

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 FIFTY SEVEN

['JEEVA' EXPLAINED]

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 FIFTY SEVEN

[‘JEEVA’ EXPLAINED]

(How do Jeevas raise 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 raise as entities that perceive some world-experience.

Yet we understand the Jeeva-entities as having only those good and bad traits as their nature; and, this idea itself is another delusion-trap 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 as their basic nature.

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 fulfilment.

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 fulfilment.

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 that are using the Jeevas as their fulfilment 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 fulfilment.

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 rare type of Vaasanaa fulfils 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 alone, with no one else as any Jeeva-entity.

It is as if the entire world has turned into Brahman by this single ‘Vaasanaa fulfilment 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!)

वसिष्ठोवाच

Vasishta spoke

यथा सत्त्वमुपेक्ष्य स्वं शनैर्विप्रो दुरीहया अङ्गीकरोति शूद्रत्वं तथा जीवत्वमीश्वरः। (124.01)

Just like a Brahmin who desires the company of a low-caste girl, gradually discards his esteemed state of Brahminhood and accepts the state of a low-caste, so does the Supreme Lord take on the state of a Jeeva (and suffers through births and deaths bound by Karma and its results).

भूतानि द्विविधान्येव प्रतिसर्गं स्फुरन्ति वै,

The Jeevas that rise in each Creation are of two types.

(At first, when the conception of beginning begins as Creator's mind-structure, the first Jeevas are causeless, like the first circular pattern that rises in the serene lake, when a stone is thrown at it. Here, the stone is like the self-forgetfulness that rises as some probable states of Brahman, in some Creation.

Like further circular patterns rising from the first circular pattern in various ways, other Jeevas rise up with more delusion, and perform more actions as desire-fulfilment, and are bound by the results of their actions; and the world gets filled with varieties of Jeeva-worlds, as coloured by the three Gunas.

Within an instant itself, at once, the first and the last rise up as the expanded state of a Creation, the self-forgetful state of a Brahmaa for a wink-span as if.)

आद्यविस्पन्दजातानि तानि निष्कारणानि वै। (124.02)

The ones in the beginning have no cause for their appearance, and rise forth as the conceiving nature of Brahman.

ईश्वरात् समुपागत्य पुनर्जन्मान्तराणि च भूतान्यनुभवन्त्यङ्गं स्वकृतैरेव कर्मभिः। (124.03)

After coming out of the Supreme state the Ishvara, the Jeevas start moving from one life experience to another because of their own actions.

कार्यकारणभावोऽयमीदृशो जन्मकर्मणोः अकारणमुपायान्ति सर्वे जीवाः परात्पदात्। (124.04)

Once the Jeevas start acting as separate identities and chase the desire-fulfilment, they get bound by the actions and their results, and get into the causal circle of many births that are caused by their own actions; though actually there is no cause for their own plight, in the Supreme.

[(वियद्वस्तुस्वभाव अनुरोधादेव न कारकात्, वियत्संपूर्णतोत्पत्तौ कुम्भस्यैवं दशाधियाम्।

Not because of any action or change, but because of its opposing-state (with limitations) against its own (limitless) space-state, the pot feels itself as limited, though is actually the undivided expanse of space.)]

पश्चात्तेषां स्वकर्माणि कारणं सुखदुःखयोः,

Later, their own actions become the cause of joys and sufferings of the Jeevas.

आत्मज्ञानात्समुत्पन्नः संकल्पः कर्मकारणम्। (124.05)

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.

(At first, the false 'I' gets conceived, then the objects are conceived, then the possession of objects are conceived; then the attachment to them gets conceived; then the desires are conceived; then the joy gets conceived, the sorrow gets conceived; and so on..! It continues forever and ever.)

संकल्पित्वं हि बन्धस्य कारणं तत्परित्यज,

Conceiving nature alone is the cause of the bondage; renounce it completely.

मोक्षस्तु निर्संकल्पित्वं तदभ्यासपरो भव। (124.06)

Moksha is when you stop conceiving. Be engaged in that practice.

(Renounce this conceiving madness, and practise the non-conceiving of anything, through Vichaara.)

(Any experience is made of two-fold factors of the experiencer and the experience; and the reaction of the experiencer to the experience creates the emotions of joy, sorrow, anger, etc, and conceptions start pouring out like hail-stones in the monsoon.

This is known as 'GraahyaGraahakaSambhrama'.

This is avoided by staying always as the witness-state of all the experiences.

Stand firm like a rock splashed by flooding waves of the River-waters.)

सावधानो भव त्वं च ग्राह्यग्राहकसंभ्रमे अजस्रमेव संकल्पदशाः परिहरञ्छनैः। (124.07)

Always stay very alert and cautious when going through the two-fold factor of the experiencer and the experience. Through Vichaara, slowly remove the countless conceptions, through a sharpened intellect.

मा भव ग्राह्यभावात्मा ग्राह्यकात्मा च मा भव, भावनामखिलां त्यक्त्वा यच्छिष्टं तन्मयो भव। (124.08)

Do not become the one who is conceiving an experience, do not become also the one who absorbs the experience. Discard all the likes and dislikes towards the objects and people, and 'be one' with 'what is left over' (the quiescent state of the self).

अजस्रं यं यमेवार्थं पतति अक्षगणोऽनघ बध्यते अत्र रागेण,

Hey Anagha! Whenever the senses present some experience again and again a thousand times, if one reacts with attraction, then it binds one to the delusory state of the Jeeva.

तत्रारागेण मुच्यते। (124.09)

One is freed of it, when only he is no more attracted by the objects.

किंचिद्रोचते तुभ्यं तद्वद्वोऽसि भवस्थितौ,

If you start liking what is experienced (and get addicted to it), then you are bound to the world-existence.

न किंचिद्रोचते चित्ते तन्मुक्तोऽसि भवस्थितौ। (124.10)

If you do not waver, and nothing interests you as desired or not desired, then you are freed of the world-existence.

तस्मात्पदार्थनिचयात्सह स्थावरजङ्गमात् तृणादेर्देवकायान्तान्मा किञ्चित्तव रोचताम्। (124.11)

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 (DevaKaaya).

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् न कर्तासि न भोक्तासि,

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.

तत्र मुक्तमतिः शमी। (124.12),

Be fully free of the binding ego, by staying as just the quietness of 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.

The ‘Knowers of the self’ are always engaged in work, without losing the free state of the existence.)

सन्तोऽतीतं न शोचन्ति, भविष्यच्चिन्तयन्ति नो, वर्तमानं च गृह्णन्ति कर्म प्राप्तमखण्डितम्। (124.13)

The Knowers 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, and handle countless jobs that belong to them without wavering from the self-state.

(How to control the mind?)

मनसि ग्रथिता भावास्तृष्णामोहमदादयः मनसैव मनो राम च्छेदनीयं विजानता। (124.14)

The faults that have become the nature of the mind,

say, like the thirst for pleasures, delusions of death, the ego-factor, the conceit of gender, wealth and learning, all have to be removed by replacing those faults with noble qualities.

Mind alone should be used to control the mind, by a wise man.

(A good mind has to fight the wicked mind, and pave the way for the Vaasanaa-less state.)

विवेकेनातितीक्ष्णेन बलादय इवायसा मनसैव मनश्छिन्धि सर्वभ्रमस्य शान्तये। (124.15)

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 that are connected to the ego.

क्षालयन्ति मलेनैव मलं क्षालनकोविदाः वारयन्त्यस्त्रमस्त्रेण विषं प्रति विषेण च। (124.16)

Those who are experts in washing the dirt, use only another dirt to clean the existing dirt; a weapon is ward 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 stay without the Vaasanaa of liberation also.)

जीवस्य त्रीणि रूपाणि स्थूलसूक्ष्मपराणि च, तत्रास्य यत्परं रूपं तद्गज द्वे परित्यज। (124.17)

Jeeva has three layers of existence; gross, subtle and supreme.

Identify with the Supreme nature and discard the other two.

पाणिपादमयो योऽयं देहो भोगाय वल्गति भोगार्थमेतज्जीवस्य रूपं स्थूलमिहास्थितम्। (124.18)

This 'physical body, which is endowed with hands and feet' which keeps jumping around in search of pleasures, and which is there for allowing the Jeeva to experience a world, here; is the gross body (made of elements) (located at certain time and place measure).

(It is inert, is born, ages gradually, and dies; it is a form with a name, is seen by others, is action-bound and is known as 'SthulaSharira'.

The term 'Sharira' itself means something that deteriorates.

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

(Jeeva is not just the body alone, but has a mind also, as its identity.)

स्वसंकल्पमयाकारं यावत्संसारभावि यत् चित्तं तद्विद्धि जीवस्य रूपं रामातिवाहिकम्। (124.19)

Rama! A Jeeva acts and reacts to the world with its own set of conceptions, learning, beliefs and the ideas concocted by itself; and has its own private conception of the Samsaara.

This state of the Jeeva is known as Chitta, and is the Aativaahika body.

(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.

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

आद्यन्तरहितं सत्यं चिन्मात्रं निर्विकल्पकं यत्तद्विद्धि परं रूपं तृतीयं विश्वरूपकम्। (124.20)

This form is without beginning or end. It alone is real.

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

It is completely without any agitation or disturbance; is the quiet state.

This is the Supreme and the third one, and is of the form of entire Vishva.

(Jeeva is the name given to the experiences that the Aatvaahika mind goes through as the three states of Jaagrat, Svapna and Sushupti. When this Aatvaahika mind is subdued, the Turyaa-state alone remains; and that is the purest state of the Jeeva.)

एतत्तुर्यपदं शुद्धमत्र बद्धपदो भव संपरित्यज्य पूर्वं द्वे मा तत्रात्ममतिर्भव। (124.21)

This alone is known as the state of Turyaa, which is the fourth state that is the support of the Jaagrat, Svapna and Sushupti states of the Jeeva; and is very pure (taintless) (unaffected by the perception-state).

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

Rama spoke

जाग्रत्स्वप्नसुषुप्तेषु स्थितं त्रिष्वप्यलक्षितं तुर्यं ब्रूहि विशेषेण विविच्य मुनिनायक। (124.22)

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

(What is Turyaa?)

Turyaa is not a resort-place which you reach at certain time-point, 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 that 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 stay as a witness, the observer only, in all these three states of the mind-mechanism.) 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.)

[असद्वा इदमग्र आसीत् ततो वै सदजायत - श्रुति] (सदसती ते च त्यक्त्वा)

(Non-existence alone was there before; then the existence was born.) (renouncing both the existence and non-existence)]

अहंभावानहंभावौ त्यक्त्वा

'That state' (fourth one) - which is removed of both the presence of the 'I' and the absence of the 'I';

सदसती तथा

which is not existence or cessation of existence also;

यदसक्तं समं स्वच्छं स्थितं

which is not tainted by any perceived, which is equal always,

which is pure without any faults of the other three states of the mind;

तत्तुर्यमुच्यते। (124.23)

is referred to by the term 'Turyaa'.

*(The mind does not exist as an agitation-mechanism here; and is one with the self.
There is no 'I' as connected to the body and Chitta.)*

या स्वच्छा समता शान्ता जीवन्मुक्तव्यवस्थितिः साक्ष्यवस्था व्यवहृतौ सा तुर्यकलनोच्यते। (124.24)

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 the 'Turyaa state of existence'.

(Any experience belongs to the other three states only. Turyaa is not some fairy-land where all the sufferings have ended. 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.)

नैतज्जाग्रन्न च स्वप्नं संकल्पानामसंभवात्, सुषुप्तभावो नाप्येतदभावाज्जडता स्थितेः। (124.25)

Because the conceptions cannot arise at all here, it is not something like the Jaagrat experience (where you will see the world disappear as an experience);
it is not like any dream experience also (as if you are in some pleasant state, where only joyful experiences abound);
it is not some deep sleep state also, for it is not the inert paralysed state where the world-reality remains in the dormant state.

(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 Jaagrat etc;
and the quiescent-state which supports these three states is never known at all, by any one.*

Turyaa-state is the Self-state; how can you 'know' your own self? You just stay as 'that'!

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

शान्तं सम्यक्प्रबुद्धानां यथास्थितमिदं जगत् विलीनं तुर्यमेवाहुरबुद्धानां स्थिरं स्थितम्। (124.26)

For those who have attained the true knowledge, this Jagat, as it is, dissolves off; and is known as Turyaa. For those who have not attained the true knowledge, the Jagat remains stable and true.

अहंकारकलात्यागे समतायाः समुद्भवे विशारारौ कृते चित्ते तुर्यावस्थोपतिष्ठते। (124.27)

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

अथेमं शृणु दृष्टान्तं कथ्यमानं मयाधुना प्रबुद्धोऽपि यथा बोधमुपैषि विबुधोपम। (124.28)

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.

कस्मिंश्चित्कानननाभोगे महामौनं व्यवस्थितं दृष्ट्वाद्भुतमिदं किञ्चिन्मुनिं प्रपच्छ लुब्धकः (29)

In some huge wild forest, a hunter (who was chasing a deer whom he had wounded with an arrow), was surprised by seeing a Muni who was absorbed in complete silence, and asked him,

पश्चादुपगतो बाणभिन्नं मृगमभिद्रुतं मुने मदीयबाणेन विद्धो मृग इहागतः, क्व प्रयातो मृग इति।

“Hey Sage, a deer that was wounded by my arrow, came this way only; which way did it run, tell me.”

प्रत्युवाच स तं मुनिः। (30,31)

The Muni gave the reply in this manner,

समशीला वयं साधो मुनयो वनवासिनः,

“Hey good man! We are Sages who live in this forest, and always are equal towards all.

नास्माकमस्त्यहंकारो व्यवहारेषु यः क्षमः, (31,32)

We are not capable of attending to these worldly problems, since we do not exist as any I-entity at all.

सर्वाणीन्द्रियकर्माणि करोति हि सखे मनः, (32)

Hey friend! Actually, one should own a mind to make the senses function in a particular way.

अहंकारमयं तन्मे नूनं प्रगलितं चिरम्,

That mind which was interested in all these worldly matters as an Ahamkaara, has dissolved off long past.

जाग्रत्स्वप्नसुषुप्ताख्या दशा वेद्मि न काश्चन, (33)

The state which rises as Jaagrat, Svapna and Sushupti is not known to me at all.

तुर्य एव हि तिष्ठेऽहं तत्र दृश्यं न विद्यते। (33,34)

I always stay in the Turyaa state only. Nothing gets seen in this state.”

इति तस्य वचः श्रुत्वा मुनिनाथस्य राघव लुब्धकोऽर्थमविज्ञाय जगामाभिमतां दिशम्। (124.34,35)

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 the desires.

A man of Turyaa cannot ever grasp what is desire-fulfilment, 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 a 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 Jaagrat etc.

A Knower in such a state is not awake, or dreaming, or asleep;

but is in the complete vision of the Self alone, as all; and cannot see anything of the perceived as real.)

अतो वच्मि महाबाहो नास्ति तुर्यतरा दशा। (124.35)

Hey MahaaBaahu (one with mighty arms)!

That is why, I say that there is no other state as Jaagrat etc, other than Turyaa.

निर्विकल्पा हि चित्तुर्य, तदेवास्तीह नेतरत्।

The Turyaa state of Chit alone is the actual Nirvikalpa state of Brahman.

That alone is there and nothing else.

जाग्रत्स्वप्नसुषुप्ताख्यं त्रयं रूपं हि चेतसः, घोरं शान्तं च मूढं च आत्मचितमिहास्थितम्, (36,37)

The other three states of the deluded mind namely the Jaagrat, Svapna and Sushupti -

that are ‘horrifying (with countless conceptions) (Jaagrat),

quiet (with minimal conceptions) (Svapna),

and inert (where conceptions remain dormant) (Sushupti),

are the ones that are gone through by the Jeevas here, that are identified with Chitta.

(Chitta survives as these three states only, and if these are not there, it will be dead.)

घोरं जाग्रन्मयं चित्तं शान्तं स्वप्नमयं स्थितं, मूढं सुषुप्तभावस्थं त्रिभिर्हीनं मृतं भवेत्। (37,38)

The Jaagrat-state of Chitta is horrifying, the dreaming Chitta is quiet, and the sleeping Chitta is inert and dumb. When these three states are not there, the Chitta will stay as dead only.

यच्च चित्तं मृतं तत्र सत्त्वमेकं स्थितं समं, तदेव योगिनः सर्वे यत्नात्संपादयन्ति हि। (124.38)

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.

समस्तसंकल्पविलासमुक्तं तुर्ये पदे तिष्ठ निरामयात्मा

यत्र स्थिताः साधु सदैव मुक्ताः प्रशान्तभेदा मुनयो महान्तः। (124.39)

Stay established in the Turyaa state which is without any affliction, and which is completely bereft of all the grand show of conceptions.

Hey Saadhu! The noble Sages stay in that state, as always liberated, and see no divisions.

सिद्धान्तोऽध्यात्मशास्त्राणां सर्वापहव एव हि

The 'final conclusion' arrived at by 'all the Scriptures' revealing the 'Truth of the Supreme Self' which remains hidden (apahnavā) from all the 'philosophies of duality' (because of opposing their statements), is this only;

नाविद्यास्तीह नो माया शान्तं ब्रह्मेदमक्रमम्। (125.01)

'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. Since the changing 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; and since the world is a 'known' factor alone, 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 vogue with varieties of ideas, and they explain the Reality in various manners.)

शान्त एव चिदाभासे

In this Chit-shine is beyond the senses and the mind, which is a quiescent state,

स्वच्छे

which is very pure and untainted like the space,

समसमात्मनि

which is equally spread out as this world,

समग्रशक्तिखचिते

which is the source of any power that is seen in this perceived;

ब्रह्मेति कलिताभिधे

which is referred to by the term Brahman;

निर्णय केचिच्छून्यत्वं केचिद्विज्ञानमात्रतां केचिदीश्वररूपत्वं विवदन्ते परस्परम्। (125.02,03)

some are ascertained that it is sheer emptiness (Shoonya),

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.

(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!)

सर्वमेव परित्यज्य महामौनी भवानघ

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

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.

क्षीणचित्तः प्रशान्तधीः। (125.04)

Be without the Chitta-factor which is blind to the Reality and sees something else as real.
Be established in the quietness of the intellect where no doubts remain.

आत्मन्येवास्व शान्तात्मा

Be always in the awareness of the self, as the quietness of Reality-state.
Be calm and unperturbed by anything.

मूकान्धबधिरोपमः

Be like a dumb, blind, deaf person, though speaking, seeing and hearing all.

नित्यमन्तर्मुखो भूत्वा स्वात्मनान्तः प्रपूर्णधीः। (125.05)

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'.

जाग्रत्येव सुषुप्तस्थः कुरु कर्माणि राघव

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

अन्तः सर्वपरित्यागी बहिः कुरु यथागतम्। (125.06)

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

चित्तसत्ता परं दुःखं

Existence of the Chitta (that which sees the world appearance as real) leads to great misery.

चित्तासत्ता परं सुखं

Non-existence of Chitta leads to the Supreme bliss.

अतश्चित्तं चिदेकात्मा नय क्षयमवेदनात्। (125.07)

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? Stop imagining joy and misery in the life-events.

Most of the misery and joy the people experience is, only imagined.)

दृष्ट्वा रम्यमरम्यं वा स्थेयं पाषाणवत्समं,

One should stay like the unshaken rock, when perceiving pleasant or unpleasant things.

एतावतात्मयत्नेन जिता भवति संसृतिः। (125.08)

Through such a sincere practice supported by Vichaara, the worldly existence gets conquered slowly.

संवेदनीयं न सुखं नासुखं न च मध्यमं,

Do not see anything as painful or non-painful,
or something like a grim in-between state of aversion also.

एतावतात्मयत्नेन दुःखान्तोऽनन्त आप्यते। (125.09)

Through such a practice supported by Vichaara, the miseries end, and the endless restful state is obtained.

आपीनमण्डलशशाङ्कवदन्तरेव श्रीमद्रसायनमयः सुखमेति तज्ज्ञः

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

विज्ञातसर्वभुवनत्रयवस्तुसारः कुर्वन्न नाम कुरुते परमभ्युपेतः। (125.10)

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).