the senses; but is not the 'I', that refers to the inert body.

The living things are endowed with Praana, the energy of life-force, and therefore, function as the living.

The Praana preserves the matter it is connected to, like preserving stuff inside a fridge.

All the living things are inert only; and react to the sensed information; this reacting to the sensed information is known as consciousness. You are conscious because you react to the objects outside with likes and dislikes.

Even a tree or a rock is conscious and reacts to the outside; but does not have the ability to express it in language.

Therefore, all the objects are conscious only, by reacting to the outside phenomena; but inert only, because they do not 'know' that they are reacting to the outside phenomena.

When this inert/conscious human evolves further, he is able to see his own actions and thoughts, by staying outside of them.

Ordinary people act first, and then narrate the action as the ego-based life event.

The Knower makes no such conceptions based on this ego; and stays always as the 'knowing self' which is always aware.

He just 'knows' and there is no ego, and no explanation of a mind-concocted narrative!]

(That -)

अमरेष्वमरत्वेन नरत्वेन नरेषु च तिर्यक्त्वेन च तिर्यक्षु क्रिमित्वेन क्रिमिस्थितौ, (16)

exists as the immortal-ness in the immortals (Devas);

as the mortal-ness in the mortals (Naras);

as the crawling-ness in the crawling creatures;

as the insect-ness in the insects;

[The living thing endowed with Praana to preserve its form, can be of any shape like a Deva, or a human, or an animal or an insect; but in all these bodies, if one does not know his own actions as outside of him, he is only the inert matter like a rock or tree. When you analyze and look back inside, to be aware of the one who knows all the actions of the ego, then the ego dies and the true self alone gets left back.]

कालक्रमे कालतया ऋतावृतुतया तथा त्रुटिक्षणनिमेषादौ संस्थितस्तत्तया विभुः, (17)

exists as the 'Kaala-ness' in the 'Time-factor';

is the season-ness in the season;

the Lord who is everywhere (Vibhu) exists as those those qualities in the 'Truti, Kshana, and Nimesha'.
(minuscule, second, and wink-span);

['Change' alone is the support of the perceived; the various states of objects that are seen one after another, mark the measure of the time. That also is known by the knowing-self alone.

Are you not aware of the passing of time? Are you not outside of it always?

The body also changes in time, because it is made of matter only.

Are you not aware of the changes in the body?

A rock may shatter to pieces; it knows no pain; it is dense inertness.

A dog howls when in pain; it does not know that it is in pain; but knows just the pain-sensation; it is also inert.

Human-shaped animals also cry and lament when their body or possessions are damaged; they also cry without being aware of their crying. They are also inert only.

Do you not know that you are in pain, other than just being in pain like a dog?

Who knows that you are in pain?

Self knows that the body is in pain. It is outside of the body and the pain.

But, you suddenly are pushed into the body-level and start howling like an animal only, moving away from the real self.

'This subtle state' is the 'self which watches it all'. No one bothers to 'know' it.

Changes that denote time like the seasons, minuscule span of time, seconds, minutes etc are known by you, the true knowing-self, because you are not bound by the time-measure.]

(That -)

शुक्ले शुक्लतया जातं कृष्णे कृष्णतया स्थितं,

risers as the white-ness in the white things, and stays as he black-ness in the black things;

[That state of the self stays as whiteness in white objects; as blackness in black objects; it is equally in the Knowers and also in the ignorant; but the Knower is aware of it always; and the ignorant are never aware of it in the least.]

क्रियासु स्पन्दरूपेण नियतौ नियमेन च, (18)

exists as the 'movement' in the actions; as the 'fixed order' in Niyati;

संस्थितः संस्थितौ स्थित्या नाशे नाशतया स्थितः,

exists as existence in the existing things; exists as the destruction-state in the destruction;

उत्पत्तिरूपेणोत्पत्तावास्थितः परमेश्वरः, (19)

the Supreme Lord stays as the production in the produced;

[In all the actions, the self alone stays as the 'knower of the actions' done by the mind and the body.

It knows the movement of the mind as anxiety and desire; but it itself does not move.

If you are the mind and its movement only, or the body and its movement only, you can never know that you are moving;

like you do not know that you are moving along with the earth even as it rotates around the sun.

To see the earth as rotating, you have to be outside of its rotation; but, you are aware of the actions of the mind and the body.

If you are aware of their movement, you cannot be the moving one; you are the motion-less one which knows their movements.

You as the self, the knowing-state, are aware of the laws that bind the objects and the world existence; you know about the nature of existence and non-existence, you know the beginning and end; but you are not bound by the laws, you do not exist or non-exist, you do not have beginning or end, and are the Supreme lord who knows all this, but is not any of this.]

बाल्येन बाल्ये विश्रान्तो यौवने यौवनेन च जरसा च जरारूपे मरणे मरणेन च। (60.20)

rests as the childishness in the childhood, as the youth-ness in the youth-state,

as the old-age-ness in the old-age; as the death-ness in the death.

[The self 'knows' the mind-functions; but the mind takes the credit for the 'knowing' and imagines an ego that 'knows' the world; and the body-image which is a constant object gets the name of 'I'; and the ignorant live as inert matter only; they believe in their birth as an infant, their growth into childhood, their blossoming into youth, then their deterioration into old age and believe also of their cessation at death.

Afraid of this cessation, they invent after worlds of hell or heaven, they start believing in rebirths; search for potions of immortality like Leelaa.

All this is there, because their mind is always turned outwards towards the body and the mind-made stories; and not towards the real self which knows all this, which does not get born, deteriorate or die.

If you know that you will die, then think who knows this knowledge of death?

That subtle state which knows, that 'you know the body's death' cannot die; and that is the 'real you'.

When is it, not there?

Whether you know the false thing or the right thing, it (true self) knows that you (ego-self) know these things.

That which is outside of this death-knowledge, cannot ever die.]

[This knowing-state is always there in every one, dormant in some, expressed in some, forgotten in all, and realized by the Mukta. It is unbroken by the body-images or the mind-contents; but is the knower of all these divisions, and appears divided as the mind-entities. It is the common-essence in all. It alone is; and rises as the waves of mind-entities.]

इति सर्वपदार्थानामभिन्नः परमेश्वरः कल्लोलसीकरोर्मीणामब्धाविव पयोभरः (60.21)

In this manner, the Supreme Lord stays undivided in all the things, like the ocean is not divided by the turbulent splashing waves spraying misty waters all over, though it remains always covered by the waves and the mist.

(If the ocean is the 'knowing' which knows the mind and its world-picture, the waves rise as the countless ego-entities covered by the mist of delusion.)

नानातैषां त्वसत्यैव सत्येनानेन चैव हि कल्पिता चित्स्वभावेन वेतालः शिशुना यथा। (60.22)

The manifoldness though is not real, is conceived by this real principle by its very nature, like a ghost by the child.

(When the ghost is removed through reason, what gets left back? Just the quietness!)

सर्वत्र संस्थितिमता विगतामयेन व्याप्तं मयेदमखिलं विविधैर्विलासैः चिद्रूपिणैव कलना कलितात्मनेति

(संस्थितिमान् - संस्थितिमता)

'By me, who am settled firmly everywhere,
who is without afflictions, who is of the form of Chit alone -
all this is pervaded through varieties of amusements,
and this Jagat-appearance (Kalanaa) was also conceived by myself';

मत्वोपशान्तमतिरास्व सुखं महात्मन्। (60.23)

Ascertained thus, (that nothing is there other than me) -
remain with the quietened mind, hey Mahaatman and stay blissful.

[Stay identified always with that which 'knows' all this.

Be always aware of it with effort. Be always in its probe through Vichaara.

That is the real self; not the mind or the body. You are 'that alone'.

'Tattvamasi!']

वाल्मीकिरुवाच

Vaalmiki spoke

इत्युक्तवत्यथ मुनौ दिवसो जगाम सायंतनाय विधयेऽस्तमिनो जगाम

स्नातुं सभा कृतनमस्करणा जगाम श्यामाक्षये रविकरेण सहाजगाम॥ (60.24)

When the Sage was speaking these words, the day ended; the Sun (Ina) set;
the assembly saluted the Sages and went to complete the sacred bath for attending to evening rites;
and as the night ended, they all returned along with the rays of the Sun.

॥षोडशो दिवसः॥