

अविद्याभूतसंसारे दुःखनाशः सुखं यतः ।  
ज्ञानादाद्यन्तशून्यं स्यात्तस्मादात्मा भवेत्सुखम् ॥ 58

In samsara, which arises from ignorance, suffering is destroyed through true knowledge, resulting in a happiness without beginning or end. Therefore the self is happiness.

यस्मान्नाशितमज्ञानं ज्ञानेन विश्वकारणम् ।  
तस्मादात्मा भवेज्ज्ञानं ज्ञानं तस्मात्सनातनम् ॥ 59

Because ignorance, the cause of the world, is destroyed by knowledge, the self is knowledge and therefore knowledge is eternal.

कालतो विविधं विश्वं यदा चैव भवेदिदम् ।  
तदैकोऽस्ति स एवात्मा कल्पनापथवर्जितः ॥ 60

And while this world becomes diverse with time, the self is one and unimaginable.

बाह्यानि सर्वभूतानि विनाशं यान्ति कालतः ।  
यतो वाचो निवर्तन्ते आत्मा द्वैतविवर्जितः ॥ 61

With time all external objects are destroyed; the self is ineffable, free from duality.

न खं वायुर्न चाग्निश्च न जलं पृथिवी न च ।

नैतत्कार्यं नेश्वरादि पूर्णेकात्मा भवेत्खलु ॥ 62

Not space, not air, not fire, not water, not earth, not this world, not the Lord and other gods, but only the self is truly whole.

आत्मानमात्मना योगी पश्यत्यात्मनि निश्चितम् ।  
सर्वसंकल्पसंन्यासी त्यक्तमिथ्याभवग्रहः ॥ 63

The yogi who has renounced all desires and given up attachment to illusory existence is sure to see the self in the self by means of the self.

आत्मनात्मनि चात्मानं दृष्ट्वानन्तं सुखात्मकम् ।  
विस्मृत्य विश्वं रमते समाधेस्तीव्रतस्तथा ॥ 64

After seeing the eternal blissful self in the self by means of the self and forgetting the world, he takes intense delight in samadhi.

मायैव विश्वजननी नाश्या तत्त्वधिया परा ।  
यदा नाशं समायाति विश्वं नास्ति तदा खलु ॥ 65

It is Maya who is the mother of the universe. She can be completely destroyed by one who knows the truth. When she is destroyed, the universe no longer exists.

हेयं सर्वमिदं यत्तु मायाविलसितं यतः ।

स्वतो न प्रीतिविषयस्तनुवित्तसुखात्मकः ॥ 66

All this is the play of Maya and is to be rejected, so the body, riches, and pleasure are, by their own nature, not to be delighted in.

अरिर्मित्रमुदासीनं त्रिविधं स्यादिदं जगत् ।  
व्यवहारेषु नियतं दृश्यते नान्यथा पुनः ॥ 67

This world can be of three kinds: inimical, friendly, or indifferent. It is consistently seen to be thus in one's everyday dealings, and is not otherwise.

प्रियाप्रियादिभेदस्तु वस्तुष्वनियतः स्फुटम् ।  
आत्मोपाधिवशादेव भवेत्पुत्रेऽपि नान्यथा ॥ 68

Distinctions such as agreeable or disagreeable are clearly not inherent in objects. Even in a son it is only through one's own suppositions, and not otherwise, that they are to be found.

मायाविलसितं विश्वं ज्ञात्वैव श्रुतियुक्तिः ।  
अध्यारोपापवादाभ्यां लयं कुर्वन्ति योगिनः ॥ 69

As soon as yogis realize from the arguments of the sacred texts that they have made incorrect assumptions about the universe and that it is the play of Maya, they use refutation to make it disappear.

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