

*bandhañca mokṣañca mr̥ṣaiva mūḍhā
buddherguṇāṁ vastuni kalpayanti,
dṛgāvṛtiṁ meghakṛtāṁ yathā ravau
yato'dvayā'saṅgacidetadakṣaram.* (572)

572. *Bondage and Liberation are attributes of the intellect which the foolish superimpose upon the Reality, as the veiling of the eyes by clouds is superimposed upon the sun. In fact, this immutable Reality is absolute Knowledge, non-dual and unattached.*

The ideas of bondage and Liberation are the conditionings of the intellect. It is the intellect that judges whether one is bound or liberated. They are nothing but intellectual concepts formed under the influence of 'delusion'. Brahman, the Reality, is never bound and hence can never be liberated. It has never been anything other than Itself.

You put your hands over your eyes and say that the whole world is darkened. If your vision was covered by a cloud, you say that the sun has come out again. In point of fact, the sun never went away nor came back. It always was, it is only the clouds which came and went. The clouds are neither in the sun nor in the eye; they are somewhere in between.

How can you then say that Brahman, which is non-dual, unattached and absolute has become the *jīva*? It is impossible.

From Om when you look at the world (Om is not a place but a state of experience), all the declarations of the scriptures are mere blabbering.¹ Yet an illusory tiger of the dream can frighten the dreamer into wakefulness. Like the dream tiger the scriptures, the Guru, the sādhanā can accomplish an awakening of a person. The scriptures, the Teachers and the philosophies are all meant for the

¹ *yāvānarthā udapāne sarvataḥ samplutodake,
tāvānsarveṣu vedeṣu brāhmaṇasya vijānataḥ.* – Bhagavad-gītā-2.46.

To the Brahman who has known the Self, all the Vedas are of so much use as a reservoir is, when there is a flood everywhere – ibid. verse-59

egocentric PFT to turn his attention in the direction of the Reality. When he realises the Truth he finds that all else was a bold bluff.



अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।
बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ ५७३ ॥

*astīti pratyayo yaśca yaśca nāstīti vastuni,
buddhereva guṇāvetau na tu nityasya vastunah. (573)*

573. *The concept that bondage is and the concept that it is not, are, with reference to the Reality, only attributes of the intellect. Never do they belong to Brahman, the eternal Reality.*

'There is' and 'there is not', these are the two concepts of the intellect. They are intellectual judgements. Consciousness is the light in which you arrive at these conclusions. It is not touched by your judgements. You are conscious of these concepts. The illuminator can never be the illumined. The sun illuminates the world but the world of objects are not in the sun.

As far as the Consciousness is concerned we cannot say that It exists, or that It exists not; for these two are intellectual expressions arrived at by the rational faculty in us. In short, the language of the intellect can never express the nature of the Absolute.

The Absolute can never have any qualities; that which has a quality is a substance and all substances are finite and perishable. Therefore, the Infinite must be that which has no qualities, we cannot define It in terms of Its existence or non-existence.



अतस्तौ माययाकृसौ बन्धमोक्षौ न चात्मनि ।
निष्कले निष्किये शान्ते निरवद्ये निरञ्जने ।
अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥ ५७४ ॥