

*atastau māyayākl̥ptau bandhamokṣau na cātmani,
niṣkale niṣkriye śānte niravadye nirañjane,
advitīye pare tattve vyomavatkalpanā kutaḥ. (574)*

574. Therefore, bondage and Liberation that are conjured up by māyā are not in the Ātman. As there can be no limitation regarding the infinite space, how can there be any limitation regarding the supreme Reality which is devoid of parts, devoid of activity, serene, unimpeachable, untainted and non-dual?

Hence, bondage and Liberation are the creations of the non-apprehension of Reality. In the Self they do not exist. How can there be any idea of limitation in That which is without parts, without activity, calm, unimpeachable, taintless, one without a second and all-pervading like space?



**न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ५७५ ॥**

*na nirodho na cotpattirna baddho na ca sādhaḥ,
na mumukṣurna vai mukta ityeṣā paramārthatā. (575)*

575. Neither is there birth nor death, neither a bound nor a struggling one, neither a seeker nor a Liberated one. This is the ultimate Truth.

In Reality, you are Brahman Itself. There is nothing whatsoever other than Brahman. There is never any birth nor death. There is neither a seeker in Brahman nor one who has the burning desire for Liberation, nor even one who is Liberated.

So, then, even Liberation is not an occasion for glorification. That is your real nature. In fact you have not gained anything at all. All that you say is, 'What a fool I was! I never knew my own nature.' There is nothing to be realised. You are That. This is the supreme Truth at the moment of Realisation, to the Realised.

