

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

BRAHADYOGAVAASISHTA

JNAANA RAAMAAYANAM [DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

निर्वाणप्रकरणस्य पूर्वार्धम्

FIRST HALF OF NIRVAANA PRAKARANAM

SIXTH SECTION
'THE NIRVAANA STATE'

PART TWENTY FIVE

(VASISHTA MEETS SHIVA- 10)

[JUST BE WHAT YOU ARE]

Sanskrit text, Translation and Explanation

by

Narayanalakshmi

DEDICATED
TO
ALL THE SEEKERS OF TRUTH

ABOUT THE AUTHOR

Narayanalakshmi

Narayanalakshmi, an ascetic who spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

ईश्वर उवाच
Ishvara spoke

पावनं पावनानां यद्यत्सर्वतमसां क्षयः तदिदानीं प्रवक्ष्येऽहमन्तःपूजनमात्मनः। गच्छतस्तिष्ठतश्चैव जाग्रतः स्वपतोऽपि च सर्वाचारगता पूजा नित्यं ध्यानात्मिका त्वियम्। नित्यमेव शरीरस्थमिमं ध्यायेत्परं शिवं सर्वप्रत्ययकर्तारं स्वयमात्मानमात्मना।

I will now explain the internal worship of the self which is the most sacred of all methods, and which destroys all the darkness (of delusion) without a trace.

(When and where is it to be performed? Everywhere and all times, forever and ever without end!)

While moving about, or while staying at one place, while awake or while sleeping this worship can be performed at all times, even while doing all works, and is of the nature of contemplation only. One, by his own self should always contemplate on this Supreme Shiva who is inside one's body, who enables all the actions, and who is the self within.

(Not to contemplate upon anything is the contemplation of the self.

Just make no effort to be the self; just be the self naturally, as natural as you exist without remembering yourself as existing all the time.)

शयनमुत्थितं चैव व्रजन्तमथवा स्थितं, स्पृशन्तमभितः स्पृश्यं त्यजन्तमथवाऽभितः भुञ्जानं संत्यजन्तं च भोगानाभोगपीवरान्बाह्यार्थपरिकर्तारं सर्वकार्यस्वरूपदं देहलिङ्गेषु शान्तस्थं त्यक्तलिङ्गान्तरादिकं यथाप्राप्तार्थसंविद्या बोधलिङ्गं प्रपूजयेत्।

(Linga is a symbol of the formless Brahman that is worshiped as a stone or mud statue.

Why worship a stone Linga as a deity?

The Knowing state as the self is always shining as a Linga-form always, and is readily available for worship.

Self is the Bodha-Linga; just you in the purest level, where 'you and I' have no meaning anymore.

Whatever you do or think as this Bodha-Linga is the shine of Bodha-Linga where the 'I' is no more existent.

When the false 'I' is not there anymore, then the Bodha-Linga shines naturally as the self.

When you are aware of the self at all times and are established in the vision of truth, then whatever you think and do is the worship of this great Bodha-Linga alone, which is shining inside the Deha-Linga.

It is the self worshipping the self!

A realized man is the supremely sacred state of worship alone, whatever he thinks or acts.

This Turyaa state is the greatest worship offered to the Supreme.)

By realizing the self within as it is, one should worship this 'Bodha-Linga' alone which was asleep in ignorance and has woken up in knowledge; which moves about in the world, or stays at one place in solitude; which touches the objects that are around as sensed by touch staying in the natural state of Samaadhi, or discards them and stays in the motionless Samaadhi state; which enjoys the objects that are around while living amidst people, or which discards all the enjoyments and lives as a recluse; which produces the objects outside through conception and knows them as the natural state of Reality; which gives meaning to all the actions as the natural state of Reality; which stays quiet within the 'Deha-Linga' as the natural state of Reality; and which has discarded all the image-forms of deities (by realizing the common essence of all as Bodha).

आदित्यभावनाभोगभाविताम्बरभास्वरं शशाङ्कभावनाभोगभावितेन्दुतयोदितं प्रतिभासपदार्यौघनित्यावगतसंविदं द्वारैर्वहन्तं शारीरैर्मुखे प्राणस्वरूपिणं रसीकृत्य रसं प्राणस्वान्तोदात्ततुरङ्गमं प्राणापानरथारूढं गूढमन्तर्गुहाशयं ज्ञातारं ज्ञेयदृष्टीनां कर्तारं सर्वकर्मणां भोक्तारं सर्वभोज्यानां स्मर्तारं सर्वसंविदां संयक्संविदिताङ्गीघं भावाभावनभावितं आभासभास्वरं भूरि सर्वगं चिन्तयेच्छिवम्।

(To attain such a state of Bodha-Linga worshipping itself, you can choose to contemplate like this.)

One should meditate on this Shiva (self),

as the lustrous one who lights up the entire sky-expanse (as the witness state), and as the moon (mind-state with the taint of the perceived) that rises with the taint of the moon;

as the very awareness which understands the hosts of objects;

as the one who carries the inner conceptions as the external objects through the doors of the body;

as the form of Praana that is functioning in the face;

as the one who adds taste to the outside objects and enjoys the objects;

as the one who owns the excellent horses of Praana and mind;

as the one who rides the chariot of Praana and Apaana;

as the one who is hiding inside the cave of the inner hollow;

as the one who knows what is to be known;

as the one who is the doer of all the actions;

as the one who enjoys all the enjoyments;

as the one who has the memory of all that have been perceived;

as the one who understands well the parts of the body;

as the one who thinks of all the objects with appropriate emotions;

as the one who reveals the entire appearance of the world;

and as the one who is everywhere.

निष्कलं सकलं चैव देहस्थं व्योमचारिणं अरञ्जितं रञ्जितं च नित्यमङ्गाङ्गसंविदं
मनोमननशक्तिस्थं प्राणापानान्तरोदितं हृत्कण्ठतालुमध्यस्थं भ्रूनासापुटपीठगं
षट्त्रिंशत्पदकोटिस्थमुन्मन्यन्तदशातिगं कुर्वन्तमन्तःशब्दादींश्चोदयन्तं मनःखगं
विकल्पिन्यविकल्पे च द्विविधे वाक्पथे स्थितं तिले तैलमिवाङ्गेषु सर्वेष्वेवान्तरं स्थितं
कलाकलङ्करहितं कठिनं च कलागणैः एकदेशे सुहृत्पद्मे सर्वदेहे च संस्थितं
चिन्मात्रममलाभासं कलाकलनकल्पनं प्रत्यक्षदृश्यं सर्वत्र स्वानुभूतिमयात्मकं
प्रत्यक्चेतनमात्मीयमर्थित्वेन पुनःस्थितं पदार्थानामुपेत्याशु क्षणाद्द्वित्वमिवागतं
सहस्तपादावयवः सकेशनखदन्तकः स्वदेहसंविदाभासो देवोऽयमिति भावयेत्।

(One can contemplate like this also.)

One should think of this Deva as,

free of limitation; as the form of all; as the one inside the body; as the one who moves in the heart-expanse; as the one who is not tainted by any superimposition, but is as if tainted by superimposition; as the one who always knows one as having limbs; as the one who has the power to think; as the one who rises as the Praana and Apaana forces; as the one who is in-between the heart, neck and palate; as the one who is seated in the point in-between the nose and the eye-brows; as the one who is the essence of thirty six principles of Shaivism; as the one who is beyond the state of Unmanya (trance) of Shakti-cult; as the one who is beyond the inner recitation of chants and trance experienced in Shiva-cult; as the one who forces the mind-bird to fly; as the one who stays in-between the two sets of languages used for the world and the liberation; as the one who is inside all the limbs like the oil inside the sesame seed; as the one who is free of all the taints of the Jeeva-state, yet who has become hard and solid by the conceptions of the Jeevas limited by time; as the one who stays inside the heart-lotus and also in all the places; as the one who is awareness only shining forth without any taint of change or division; as the one who is the world-conception of the deluded Jeevas; as the one who is directly experienced as the self, and is experienced by each one separately; as the one who exists as all the Jeevas and stays enjoying the outside objects because of forgetting oneself; as the one who attains the dual-state of two the instant he perceives the objects; as the one with the limbs of hands and feet, hair, nails and teeth; and as the one who perceives one's own body as a well-known acquaintance.

विचित्रः शक्तयो बह्व्यो नानाचारा मनोदशां उपासते मामनिशं पत्न्यः कान्तमिवोत्तमं,
मनो मे द्वारपालोऽयं निवेदितजगत्त्रयः, चिन्तेयं मे प्रतीहारी द्वारस्था शुद्धरूपिणी,
शक्तिर्मामत्मिका बुद्धिः क्रिया चैव वराङ्गना, ज्ञानानि च विचित्राणि भूषणान्यङ्गानि मे,
कर्मेन्द्रियाणि द्वाराणि बुद्धीन्द्रियगणैः सह, अयं सोऽहमनन्तात्मा व्यवच्छेदोऽञ्जिताकृतिः
तिष्ठामि भरितैकात्मा पूर्णः सर्वावपूरकः इति दैवीमुपाश्रित्य स्वच्छात्मात्मचमत्कृतिं दैवत्वपरिपूर्णोऽन्तरदीनात्मावतिष्ठते।

(One can contemplate like this also as the Supreme lord of all.)

Many powers that are unique and of various functions of the mind serve me as my wives like serving a handsome lover of excellent position.

My mind is the door-keeper, and reports the activities of the three worlds.

The thought is the personal female attendant who stands guard at the gate and is pure in essence.

The understanding power of the intellect is my dearest, and the power of action is a beautiful lady that I like.

Learning of varied types are my ornaments that adorn me.

The Karmendriyas along with the Jnaanendriyas are my doors.

Such a one as described above am actually the essence of pure awareness which is without the limits of measures, and am not divided by any form. I always stay as full and complete, filling everything else.

In this manner one should take shelter in one's divine nature which is pure and the most wondrous of all; remain filled with divinity; and stay without any wretchedness inside.

नास्तमेति न चोदेति न तुष्यति न कुप्यति न तृप्तिं न क्षुधं याति नाभिवाञ्छति नोऽञ्जति समः समसमाचारः समाभासः समाकृतिः
सौम्यतामलमायातः समन्तात्सुन्दराशयः आदेहमेक एवासावव्युच्छिन्नमहामतिः देवार्चनं करोत्येव दीर्घदीर्घमहर्निशं चित्तत्वचलितो देहो देवोऽस्य
समुदाहृतः।

(The conduct of a JeevanMukta)

The one in this state of the self never sets, never rises as new, does not feel joyous nor gets angry, does not get satisfied by any perceived object, does not have hunger, does not want anything, does not discard anything, is equal, is always equal inside and outside in thought and conduct, shines equally and is of the same essence inside and outside, is in the complete quiet state of the self; his mind shines beautiful all around, and he is a single essence all over the body undivided by the body parts and stays undivided as the self.

He performs the worship of the Deva for prolonged time without a break, day in and day out.

This Deva is defined as the one who as the Chit-essence moves the body itself.

(The self is the very Deva; and by existing as the shine of the self as the perceived, and being aware of the self at all times as a natural state, he is always worshipping himself through all actions and thoughts related to the world.

He is the silence shining as the noise of the world. He is the song of the self.

*He does not remember the self as the 'I'; but is the self alone that needs no mind to hold on to it.
He is the mind-less state of the Self that exists as the perceived rising as the mind-shine of the self.
He does not have the agitation state as his mind.)*

यथाप्राप्तेन सर्वेण तमर्चयति वस्तुना समया सर्वया बुद्ध्या चिन्मात्रं देवचित्परम्।
यथाप्राप्तकर्मोत्थेन सर्वार्थेन समर्चयेत्मनागपि न कर्तव्यो यत्नोऽत्रापूर्ववस्तुनि।

He worships this Supreme Deva the Chit-alone, with a mind filled with equanimity towards all the objects that are perceived by him in the world. One should offer worship with all the objects that rise as per one's actions; and never seek to worship him with other worship ingredients like flowers camphor etc.

(A Mukta exists as the very worship state of Brahman.)

Whatever action is done by the JeevanMukta who is established in the self-awareness state, is sacred and is considered as a hymn offered to Brahman. It is Brahman shining as the perceived as itself.

His very life is a worship; and he is in no need of a deity with form to fulfill the desires.

The world is non-existent; ego is non-existent; and there is only the pure state of Brahman shining there as the perceived state of a Mukta.

Self-awareness is the supreme state of worship where there is no division of the worshiper, worshiped and worship.

No one is there but the awareness alone as the shine of Brahman.

Those who see a Mukta as a form and name are indeed the fools of the worst type and suffer the worst states of wretchedness for a prolonged time.)

WORSHIP OF THE AATMAN

(What worship can you offer to the one who alone is without a second?)

Just be the self, the pure state of knowing only, and live a life without conceiving reality in the objects.

Be a dancer in the arena of the world-dream like the Shiva who dances as the Chit-expanse.

Just 'be' and shine forth as any perceived that shines through the mind-screen.)

प्राप्तदेहतया नित्यं तथार्थक्रिययाऽनया कामसंसेवनेनाऽथ पूजयेच्छोभनं विभुम्।

With the body that is attached as a tool, doing actions appropriate actions as per the position and station of the body, one should eat, sleep etc as necessary for living, and thus worship this auspicious lord.

(Body is just a tool of perception; no need to torture it with meaningless ascetic practices.)

भक्ष्यभोज्यान्नपानेन नानाविभवशालिना शयनासनयानेन यथाप्तेनार्चयेच्छिवम्।

By consuming food and drink of various types that are needed to keep the body alive and healthy, by sleeping on the bed, by sitting on the seats, and moving about in appropriate vehicles as per the station and position of life, one should worship this Shiva.

(Once the objects lose their joy-factor, they do not affect you even if you enjoy them.

For the Mukta, the rock and the throne, both are just information-sets only, and in no way affect him.)

कान्तान्नपानसंभोगसंभारादिविलासिना सुखेन सर्वरूपेण संबुद्ध्याऽऽत्मानमर्चयेत्।

By sporting and amusing oneself with the company of the spouse, eating tasty foods and drinking tasty drinks and enjoying all the pleasures, one should worship this Aatman, with the self-awareness state always.

(No action is tainted and has to be avoided, if it rises as the ego-less state of self-vision.)

आधिख्याधिपरीतेन मोहसंरम्भशालिना सर्वोपद्रवदुःखेन प्राप्तेनात्मानमर्चयेत्।

One should worship this Aatman with the sorrows that are met with in life which is filled with physical and mental anguishes and presents itself as the state of delusion always.

(A life lived is some story that is narrated by the deluded minds around; cannot be avoided; so live along the story on the outside; but be story-less within.)

समस्तैश्च समस्तानां चेष्टानां जगतः स्थितेः मृतिजीवितस्वप्नाद्वैः प्राप्तेरात्मानमर्चयेत्।

One should worship this Aatman, with whatever is experienced and with whatever action one is engaged in, and all the experiences of death and life one meets with, as if in a dream.

दारिद्र्येणाथ राज्येन प्रवाहपतित्तात्मना विचित्रचेष्टापुष्पेण शुद्धात्मानं समर्चयेत्।

One should worship this pure Aatman, with various types of action-flowers of poverty or kingdom as experienced in the flow of life.

नानाकलहकल्लोलललनोल्लासशालिना रागद्वेषविलासेन सौम्यमात्मानमर्चयेत्।

One should worship this quiet Aatman in the life that is filled with attraction, hatred and the turbulence of fights, through appropriate conduct, like performing the graceful dance of the beautiful ladies.

सतां हृदयगामिन्या रूढया शशिशीतया मैत्र्या माधुर्यधर्मिण्या हृस्थमात्मानमर्चयेत्।

One should worship this Aatman in the central essence within, with love towards all as the self, which is cool and is established as the self-state in the Knowers.

उपेक्षया करुणया सदा मुदितया हृदि शुद्धया शक्तिपद्धत्या बोधेनात्मानमर्चयेत्।

One should worship this Aatman with the Bodha of the Aatman in the pure state of the mind, with control over all emotions, disregarding the anger, acting with understanding, and always keeping the mind cheerful.

आकस्मिकोपयातेन स्थितेनानियतेन च भोगाभोगैकभोगेन प्राप्तेनात्मानमर्चयेत्।

One should worship this Aatman by enjoying only those pleasures which are met with accidentally and are there as unavoidable, and which are part of the life.

भोगानामनिषिद्धानां निषिद्धानां च सर्वदा त्यागेन वातिरागेण स्वात्मानं शुद्धमर्चयेत्।

One should worship this pure Aatman by always discarding interest in all the ordained and not-ordained pleasures, and feeling extreme attraction towards the Aatman alone.

ईहितानीहितौघेन युक्तयुक्तमयात्मना त्यक्तेनात्तेन चार्थेन ह्यर्थानामीशमर्चयेत्।

One should worship this lord of all objects by objects that rise as wanted and not-wanted, by discarding the non-union state of the self (false I) and by getting established in the union-state of the self (the 'I-less' self).

नष्टं नष्टमुपेक्षेत प्राप्तं प्राप्तमुपाहरेत्त्विर्विकारतयैतद्धि परमार्चनमात्मनः।

What is lost is lost, what is gained is gained; one should accept all these losses and gains without anxiety and excitement; this is the supreme worship of the Aatman.

WORSHIP-DISCIPLINE

सर्वदैव समग्रासु चेष्टानिष्टासु दृष्टिषु परमं साम्यमाधाय नित्यात्मार्चव्रतं चरेत्।

One should bring extreme equanimity at all times in all the events pleasant or unpleasant, and thus take to the continuous worship-discipline of the Aatman.

सर्वं विन्देत सुशुभं सर्वं विद्याच्छुभाशुभं सर्वमात्ममयं कुर्वन्नित्यात्मार्चव्रतं चरेत्।

Whatever stays as auspicious or inauspicious for the world should all be accepted as the auspicious state of Brahman only, and everything should be turned into auspiciousness only, as the single state of Brahman; and thus take to the continuous worship-discipline of the Aatman.

आपातरमणीयं यद्यच्चापातसुदुःसहं तत्सर्वं सुसमं बुद्ध्वा नित्यात्मार्चव्रतं चरेत्।

Whatever is experienced as pleasant, or whatever is experienced as painful, all those should be met with equal mind; and thus take to the continuous worship-discipline of the Aatman.

अयं सोहमयं नाहं विभागमिति संत्यजेत्सर्वं ब्रह्मेति निश्चित्य नित्यात्मार्चव्रतं चरेत्।

I am so and so, I am not so and so; such a division should be renounced completely, and feeling ascertained that everything is Brahman alone, one should take to the continuous worship-discipline of the Aatman.

सर्वदा सर्वरूपेण सर्वाकारविकारिणा सर्वं सर्वप्रकारेण प्राप्तेनात्मानमर्चयेत्।

One should worship the Aatman at all times seeing the self alone in all the forms, in all the changing patterns, in all things, in all ways.

अनीहितं परित्यज्य परित्यज्य तथेहितं उभयाश्रयणेनापि नित्यात्मानमर्चयेत्।

One should worship the Aatman always, by discarding the not-wanted, and also the wanted, and accepting both as he shine of the self.

न वाञ्छता न त्यजता दैवप्राप्ताः स्वभावतः सरितः सागरेणेव भोक्तव्या भोगभूमयः।

Not seeking, not discarding also, one should enjoy the pleasures as met with in the flow of life, like the ocean which is never affected by the various streams of rivers that enter it as a natural state of affairs.

उद्वेगो नानुगन्तव्यस्तुच्छाऽस्तुच्छासु दृष्टिषु व्योम्ना चित्रपदार्थेषु पतितो ह्याततेष्विव।

When lowly or higher states are met with as humiliations or praises, one should not feel agitated similar to the space which is not affected though it falls on various state of heat or coolness in the atmosphere.

देशकालक्रियायोगाद्यदुपैति शुभाशुभं अविकारं गृहीतेन तेनैवात्मानमर्चयेत्।

One should accept all the good and bad things of life that rise in the life as per the place, time and state of the society, without getting agitated within; this is how one worships the Aatman.

TO BE ONESELF

आत्मार्चनविधानेऽस्मिन्प्रोक्ता द्रव्यश्रियस्तु याः एकेनैव समेनैता रसेन परिभाविताः। नाम्लानकट्व्यो नो तित्ता न कषायाश्च काश्चन चित्रैरपि रसैर्दिग्धा मधुरा एव ताः किल। समता मधुरा रम्या रसशक्तिरतीन्द्रिया तथा यद्भावितं चेत्यममृतं तत्क्षणाद्भवेत्। समतामृतरूपेण यद्यन्नाम विभाव्यते तत्तदायाति माधुर्यं परमिन्दोरिव च्युतम्।

(Taste the nectar-sweetness of Aatman alone in all the objects of the perceived.)

All the variety of objects that are mentioned as enjoyments offered to the Aatman, should be understood as filled with the single essence of truth-vision only. None of them should be tasted as sour, bitter, pungent or mixed. Though of various flavors, they all turn into sweet flavor by staying in the witness state. When the perceived is seen as the self-state that is beyond the sense-information, and is sweetened by the pleasing state of equal-ness by staying in the witness state, then any flavor of the food (perceived-world) will turn into sweet only. Whatever gets experienced through the nectar of equal-ness, that all becomes extremely sweet and pleasant like the nectar oozing from the moon.

समताकाशवद्भूत्वा यत्तु स्याल्लीनमानसं अविकारमनायासं तदेवार्चनमुच्यते।

Staying as the expanse of equal-ness, when the mind is absorbed in the self-state only, and stays without agitation and exhaustion, then it is known as the Devaarchana.

पूर्णेन्दुनेव पूर्णेन भाव्यं समसमत्विषा स्वच्छेन चिद्धनैकेन ज्ञेनाप्युपलरूपिणा।

The Knower should stay firm like the rock and should always experience the fullness as the dense state of Chit alone, like the full moon, by shining with the rays of equanimity.

अन्तरकाशविशदो बहिःप्रकृतकार्यकृत् रञ्जनामिहिकामुक्तः संपूर्णो ज्ञ उपासकः।

Inside staying as the limitless expanse of the self, outside doing the work that falls to his lot, freed of the mist of conception, the Knower stays full and worships the Aatman.

स्वप्नेऽप्यदृष्टहृल्लेखमज्ञानाभ्रपरिक्षये शान्ताहंतादिमिहिकं ज्ञः शरद्गोम राजते।

The Knower shines like the autumn sky where the mist of 'I-ness' is fully gone, and the cloud of ignorance with its lightning (desire) is not seen even in the dream, and is fully dissolved off.

सोमार्कमस्तमितमानसमातृमेयं सद्यःप्रसूतशिशुवेदनवद्वितानं पश्यन्प्रशान्तमति चेतनचित्तबीजं जीवन्ननुत्तमपदस्थित एव तिष्ठ।

Oozing with the nectar of bliss like the moon and shining as the knowledge of the self like the sun, with all the measures and limitations concocted by the mind gone off fully, seeing the outside like the non-conceived state like that of a new-born child, seeing the self as the quiescent state that stays as the seed of the mind and its conceived world, living the life staying in the excellent state of knowledge, stay on.

देशकालकरणक्रमोदितैः सर्ववस्तुसुखदुःखविभ्रमैः नित्यमर्चय शरीरनायकं तिष्ठ शान्तसकलेहया धिया।

Worship the lord of the body always with the varieties of experiences that rise as joy and sorrow as connected to the objects of the world at various places, at various times and through various actions, but stay within with all desires destroyed completely.

यथाकालं यथारम्भं न करोषि करोषि यत्त्विन्मात्रस्य शिवस्यान्तस्तदेवार्चनमात्मनः।

तेनैवाह्लादमायाति याति प्रकटतां तथा तथा स्थितेन रूपेण स्वेनैव स्वयमीश्वरः।

At whatever time, whatever action you do or do not do, when you are with the awareness of the Chit shining as the auspicious state, then that alone becomes the worship of the Aatman. If one stays in such a state, this great Ishvara gets pleased and reveals himself as that state always.

रागद्वेषादिशब्दार्था नात्मन्यन्यतयामले संभवन्ति पृथग्रूपा वह्नौ वह्निकणा इव।

Those states referred to by the words attraction and repulsion do not rise from the taintless Aatman as separate from it, like the sparks rising from the fire are not different from the fire.

यद्यद्राजत्वदीनत्वसुखदुःखादिवेदनं आत्मीयं परकीयं च तत्तदर्थनमात्मनः।

Whatever is experienced as the prosperity of a king, or the wretchedness of a beggar as joy and sorrow, as one's own and as belonging to others, is all the part of the worship of the Aatman.

विश्वसवित्तिरेवार्चा नित्यस्यात्मन एव च घटाद्यात्मतया ब्रह्म स्वयमात्मा तथैव च।

The 'knowing state of the world' alone is the worship offered to the eternal Aatman; Brahman alone shines as the 'known state' of the pot etc, and also as the self that 'knows' them.

शिवं शान्तमनाभासमेकं भास्वरमागतं जगत्प्रत्ययवत्सर्वमात्मरूपमिदं स्थितम्।

That which is auspicious, quiet, and free of appearance and is the single essence without the second, that alone looks like the appearance-state as the reality of the world; everything is of the form of Aatman alone.

अहो नु चित्रमात्मैव घटाद्यन्यद्वयवस्थितं जीवादिस्वभावोऽन्तर्नूनं विस्मृतिमानिव।

Aha, the amazing fact called the world!

The Aatman alone stays as the perceived pot etc, as if different; and the Jeevas exist with the nature of forgotten self.

सर्वात्मकस्यानन्तस्य शिवस्यान्तः किलात्मनः पूज्यपूजकपूजाख्यो विभ्रमः प्रोदितः कुतः। नियताकारता शान्ते न च संभवतीश्वरे यत्र संकल्प्यते ब्रह्मन्पूज्यपूजामयः क्रमः। पूज्यपूजाद्यवच्छिन्नो देवो नित्यामलात्मनः सर्वशक्तेरनन्तस्य नेश्वरत्वस्य भाजनम्।

This Shiva is endless and is the undivided essence of all; how can the delusion of the divided state of the worshiped, worshiper and worship rise inside this Aatman?

Brahman! Wherever the worship is performed with the conceived division-state of the worshiper and the worshiped, such a limited state does not occur in the quiescent state of the Ishvara. The Deva who is divided by the duality state of the worshiped and worship never can be the true Ishvara-state which is always taintless without division, which is all powerful and endless.

त्रिजगत्प्रसृतात्यच्छाच्छसंवित्द्रूपस्य चात्मनः नेश्वरस्याकृतेर्ब्रह्मव्यपदेशो हि युज्यते।

The Aatman is of the nature of awareness only that spreads out as the shine of the three worlds and is extremely pure in nature; for such Ishvara-state, even the allusion of a form is not correct.

देशकालपरिच्छिन्नो येषां स्यात्परमेश्वरः अस्माकमुपदेश्यास्ते न विपश्चिदविपश्चिताम्।

Those ignorant ones who believe in a Parameshvara divided by place and time, are not worthy of our instruction, hey wise one!

तदीयां दृष्टिमुत्सृज्य तथेमामवलम्ब्य च समः स्वच्छमनाः शान्तो वीतरागो निरामयः

कामोपहारैरभितो यथाप्राप्तैरखिन्नधीः आत्मानमर्चयंस्तिष्ठ सुखदुःखशुभाशुभैः।

Discard such an unworthy view of a Deva divided by place and time; and understanding the truth of my instructions about the undivided state of self as the Deva, stay equal, be of a purified mind, quiet, be without desires, and be free from all afflictions. Though surrounded by objects of enjoyment, stay worshipping the Aatman with all the good and bad experiences, all the joys and sorrows, without feeling anxious or agitated by the experiences of life that rise as a part of the life-story.

अधिगतवति साधौ चैकमेवानुरूपं त्वयि तरलितजीवे जन्मदुःखादि किञ्चित् न लगति परिशून्ये सर्वतः स्फाटिकाङ्गे नवसदन इवाङ्के निष्कलङ्के कलङ्कः।

When you a Jeeva shaken out of the body state attain the taintless single state of the self freed of all duality through the practice of Vichaara, the taint of the pain of birth etc do not ever cling to you who are empty of the delusion, like the painted colours of a new house do not cling to the crystal rock, through the colours are reflected on its surface.