Sri Sankara's

Vivekachudamani

Invocation (verse 1)

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम्।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम्॥ 1 ॥

sarvavedāntasiddhāntagocaraṁ tamagocaram |

govindaṁ paramānandaṁ sadguruṁ praṇato'smyaham || 1||

सर्ववेदान्तसिद्धान्तगोचरम् *sarvavedāntasiddhāntagocaram* Perceivable through the suggestive import of the conclusions of Vedanta **तम्** *tam* that **अगोचरम्** *agocaram* who is beyond sense-perception **गोविन्दम्** *govindam* to Sri Govinda **परमानन्दम्** *paramānandam* who is of the nature of Bliss Supreme **सद्गुरुम्** *sadgurum* the Spiritual master **प्रणतः** *praṇataḥ* bowing respectfully **अस्मि** *asmi* am **अहम्** *aham* I

My salutations to Sri Sad-Guru Govinda who is of the nature of Bliss Supreme, who can be known only through the import of the essence of Vedanta and who is beyond the reach of the known instruments of perception.

Glory of Spiritual Life (verse 2)

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता

तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम्।

आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः

मुक्तिर्नो शतजन्मकोटिसुकृतैः पुण्यैर्विना लभ्यते॥ 2 ॥

jantūnāṁ narajanma durlabhamataḥ puṁstvaṁ tato vipratā
tasmādvaidikadharmamārgaparatā vidvattvamasmātparam |
ātmānātmavivecanaṁ svanubhavo brahmātmanā saṁsthitiḥ
*muktirno śatajanmakoṭisukṛtaiḥ puṇyairvinā labhyate || **2**||*

जन्तूनाम् *jantūnām* Among the living creatures नर जन्म *nara janma* human birth दुर्लभम् *durlabham* rare अतः *ataḥ* further पुंस्त्वम् *puṁstvam* manhood ततः *tataḥ* thereupon विप्रता *vipratā* Brahmin-hood (Satvic life) तस्मात् *tasmāt* thereafter वैदिकधर्ममार्गपरता *vaidikadharmamārgaparatā* steadfastness on the path of spirituality enjoined by the Vedas विद्वत्त्वम् *vidvattvam* correct knowledge of the scriptures अस्मात् *asmāt* from this परम् *param* higher आत्मानात्म विवेचनम् *ātmānātma vivecanam* discrimination of the Real and the unreal स्वनुभवः *svanubhavaḥ* personal experience ब्रह्मात्मना संस्थितिः *brahmātmanā saṁsthitiḥ* established in the identity with Brahman मुक्तिः *muktirḥ* liberation न उ *na u* not शतजन्मकोटिसुकृतैः पुण्यैः *śatajanmakoṭisukṛtaiḥ puṇyaiḥ* merits of a hundred crores of lives lived intelligently विना *vinā* without लभ्यते *labhyate* gained

For all living creatures, a human birth is indeed rare; much more difficult it is to attain full manhood; rarer than this is a Sattvic attitude in life. Even after gaining all these rare chances, to have steadfastness on the spiritual path as explained in Vedic literature is yet rarer; much more so to have a correct understanding of the deep import of the scriptures. Discrimination between the Real and the unreal, a personal realization of spiritual Glory and ultimately to get fully established in the living consciousness that the Self in me is the Self in all---these come only later on, and culminate in one's liberation. This kind of a perfect liberation cannot be obtained without the meritorious deeds of many millions of well-lived lives.

Unique Graces in Life (verse 3)

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम्।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः॥ 3॥

durlabhaṁ trayamevaitaddevānugrahahetukam |

*manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || **3**||*

दुर्लभम् *durlabham* rare(to obtain) **त्रयम्** *trayam* three **एव** *eva* verily **एतत्** *etat* this **देवानुग्रह हेतुकम्** *devānugraha hetukam* caused by the grace of the Lord **मनुष्यत्वम्** *manuṣyatvam* manhood **मुमुक्षुत्वम्** *mumukṣutvam* a burning desire for liberation **महापुरुषसंश्रयः** *mahāpuruṣasaṁśrayaḥ* refuge of a great man of wisdom

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.

लब्ध्वा कथचिन्नरजन्म दुर्लभं

तत्रापि पुंस्त्वं श्रुतिपारदर्शनम्।

यस्त्वात्ममुक्तौ न यतेत मूढधीः

स ह्यात्महा स्वं विनिहन्त्यसद्ग्रहात्॥ 4॥

labdhvā kathacinnarajanma durlabhaṁ
tatrāpi puṁstvaṁ śrutipāradarśanam |
yastvātmamuktau na yateta mūḍhadhīḥ
sa hyātmahā svaṁ vinihantyasadgrahāt || 4||

लब्ध्वा *labdhvā* having gained **कथंचित्** *kathañcit* somehow **नरजन्म** *narajanma* human birth **दुर्लभम्** *durlabham* rare **तत्र अपि** *tatra api* there too **पुंस्त्वम्** *puṁstvam* masculine temperament **श्रुति पारदर्शनम्** *śruti pāradarśanam* complete knowledge of the scriptures **यः तु** *yaḥ tu* whoever **आत्ममुक्तौ** *ātmamuktau* for self-realisation **न यतेत** *na yateta* shall not strive **मूढधीः** *mūḍhadhīḥ* the foolish **सः** *saḥ* he **हि** *hi* indeed **आत्महा** *ātmahā* commits suicide **स्वम्** *svam* himself **विनिहन्ति** *vinihanti* kills **असद्ग्रहात्** *asadgrahāt* clinging to the unreal

Is there a man who, having somehow obtained this rare human birth, together with masculine temperament and also a complete knowledge of the scriptures, is foolish enough not to strive hard

for Self-realisation? One verily commits suicide, clinging to things unreal.

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति।

दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम्॥ **5**॥

itaḥ ko nvasti mūḍhātmā yastu svārthe pramādyati |
*durlabhaṁ mānuṣaṁ dehaṁ prāpya tatrāpi pauruṣam || **5**||*

इतः *itaḥ* than this कः नु *kaḥ nu* who indeed अस्ति *asti* is मूढात्मा *mūḍhātmā* fool यः तु *yaḥ tu* whoever स्वार्थे *svārthe* in the real end of his (rediscovery of Self) प्रमाद्यति *pramādyati* neglects दुर्लभम् *durlabham* rare मानुषम् *mānuṣam* human body देहम् *deham* प्राप्य *prāpya* having gained तत्र अपि *tatra api* there too पौरुषम् *pauruṣam* masculine qualities

Is there a greater fool than the person who, having got the rare chance of a human birth and there too, the masculine qualities of the head and heart, falls short in his efforts to realize his own highest good?

वदन्तु शास्त्राणि यजन्तु देवान्

कुर्वन्तु कर्माणि भजन्तु देवताः।

आत्मैक्यबोधेन विनापि मुक्तिः

न सिध्यति ब्रह्मशतान्तरेऽपि॥ **6**॥

vadantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ |
ātmaikyabodhena vināpi muktiḥ
*na sidhyati brahmaśatāntare'pi || **6**||*

वदन्तु *vadantu* Let people recite or quote शास्त्राणि *śāstrāṇi* the Scriptures यजन्तु *yajantu* let them perform sacrifices देवान् *devān* to gods कुर्वन्तु *kurvantu* let them perform कर्माणि *karmāṇi* rituals भजन्तु *bhajantu* let them worship देवताः *devatāḥ* deities आत्मैक्य बोधेन विन *ātmaikya bodhena vina* without the experience of one's identity with the Self विमुक्तिः *vimuktiḥ* liberation न सिध्यति *na sidhyati* is not accomplished ब्रह्मशतान्तरे अपि *brahmaśatāntare api* even in the life time of a hundred Brahmas

Let erudite scholars quote all the scripture, let gods be invoked through sacrifices, let elaborate rituals be performed, let personal gods be propitiated---yet, without the realization of one's identity with the Self, there shall be no liberation for the individual, not even in the life times of a hundred Brahmas put together.

अमृतत्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः।
ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः॥ 7॥

amṛtatvasya nāśāsti vittenetyeva hi śrutiḥ |
bravīti karmaṇo mukterahetutvaṁ sphuṭaṁ yataḥ || 7||

अमृतत्वस्य *amṛtatvasya* of immortality न *na* not आशा *āśā* hope अस्ति *asti* is वित्तेन *vittena* by wealth इति एव हि *iti eva hi* thus indeed श्रुतिः *śrutiḥ* the Scripture ब्रवीति *bravīti* says कर्मणः *karmaṇaḥ* works मुक्तेः *mukteḥ* for liberation अहेतुत्वम् *ahetutvam* not being the cause स्फुटम् *sphuṭam* clear यतः *yataḥ* hence

It is clear that liberation cannot be the result of good works, for Sruti itself declares that there is no hope for immortality by means of wealth.

Means of wisdom (verses 8-13)

अतो विमुक्त्यै प्रयतेत विद्वान्

संन्यस्तबाह्यार्थसुखस्पृहः सन्।

सन्तं महान्तं समुपेत्य देशिकं

तेनोपदिष्टार्थसमाहितात्मा ॥ 8 ॥

ato vimuktyai prayateta vidvān
sannyastabāhyārthasukhaspṛhaḥ san |
santaṁ mahāntaṁ samupetya deśikaṁ
tenopadiṣṭārthasamāhitātmā || 8||

अतः *ataḥ* therefore विमुक्त्यै *vimuktyai* for liberation प्रयतेत *prayateta* should strive विद्वान् *vidvān* the wise संन्यस्त बाह्यार्थ सुखस्पृहः सन् *sannyasta bāhyārtha sukhaspṛhaḥ san*

having renounced all his desires for the pleasures in the external sense objects सन्तम् *santam* good महान्तम् *mahāntam* generous समुपेत्य *samupetya* having duly approached देशिकम् *deśikam* a master तेन *tena* by him उपदिष्टार्थसमाहितात्मा *upadiṣṭārthasamāhitātmā* being attuned himself to the significances of the words taught

Therefore, the learned seeker who is striving to gain this liberation and who has renounced all his desires for pleasures in the external sense-objects, should duly approach a good and generous Master and must live attuned to the true significances of the words of the Master.

उद्धरेदात्मनात्मानं मग्नं संसारवारिधौ ।

योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ 9 ॥

uddharedātmanātmānaṁ magnaṁ saṁsāravāridhau |
*yogārūḍhatvamāsādya samyagdarśananiṣṭhayā || **9**||*

उद्धरेत् *uddharet* (one) should lift up आत्मना *ātmanā* by oneself(one's own efforts) आत्मानम् *ātmānam* one's self मग्नम् *magnam* drowned संसारवारिधौ *saṁsāravāridhau* in the ocean of change योगारूढत्वम् *yogārūḍhatvam* the state of yogarudha आसाद्य *āsādya* having attained सम्यग्दर्शन निष्ठया *samyagdarśana niṣṭhayā* through devotion of right discrimination

Having ascended the path of yoga through continuous and right discrimination, one should lift oneself from the ocean of change and finitude wherein one has come to be drowned.

संन्यस्य सर्वकर्माणि भवबन्धविमुक्तये।

यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः॥ **10**॥

sannyasya sarvakarmāṇi bhavabandhavimuktaye |
yatyatāṁ paṇḍitairdhīrairātmābhyāsa upasthitaiḥ || 10||

संन्यस्य *sannyasya* renouncing सर्व कर्माणि *sarva karmāṇi* all actions भवबन्ध विमुक्तये *bhavabandha vimuktaye* for the liberation from the bonds of life यत्यताम् *yatyatām* may efforts be put forth पण्डितैः *paṇḍitaiḥ* by the learned धीरैः *dhīraiḥ* the steadfast or wise men आत्माभ्यासे *ātmābhyāse* in the practice of rediscovering the Self उपस्थितैः *upasthitaiḥ* remaining

May the wise and learned man give up all actions motivated by desires and start the practice of realization of the Self and thereby attain freedom from the bondage of birth and death.

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये।

वस्तुसिद्धिर्विचारेण न किंचित्कर्मकोटिभिः॥ **11**॥

cittasya śuddhaye karma na tu vastūpalabdhaye |
vastusiddhirvicāreṇa na kiñcitkarmakoṭibhiḥ || 11||

चित्तस्य *cittasya* of the mind शुद्धये *śuddhaye* for purification कर्म *karma* action न तु *na tu* not at all वस्तु उपलब्धये *vastu upalabdhaye* for the attainment of the Real वस्तु सिद्धिः *vastu siddhiḥ* the attainment of the Real विचारेण *vicāreṇa* through discriminative analysis न *na* not किंचित् *kiñcit* in the least कर्म कोटिभिः *karma koṭibhiḥ* by crores of actions

Actions help to purify the mind but they do not, by themselves, contribute to the attainment of Reality. The attainment of the Realis brought about only by Self-Inquiry and not in the least by even ten million acts.

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।

भ्रान्तोदितमहासर्पभयदुःखविनाशिनी ॥ 12 ॥

samyagvicārataḥ siddhā rajjutattvāvadhāraṇā |
*bhrāntoditamahāsarpabhayaduḥkhavināśinī || **12**||*

सम्यग्विचारतः *samyagvicārataḥ* by steady and balanced thinking सिद्धा *siddhā* is gained रज्जुतत्त्व अवधारणा *rajjutattva avadhāraṇā* the ascertainment of the truth of the rope भ्रान्ति उदित महासर्प भयदुःख विनाशिनी *bhrānti udita mahāsarpa bhayaduḥkha vināśinī* (which is) the destroyer of delusion-created-horrible-snake-fear and sorrow

The fear and sorrow created by the delusory serpent in the rope can be ended only after fully ascertaining the truth of the rope through steady and balanced thinking.

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।

न स्नानेन न दानेन प्राणायमशतेन वा ॥ 13 ॥

arthasya niścayo dṛṣṭo vicāreṇa hitoktitaḥ |

*na snānena na dānena prāṇāyamaśatena vā || **13**||*

अर्थस्य *arthasya* of the Reality **निश्चयः** *niścayaḥ* the conviction **दृष्टः** *dṛṣṭaḥ* is seen **विचारेण** *vicāreṇa* by enquiry **हितोक्तितः** *hitoktitaḥ* on the lines of the salutary advice of the wise **न** *na* not **स्नानेन** *snānena* by sacred baths **न दानेन** *na dānena* not by giving charity **प्राणायमशतेन वा** *prāṇāyamaśatena vā* not even by hundreds of pranayamas

Neither sacred baths nor any amount of charity nor even hundreds of *pranayamas** can give us the knowledge about our own Self. The firm experience of the nature of the Self is seen to proceed from inquiry along the lines of the salutary advices of the wise.

*Breath regulation exercises

The fit student (verses 14-17)

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ 14 ॥

adhikāriṇamāśāste phalasiddhirviśeṣataḥ |
*upāyā deśakālādyāḥ santyasminsahakāriṇaḥ || **14**||*

अधिकारिणम् *adhikāriṇam* Upon the qualifications of the seeker आशास्ते *āśāste* depends फलसिद्धिः *phalasiddhiḥ* ultimate success(the fruit of endeavours) विशेषतः *viśeṣataḥ* essentially उपाया *upāyā* means देशकालाद्याः *deśakālādyāḥ* such as place, time, etc. सन्ति *santi* are अस्मिन् *asmin* in this सहकारिणः *sahakāriṇaḥ* auxilary conveniences

Ultimate success in spiritual endeavours depends chiefly upon the qualifications of the seeker. Auxiliary conveniences such as time and place all have a place indeed, but they are essentially secondary.

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ॥
समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ 15 ॥

ato vicāraḥ kartavyo jijñāsorātmavastunaḥ ||
*samāsādya dayāsindhuṁ guruṁ brahmaviduttamam || **15**||*

अतः *ataḥ* Therefore विचारः *vicāraḥ* enquiry कर्तव्यः *kartavyaḥ* must be made जिज्ञासोः *jijñāsoḥ* the true seeker आत्मवस्तुनः *ātmavastunaḥ* of the reality of the Self समासाद्य *samāsādya* after having duly approached दयासिन्धुम् *dayāsindhum* the 'Ocean of Compassion' गुरुम् *gurum* the

Guru ब्रह्मविदुत्तमम् *brahmaviduttamam* the best among the knowers of Brahman

Therefore, a true seeker of the Self should proceed with his inquiry after duly approaching a Master who is established in the experience of the Self and who is an ocean of compassion.

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16 ॥

medhāvī puruṣo vidvānūhāpohavicakṣaṇaḥ |
*adhikāryātmavidyāyāmuktalakṣaṇalakṣitaḥ || **16**||*

मेधावी *medhāvī* (a man of) acute memory पुरुषः *puruṣaḥ* a man विद्वान् *vidvān* who is learned ऊहापोहविचक्षणः *ūhāpohavicakṣaṇaḥ* capable of clear analysis and of arguments for and against अधिकारी *adhikārī* a fit person आत्मविद्यायाम् *ātmavidyāyām* for the knowledge of the Atman उक्तलक्षणलक्षितः *uktalakṣaṇalakṣitaḥ* one who has the above characteristics

One who has a keen memory and can argue for the scriptures and refute arguments against them, is fit for receiving *Atma-vidya* or the knowledge of the Self.

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ 17 ॥

vivekino viraktasya śamādiguṇaśālinaḥ |
*mumukṣoreva hi brahmajijñāsāyogyatā matā || **17**||*

विवेकिनः *vivekinaḥ* a man of discrimination विरक्तस्य *viraktasya* of detachment etc शमादिगुणशालिनः *śamādiguṇaśālinaḥ* endowed with qualities like calmness etc मुमुक्षोः *mumukṣoḥ* with a burning desire for liberation एव *eva* only हि *hi* indeed ब्रह्मजिज्ञासायोग्यता *brahmajijñāsāyogyatā* qualified to enquire after the Supreme Reality मता *matā* is considered

He alone is considered qualified to enquire after the supreme Reality, who has discrimination, detachment, qualities of calmness etc., and a burning desire for liberation.

The four-fold qualifications (verses 18-30)

साधनान्यत्र चत्वारि कथितानि मनीषिभिः।

येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति॥ 18॥

sādhanānyatra catvāri kathitāni manīṣibhiḥ |
*yeṣu satsveva sanniṣṭhā yadabhāve na sidhyati || **18**||*

साधनानि *sādhanāni* Means for attainment अत्र *atra* here चत्वारि *catvāri* four कथितानि *kathitāni* are prescribed मनीषिभिः *manīṣibhiḥ* by sages येषु सत्सु एव *yeṣu satsu eva* only in the presence of these सन्निष्ठा *sanniṣṭhā* proper attunement to the Goal यदभावे *yadabhāve* in whose absence न सिध्यति *na sidhyati* (the attunement) is not gained

Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained.

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते।

इहामुत्रफलभोगविरागस्तदनन्तरम्।

शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम्॥ 19॥

ādau nityānityavastuvivekaḥ parigaṇyate |
ihāmutraphalabhogavirāgastadanantaram |
*śamādiṣaṭkasampattirmumukṣutvamiti sphuṭam || **19**||*

आदौ *ādau* In the beginning, first **नित्य अनित्य वस्तु विवेकः** *nitya anitya vastu vivekaḥ* discrimination between the Real and the Unreal **परिगण्यते** *parigaṇyate* is counted **इह अमुत्र फलभोग विरागः** *iha amutra phalabhoga virāgaḥ* freedom from desires for the enjoyment of the fruits of actions here and hereafter(iha and amutra) **तदनन्तरम्** *tadanantaram* after that **शमादिषट्क सम्पत्तिः** *śamādiṣaṭka sampattiḥ* the six great qualifications like calmness etc **मुमुक्षुत्वम्** *mumukṣutvam* a burning desire for liberation **इति** *iti* thus indeed **स्फुटम्** *sphuṭam* clear

(While enumerating the qualifications), first we count the ability to discriminate between the Real and the unreal; next comes a spirit of detachment from the enjoyment of the fruits of actions here and hereafter; after that is the groups of six virtues beginning with

calmness; and the last is undoubtedly an intense desire for liberation.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः।

सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः॥ 20॥

brahma satyaṁ jaganmithyetyevaṁrūpo viniścayaḥ |
so'yaṁ nityānityavastuvivekaḥ samudāhṛtaḥ || 20||

ब्रह्म *brahma* The Brahman **सत्यम्** *satyam* real **जगत्** *jagat* the phenomenal world **मिथ्या** *mithyā* unreal **इति** *iti* thus **एवम् रूपः** *evam rūpaḥ* this conclusion **विनिश्चयः** *viniścayaḥ* a firm conviction **सः** *saḥ* that **अयम्** *ayam* this conclusion **नित्य अनित्य वस्तु विवेकः** *nitya anitya vastu vivekaḥ* as discrimination between the Real and Unreal **समुदाहृतः** *samudāhṛtaḥ* is considered

A firm conviction that Brahman alone is Real and the phenomenal world is unreal is known as discrimination between the Real and the unreal.

तद्वैराग्यं जिहासा या दर्शनश्रवणादिभिः।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्थुनि॥ 21॥

tadvairāgyaṁ jihāsā yā darśanaśravaṇādibhiḥ |
dehādibrahmaparyante hyanitye bhogavastuni || 21||

तत् *tat* that is वैराग्यम् *vairāgyam* detachment जिहासा *jihāsā* the desire to give up या *yā* those दर्शन श्रवणादिभिः *darśana śravaṇādibhiḥ* seeing, hearing, etc देहादि ब्रह्मपर्यन्ते *dehādi brahmaparyante* from the body of a mortal to the Creator हि *hi* indeed अनित्ये *anitye* which are transcient भोगवस्थुनि *bhogavastuni* in the objects of enjoyment

The desire to give up all transient enjoyments gained through seeing, hearing, etc., and also experiences gained through equipments ranging from a mortal body to the form of Brahma is called 'detachment'.

विरज्य विषयव्रातादोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ 22 ॥

virajya viṣayavrātāddoṣadṛṣṭyā muhurmuhuḥ |
*svalakṣye niyatāvasthā manasaḥ śama ucyate || **22**||*

विरज्य *virajya* Having detached विषयव्रातात् *viṣayavrātād* from the chaos of the sense-objects दोषदृष्ट्या *doṣadṛṣṭyā* through a process of observation of their defects मुहुर्मुहुः *muhurmuhuḥ* again and again स्वलक्ष्ये *svalakṣye* in one's goal नियतावस्था *niyatāvasthā* resting constantly in contemplation मनसः *manasaḥ* of the mind शम *śama* calmness उच्यते *ucyate* it is said

The tranquil state of mind when it rests constantly upon the contemplation of the goal after having again and again detached itself from myriad sense objects through a process of continuous observation of their defects, is called Sama.

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।

उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।

बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ 23 ॥

viṣayebhyaḥ parāvartya sthāpanaṁ svasvagolake |
ubhayeṣāmindriyāṇāṁ sa damaḥ parikīrtitaḥ |
*bāhyānālambanaṁ vṛttereṣoparatiruttamā || **23**||*

विषयेभ्यः *viṣayebhyaḥ* from the objects **परावर्त्य** *parāvartya* having turned back **स्थापनम्** *sthāpanam* placing them **स्वस्वगोलके** *svasvagolake* in their respective centers of activity **उभयेषाम्** *ubhayeṣām* the two kinds of **इन्द्रियाणाम्** *indriyāṇām* sense organs **सः** *saḥ* that **दमः** *damaḥ* self-control **परिकीर्तितः** *parikīrtitaḥ* is declared **बाह्यानालम्बनम्** *bāhyānālambanam* freedom from the influence of external objects **वृत्तेः** *vṛtteḥ* of the thought-waves **एषः** *eṣaḥ* this **उपरतिः** *uparatiḥ* self-withdrawal **रुत्तमा** *ruttamā* the best

Steering both kinds of sense organs (of knowledge and action) away from their sense objects and placing them in their respective centers of activity is called dama (self-control). The best *uparati*

(self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects.

सहनं सर्वदुःखानामप्रतीकारपूर्वकम्।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते॥ 24॥

sahanaṁ sarvaduḥkhānāmapratīkārapūrvakam |

*cintāvilāparahitaṁ sā titikṣā nigadyate || **24**||*

सहनम् *sahanam* Endurance **सर्वदुःखानाम्** *sarvaduḥkhānām* of all sorrows **अप्रतीकारपूर्वकम्** *apratīkārapūrvakam* without struggling for redress or revenge **चिन्ताविलापरहितम्** *cintāvilāparahitam* free always from anxiety and lament **सा** *sā* that **तितिक्षा** *titikṣā* as forbearance **निगद्यते** *nigadyate* is proclaimed

Titiksa or forebearance is the capacity to endure all sorrows and sufferings without struggling for redress or for revenge, while always being free from anxiety or lament over them.

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यवधारणम्।

सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते॥ 25॥

śāstrasya guruvākyasya satyabuddhyavadhāraṇam |

*sā śraddhā kathitā sadbhiryayā vastūpalabhyate || **25**||*

शास्त्रस्य *śāstrasya* of the scriptural texts **गुरुवाक्यस्य** *guruvākyasya* of the words of the preceptor **सत्यबुद्ध्यवधारणा**

satyabuddhyavadhāraṇā understanding readily the exact import (of the above) सा *sā* that श्रद्धा *śraddhā* (as) faith कथिता *kathitā* is told सद्भिः *sadbhiḥ* by the wise यया *yayā* by which वस्तु *vastu* the Real उपलभ्यते *upalabhyate* could be gained

That by which one understands the exact import of the scriptures as well as the pregnant words of advice of the preceptor is called *sraddha** by the wise; by this alone does Reality become manifestly clear.

**Sraddha*: Though normally translated as "faith," *sraddha* signifies the ability to embrace truth.

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वदा ।

तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ 26 ॥

sarvadā sthāpanaṁ buddheḥ śuddhe brahmaṇi sarvadā |
*tatsamādhānamityuktaṁ na tu cittasya lālanam || **26**||*

सर्वदा *sarvadā* Always स्थापनम् *sthāpanam* engaging बुद्धेः *buddheḥ* of the intellect शुद्धे ब्रह्मणि *śuddhe brahmaṇi* in the pure self सर्वथा *sarvathā* in all conditions तत् *tat* that समाधानम् *samādhānam* one-pointedness इति *iti* thus उक्तम् *uktam* it is said न तु *na tu* but not चित्तस्य लालनम् *cittasya lālanam* curious indulgence of the mind

Samaadhana or one-pointedness is that condition when the mind is constantly engaged in the total contemplation of the ever-pure

Brahman; and it is not gained through any curious indulgence of the mind.

अहंकारादिदेहान्तान् बन्धानज्ञानकल्पितान्।

स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ 27 ॥

ahaṅkārādidehāntān bandhānajñānakalpitān |

*svasvarūpāvabodhena moktumicchā mumukṣutā || **27**||*

अहंकारादिदेहान्तान् *ahaṅkārādidehāntān* From egoism to the body **बन्धान्** *bandhān* bondages **अज्ञानकल्पितान्** *ajñānakalpitān* imagined due to ignorance **स्व स्वरूपावबोधेन** *sva svarūpāvabodhena* by the knowledge of one's own real nature **मोक्तुम्** *moktum* to be free **इच्छा** *icchā* desire **मुमुक्षुता** *mumukṣutā* (is) mumuksuta

Mumuksutva is the burning desire to free oneself, by realizing one's true Self—from all bondages from that of egoism to that of identification with the body—which are bondages imagined due to ignorance.

मन्दमध्यमरूपापि वैराग्येण शमादिना।

प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम्॥ 28 ॥

mandamadhyamarūpāpi vairāgyeṇa śamādinā |

*prasādena guroḥ seyaṁ pravṛddhā sūyate phalam || **28**||*

मन्दमध्यमरूप अपि *mandamadhyamarūpa api* Even though it (the mumuksutva) is slight or mediocre **शमादिना** *śamādinā* by

calmness of the mind, etc **वैराग्येण** *vairāgyeṇa* by detachment **प्रसादेन** *prasādena* by the grace **गुरोः** *guroḥ* of the preceptor **सा** *sā* that **इयम्** *iyam* this **प्रवृद्धा** *pravṛddhā* increased **सूयते** *sūyate* produces **फलम्** *phalam* fruit

Even though slight or moderate, this longing for liberation may bear fruit through the grace of the Guru and through detachment, calmness of mind etc.

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ 29 ॥

vairāgyaṁ ca mumukṣutvaṁ tīvraṁ yasya tu vidyate |
*tasminnevārthavantaḥ syuḥ phalavantaḥ śamādayaḥ || **29**||*

वैराग्यम् *vairāgyam* spirit of renunciation **च** *ca* and **मुमुक्षुत्वम्** *mumukṣutvam* yearning for freedom **तीव्रम्** *tīvram* intense **यस्य** *yasya* in whom **तु** *tu* indeed **विद्यते** *vidyate* is **तस्मिन्** *tasmin* in him **एव** *eva* alone **अर्थवन्तः** *arthavantaḥ* meaningful **स्युः** *syuḥ* shall be **फलवन्तः** *phalavantaḥ* fruitful **शमादयः** *śamādayaḥ* the (practice of) calmness etc.

Calmness and other practices have their meaning and they bear fruit indeed, only in one who has an intense spirit of renunciation and yearning for liberation.

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।

मरौ सलीलवत्तत्र शमादेर्भानमात्रता ॥ 30 ॥

etayormandatā yatra viraktatvamumukṣayoḥ |
marau salīlavattatra śamāderbhānamātratā || 30||

एतयोः *etayoḥ* These two **मन्दता** *mandatā* dull **यत्र** *yatra* wherever **विरक्तत्वमुमुक्षयोः** *viraktatvamumukṣayoḥ* detachment and desire for liberation **मरौ** *marau* in the desert **सलीलवत्** *salīlavat* like water **तत्र** *tatra* there **शमादेः** *śamādeḥ* of calmness of mind, etc. **भानमात्रता** *bhānamātratā* only an appearance

Sama etc., become as ineffectual as a mirage in the dessert in him who has a weak detachment and yearning for freedom.

Bhakti firm & deep (verse 31)

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ 31 ॥

mokṣakāraṇasāmagryāṁ bhaktireva garīyasī |
svasvarūpānusandhānaṁ bhaktirityabhidhīyate || 31||

मोक्षकारणसामग्र्याम् *mokṣakāraṇasāmagryām* Among the instruments and conditions necessary for liberation **भक्तिः** *bhaktiḥ* devotion **एव** *eva* alone **गरीयसी** *garīyasī* the most important **स्वस्वरूपानुसन्धानम्** *svasvarūpānusandhānam*

contemplation of one's own Real Nature भक्तिः इति *bhaktiḥ iti* as Bhakti (devotion) अभिधीयते *abhidhīyate* is designated

Among the means and conditions necessary for liberation, devotion (bhakti) alone is supreme. A constant contemplation of one's own Real Nature is called devotion.

Courtesy of approach and questioning (verses 32-40)

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।

उक्तसाधनसंपन्नस्तत्त्वजिज्ञासुरात्मनः ।

उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ 32 ॥

svātmatattvānusandhānaṁ bhaktirityapare jaguḥ |
uktasādhanasampannastattvajijñāsurātmanaḥ |
*upasīdedguruṁ prājñaṁ yasmādbandhavimokṣaṇam || **32**||*

स्वात्मतत्त्वानुसन्धानम् *svātmatattvānusandhānam* Constant enquiry into the Truth of one's own Self भक्तिः इति *bhaktiḥ iti* as Bhakti (devotion) अपरे *apare* others जगुः *jaguḥ* declared उपसीदेद् *upasīded* should approach प्राज्ञं गुरुम् *prājñaṁ gurum* the learned preceptor यस्माद् *yasmād* by which (contact) बन्धविमोक्षणम् *bandhavimokṣaṇam* release from bondages (is gained) उक्त साधन संपन्नः *ukta sādhana sampannaḥ* the one who has the above mentioned qualifications तत्त्वजिज्ञासुः

आत्मनः *tattvajijñāsuḥ ātmanaḥ* who is anxious to know the truth of the self

Others say that bhakti means a constant enquiry into the Truth of one's own Self. One who has the above mentioned qualifications and is desirous to know the Truth of the Self should, therefore, approach an illumined Teacher for redeeming himself from bondage.

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः।

ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः।

अहेतुकदयासिन्धुर्बन्धुरानमतां सताम्॥ 33॥

śrotriyo'vṛjino'kāmahato yo brahmavittamaḥ |
brahmaṇyuparataḥ śānto nirindhana ivānalaḥ |
*ahetukadayāsindhurbandhurānamatāṁ satām || **33**||*

श्रोत्रियः *śrotriyaḥ* (he who is) well-versed in scriptures अवृजिनः *avṛjinaḥ* taintless, pure अकामहतः *akāmahataḥ* unsmitten by desires यः *yaḥ* he who ब्रह्मवित्तमः *brahmavittamaḥ* a full knower of the Supreme ब्रह्मणि *brahmaṇi* in the Supreme उपरतः *uparataḥ* abiding शान्तः *śāntaḥ* peaceful निरिन्धनः *nirindhanaḥ* devoid of fuel अनलः इव *analaḥ iva* like fire अहेतुकदयासिन्धुः *ahetukadayāsindhuḥ* ocean of mercy that needs no cause for its expression बन्धुः *bandhuḥ* an intimate friend

आनमताम् सताम् *ānamatām satām* to those good people who surrender unto him

A teachere is one who is well-versed in the scriptures, pure, unafflicted by desires, a perfect knower of the Supreme, who continously abides in the Supreme, who is as calm as the fire that has burnt up its fuel, who is a spontaenous ocean of mercy that needs no cause for its expression, an intimate friend to all good people who surrender to him.

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ 34 ॥

tamārādhya guruṁ bhaktyā prahvapraśrayasevanaiḥ |
prasannaṁ tamanuprāpya pṛcchejjñātavyamātmanaḥ || 34||

तम् *tam* that गुरुम् *gurum* the preceptor आराध्य *ārādhya* worshipping प्रह्व प्रश्रय सेवनैः *prahva praśraya sevanaiḥ* with surrender humility and service भक्त्या *bhaktyā* with devotion प्रसन्नम् *prasannam* pleased तम् *tam* him अनुप्राप्य *anuprāpya* approaching पृच्छेत् *pṛcchet* should ask ज्ञातव्यम् *jñātavyam* what is to be known आत्मनः *ātmanaḥ* by one

Worship that Teacher with deep devotion and when the Teacher is pleased with your surrender, humility and service, approach and ask for what you must know.

स्वामिन्नमस्ते नतलोकबन्धो

कारुण्यसिन्धो पतितं भवाब्धौ ।

मामुद्धरात्मीयकटाक्षदृष्ट्या

ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ 35 ॥

svāminnamaste natalokabandho
kāruṇyasindho patitaṁ bhavābdhau |
māmuddharātmīyakaṭākṣadṛṣṭyā
ṛjvyātikāruṇyasudhābhivṛṣṭyā || 35||

स्वामिन् *svāmin* O Master नमः *namaḥ* salutation ते *te* to thee नतलोकबन्धो *natalokabandho* O Kinsman of those who reverentially surrender to thee कारुण्यसिन्धो *kāruṇyasindho* Thou, the ocean of mercy पतितम् *patitam* fallen भवाब्धौ *bhavābdhau* in the sea of worldly existence माम् *mām* me उद्धर *uddhara* save ऋज्व्या *ṛjvyā* with a direct अति कारुण्य सुधाभिवृष्ट्या *ati kāruṇya sudhābhivṛṣṭyā* raining the nectarine grace supreme अत्मीय कटाक्ष दृष्ट्या *atmīya kaṭākṣa dṛṣṭyā* thy eye's glance

O Master, O friend of all who reverently surrender unto thee, thou ocean of mercy, I salute thee; save me, fallen as I am into this sea of worldly existence, with a direct glance from thy eyes which shower nectarine Grace Supreme.

दुर्वारसंसारदवाग्नितप्तं

दोधूयमानं दुरदृष्टवातैः ।

भीतं प्रपन्नं परिपाहि मृत्योः

शरण्यमन्यद्यदहं न जाने ॥ **36** ॥

durvārasaṁsāradavāgnitaptaṁ
dodhūyamānaṁ duradṛṣṭavātaiḥ |
bhītaṁ prapannaṁ paripāhi mṛtyoḥ
*śaraṇyamanyadyadahaṁ na jāne || **36**||*

दुर्वार संसार दवाग्नितप्तम् *durvāra saṁsāra davāgnitaptam* being roasted in the blazing infernal 'fire of world-forest' दोधूयमानम् *dodhūyamānam* being tossed दुरदृष्टवातैः *duradṛṣṭavātaiḥ* by the storms of misfortunes भीतम् *bhītam* terrified प्रपन्नम् *prapannam* seeking refuge(as I am) परिपाहि *paripāhi* save me मृत्योः *mṛtyoḥ* from the death process शरण्यम् *śaraṇyam* abode of refuge अन्यत् *anyat* another यद् *yad* because अहम् *aham* न *na* not जाने *jāne* know

I am burning in the blazing infernal fire of this world-forest; I am being tossed around by the cruel storms of misfortune; I am terrified (within and without)—O Lord! save me from death; I have taken refuge in you, for I know no other shelter.

शान्ता महान्तो निवसन्ति सन्तो

वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्णवं जना-

नहेतुनान्यानपि तारयन्तः ॥ 37 ॥

śāntā mahānto nivasanti santo
vasantavallokahitaṁ carantaḥ |
tīrṇāḥ svayaṁ bhīmabhavārṇavaṁ janā-
nahetunānyānapi tārayantaḥ || 37||

शान्ता *śāntā* peaceful महान्तः *mahāntaḥ* magnanimous सन्तः *santaḥ* saintly souls निवसन्ति *nivasanti* live वसन्तवत् *vasantavat* (who) like the spring season लोकहितम् *lokahitam* the good of humanity चरन्तः *carantaḥ* doing तीर्णाः *tīrṇāḥ* who have crossed over स्वयम् *svayam* themselves भीमभ वार्णवम् *bhīmabhavārṇavam* the dreadful ocean of (embodied) existence अन्यान् *anyān* other जनान् *janān* people अपि *api* also अहेतुना *ahetunā* without any motive whatsoever तारयन्तः *tārayantaḥ* help them cross (the ocean of finitude)

There are peaceful and magnanimous saints who ---like the spring season—are ever doing good to the humanity. They have crossed the dreadful ocean of (embodied) existence through their own efforts and without any (personal) motives, they help others to cross it.

अयं स्वभावः स्वत एव यत्पर-

श्रमापनोदप्रवणं महात्मनाम् ।

सुधांशुरेष स्वयमर्ककर्कश-

प्रभाभितप्तामवति क्षितिं किल ॥ **38** ॥

ayaṁ svabhāvaḥ svata eva yatpara-
śramāpanodapravaṇaṁ mahātmanām |
sudhāṁśureṣa svayamarkakarkaśa-
*prabhābhitaptāmavati kṣitiṁ kila || **38**||*

अयम् *ayam* This स्वभावः *svabhāvaḥ* nature स्वतः *svataḥ* natural एव *eva* indeed यत् *yat* which परश्रमा पनोदप्रवणम् *paraśramā panodapravaṇam* inclination to remove the troubles of others महात्मनाम् *mahātmanām* of the magnanimous सुधांशुः *sudhāṁśuḥ* moon एषः *eṣaḥ* this स्वयम् *svayam* by itself अर्ककर्कश प्रभाभितप्ताम् *arkakarkaśa prabhābhitaptām* scorched by the flaming rays of the Sun क्षितिम् *kṣitiṁ* the earth अवति *avati* saves(cools) किल *kila* does it not?

Indeed, it is the very nature of the magnanimous ones to help remove the troubles of others, even as the moon of its own accord cools the earth scorched by the flaming rays of the sun.

ब्रह्मानन्दरसानुभूतिकलितैः पूर्तैः सुशीतैर्युतैः

युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।

संतप्तं भवतापदावदहनज्वालाभिरेनं प्रभो

धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ **39** ॥

brahmānandarasānubhūtikalitaiḥ pūrtaiḥ suśītairyutaiḥ
yuṣmadvākkalaśojjhitaiḥ śrutisukhairvākyāmṛtaiḥ secaya |
santaptaṁ bhavatāpadāvadahanajvālābhirenaṁ prabho
*dhanyāste bhavadīkṣaṇakṣaṇagateḥ pātrīkṛtāḥ svīkṛtāḥ || **39**||*

ब्रह्मानन्द रसानुभूति कलितैः *brahmānanda rasānubhūti kalitaiḥ* sweetened by the enjoyment of the elixir-like bliss of Brahman पूर्तैः *pūrtaiḥ* pure सुशीतैः युतैः *suśītaiḥ yutaiḥ* and cooling too युष्मद्वाक्कलशोज्झितैः *yuṣmadvākkalaśojjhitaiḥ* issuing in the streams from thy lips as from a pitcher श्रुतिसुखैः *śrutisukhaiḥ* delightful to the ear वाक्यामृतैः *vākyāmṛtaiḥ* with the nectar-like speech सेचय *secaya* do thou shower संतप्तम् *santaptam* tormented भवतापदावदहनज्वालाभिः *bhavatāpadāvadahanajvālābhiḥ* by earthly afflictions as by the flames of forest fire एनम् *enam* this man(me) प्रभो *prabho* O Lord धन्याः *dhanyāḥ* blessed ते *te* are those भवदीक्षणक्षणगतेः *bhavadīkṣaṇakṣaṇagateḥ* for the movement of thy glance for a moment पात्रीकृताः *pātrīkṛtāḥ* who have been made the recipients स्वीकृताः *svīkṛtāḥ* who have been taken under your protection

O Lord, thy nectarine speech, sweetened by the elixiric Bliss of Brahman, pure, cooling, issuing in streams from thy lips as from a water-vessel, and pleasing to the ear---do thou shower upon me who am tormented by worldly afflictions as by the flames of a forest fire. Blessed are those who have received even a passing glance from thy eyes, accepting them under thy protection.

कथं तरेयं भवसिन्धुमेतं

का वा गतिर्मे कतमोऽस्त्युपायः ।

जाने न किञ्चित्कृपयाऽव मां प्रभो

संसारदुःखक्षतिमातनुष्व ॥ **40** ॥

kathaṁ tareyaṁ bhavasindhumetaṁ
kā vā gatirme katamo'styupāyaḥ |
jāne na kiñcitkṛpayā'va māṁ prabho
saṁsāraduḥkhakṣatimātanuṣva || 40||

कथम् *katham* how तरेयम् *tareyam* I shall cross over भवसिन्धुम् *bhavasindhum* ocean of birth and death का वा *kā vā* what may be मे गतिः *me gatiḥ* my destination कतमः *katamaḥ* which अस्ति *asti* is उपायः *upāyaḥ* the means न जाने *na jāne* I do not know किञ्चित् *kiñcit* any कृपया *kṛpayā* please अव *ava* save माम् *mām* me प्रभो *prabho* O Lord संसारदुःखक्षतिम् *saṁsāraduḥkhakṣatim* for the end of all miseries of this life in the finite आतनुष्व *ātanuṣva* describe in detail

How to cross this ocean of worldly existence? What is to be my ultimate destination? Which of the many means should I adopt? I know nothing of these. O Lord! Save me and describe in all details how to end the misery of this earthly existence.

Loving advice of the Guru (verses 41-47)

तथा वदन्तं शरणागतं स्वं

संसारदावानलतापतप्तम्।

निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या

दद्यादभीतिं सहसा महात्मा ॥ 41 ॥

tathā vadantaṁ śaraṇāgataṁ svaṁ
saṁsāradāvānalatāpataptam |
nirīkṣya kāruṇyarasārdradṛṣṭyā
*dadyādabhītiṁ sahasā mahātmā || **41**||*

तथा *tathā* As (thus) **वदन्तम्** *vadantam* speaking **स्वम्** *svam* of one's own **शरणागतम्** *śaraṇāgatam* the man seeking refuge **संसार दावानल तापतप्तम्** *saṁsāra dāvānala tāpataptam* tormented by the heat of the forest-fire of Samsara **कारुण्य रसार्द्र दृष्ट्या** *kāruṇya rasārdra dṛṣṭyā* with a look showering pity and kindness **निरीक्ष्य** *nirīkṣya* seeing (the seeker) **महात्मा** *mahātmā* the great teacher **सहसा** *sahasā* spontaneously **अभीतिम्** *abhītim* protection from fear **दद्याद्** *dadyād* would bestow

As he speaks, afflicted by and seeking protection from the blaze of the fire of *samsara**—the noble Teacher looks at him in all pity and kindness and spontaneously bestows upon him protection from fear.

**Samsara* denotes worldly existence. This is an important term in Indian philosophy and must be understood clearly. Hinduism takes the worldly existence (conditioned by time, space, and causality) as bondage. That is, the cycle of births and deaths is referred to as the ocean of samsara (*bhavasaagar*), i.e., ocean of repeated births and deaths and all that goes in between. To seek freedom from the bondage of becoming is considered to be the supreme end of life, the *param-purushartha*.

विद्वान् स तस्मा उपसत्तिमीयुषे

मुमुक्षवे साधु यथोक्तकारिणे ।

प्रशान्तचित्ताय शमान्विताय

तत्त्वोपदेशं कृपयैव कुर्यात् ॥ 42 ॥

vidvān sa tasmā upasattimīyuṣe
mumukṣave sādhu yathoktakāriṇe |
praśāntacittāya śamānvitāya
*tattvopadeśaṁ kṛpayaiva kuryāt || **42**||*

विद्वान् *vidvān* the learned(master) सः *saḥ* he तस्मै *tasmai* to that man (seeker) उपसत्तिम् ईयुषे *upasattim īyuṣe* who had approached him मुमुक्षवे *mumukṣave* to that seeker after liberation साधु *sādhu* rightly, duly यथोक्तकारिणे *yathoktakāriṇe* who abides by the injunctions प्रशान्तचित्ताय *praśāntacittāya* who is of serene mind शमान्विताय *śamānvitāya*

who is endowed with tranquility तत्त्वोपदेशम् *tattvopadeśam* instruction about the Real कृपया *kṛpayā* with kindness एव *eva* indeed कुर्यात् *kuryāt* should give

To him, who, thirsting for liberation, has sought the protection of the Teacher, and who abides by scriptural injunctions, who has a calm mind and a serene heart , the Master should give out the knowledge of the Truth with utmost kindness.

मा भैष्ट विद्वंस्तव नास्त्यपायः

संसारसिन्धोस्तरणेऽस्त्युपायः।

येनैव याता यतयोऽस्य पारं

तमेव मार्गं तव निर्दिशामि ॥ 43 ॥

mā bhaiṣṭa vidvaṁstava nāstyapāyaḥ
saṁsārasindhostaraṇe'styupāyaḥ |
yenaiva yātā yatayo'sya pāraṁ
*tameva mārgaṁ tava nirdiśāmi || **43**||*

मा भैष्ट *mā bhaiṣṭa* fear not विद्वन् *vidvan* O Brilliant one तव *tava* for you न अस्ति *na asti* there is not अपायः *apāyaḥ* danger संसारसिन्धोः *saṁsārasindhoḥ* of the ocean of samsara तरणे *taraṇe* in crossing उपायः *upāyaḥ* means अस्ति *asti* there is येन *yena* by which एव *eva* alone याताः *yātāḥ* have gone यतयः *yatayaḥ* saints अस्य

asya this पारम् *pāram* the other shore तम् *tam* that एव *eva* the same मार्गम् *mārgam* the path तव *tava* to you निर्दिशामि *nirdiśāmi* I shall instruct

Fear not, O learned one! There is no danger for you. There is a way to cross over this ocean of relative existence. I shall instruct you in the very path by which the ancient Seers have reached the Beyond.

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।

तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ **44** ॥

astyupāyo mahānkaścitsaṁsārabhayanāśanaḥ |

*tena tīrtvā bhavāmbhodhiṁ paramānandamāpsyasi || **44**||*

अस्ति *asti* there is उपायः *upāyaḥ* means महान् *mahān* great कश्चित् *kaścit* one संसारभयनाशनः *saṁsārabhayanāśanaḥ* capable of destroying the fear of samsara तेन *tena* by which तीर्त्वा *tīrtvā* crossing भवाम्भोधिम् *bhavāmbhodhim* the ocean of samsara परमानन्दम् *paramānandam* the supreme Bliss आप्स्यसि *āpsyasi* shall gain

There is a supreme means by which you can put an end to the fear of relative existence; by that you will cross the sea of samsara and attain the Bliss Supreme.

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ **45** ॥

vedāntārthavicāreṇa jāyate jñānamuttamam |
*tenātyantikasaṁsāraduḥkhanāśo bhavatyanu || **45**||*

वेदान्तार्थविचारेण *vedāntārthavicāreṇa* through the contemplation of the meaning of the Upanishad mantras जायते *jāyate* is born ज्ञानम् *jñānam* knowledge उत्तमम् *uttamam* the highest तेन *tena* by that आत्यन्तिकसंसारदुःखनाशः *ātyantikasaṁsāraduḥkhanāśaḥ* the complete destruction of all sorrows of birth and death भवति *bhavati* takes place अनु *anu* following

The highest knowledge arises from an inquiry into the meaning of the Vedanta. By this knowledge, immediately a total annihilation of all sorrows of birth and death takes place.

श्रद्धाभक्तिध्यानयोगाम्मुमुक्षोः
मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।
यो वा एतेष्वेव तिष्ठत्यमुष्य
मोक्षोऽविद्याकल्पितादेहबन्धात् ॥ **46** ॥

śraddhābhaktidhyānayogāmmumukṣoḥ
mukterhetūnvakti sākṣācchrutergīḥ |
yo vā eteṣveva tiṣṭhatyamuṣya
*mokṣo'vidyākalpitāddehabandhāt || **46**||*

श्रद्धाभक्तिध्यानयोगान् *śraddhābhaktidhyānayogān* the practices of faith, devotion and meditation मुमुक्षोः *mumukṣoḥ* of one desirous of liberation मुक्तेः *mukteḥ* for liberation हेतून् *hetūn* chief factors साक्षात् *sākṣāt* clearly श्रुते गीः *śrute gīḥ* the word of Sruti वक्ति *vakti* mentions यः वा *yaḥ vā* whoever he be एतेषु एव *eteṣu eva* in these alone तिष्ठति *tiṣṭhati* remains अमुष्य *amuṣya* his मोक्षः *mokṣaḥ* liberation अविद्या कल्पितात् *avidyā kalpitāt* from the ignorance indeed देहबन्धात् *dehabandhāt* bondage of the body

Faith, devotion and the practice of meditation---these are declared in the scriptures as the chief factors that help a seeker to attain liberation. Whoever pursues these is liberated from the bondage* of the body mysteriously forged by spiritual ignorance.

*Bondage of the body means false identification of the body with one's Self. This is considered to be the basic ignorance in Vedanta and the root cause of Samsara, the endless cycle of births and deaths.

अज्ञानयोगात्परमात्मनस्तव

ह्यनात्मबन्धस्तत एव संसृतिः।

तयोर्विवेकोदितबोधवह्नि ः

अज्ञानकार्यं प्रदहेत्समूलम्॥ **47** ॥

ajñānayogātparamātmanastava
hyanātmabandhastata eva saṁsṛtiḥ |
tayorvivekoditabodhavahniḥ

ajñānakāryaṁ pradahetsamūlam || 47||

अज्ञानयोगात् *ajñānayogāt* through the contact with ignorance परमात्मनः *paramātmanaḥ* the supreme Self तव *tava* yours हि *hi* indeed अनात्म बन्धः *anātma bandhaḥ* the bondage of the not-self ततः *tataḥ* whence एव *eva* only संसृतिः *saṁsṛtiḥ* the birth and death तयोः *tayoḥ* between these two विवेकोदितबोधवह्नि : *vivekoditabodhavahniḥ* the blaze of knowledge raising from discrimination अज्ञानकार्यम् *ajñānakāryam* the effects of ignorance प्रदहेत् *pradahet* shall burn समूलम् *samūlam* together with roots

You are indeed the supreme Self but due to your association with ignorance you find yourself under the bondage of the not-self, which is the sole cause of the cycle of births and deaths. All the effects of ignorance, root and branch, are burnt down by the fire of knowledge, which arises from discrimination between these two—the Self and the not-Self.

Note: This verse admirably sums up the entire teachings of Sankara. As pointed out in the previous verse, the false identification of the Self with the non-Self is considered to be the root cause of Samsara. When through self-inquiry this false identification removed, it is called liberation.

Questions of disciple (verses 48 & 49)

शिष्य उवाच।

कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया।

यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात्॥ **48** ॥

śiṣya uvāca |
kṛpayā śrūyatāṁ svāminpraśno'yaṁ kriyate mayā |
*yaduttaramahaṁ śrutvā kṛtārthaḥ syāṁ bhavanmukhāt || **48**||*

शिष्यः *śiṣyaḥ* the student उवाच *uvāca* told कृपया *kṛpayā* kindly श्रूयताम् *śrūyatām* may it be listened स्वामिन् *svāmin* O master प्रश्नः *praśnaḥ* question अयम् *ayam* this क्रियते *kriyate* made मया *mayā* by me यदुत्तरम् *yaduttaram* whose reply अहम् *aham* I श्रुत्वा *śrutvā* listening कृतार्थः *kṛtārthaḥ* blessedly gratified स्याम् *syām* I shall be भवन्मुखात् *bhavanmukhāt* from your mouth

The disciple said:

Kindly listen, O Master, to the questions that I now raise. Hearing their answers from your lips, I shall feel entirely blessedly gratified.

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम्॥ **49** ॥

ko nāma bandhaḥ kathameṣa āgataḥ
kathaṁ pratiṣṭhāsya kathaṁ vimokṣḥ |

ko'sāvanātmā paramaḥ ka ātmā
*tayorvivekaḥ kathametaducyatām || **49**||*

को नाम *ko nāma* What is this **बन्धः** *bandhaḥ* bondage **कथम्** *katham* how **एषः** *eṣaḥ* this **आगतः** *āgataḥ* has come into being **कथम्** *katham* how is **प्रतिष्ठा** *pratiṣṭhā* the stay **अस्य** *asya* of this **कथम्** *katham* how is **विमोक्षः** *vimokṣaḥ* liberation **कः** *kaḥ* what is **असौ** *asau* that **अनात्मा** *anātmā* non-self **परमः** *paramaḥ* the Supreme **आत्मा** *ātmā* the Self **कः** *kaḥ* what **तयोः** *tayoḥ* of these two **विवेकः** *vivekaḥ* discrimination **कथम्** *katham* how **एतत्** *etat* this **उच्यताम्** *ucyatām* may be explained

What, indeed, is bondage? How has it come? How does it continue to exist? How can one get out of it completely? What is this not-self? Who is the supreme Self? And what is the process of discrimination between these two (Self and not-self)? Please explain all these to me.

Intelligent disciple appreciated (verse 50)

श्रीगुरुरुवाच।

धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया।

यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि॥ 50॥

śrīgururuvāca |
dhanyo'si kṛtakṛtyo'si pāvitaṁ te kulaṁ tvayā |

yadavidyābandhamuktyā brahmībhavitumicchasi || 50||

धन्यः *dhanyaḥ* Blessed असि *asi* you are कृतकृत्यः *kṛtakṛtyaḥ* fulfilled असि *asi* you are पावितम् *pāvitam* sanctified ते *te* yours कुलम् *kulam* family त्वया *tvayā* by you यत् इच्छसि *yat icchasi* that you wish ब्रह्मीभ वितुम् *brahmībhavitum* to attain the state of Brahman अविद्याबन्धमुक्त्या *avidyābandhamuktyā* by getting free from the bondage of ignorance
The Guru replied:

Blessed you are. For you wish to attain the absolute Brahman by freeing yourself from the bondage of ignorance. Indeed, you have fulfilled your life and have glorified your family.

Glory of self-effort (verses 51-55)

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।

बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ 51 ॥

ṛṇamocanakartāraḥ pituḥ santi sutādayaḥ |
bandhamocanakartā tu svasmādanyo na kaścana || 51||

ऋणमोचन कर्तारः *ṛṇamocana kartāraḥ* To relieve from debts and obligations पितुः *pituḥ* of the father सन्ति *santi* are सुतादयः *sutādayaḥ* sons बन्धमोचनकर्ता *bandhamocanakartā* a redeemer

from bondage तु *tu* indeed स्वस्मात् *svasmāt* than oneself अन्यः कश्चन *anyaḥ kaścana* any other person न *na* (there is) not

A father has his sons and others to save him from his financial debts, but there is no one other than oneself to redeem one from one's bondage.,

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।

क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ 52 ॥

mastakanyastabhārāderduḥkhamanyairnivāryate |
*kṣudhādikṛtaduḥkhaṁ tu vinā svena na kenacit || **52**||*

मस्तकन्यस्तभारादेः *mastakanyastabhārādeḥ* Of the load, etc. Placed on the head दुःखम् *duḥkham* pain अन्यैः *anyaiḥ* by others निवार्यते *nivāryate* is relieved क्षुधादि कृतदुःखम् *kṣudhādi kṛtaduḥkham* the sorrow caused by hunger etc तु *tu* but स्वेन विना *svena vinā* except by oneself न *na* not केनचित् *kenacit* by anyone

Exhaustion and fatigue caused by carrying a load on the head can be relieved by others coming to one's help. But none save one's own self can end the pangs caused by hunger etc.

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ 53 ॥

pathyamauṣadhasevā ca kriyate yena rogiṇā |
*ārogyasiddhirdṛṣṭā'sya nānyānuṣṭhitakarmaṇā || **53**||*

पथ्यम् *pathyam* The prescribed diet etc च *ca* and औषधसेवा *auṣadhasevā* taking the medicine etc क्रियते *kriyate* followed येन *yena* by which रोगिणा *rogiṇā* by the patient आरोग्यसिद्धिः *ārogyasiddhiḥ* recovery of health दृष्टा *dṛṣṭā* is seen अस्य *asya* of this man न *na* not अन्यानुष्ठितकर्मणा *anyānuṣṭhitakarmaṇā* by another undergoing the treatment

The patient who faithfully follows the right diet and takes the proper medicine alone is perceived to recover from illness; no one recovers because another undergoes the treatment.

वस्तुस्वरूपं स्फुटबोधचक्षुषा

स्वेनैव वेद्यं न तु पण्डितेन।

चन्द्रस्वरूपं निजचक्षुषैव

ज्ञातव्यमन्यैरवगम्यते किम्॥ 54॥

vastusvarūpaṁ sphuṭabodhacakṣuṣā
svenaiva vedyaṁ na tu paṇḍitena |
candrasvarūpaṁ nijacakṣuṣaiva
*jñātavyamanyairavagamyate kim || **54**||*

वस्तुस्वरूपम् *vastusvarūpam* The real nature of things स्फुटबोधचक्षुषा *sphuṭabodhacakṣuṣā* through the eyes of clear understanding स्वेन एव *svena eva* by one's own वेद्यम् *vedyam* to be known न तु पण्डितेन *na tu paṇḍitena* but not through learned men चन्द्रस्वरूपम्

candrasvarūpam the real form of the moon **निजचक्षुषा** *nijacakṣuṣā* through one's own eye **एव** *eva* alone **ज्ञातव्यम्** *jñātavyam* to be experienced **अन्यैः** *anyaiḥ* through others **अवगम्यते किम्** *avagamyate kim* can it be understood?

The true nature of Reality is to be known by a first-hand personal experience through the eye of clear understanding, and not through the report of learned men. The beauty of the moon is enjoyed through one's own eyes. Can one appreciate it through the description by others?

अविद्याकामकर्मादिपाशबन्धं विमोचितुम्।

कः शक्नुयाद्विनात्मानं कल्पकोटिशतैरपि ॥ 55 ॥

avidyākāmakarmādipāśabandhaṁ vimocitum |
*kaḥ śaknuyādvinātmānaṁ kalpakoṭiśatairapi || **55**||*

अविद्याकामकर्मादिपाशबन्धम् *avidyākāmakarmādipāśabandham* The bondage caused by the fetters of ignorance, desire and action **विमोचितुम्** *vimocitum* to get rid of **कः** *kaḥ* who **शक्नुयात्** *śaknuyāt* will be able **अत्मानम् विना** *atmānam vinā* except oneself **कल्पकोटिशतैः** *kalpakoṭiśataiḥ* hundreds of millions of years **अपि** *api* even

Who else, but oneself can help rid oneself of the bondage caused by the chains of ignorance, desire, action, etc.—even in a hundreds of millions of years?

Knowledge of the Self, Its beauty (verses 56-61)

न योगेन न सांख्येन कर्मणा नो न विद्यया ।

ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ 56 ॥

na yogena na sāṅkhyena karmaṇā no na vidyayā |
brahmātmaikatvabodhena mokṣaḥ sidhyati nānyathā || 56||

न *na* Not योगेन *yogena* by Yoga न *na* not सांख्येन *sāṅkhyyna* by Samkhya न कर्मणा *na karmaṇā* not through actions न विद्यया *na vidyayā* not by learning ब्रह्मात्मैकत्वबोधेन *brahmātmaikatvabodhena* by the realisation of the identity of oneself with Brahman मोक्षः *mokṣaḥ* liberation सिध्यति *sidhyati* is gained न *na* not अन्यथा *anyathā* otherwise

Neither by Yoga, nor by Sankhya, nor by action, nor by learning, is liberation possible. Only by the realization of the oneness of the Brahman (Absolute) and the Atman (Self) is liberation possible, and in no other way*.

*Sankara takes his unqualified stance on Advaita (non-dualism) in this categorical verse. The reason liberation is not attained by Yoga, Sankhya or action (yoga) is because these systems postulate duality, which is ultimately the product of ignorance. Unless one realizes one's identity with Brahman, one is still operating within the domain of duality and is thus not released from the bondage of separative existence. Also, see verse 6. Says a key verse in *Mandukyopanisad* (I.7.xvii): "*Mayamatram idam dwaitam, advaitam parmarthah*:" This duality is mere illusion. Non-duality alone is the Supreme Reality.

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।

प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ 57 ॥

vīṇāyā rūpasaundaryaṁ tantrīvādanasauṣṭhavam |
prajārañjanamātraṁ tanna sāmrājyāya kalpate || 57||

वीणाया *vīṇāyā* Of the Vina रूपसौन्दर्यम् *rūpasaundaryam* the beautiful form तन्त्रीवादनसौष्ठवम् *tantrīvādanasauṣṭhavam* the proficiencies of one in playing on its chords प्रजारञ्जनमात्रम् *prajārañjanamātram* to please an audience only तत् *tat* that न *na* not साम्राज्याय *sāmrājyāya* for sovereignty कल्पते *kalpate* makes competent

The beauty of the veena and the proficiency of one playing on its chords serve but to please an audience; they do not, by themselves, ever prove sufficient to confer full sovereignty.

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम्।

वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ 58 ॥

vāgvaikharī śabdajharī śāstravyākhyānakauśalam |
vaiduṣyaṁ viduṣāṁ tadvadbhuktaye na tu muktaye || 58||

वाग्वैखरी *vāgvaikharī* Loud speech शब्दझरी *śabdajharī* a stream of words शास्त्रव्याख्यान कौशलम् *śāstravyākhyāna kauśalam* efficiency on commenting upon the scriptures वैदुष्यम् *vaiduṣyam* erudition विदुषाम् *viduṣām* of the learned people तद्वत् *tadvat* like that भुक्तये *bhuktaye* for material satisfaction न *na* not तु *tu* but मुक्तये *muktaye* for liberation

Loud speech in a stream of words, the efficiency in expounding or commenting upon the scriptures, erudition—these bring only a

little joyous, material satisfaction to the scholar; but they are insufficient to bring about liberation.

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।

विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ **59** ॥

avijñāte pare tattve śāstrādhītistu niṣphalā |
*vijñāte'pi pare tattve śāstrādhītistu niṣphalā || **59**||*

परे तत्त्वे *pare tattve* When the Supreme Reality **अविज्ञाते** *avijñāte* has not been known **शास्त्र अधीतिः** *śāstra adhītiḥ* the study of the scriptures **निष्फला** *niṣphalā* is futile **तु** *tu* indeed **विज्ञाते** *vijñāte* has been known **अपि** *api* even **परे तत्त्वे** *pare tattve* the Supreme Reality **शास्त्र अधीतिः** *śāstra adhītiḥ* the study of the scriptures **तु** *tu* indeed **निष्फला** *niṣphalā* futile

Without knowing the supreme Reality, the study of the Sastras is futile. Having known the supreme Reality, the study of the Sastras is equally futile.

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञैस्तत्त्वमात्मनः ॥ **60** ॥

śabdajālaṁ mahāraṇyaṁ cittabhramaṇakāraṇam |
ataḥ prayatnājjñātavyaṁ tattvajñaistattvamātmanaḥ || 60||

शब्दजालम् *śabdajālam* collection words (the philosophical textbooks) **महारण्यम्** *mahāraṇyam* is a thick jungle **चित्तभ्रमणकारणम्** *cittabhramaṇakāraṇam* cause for the confusion of

mind अतः *ataḥ* therefore प्रयत्नात् *prayatnāt* by effort ज्ञातव्यम् *jñātavyam* should come to experience तत्त्वज्ञैः *tattvajñaiḥ* the true seekers of Brahman तत्त्वम् *tattvam* The real nature आत्मनः *ātmanaḥ* of the Self

The labyrinth of words is a thick jungle which causes the mind to wander, in its own confusion. Therefore, true seekers of Brahman shouldearnestly set about to experience the Real Nature of the Self.

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।

किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ 61 ॥

ajñānasarpadaṣṭasya brahmajñānauṣadhaṁ vinā |
*kimu vedaiśca śāstraiśca kimu mantraiḥ kimauṣadhaiḥ || **61**||*

अज्ञान सर्पदष्टस्य *ajñāna sarpadaṣṭasya* of one smitten by the serpent of ignorance ब्रह्मज्ञानौषधम् *brahmajñānauṣadham* the remedy of knowledge of Brahman विना *vinā* without किमु *kimu* of what avail वेदैः *vedaiḥ* the Vedas च *ca* and शास्त्रैः *śāstraiḥ* the scriptures च *ca* and किमु *kimu* of what benefit मन्त्रैः *mantraiḥ* with the mantras किमु *kimu* of what avail औषधैः *auṣadhaiḥ* are the medicines

For him who has been stung by the serpent of ignorance, the only remedy is the knowledge of Brahman. Of what use are the Vedas and the scriptures, mantras and medicines to such a victim of poison?

न गच्छति विना पानं व्याधिरौषधशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ 62 ॥

na gacchati vinā pānaṁ vyādhirauṣadhaśabdataḥ |
*vinā'parokṣānubhavaṁ brahmaśabdairna mucyate || **62**||*

न *na* not **गच्छति** *gacchati* goes **विना पानम्** *vinā pānam* without drinking **व्याधिः** *vyādhiḥ* the disease **औषधशब्दतः** *auṣadhaśabdataḥ* by mere utterances of the name of medicines **विना अपरोक्षानुभवम् ब्रह्मशब्दैः** *vinā aparokṣānubhavam brahmaśabdaiḥ* without a direct realization by the simple utterance of the word "Brahman" **न मुच्यते** *na mucyate* (one) is not liberated

A disease is not cured by merely repeating the name of the medicine, without taking it.Similarly, without direct realization, none can be liberated by a mere utterance of the word ‘Brahman.’

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।

ब्रह्मशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ 63 ॥

akṛtvā dṛśyavilayamajñātvā tattvamātmanaḥ |
*brahmaśabdaiḥ kuto muktiruktimātraphalairnṛṇām || **63**||*

अकृत्वा *akṛtvā* Having not caused **दृश्यविलयम्** *dṛśyavilayam* the dissolution of the world of perceptions **अज्ञात्वा** *ajñātvā* not having realized **तत्त्वम् आत्मनः** *tattvam ātmanaḥ* the real nature

of the Self ब्रह्मशब्दैः *brahmaśabdaiḥ* by the word (repetition of) Brahman कुतः *kutaḥ* how मुक्तिः *muktiḥ* liberation उक्तिमात्रफलैः *uktimātraphalaiḥ* (it would bear) the fruits of only word नृणाम् *nṛṇām* of men

Without achieving the dissolution of the world of perceptions and without realizing the Truth of the Self, how can one achieve full liberation by a mere repetition of the word, “Brahman”? Surely it will result only in a wasteful effort of speech.

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम्।

राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ **64** ॥

akṛtvā śatrusaṁhāramagatvākhilabhūśriyam |
*rājāhamiti śabdānno rājā bhavitumarhati || **64**||*

अकृत्वा *akṛtvā* without having accomplished शत्रुसम्हारम् *śatrusamhāram* the elimination of enemies अगत्वा *agatvā* having not brought
अखिलभूश्रियम् *akhilabhūśriyam* all the wealth of the kingdom(under his sway) राजा अहम् *rājā aham* I am the emperor इति *iti* thus शब्दात् *śabdāt* by mere declaration नो (न + उ) *no (na + u)* not राजा *rājā* emperor भवितुम् *bhavitum* to become अर्हति *arhati* deserves

Without eliminating his enemies and without bringing the splendor of the whole kingdom under his sway, by merely repeating, “I am the Emperor,” one cannot become an emperor.

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं

निक्षेपः समपेक्षते नहि बहिः शब्दैस्तु निर्गच्छति ।

तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते

मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥ **65** ॥

āptoktiṁ khananaṁ tathopariśilādyutkarṣaṇaṁ svīkṛtiṁ
nikṣepaḥ samapekṣate nahi bahiḥ śabdaistu nirgacchati |
tadvadbrahmavidopadeśamananadhyānādibhirlabhyate
*māyākāryatirohitaṁ svamamalaṁ tattvaṁ na duryuktibhiḥ || **65**||*

आप्तोक्तिम् *āptoktim* Instruction of a competent person खननम् *khananam* excavation तथा *tathā* in that way उपरि *upari* (all things) lying above शिलाद्युत्कर्षणम् *śilādyutkarṣaṇam* removing of stones etc स्वीकृतिम् *svīkṛtim* grasping निक्षेपः *nikṣepaḥ* treasure समपेक्षते *samapekṣate* required न *na* not हि *hi* indeed बहिः *bahiḥ* by words called out शब्दैः *śabdaiḥ* तु *tu* but निर्गच्छति *nirgacchati* never comes out तद्वत् *tadvat* so too ब्रह्मविद *brahmavida* by the knower of Brahman उपदेश मनन ध्यानादिभिः *upadeśa manana dhyānādibhiḥ* through the instruction, reflection, meditation etc लभ्यते *labhyate* is gained मायाकार्यतिरोहितम्

māyākāryatirohitam hidden under illusion (Maya) and its effects स्वम् *svam* the Self अमलम् *amalam* pure तत्त्वम् *tattvam* the Reality न *na* not दुर्युक्तिभिः *duryuktibhiḥ* through perverted reasoning

A treasure hidden deep below under the earth can be found only when the exact site it known, excavations carried out and the earth, stones, etc., covering it are removed; never can it come out by merely calling its name. Similarly, the pure Truth of the Self, hidden by illusion (Maya) and its effects, can be attained through the instructions of one who is knower of Brahman, followed by reflection, meditation etc. But never can the Self emerge and manifest itself by repeating perverted reasoning.

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ **66** ॥

tasmātsarvaprayatnena bhavabandhavimuktaye |
*svaireva yatnaḥ kartavyo rogādāviva paṇḍitaiḥ || **66**||*

तस्मात् *tasmāt* Therefore सर्व प्रयत्नेन *sarva prayatnena* by all the means भवबन्ध *bhavabandha vimuktaye* for the liberation from the bondage of repated births and deaths स्वैः *svaiḥ* by one's own means एव *eva* alone यत्नः *yatnaḥ* effort कर्तव्यः *kartavyaḥ* must be done रोगादौ *rogādau* as in illness etc इव *iva* पण्डितैः *paṇḍitaiḥ* by the wise seekers

Therefore, thewise seeker should, as in the case of illness etc., strive hard by every means at his disposal to be free from the bondage of repeated births and deaths.

Discussion on Questions raised (verses 67-71)

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ 67 ॥

yastvayādya kṛtaḥ praśno varīyāñchāstravinmataḥ |
*sūtraprāyo nigūḍhārtho jñātavyaśca mumukṣubhiḥ || **67**||*

यः *yaḥ* Whichever **त्वया** *tvayā* by you **अद्य** *adya* today **कृतः** *kṛtaḥ* made **प्रश्नः** *praśnaḥ* question **वरीयान्** *varīyān* is excellent **शास्त्रविन्मतः** *śāstravinmataḥ* by those well-versed in the scriptures **सूत्रप्रायः** *sūtraprāyaḥ* aphoristic **निगूढार्थः** *nigūḍhārthaḥ* pregnant with meaning **च** *ca* and **ज्ञातव्यः** *jñātavyaḥ* fit to be known **मुमुक्षुभिः** *mumukṣubhiḥ* by the seekers

The questions you have raised today are excellent, accepted by those well-versed in the Scriptures, aphoristic, full of hidden meaning and such that are fit to be known by all seekers.

शृणुष्वावहितो विद्वन्यन्मया समुदीर्यते ।

तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ 68 ॥

śṛṇuṣvāvahito vidvanyanmayā samudīryate |
*tadetacchravaṇātsadyo bhavabandhādvimokṣyase || **68**||*

शृणुष्व *śṛṇuṣva* Listen अवहितः *avahitaḥ* being attentive विद्वन् *vidvan* O learned seeker यत् *yat* to what मया *mayā* by me समुदीर्यते *samudīryate* is enunciated तत् *tat* that एतद् श्रवणात् *etad śravaṇāt* by hearing this भवबन्धात् *bhavabandhāt* from bondage of samara विमोक्ष्यसे *vimokṣyase* you shall be liberated completely सद्यः *sadyaḥ* immediately

Listen attentively, O learned one, to what I shall now tell you. Listening to it you shall be liberated completely from the bondage of worldy existence (Samsara).

मोक्षस्य हेतुः प्रथमो निगद्यते

वैराग्यमत्यन्तमनित्यवस्तुषु ।

ततः शमश्चापि दमस्तितिक्षा

न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ 69 ॥

mokṣasya hetuḥ prathamo nigadyate
vairāgyamatyantamanityavastuṣu |
tataḥ śamaścāpi damastitikṣā
*nyāsaḥ prasaktākhilakarmaṇāṁ bhṛśam || **69**||*

मोक्षस्य *mokṣasya* For liberation हेतुः *hetuḥ* cause for the confusion of mind प्रथमः *prathamaḥ* first निगद्यते *nigadyate* is considered वैराग्यम् अत्यन्तम् *vairāgyam atyantam* extreme detachment अनित्य वस्तुषु *anitya vastuṣu* impermanent things ततः

tataḥ then शमः *śamaḥ* calmness च *ca* and अपि *api* also दमः *damaḥ* self-control तितिक्षा *titikṣā* forbearance न्यासः *nyāsaḥ* renunciation प्रसक्ताखिलकर्मणाम् *prasaktākhilakarmaṇām* selfish actions भृशम् *bhṛśam* completely

The first step to liberation is the complete detachment from impermanent things. Then follow calmness, self-control, forbearance, and complete renunciation of all selfish actions.

ततः श्रुतिस्तन्मननं सतत्त्व-

ध्यानं चिरं नित्यनिरन्तरं मुनेः।

ततोऽविकल्पं परमेत्य विद्वान्

इहैव निर्वाणसुखं समृच्छति॥ **70**॥

tataḥ śṛtistanmananaṁ satattva-
dhyānaṁ ciraṁ nityanirantaraṁ muneḥ |
tato'vikalpaṁ parametya vidvān
ihaiva nirvāṇasukhaṁ samṛcchati || 70||

ततः *tataḥ* Thereafter श्रुतिः *śṛtiḥ* hearing तत् मननम् *tat mananam* reflection thereof सतत्त्वध्यानम् *satattvadhyānam* meditation on Truth चिरम् *ciram* for along time नित्यनिरन्तरम् *nityanirantaram* constant and unbroken मुनेः *muneḥ* for the Muni ततः *tataḥ* thereafter अविकल्पम् *avikalpam* state free from fluctuation परम् *param* supreme एत्य *etya* having reached विद्वान् *vidvān* the

learned seeker इह एव *iha eva* here itself निर्वाणसुखम् *nirvāṇasukham* the bliss of Nirvana समृच्छति *samṛcchati* realized

Thereafter come “hearing,” then reflection on what has been heard and, lastly, long, constant, and continuous meditation on the Truth for the wise one. Ultimately, that learned one attains the supreme *Nirvikalpa** state and realizes the Bliss of Nirvana in this very life.

*Nirvikalpa Samadhi is attained by means of one-point absorption of the mental activity (*cittavṛtti*) in the Self in such a way that the distinctions (*vikalpas*) of the tripartite process (*triputi*) of knower, known, and knowing get dissolved.

यद्बोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।

तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ 71 ॥

yadboddhavyaṁ tavedānīmātmānātmavivecanam |

*taducyate mayā samyak śrutvātmanyavadhāraya || **71**||*

यत् *yat* Whichever बोद्धव्यम् *boddhavyam* to be known तव *tava* to you इदानीम् *idānīm* now आत्म अनात्म विवेचनम् *ātma anātma vivecanam* discrimination between the Self and the not-Self तत् *tat* that उच्यते *ucyate* is described मया *mayā* by me सम्यक् *samyak* clearly श्रुत्वा *śrutvā* listening to (that) अत्मनि *atmani* in the mind अवधारय *avadhāraya* decide well

Now I am going to describe the discrimination between the Self and the not-Self most elaborately---it is what you ought to know. Listen to it properly and thendecide about it well in your mind.

Gross Body (verses 72-75)

मज्जास्थिमेदःपलरक्तचर्म-

त्वगाह्वयैर्धातुभिरेभिरन्वितम्।

पादोरुवक्षोभुजपृष्ठमस्तकैः

अङ्गैरुपाङ्गैरुपयुक्तमेतत्॥ **72** ॥

majjāsthimedaḥpalaraktacarma-

tvagāhvayairdhātubhirebhiranvitam |

pādoruvakṣobhujapṛṣṭhamastakaiḥ

aṅgairupāṅgairupayuktametat || 72||

मज्जा-अस्थि-मेदः-पल-रक्त-चर्म-त्वग्-आह्वयैः *majjā-asthi-medaḥ-pala-rakta-carma-tvag-āhvayaiḥ* Known as marrow,bones,fat,flesh,blood,dermis and epidermis एभिः *ebhiḥ* these धातुभिः *dhātubhiḥ* ingredients अन्वितम् *anvitam* composed of पादोरुवक्षो भुजपृष्ठमस्तकैः *pādoruvakṣo bhujapṛṣṭhamastakaiḥ* legs,thighs,chest,arms,back and the head अङ्गैः उपाङ्गैः *aṅgaiḥ upāṅgaiḥ* (and their) parts उपयुक्तम् *upayuktam* united with एतत् *etat* this

Composed of the seven ingredients---marrow, bones, fat, flesh, blood, dermis and epidermis, and consisting of the following parts---legs, thighs, chest, arms, back and the head:

अहंममेतिप्रथितं शरीरं

मोहास्पदं स्थूलमितीर्यते बुधैः ।

नभोनभस्वद्दहनाम्बुभूमयः

सूक्ष्माणि भूतानि भवन्ति तानि ॥ **73** ॥

ahammametiprathitaṁ śarīraṁ
mohāspadaṁ sthūlamitīryate budhaiḥ |
nabhonabhasvaddahanāmbubhūmayaḥ
*sūkṣmāṇi bhūtāni bhavanti tāni || **73**||*

अहम् *aham* I मम *mama* mine इति *iti* thus प्रथितम् *prathitam* expressed शरीरम् *śarīram* the body मोहास्पदम् *mohāspadam* the seat of delusion स्थूलम् *sthūlam* gross इति *iti* thus ईर्यते *īryate* is considered बुधैः *budhaiḥ* by wise men नभोनभस्वद्दहनाम्बुभूमयः *nabhonabhasvaddahanāmbubhūmayaḥ* the space,air,fire,water and earth सूक्ष्माणि *sūkṣmāṇi* subtle

भूतानि *bhūtāni* elements भवन्ति *bhavanti* are तानि *tāni* they

This body, the seat of delusion, expressing in terms of “I” and “mine,” is termed by the wise as the gross body. Sky, air, fire, water, and earth are the subtle elements.

परस्परांशैर्मिलितानि भूत्वा

स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति

शब्दादयः पञ्च सुखाय भोक्तुः ॥ **74** ॥

parasparāṁśairmilitāni bhūtvā
sthūlāni ca sthūlaśarīrahetavaḥ |
mātrāstadīyā viṣayā bhavanti
śabdādayaḥ pañca sukhāya bhoktuḥ || 74||

परस्परांशैः *parasparāṁśaiḥ* With parts of one another **मिलितानि** *militāni* united **भूत्वा** *bhūtvā* having become **स्थूलानि च** *sthūlāni ca* gross forms **स्थूल शरीर हेतवः** *sthūla śarīra hetavaḥ* the cause of the gross body **मात्राः** *mātrāḥ* subtle essence **तदीयाः** *tadīyāḥ* of them **विषयाः** *viṣayāḥ* sense-objects **भवन्ति** *bhavanti* become **शब्दादयः** *śabdādayaḥ* sound, etc., **पञ्च** *pañca* five in number **सुखाय** *sukhāya* for the happiness

भोक्तुः *bhoktuḥ* of the experiencer

Having united with parts of one another, they become gross, and become the cause for the formation of the gross body. Their subtle essence constitutes the sense-objects, five in number, such as sound etc., which contribute to the enjoyment of the experiencer, the individual ego.

य एषु मूढा विषयेषु बद्धा
रागोरुपाशेन सुदुर्दमेन ।
आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः
स्वकर्मदूतेन जवेन नीताः ॥ 75 ॥

ya eṣu mūḍhā viṣayeṣu baddhā

rāgorupāśena sudurdamena |
āyānti niryāntyadha ūrdhvamuccaiḥ
*svakarmadūtena javena nītāḥ || **75**||*

य *ya* Whosoever **एषु** *eṣu* these **मूढा** *mūḍhā* thoughtless men **विषयेषु** *viṣayeṣu* in the objects **बद्धाः** *baddhāḥ* are bound **रागोरुपाशेन** *rāgorupāśena* by the stout ropes of attachment **सुदुर्दमेन** *sudurdamena* very difficult to break asunder **आयान्ति** *āyānti* come **निर्यान्ति** *niryānti* depart **अधः** *adhaḥ* down **ऊर्ध्वम्** *ūrdhvam* up **उच्चैः** *uccaiḥ* powerful **स्वकर्मदूतेन** *svakarmadūtena* by the emissary of one's own actions **जवेन** *javena* quickly **नीताः** *nītāḥ* carried

Those thoughtless ones who are bound to these sense-objects by the stout ropes of attachment so very difficult to cut asunder, come and go, carried up and down by the compelling force of the envoy (of the reactions) of their own past actions.

Sense objects: a trap (verses 76-82)

शब्दादिभिः पञ्चभिरेव पञ्च

पञ्चत्वमापुः स्वगुणेन बद्धाः।

कुरङ्गमातङ्गपतङ्गमीन-

भृङ्गा नरः पञ्चभिरञ्चितः किम्॥ 76॥

śabdādibhiḥ pañcabhireva pañca
pañcatvamāpuḥ svaguṇena baddhāḥ |
kuraṅgamātaṅgapataṅgamīna-
*bhṛṅgā naraḥ pañcabhirañcitaḥ kim || **76**||*

शब्दादिभिः *śabdādibhiḥ* By sound, etc **पञ्चभिः** *pañcabhiḥ* five **एव** *eva* alone **पञ्चत्वम्** *pañcatvam* the dissolution of the five elements(death) **आपुः** *āpuḥ* they meet with **स्वगुणेन** *svaguṇena* (and) by its own guna **बद्धाः** *baddhāḥ* are bound **कुरङ्ग मातङ्ग पतङ्ग मीन भृङ्गाः** *kuraṅga mātaṅga pataṅga mīna bhṛṅgāḥ* deer,elephant,moth,fish and honeybee **पञ्च** *pañca* (these) five **नरः** *naraḥ* man **पञ्चभिः** *pañcabhiḥ* with these five **अञ्चितः** *añcitaḥ* attached (as he is) **किम्** *kim* what (to speak of him)

The deer, the elephant, the moth, the fish and the honey-bee---these five meet death because of their bondage to one of the five senses. What then is the condition of a person who is attached to all five?

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि।

विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम्॥ 77॥

doṣeṇa tīvro viṣayaḥ kṛṣṇasarpaviṣādapi |
viṣaṁ nihanti bhoktāraṁ draṣṭāraṁ cakṣuṣāpyayam || 77||

दोषेण *doṣeṇa* by its evil effects **तीव्रः** *tīvraḥ* more virulent **विषयः** *viṣayaḥ* the sense-objects **कृष्णसर्पविषाद्** *kṛṣṇasarpaviṣād* than the

poison of the cobra अपि *api* even विषम् *viṣam* the poison निहन्ति *nihanti* kills भोक्तारम् *bhoktāram* one who takes it द्रष्टारम् *draṣṭāram* one who looks up चक्षुषा *cakṣuṣā* with the eye अपि *api* even अयम् *ayam* this

Sense-objects are even more virulent in their tragic effects than a king cobra. Poison is fatal to one who swallows it, but the sense-objects kill him who merely looks at them. with his eyes.

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात्।

स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ 78 ॥

viṣayāśāmahāpāśādyo vimuktaḥ sudustyajāt |
sa eva kalpate muktyai nānyaḥ ṣaṭśāstravedyapi || 78||

विषय आशा महा पाशात् *viṣaya āśā mahā pāśāt* From the binding ropes of desires for sense-objects यः *yaḥ* he who विमुक्तः *vimuktaḥ* is liberated सुदुस्त्यजात् *sudustyajāt* so very difficult to renounce सः *saḥ* he who एव *eva* alone कल्पते *kalpate* becomes fit मुक्त्यै *muktyai* For liberation न अन्यः *na anyaḥ* none else षट्शास्त्रवेदि अपि *ṣaṭśāstravedi api* even though he may be well-versed in all the six schools of philosophy

One who is liberated from the terrible bonds of desires for sense-objects, so very difficult to renounce, is alone fit for liberation and none else, even if well-versed in all the six schools of philosophy.

आपातवैराग्यवतो मुमुक्षून्

भवाब्धिपारं प्रतियातुमुद्यतान्।

आशाग्रहो मज्जयतेऽन्तराले

निगृह्य कण्ठे विनिवर्त्य वेगात्॥ **79** ॥

āpātavairāgyavato mumukṣūn
bhavābdhipāraṁ pratiyātumudyatān |
āśāgraho majjayate'ntarāle
*nigṛhya kaṇṭhe vinivartya vegāt || **79**||*

आपातवैराग्यवतः *āpātavairāgyavataḥ* possessing an apparent detachment मुमुक्षून् *mumukṣūn* men desirous of liberation भवाब्धिपारम् *bhavābdhipāram* to the other shore of the 'ocean of change' प्रतियातुम् *pratiyātum* to go towards उद्यतान् *udyatān* those who have undertaken आशा ग्रहः *āśā grahaḥ* the crocodile of desire मज्जयते *majjayate* drowns them अन्तराले *antarāle* half way निगृह्य *nigṛhya* having caught कण्ठे *kaṇṭhe* by their throats विनिवर्त्य *vinivartya* turning वेगात् *vegāt* suddenly

Those who have only an apparent dispassion and are trying to cross the ocean of worldy existence are caught by their throats by the shark of desire which violently dragging them along, drowns them in the middle of the ocean.

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः।

स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ **80** ॥

viṣayākhyagraho yena suviraktyasinā hataḥ |
sa gacchati bhavāmbhodheḥ pāraṁ pratyūhavarjitaḥ || 80||

विषयाख्यग्रहः *viṣayākhyagrahaḥ* The shark known as sense-objects **येन** *yena* by whom **सुविरक्त्यसिना** *suviraktyasinā* with the sword of mature dispassion **हतः** *hataḥ* slays **सः** *saḥ* he who **गच्छति** *gacchati* reaches **भवाम्भोधेः** *bhavāmbhodheḥ* of the ocean of samsara **पारम्** *pāram* the shore **प्रत्यूहवर्जितः** *pratyūhavarjitaḥ* free from obstacles

He who slays the shark called “sense-objects” with the sword of mature dispassion crosses the ocean of samsara unobstructed.

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः

प्रतिपदमभियातो मृत्युरप्येष विद्धि ।

हितसुजनगुरुक्त्या गच्छतः स्वस्य युक्त्या

प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ 81 ॥

viṣamaviṣayamārgairgacchato'nacchabuddheḥ
pratipadamabhiyāto mṛtyurapyeṣa viddhi |
hitasujanaguruktyā gacchataḥ svasya yuktyā
prabhavati phalasiddhiḥ satyamityeva viddhi || 81||

विषमविषयमार्गैः *viṣamaviṣayamārgaiḥ* through the dangerous path of sense-pleasures **गच्छतः** *gacchataḥ* he who walks **अनच्छबुद्धेः**

anacchabuddheḥ of foolish intellect **प्रतिपदम्** *pratipadam* at every step **अभियातः** *abhiyātaḥ* overtakes **मृत्युः** *mṛtyuḥ* death **अपि** *api* also **एषः** *eṣaḥ* this **विद्धि** *viddhi* understand **हितसुजनगुरुक्त्या** *hitasujanaguruktyā* through the instructions of a well-meaning and noble guru **गच्छतः** *gacchataḥ* he who goes **स्वस्य** *svasya* by one's own **युक्त्या** *yuktyā* reasoning faculty **प्रभवति** *prabhavati* comes(to him) **फलसिद्धिः** *phalasiddhiḥ* the achievement of fruit **सत्यम्** *satyam* True **इति एव** *iti eva* for certain **विद्धि** *viddhi* know

Know that mortality soon overtakes a foolish man who walks the dangerous path of sense-pleasures. Whereas one who walks the right path according to the instructions of well-meaning and noble Gurus, along with his own reasoning faculty—he achieves the end; know for certain this to be true.

मोक्षस्य कांक्षा यदि वै तवास्ति

त्यजातिदूराद्विषयान्विषं यथा ।

पीयूषवत्तोषदयाक्षमार्जव-

प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ 82 ॥

mokṣasya kāṅkṣā yadi vai tavāsti
tyajātidūrādviṣayānviṣaṁ yathā |
pīyūṣavattoṣadayākṣamārjava-
praśāntidāntīrbhaja nityamādarāt || 82||

मोक्षस्य *mokṣasya* of liberation कांक्षा *kāṅkṣā* desire यदि *yadi* if वै *vai* indeed तव *tava* yours अस्ति *asti* is liberated त्यज *tyaja* avoid अतिदूरात् *atidūrāt* from a good distance विषयान् *viṣayān* sense-objects विषम् यथा *viṣam yathā* as poison पीयूषवत् *pīyūṣavat* like nectar तोषदयाक्षमार्जव प्रशान्तिदान्तीः *toṣadayākṣamārjava praśāntidāntīḥ* contentment, sympathy, forgiveness, straight-forwardness, calmness and self-control भज *bhaja* cultivate नित्यम् *nityam* daily आदरात् *ādarāt* religiously

If indeed you have a craving for liberation, avoid sense-objects from a distance as if they were poison; and with respectful reverence, daily cultivate the nectarine virtues of contentment, compassion, forgiveness, straightforwardness, calmness, and self-control.

Note: To those desirous of liberation, Sri Sankara in this verse first tells what needs to avoided, *viz*, attachment to sense gratification. He then enumerates moral virtues that need to be cultivated such as contentment, compassion, sincerity, self-control etc. Interestingly, almost same verse occurs at the very beginning of Ashtavakra Gita (1.2), albeit more directly, in which sage Ashtavakra enjoins king Janaka: “If you aspire after liberation, my child, shun the objects of the senses as poison and seek forgiveness, sincerity, kindness, contentment, and truth as nectar. This is the only verse in the entire Ashtavkra Gita that focuses on the do’s and don’ts of moral excellence. The rest of the book is devoted to describing the state of the realized ones.

Fascination for body criticized (verse 83-86)

अनुक्षणं यत्परिहृत्य कृत्यं

अनाद्यविद्याकृतबन्धमोक्षणम्।

देहः परार्थोऽयममुष्य पोषणे

यः सज्जते स स्वमनेन हन्ति ॥ **83** ॥

anukṣaṇaṁ yatparihṛtya kṛtyaṁ
anādyavidyākṛtabandhamokṣaṇam |
dehaḥ parārtho'yamamuṣya poṣaṇe
*yaḥ sajjate sa svamanena hanti || **83**||*

अनुक्षणम् *anukṣaṇam* always यत् *yat* which परिहृत्य *parihṛtya* leaving aside कृत्यम् *kṛtyam* what should be done अनाद्यविद्याकृत बन्धमोक्षणम् *anādyavidyākṛta bandhamokṣaṇam* emancipation from the bondage caused by meaningless ignorance अयम् *ayam* this देहः *dehaḥ* body परार्थः *parārthaḥ* meant as an instrument for realizing Para, the Supreme(or meant for others) अमुष्य *amuṣya* of this body पोषणे *poṣaṇe* in nourishing यः *yaḥ* he who सज्जते *sajjate* clings to सः *saḥ* he स्वम् *svam* himself अनेन *anena* by this हन्ति *hanti* kills

This body is essentially an instrument for realizing the Paramatman. He who does not constantly use it for liberating himself from the bondage born of beginningless ignorance but constantly seeks to gratify it, destroys himself.

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।

ग्राहं दारुधिया धृत्वा नदि तर्तुं स गच्छति ॥ **84** ॥

śarīrapoṣaṇārthī san ya ātmānaṁ didṛkṣati |
*grāhaṁ dārudhiyā dhṛtvā nadi tartuṁ sa gacchati || **84**||*

य *ya* whoever शरीरपोषणार्थी सन् *śarīrapoṣaṇārthī san* being desirous of fattening the body आत्मानम् *ātmānam* the Self दिदृक्षति *didṛkṣati* desires to realise ग्राहम् *grāham* a crocodile दारुधिया *dārudhiyā* taking it for a log of wood धृत्वा *dhṛtvā* holding on to it नदीम् *nadīm* river तर्तुम् *tartum* to cross over सः *saḥ* he गच्छति *gacchati* proceeds

Whoever seeks to realize the Self by devoting himself to the gratification of the body, is like one who proceeds to cross a river, holding on to a shark, mistaking it for a log of wood.

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।

मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ **85** ॥

moha eva mahāmṛtyurmumukṣorvapurādiṣu |
*moho vinirjito yena sa muktipadamarhati || **85**||*

मोहः *mohaḥ* Infatuation एव *eva* alone महामृत्युः *mahāmṛtyuḥ* a tragic death मुमुक्षोः *mumukṣoḥ* for a seeker seeking liberation वपुरादिषु *vapurādiṣu* in the body etc. मोहः *mohaḥ* delusion विनिर्जितः *vinirjitaḥ* entirely conquered येन *yena* by whom सः *saḥ* he मुक्तिपदम् *muktipadam* the state of liberation अर्हति *arhati* deserves

For a student seeking liberation, infatuation with the body etc. is a ‘tragic death’. He alone deserves liberation who has totally conquered this attachment.

मोहं जहि महामृत्युं देहदारसुतादिषु ।

यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ 86 ॥

moham jahi mahāmṛtyum dehadārasutādiṣu |

*yam jitvā munayo yānti tadviṣṇoḥ paramam padam || **86**||*

जहि *jahi* kills **महामृत्युम्** *mahāmṛtyum* the great death **मोहम्** *moham* this infatuation **देह दार सुतादिषु** *deha dāra sutādiṣu* over the body, wife, sons etc. **यम्** *yam* which **जित्वा** *jitvā* having conquered **मुनयः** *munayaḥ* sages **यान्ति** *yānti* reach **तत्** *tat* that **विष्णोः** *viṣṇoḥ* of Lord Visnu **परमम्** *paramam* the supreme **पदम्** *padam* state

Conquer this great attachment to your body, wife, children etc. By conquering these, sages reach the supreme State of Lord Vishnu.

Gross body condemned (verses 87-91)

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसंकुलम् ।

पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ 87 ॥

tvaṅmāṁsarudhirasnāyumedomajjāsthisaṅkulam |

*pūrṇam mūtrapurīṣābhyāṁ sthūlam nindyamidam vapuḥ || **87**||*

त्वक् मांस रुधिर स्नायु मेदो मज्ज अस्थि संकुलम् *tvak māṁsa rudhira snāyu medo majja asthi saṅkulam* Mixed with skin, flesh, blood vessels, fat, marrow and bones **पूर्णम्** *pūrṇam* filled **मूत्रपुरीषाभ्याम्** *mūtrapurīṣābhyām* with urine and faecal matter **स्थूलम्** *sthūlam* the gross **निन्द्यम्** *nindyam* blame-worthy **इदम्** *idam* this **वपुः** *vapuḥ* body

This gross body is most offensive as it is composed of skin, flesh, blood vessels, fat, marrow and bones and also it is ever filled with urine and faecal matter.

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ 88 ॥

pañcīkṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrvakarmaṇā |
samutpannamidaṁ sthūlaṁ bhogāyatanamātmanaḥ |
avasthā jāgarastasya sthūlārthānubhavo yataḥ || 88||

स्थूलेभ्यः *sthūlebhyaḥ* from the gross(elements) **पञ्चीकृतेभ्यः** *pañcīkṛtebhyaḥ* that have undergone five-fold self-division and mutual combination **भूतेभ्यः** *bhūtebhyaḥ* from the (five) elements **पूर्वकर्मणा** *pūrvakarmaṇā* by the past actions **समुत्पन्नम्** *samutpannam* produced **इदम् स्थूलम्** *idam sthūlam* this gross body **भोगायतनम्** *bhogāyatanam* the instrument of enjoyment **आत्मनः** *ātmanaḥ* of the Self **अवस्था** *avasthā* state **जागरः** *jāgaraḥ*

of wakefulness तस्य *tasya* that स्थूलार्थानुभवः *sthūlārthānubhavaḥ*

the experience of gross objects यतः *yataḥ* by which

Made up of the gross elements formed by the combination of the subtle elements and ordained by past actions, this gross body is the instrument of experience for the Self. The state in which it perceives gross objects is its waking state.

The Process of
Five-Fold Self-Division and Mutual Combination
PANCHEEKARANA

Stages	Space. 1	Air. 2	Fire. 3	Water. 4	Earth. 5	Description.
(i)						Tanmatras; each in itself.
(ii)						Tendency to divide into two equal parts.
(iii)						The split complete.
(iv)						One half remaining intact, the others split into 4.
(v)						Each half married with 4-bits borrowed from all others.

1. *Tad-matram* = That alone.

Sky	= 1/2 S	+ 1/8 A	+ 1/8 F	+ 1/8 W	+ 1/8 E.
Air	= 1/2 A	+ 1/8 S	+ 1/8 F	+ 1/8 W	+ 1/8 E.
Fire	= 1/2 F	+ 1/8 S	+ 1/8 A	+ 1/8 W	+ 1/8 E.
Water	= 1/2 W	+ 1/8 S	+ 1/8 A	+ 1/8 F	+ 1/8 E.
Earth	= 1/2 E	+ 1/8 S	+ 1/8 A	+ 1/8 F	+ 1/8 W.

बाह्येन्द्रियैः स्थूलपदार्थसेवां

स्रक्चन्दनस्त्र्यादिविचित्ररूपाम्।

करोति जीवः स्वयमेतदात्मना

तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ **89** ॥

bāhyendriyaiḥ sthūlapadārthasevāṁ
srakcandanastryādivicitrarūpām |
karoti jīvaḥ svayametadātmanā
*tasmātpraśastirvapuṣo'sya jāgare || **89**||*

बाह्येन्द्रियैः *bāhyendriyaiḥ* External sense-organs स्थूलपदार्थसेवाम् *sthūlapadārthasevām* enjoyment of the gross objects स्रक्चन्दनस्त्र्यादि *srakcandanastryādi* garlands, sandal paste, women etc विचित्ररूपाम् *vicitrarūpām* of an endless variety करोति *karoti* does जीवः *jīvaḥ* the ego स्वयम् *svayam* by itself एतदात्मना *etadātmanā* identifying with this तस्मात् *tasmāt* therefore प्रशस्तिः *praśastiḥ* the emininence अस्य वपुषः *asya vapuṣaḥ* of this body जागरे *jāgare* in the waking state

The individualized ego identifying itself with this body, enjoys gross objects such as garlands, sandal-paste, women etc. of an endless variety by means of the sense-organs. Therefore this body has the greatest play in the waking state.

सर्वाऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।

विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ **90** ॥

sarvā'pi bāhyasaṁsāraḥ puruṣasya yadāśrayaḥ |

viddhi dehamidaṁ sthūlaṁ gṛhavadgṛhamedhinaḥ || 90||

सर्वाः *sarvāḥ* all **अपि** *api* even **बाह्यसंसारः** *bāhyasaṁsāraḥ* dealings with the external world **पुरुषस्य** *puruṣasya* of the man **यदाश्रयः** *yadāśrayaḥ* dependent on whom **विद्धि** *viddhi* understand that **इदम्** *idam* this **स्थूलम् देहम्** *sthūlam deham* gross body **गृहवत्** *gṛhavat* like a house **गृहमेधिनः** *gṛhamedhinaḥ* to the house-holder

Know this gross body, on which depend all dealings with the world outside, is just like the house of the householder.

स्थूलस्य सम्भवजरामरणानि धर्माः

स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।

वर्णाश्रमादिनियमा बहुधाऽमयाः स्युः

पूजावमानबहुमानमुखा विशेषाः ॥ 91 ॥

sthūlasya sambhavajarāmaraṇāni dharmāḥ
sthaulyādayo bahuvidhāḥ śiśutādyavasthāḥ |
varṇāśramādiniyamā bahudhā'mayāḥ syuḥ
pūjāvamānabahumānamukhā viśeṣāḥ || 91||

स्थूलस्य *sthūlasya* of the gross body **सम्भव जरा मरणानि** *sambhava jarā maraṇāni* birth, decay and death **धर्माः** *dharmāḥ* essential properties **स्थौल्यादयः** *sthaulyādayaḥ* fatness etc **बहुविधाः** *bahuvidhāḥ* different conditions **शिशुताद्यवस्थाः** *śiśutādyavasthāḥ*

childhood and such other states वर्णाश्रमादिनियमाः *varṇāśramādiniyamāḥ* the rules of caste and orders of life बहुधा *bahudhā* many आमयाः *āmayāḥ* diseases पूजावमान बहुमानमुखा *pūjāvamāna bahumānamukhā* worship,dishonour,honour etc विशेषाः *viśeṣāḥ* distinctions स्युः *syuḥ* happen

Birth, decay and death are the essential properties of the gross body; fatness etc., childhood etc., are its different conditions; it has rules of caste and orders of life; and it is subject to a variety of diseases and it is this body that meets with different kinds of treatment such as worship, dishonour, honour, etc.

Organs of perception and action (verse 92)

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि

घ्राणं च जिव्हा विषयावबोधनात्।

वाक्पाणिपादा गुदमप्युपस्थः

कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ 92 ॥

buddhīndriyāṇi śravaṇaṁ tvagakṣi
ghrāṇaṁ ca jivhā viṣayāvabodhanāt |
vākpāṇipādā gudamapyupasthaḥ
*karmendriyāṇi pravaṇena karmasu || **92**||*

बुद्धीन्द्रियाणि *buddhīndriyāṇi* the organs of knowledge श्रवणम् *śravaṇam* the ears त्वक् *tvak* skin अक्षि *akṣi* eyes घ्राणम् *ghrāṇam* nose च *ca* and जिह्वा *jihvā* tongue(sense of taste)

विषयावबोधनात् *viṣayāvabodhanāt* for gaining knowledge of the objects वाक् पाणि पादाः *vāk pāṇi pādāḥ* the organ of speech, hands, legs गुदम् *gudam* the anus अपि *api* also उपस्थः *upasthaḥ* the genital organ कर्मेन्द्रियाणि *karmendriyāṇi* organs of action प्रवणेन *pravaṇena* by their tendency कर्मसु *karmasu* in actions

The ears, skin, eyes, nose, and tongue are organs of knowledge, for they help us gain the knowledge of the external objects. (The organ of speech, hands, legs, anus and genitals are the organs of action due to their tendency to work.

Inner instruments (verses 93-94)

निगद्यतेऽन्तःकरणं मनोधीः

अहंकृतिश्चित्तमिति स्ववृत्तिभिः ।

मनस्तु संकल्पविकल्पनादिभिः

बुद्धिः पदार्थाध्यवसायधर्मतः ॥ 93 ॥

nigadyate'ntaḥkaraṇaṁ manodhīḥ
ahaṅkṛtiścittamiti svavṛttibhiḥ |
manastu saṅkalpavikalpanādibhiḥ
*buddhiḥ padārthādhyavasāyadharmataḥ || **93**||*

निगद्यते *nigadyate* is called अन्तःकरणम् मनः *antaḥkaraṇam manaḥ* as inner organ, mind धीः *dhīḥ* intellect अहंकृतिः *ahaṅkṛtiḥ* ego चित्तम् *cittam* citta इति *iti* thus स्ववृत्तिभिः *svavṛttibhiḥ* by their own

functions मनः *manaḥ* mind तु *tu* verily संकल्पविकल्पनादिभिः *saṅkalpavikalpanādibhiḥ* by its doubts and hesitations बुद्धिः *buddhiḥ* the intellect पदार्थ अध्यवसाय धर्मतः *padārtha adhyavasāya dharmataḥ* by its nature of determining the truth of objects

The “inner organs” are called, according to their respective functions as mind, intellect, ego and chitta. Mind is so called by reason of its considering the pros an cons of a thing; intellect by reason of its function of determining the truth of objects.

अत्राभिमानादहमित्यहंकृतिः।

स्वार्थानुसन्धानगुणेन चित्तम्॥ **94** ॥

atrābhimānādahamityahaṅkṛtiḥ |

*svārthānusandhānaguṇena cittam || **94**||*

अत्र *atra* here अभिमानात् *abhimānāt* on account of identification अहम् इति *aham iti* with 'I am' etc अहंकृतिः *ahaṅkṛtiḥ* the ego स्वार्थानुसन्धानगुणेन *svārthānusandhānaguṇena* from its function of remembering(contemplating) things it is interested in चित्तम् *cittam* citta

The ego is so called by reason of its identification with the body as one’s own self and chitta from its function of constantly illumining the things of its interest.

The five pranas (verse 95)

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः।

स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥ **95** ॥

prāṇāpānavyānodānasamānā bhavatyasau prāṇaḥ |
*svayameva vṛttibhedādvikṛtibhedātsuvarṇasalilādivat || **95**||*

प्राण अपान व्यान उदान समानाः *prāṇa apāna vyāna udāna samānāḥ* prana,apana,vyana,udana and samana **भवति** *bhavati* becomes **असौ** *asau* this **प्राणः** *prāṇaḥ* vital force **स्वयम्** *svayam* itself **एव** *eva* alone **वृत्तिभेदात्** *vṛttibhedāt* due to difference in functions **विकृतिभेदात्** *vikṛtibhedāt* due to difference in modifications **सुवर्ण सलिलादिवत्** *suvarṇa salilādivat* like gold, water etc

One and the same Prana becomes Prana, Apana, Vyana, Udana, and Samana according to its functions and modifications, like gold, water etc.

Subtle body: effects (verse 96-101)

वागादि पञ्च श्रवणादि पञ्च

प्राणादि पञ्चाभ्रमुखानि पञ्च ।

बुद्ध्याद्यविद्यापि च कामकर्मणी

पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ 96 ॥

vāgādi pañca śravaṇādi pañca
prāṇādi pañcābhramukhāni pañca |
buddhyādyavidyāpi ca kāmakarmaṇī
*puryaṣṭakaṁ sūkṣmaśarīramāhuḥ || **96**||*

वागादि *vāgādi* speech etc पञ्च *pañca* five श्रवणादि *śravaṇādi* ears etc पञ्च *pañca* five प्राणादि *prāṇādi* prana etc पञ्च *pañca* five अभ्रमुखानि *abhramukhāni* the space and other elements पञ्च *pañca* five बुद्ध्यादि *buddhyādi* the intellect etc अविद्या *avidyā* ignorance अपि *api* also च *ca* and कामकर्मणी *kāmakarmaṇī* desire and action पुर्यष्टकम् *puryaṣṭakam* the eight cities सूक्ष्मशरीरम् *sūkṣmaśarīram* as subtle body आहुः *āhuḥ*

The five organs of action beginning with speech, the five organs-of-perception beginning with the ear, the group of five *pranas*, the five elements starting with space, along with the discriminative intellect etc. and also ignorance, desire, and action—these eight 'cities' together constitute the subtle body.

इदं शरीरं शृणु सूक्ष्मसंज्ञितं

लिङ्गं त्वपञ्चीकृतभूतसम्भवम्।

सवासनं कर्मफलानुभावकं

स्वाज्ञानतोऽनादिरुपाधिरात्मनः॥ 97 ॥

idaṁ śarīraṁ śṛṇu sūkṣmasañjñitaṁ
liṅgaṁ tvapañcīkṛtabhūtasambhavam |
savāsanaṁ karmaphalānubhāvakaṁ
*svājñānato'nādirupādhirātmanaḥ || **97**||*

इदम् *idam* this शरीरम् *śarīram* body शृणु *śṛṇu* listen सूक्ष्मसंज्ञितम् *sūkṣmasañjñitam* which is known as 'subtle' लिङ्गम्

liṅgam (also called as) lingam तु *tu* indeed अपञ्चीकृत भूत सम्भवम् *apañcīkṛta bhūta sambhavam* produced by the elements that have not undergone the process of 'pancikarana' सवासनम् *savāsanam* possessing tendencies कर्मफलानुभावकम् *karmaphalānubhāvakam* that causes enjoyments of fruits of past actions स्वाज्ञानतः *svājñānataḥ* because of its own ignorance अनादिः *anādiḥ* beginningless उपाधिः *upādhiḥ* limitation आत्मनः *ātmanaḥ* of the Atman

This subtle body, listen carefully, also called the *Linga Sarira*, produced from the subtle elements is possessed of the latent impressions (vasanas), and it causes an individual to experience the fruits of one's past actions. It is the beginningless limitation superimposed on the Self and brought about by its own 'ignorance'

स्वप्नो भवत्यस्य विभक्त्यवस्था

स्वमात्रशेषेण विभाति यत्र ।

स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्

कालीननानाविधवासनाभिः ॥ **98** ॥

svapno bhavatyasya vibhaktyavasthā
svamātraśeṣeṇa vibhāti yatra |
svapne tu buddhiḥ svayameva jāgrat
*kālīnanānāvidhavāsanābhiḥ || **98**||*

स्वप्नः *svapnaḥ* dream भवति *bhavati* is अस्य *asya* of this विभक्त्यवस्था *vibhaktyavasthā* distinct (from the waking) state स्वमात्रशेषेण *svamātraśeṣeṇa* itself remaining alone विभाति *vibhāti* shines यत्र *yatra* where स्वप्ने *svapne* in dream तु *tu* indeed बुद्धिः *buddhiḥ* intellect स्वयम् एव *svayam eva* itself जाग्रत्कालीन नानाविध वासनाभिः *jāgratkālīna nānāvidha vāsanābhiḥ* due to the various impressions collected during the time of waking

Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences etc., due to the various impressions gathered by it during its waking state.

कर्त्रादिभावं प्रतिपद्य राजते

यत्र स्वयं भाति ह्ययं परात्मा ।

धीमात्रकोपाधिरशेषसाक्षी

न लिप्यते तत्कृतकर्मलेशैः ।

यस्मादसङ्गस्तत एव कर्मभिः

न लिप्यते किञ्चिदुपाधिना कृतैः ॥ **99** ॥

kartrādibhāvaṁ pratipadya rājate
yatra svayaṁ bhāti hyayaṁ parātmā |
dhīmātrakopādhiraśeṣasākṣī
na lipyate tatkṛtakarmaleśaiḥ |
yasmādasaṅgastata eva karmabhiḥ

*na lipyate kiñcidupādhinā kṛtaiḥ || **99**||*

कर्त्रादिभावम् *kartrādibhāvam* the idea of 'I am the doer' etc **प्रतिपद्य** *pratipadya* having assumed **राजते** *rājate* shines **यत्र** *yatra* where **स्वयम्** *svayam* itself **भाति** *bhāti* shines **हि** *hi* indeed **अयम्** *ayam* this **परात्मा** *parātmā* the supreme self **धीमात्रकोपाधिः** *dhīmātrakopādhiḥ* with buddhi as its only conditioning or limitation **अशेषसाक्षी** *aśeṣasākṣī* witness to everything **न** *na* not **लिप्यते** *lipyate* touched **तत् कृतकर्मलेशैः** *tat kṛtakarmaleśaiḥ* by the least work done by it **यस्मात्** *yasmāt* because of its own ignorance **असङ्गः** *asaṅgaḥ* (the Self is) unattached **ततः एव** *tataḥ eva* by the same reason **कर्मभिः** *karmabhiḥ* by actions **न** *na* not **लिप्यते** *lipyate* is touched **किञ्चित्** *kiñcit* in the least **उपाधिना** *upādhinā* by the conditionings **कृतैः** *kṛtaiḥ* done

In this condition, the supreme Self shines in its own glory, with the intellect as its only limitation, witness of everything uncontaminated in the least by the activities of the intellect. Since it is entirely unattached, it is not tainted by any action that its apparent conditionings may perform.

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः।

वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम्॥ 100 ॥

sarvavyāpṛtikaraṇaṁ liṅgamidaṁ syāccidātmanaḥ puṁsaḥ |
*vāsyādikamiva takṣṇastenaivātmā bhavatyasaṅgo'yam || **100**||*

सर्वव्यापृतिकरणम् *sarvavyāpṛtikaraṇam* instrument for all activities लिङ्गम् इदम् *liṅgam idam* this subtle body स्यात् *syāt* becomes चिदात्मनः पुंसः *cidātmanaḥ puṁsaḥ* of the Atman, who is absolute consciousness वास्यादिकम् *vāsyādikam* chisel etc इव *iva* like तक्ष्णः *takṣṇaḥ* of the carpenter तेन एव *tena eva* for that reason only अत्मा *atmā* the Self भवति *bhavati* is असङ्गः *asaṅgaḥ* unattached अयम् *ayam* this

As the tools of a carpenter are his instruments, so this subtle body is an instrument for all activities of the Self (Atman), which is of the nature of Knowledge Absolute. This Self, therefore, is perfectly unattached.

अन्धत्वमन्दत्वपटुत्वधर्माः

सौगुण्यवैगुण्यवशाद्धि चक्षुषः।

बाधिर्यमूकत्वमुखास्तथैव

श्रोत्रादिधर्मा न तु वेत्तुरात्मनः॥ **101** ॥

andhatvamandatvapaṭutvadharmāḥ
sauguṇyavaiguṇyavaśāddhi cakṣuṣaḥ |
bādhiryamūkatvamukhāstathaiva
śrotrādidharmā na tu vetturātmanaḥ || 101||

अन्धत्व मन्दत्व पटुत्व धर्माः *andhatva mandatva paṭutva dharmāḥ* blindness, weakness and sharpness-these conditions सौगुण्य

वैगुण्य वशात् *sauguṇya vaiguṇya vaśāt* are as per the fitness or defectiveness हि *hi* indeed चक्षुषः *cakṣuṣaḥ* of the eyes बाधिर्यमूकत्व मुखाः *bādhiryamūkatva mukhāḥ* deafness, muteness etc तथा *tathā* so too एव *eva* only श्रोत्रादिधर्माः *śrotrādidharmāḥ* the conditions of ear etc न *na* not तु *tu* but वेत्तुः *vettuḥ* of the all knower आत्मनः *ātmanaḥ* the Atman

Blindness, weakness, or sharpness of the eye are conditions merely due to its defect or fitness. So too, deafness, dumbness etc., belong to the ear etc. These attributes can never belong to the Self (Atman), the knower.

Fuctions of prana (Verse 102)

उच्छ्वासनिःश्वासविजृम्भणक्षुत्

प्रस्यन्दनाद्युत्क्रमणादिकाः क्रियाः।

प्राणादिकर्माणि वदन्ति तज्ञाः

प्राणस्य धर्मावशनापिपासे ॥ **102** ॥

ucchvāsaniḥśvāsavijṛmbhaṇakṣut
prasyandanādyutkramaṇādikāḥ kriyāḥ |
prāṇādikarmāṇi vadanti tajñāḥ
prāṇasya dharmāvaśanāpipāse || 102||

उच्छ्वास *ucchvāsa* (actions) such as inhalation निःश्वास विजृम्भण क्षुत् प्रस्पन्दन आदि उत्क्रमण आदिकाः *niḥśvāsa vijṛmbhaṇa kṣut praspandana*

ādi utkramaṇa ādikāḥ exaltation, yawning, sneezing, secretion, dying etc क्रियाः *kriyāḥ* actions तज्ज्ञाः *tajjñāḥ* those who know प्राण आदि कर्माणि *prāṇa ādi karmāṇi* as the activities of prana (or vital breath) etc वदन्ति *vadanti* state (declare) प्राणस्य *prāṇasya* of prana (or vital breath) धर्मौ *dharmau* dharmas (nature) or qualities अशना पिपासे *aśanā pipāse* hunger and thirst

Experts call inhalation, exhalation, yawning, sneezing, secretion, death etc. as functions of the vital breath, while hunger and thirst are the qualities of the main vital breath.

Ego discussed (verses 103-105)

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।

अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ **103** ॥

antaḥkaraṇameteṣu cakṣurādiṣu varṣmaṇi |
ahamityabhimānena tiṣṭhatyābhāsatejasā || ***103***||

अन्तःकरणम् *antaḥkaraṇam* The inner organ एतेषु *eteṣu* in these चक्षुरादिषु *cakṣurādiṣu* eye etc वर्ष्मणि *varṣmaṇi* in the body अहम् इति *aham iti* as "I" अभिमानेन *abhimānena* identifying तिष्ठति *tiṣṭhati* exists आभासतेजसा *ābhāsatejasā* with the reflection of the Atman

The inner organ has its seat of expression in the sense-organs such as the eye etc. Identifying with them as "I", it exists, by the reflection of the Self (Atman) in it.

अहंकारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम्।

सत्त्वादिगुणयोगेन चावस्थात्रयमश्नुते ॥ 104 ॥

ahaṅkāraḥ sa vijñeyaḥ kartā bhoktābhimānyayam |
sattvādiguṇayogena cāvasthātrayamaśnute || 104||

अहंकारः *ahaṅkāraḥ* ego **सः** *saḥ* it **विज्ञेयः** *vijñeyaḥ* know **कर्ता** *kartā* the doer **भोक्ता** *bhoktā* the experiencer **अभिमानि** *abhimāni* identifying **अयम्** *ayam* this **सत्त्वादिगुणयोगेन** *sattvādiguṇayogena* in conjuction with the gunas (or qualities) such as sattva etc **च** *ca* and **अवस्थात्रयम्** *avasthātrayam* in three different states **अश्नुते** *aśnute* enjoys

Know that it is the ego which, identifying with the body, becomes the doer or the experiencer, and in conjuction with the *Gunas** such as sattva etc, this ego assumes the three different states (of waking, dreaming, and deep sleep).

*As explained in the introductory essay, *Guna* is a technical term of Sankhya philosophy also used in the same sense by the Vedanta. *Prakrti* or Nature is constituted of three *Gunas*: *Sattva* (equilibrium or purity), *Rajas* (attraction or activity), and *Tamas* (inertia). Prakrti is the three *Gunas, not* that she has them. *Guna* is wrongly translated as quality; it is substance as well as quality, matter, *and* force. Where ever there is name and form, there is *Guna*. *Guna* also means a rope, that which binds. (Swarupananda, 1996, pp. 55-56).

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये।

सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ 105 ॥

viṣayāṇāmānukūlye sukhī duḥkhī viparyaye |
sukhaṁ duḥkhaṁ ca taddharmaḥ sadānandasya nātmanaḥ || 105||

विषयाणाम् *viṣayāṇām* the sense-objects आनुकूल्ये *ānukūlye* when favorable सुखी *sukhī* happy दुःखी *duḥkhī* miserable विपर्यये *viparyaye* when contrary सुखम् *sukham* happiness दुःखम् *duḥkham* misery च *ca* and तद्धर्मः *taddharmaḥ* dharmas (qualities) of that(ego) सदानन्दस्य *sadānandasya* of the ever-blissful न *na* not आत्मनः *ātmanaḥ* for the Atman

When the sense-objects are favorable, the situation is happy. When they are unfavorable, it is miserable. Happiness and misery are, therefore, the characteristics of the ego and do not belong to the the Self (Atman), which is ever-blissful.

Infinite love - the Self (verses 106-107)

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः।

स्वत एव हि सर्वेषामात्मा प्रियतमो यतः

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥ **106** ॥

ātmārthatvena hi preyānviṣayo na svataḥ priyaḥ |
svata eva hi sarveṣāmātmā priyatamo yataḥ
tata ātmā sadānando nāsya duḥkhaṁ kadācana || 106||

आत्मार्थत्वेन *ātmārthatvena* because of the Self हि *hi* only प्रेयान् *preyān* pleasure-giving विषयः *viṣayaḥ* sense-objects न *na* not स्वतः *svataḥ* independently प्रियः *priyaḥ* dear स्वतः *svataḥ* by

itself एव हि *eva hi* verily सर्वेषाम् *sarveṣām* of all आत्मा *ātmā* the Atman प्रियतमः *priyatamaḥ* most beloved यतः *yataḥ* because ततः *tataḥ* therefore आत्मा *ātmā* the Atman सदानन्दः *sadānandaḥ* ever-blissful न *na* never अस्य *asya* to it दुःखं *duḥkhaṁ* misery कदाचन *kadācana* anytime

Sense-objects are pleasurable only because of the Self which manifests through them, and not independently, for the Self is, by its very nature, the most beloved* of all. The Self, therefore, is ever-blissful and can never suffer any grief or misery.

*In one of the most meaningful teachings ever proclaimed, *rishi* Yajnavalkya tells his wife, Maitreyi: "*Na va are sarvasya kamya sarvam priyam bhavati, atmanastu kamaya sarvam priyam bhavati*—Nothing is loved for its own sake; it is for the sake of the Self that everyting is loved." (*Brh.U*. 2.4.5)

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ **107** ॥

yatsuṣuptau nirviṣaya ātmānando'nubhūyate |

*śrutiḥ pratyakṣamaitihyamanumānaṁ ca jāgrati || **107**||*

यत् *yat* that which सुषुप्तौ *suṣuptau* in deep sleep निर्विषयः *nirviṣayaḥ* independent of sense-objects आत्मानन्दः *ātmānandaḥ* bliss of the Atman अनुभूयते *anubhūyate* is experienced श्रुतिः *śrutiḥ* scriptural declarations प्रत्यक्षम् *pratyakṣam* direct experience ऐतिह्यम् *aitihyam* tradition अनुमानम् *anumānam* inference च *ca* and जाग्रति *jāgrati* clearly say(attest)

Scriptues , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects.

Maya pointed out (verses 108-110)

अव्यक्तनाम्नी परमेशशक्तिः

अनाद्यविद्या त्रिगुणात्मिका परा ।

कार्यानुमेया सुधियैव माया

यया जगत्सर्वमिदं प्रसूयते ॥ 108 ॥

avyaktanāmnī parameśaśaktiḥ
anādyavidyā triguṇātmikā parā |
kāryānumeyā sudhiyaiva māyā
yayā jagatsarvamidaṁ prasūyate || 108||

अव्यक्तनाम्नी *avyaktanāmnī* called as the "unmanifest" **परमेशशक्तिः** *parameśaśaktiḥ* the power of the Lord **अनादि अविद्या** *anādi avidyā* beginningless nescience **त्रिगुणात्मिका** *triguṇātmikā* made up of the three gunas **परा** *parā* superior **कार्यानुमेया** *kāryānumeyā* to be inferred from the effects **सुधिया** *sudhiyā* one of clear intellect **एव** *eva* only **माया** *māyā* Maya **यया** *yayā* by whom **जगत्** *jagat* universe **सर्वम्** *sarvam* entire **इदम्** *idam* this **प्रसूयते** *prasūyate* is projected

Nescience (Avidya) or Maya*, also called the “Unmanifest,” is the power of the Lord. It is without beginning; it comprises the three *gunas* and is superior to their effects (as their cause). It is to be inferred only by one who has a clear intellect, from the effects it produces. It is this Maya which projects the entire universe.

*Maya literally means that which is not (Skt., *ma*=not; *ya*=that: “*Ya ma samaya*” – that which is not there, that is *Maya*). One of the key questions in Vedanta is: If Brahman is One only, without a second, how do we experience the manifold world? Vedanta’s short answer is that *Avidya*-led Maya "covers" the One and "projects" the Many. These are spoken of as the veiling power (*avarnasakti*) and the projecting power (*vikshepasakti*) of the Cosmic Grand illusion called *Maya*. Actually, *Maya* is Brahman's dream. In Indian philosophy, our phenomenal existence is spoken of as dream-like or illusory—like the horns of a rabbit—as *manomaya*, i.e., of the nature of mind. To explain the appearance of the maninfold world, the concept of “*maya”* is invoked. Maya, thus, is the cosmic illusion—the mother of duality—on account of which one appears as many and the real appears as unreal.

सन्नाप्यसन्नाप्युभयात्मिका नो

भिन्नाप्यभिन्नाप्युभयात्मिका नो ।

साङ्गाप्यनङ्गा ह्युभयात्मिका नो

महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

sannāpyasannāpyubhayātmikā no

bhinnāpyabhinnāpyubhayātmikā no |

sāṅgāpyanaṅgā hyubhayātmikā no

mahādbhutā'nirvacanīyarūpā || 109||

सत् न *sat na* neither existent अपि असत् न *api asat na* nor non-existent अपि उभयात्मिका नो (न + उ) *api ubhayātmikā no (na + u)* nor of both natures भिन्ना *bhinnā* different अपि *api* or अभिन्ना *abhinnā* same अपि *api* or उभयात्मिका *ubhayātmikā* of both natures नो *no* not साङ्गा *sāṅgā* with parts अपि *api* or

अनङ्गा *anaṅgā* whole हि *hi* or उभयात्मिका *ubhayātmikā* of both natures नो *no* not महाद्भुता *mahādbhutā* most wonderful अनिर्वचनीयरूपा *anirvacanīyarūpā* of indescribable form

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor partless nor both. Most wonderful it is and beyond description in words.

शुद्धाद्वयब्रह्मविबोधनाश्या

सर्पभ्रमो रज्जुविवेकतो यथा ।

रजस्तमःसत्त्वमिति प्रसिद्धा

गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ 110 ॥

śuddhādvayabrahmavibodhanāśyā
sarpabhramo rajjuvivekato yathā |
rajastamaḥsattvamiti prasiddhā
guṇāstadīyāḥ prathitaiḥ svakāryaiḥ || 110||

शुद्ध *śuddha* the pure अद्वय *advaya* non-dual ब्रह्म *brahma* Brahman विबोध *vibodha* (by) realisation नाश्या *nāśyā* can be destroyed सर्पभ्रमः *sarpabhramaḥ* the illusion of the snake रज्जुविवेकतः *rajjuvivekataḥ* by the discrimination of the rope यथा *yathā* just as रजस् तमः सत्त्वम् इति *rajas tamaḥ sattvam iti* as rajas,tamas and sattva प्रसिद्धाः *prasiddhāḥ* well known गुणाः *guṇāḥ* gunas

तदीयाः *tadīyāḥ* its प्रथितैः *prathitaiḥ* named after स्वकार्यैः *svakāryaiḥ* their respective functions

By realization of the pure, non-dual Brahman, Maya can be destroyed, just as the illusion of the snake is removed by the discriminative knowledge of the rope. Its qualities (*gunas*) are *rajas*, *tamas*, and *sattva*, distinguished by their respective functions.

Rajoguna – nature and effects (verses 111-112)

विक्षेपशक्ती रजसः क्रियात्मिका

यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं

दुःखादयो ये मनसो विकाराः ॥ 111 ॥

vikṣepaśaktī rajasaḥ kriyātmikā
yataḥ pravṛttiḥ prasṛtā purāṇī |
rāgādayo'syāḥ prabhavanti nityaṁ
*duḥkhādayo ye manaso vikārāḥ || **111**||*

विक्षेपशक्ती *vikṣepaśaktī* projecting power रजसः *rajasaḥ* of rajas क्रियात्मिका *kriyātmikā* of the nature of activity यतः *yataḥ* from which प्रवृत्तिः *pravṛttiḥ* activity प्रसृता *prasṛtā* has flowed पुराणी *purāṇī* initial रागादयः *rāgādayaḥ* attachment etc अस्याः *asyāḥ* from this नित्यम् *nityam* continuously प्रभवन्ति *prabhavanti* are

produced दुःखादयः *duḥkhādayaḥ* grief etc ये *ye* which मनसः *manasaḥ* of the mind विकाराः *vikārāḥ* modifications

Rajas has projecting power (*vikshepasakti*). Activity is its very nature. From it the initial flow of activity has originated. From it, mental modifications such as attachment and grief are also continuously produced.

कामः क्रोधो लोभदम्भाद्यसूया

अहंकारेर्ष्यामत्सराद्यास्तु घोराः।

धर्मा एते राजसाः पुम्प्रवृत्तिः

यस्मादेषा तद्रजो बन्धहेतुः॥ 112॥

kāmaḥ krodho lobhadambhādyasūyā
ahaṅkārerṣyāmatsarādyāstu ghorāḥ |
dharmā ete rājasāḥ pumpravṛttiḥ
*yasmādeṣā tadrajo bandhahetuḥ || **112**||*

कामः *kāmaḥ* desire क्रोधः *krodhaḥ* anger लोभ *lobha* greed दम्भादि *dambhādi* hypocrisy etc असूया *asūyā* spite अहंकार *ahaṅkāra* egoism ईर्ष्या *īrṣyā* jealousy मत्सराद्याः *matsarādyāḥ* envy etc तु *tu* whereas घोराः *ghorāḥ* dreadful धर्माः *dharmāḥ* attributes एते *ete* there ताजसाः *rājasāḥ* of rajas पुम्प्रवृत्तिः *pumpravṛttiḥ* tendencies of man यस्मात् *yasmāt* from which एशा *eṣā* this तत् *tat* therefore रजः *rajaḥ* rajas बन्धहेतुः *bandhahetuḥ* the cause for bondage

Desire, anger, greed, hypocrisy, arrogance, jealousy, egoism, envy, etc.—these are the dreadful attributes of *rajas*, from which the worldly tendencies of man are produced. *Rajas* is therefore the cause of bondage in life.

Tamo guna – nature and effects (verses 113-116)

एषाऽऽवृतिर्नाम तमोगुणस्य

शक्तिर्मया वस्त्ववभासतेऽन्यथा ।

सैषा निदानं पुरुषस्य संसृतेः

विक्षेपशक्तेः प्रवणस्य हेतुः ॥ **113** ॥

eṣā''vṛtirnāma tamoguṇasya
śaktirmayā vastvavabhāsate'nyathā |
saiṣā nidānaṁ puruṣasya saṁsṛteḥ
*vikṣepaśakteḥ pravaṇasya hetuḥ || **113**||*

एषा *eṣā* this आवृतिः *āvṛtiḥ* veiling नाम *nāma* by name तमोगुणस्य *tamoguṇasya* of tamas शक्तिः *śaktiḥ* power यया *yayā* by which वस्तु *vastu* the thing अवभासते *avabhāsate* appear अन्यथा *anyathā* other सा एषा *sā eṣā* it is this निदानम् *nidānam* cause पुरुषस्य *puruṣasya* of man संसृतेः *saṁsṛteḥ* of repeated transmigration विक्षेपशक्तेः *vikṣepaśakteḥ* of the projecting power प्रवणस्य *pravaṇasya* of the actions हेतुः *hetuḥ* the initiator

The veiling power (*avritti*), is the power of Tamas, which makes things appear to be other than what they actually are. It causes man's repeated transmigration and initiates the action of the projecting power(*vikshepa*).

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मात्मदृग्-
व्यालीढस्तमसा न वेत्ति बहुधा संबोधितोऽपि स्फुटम्।
भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्
हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ **114** ॥

prajñāvānapi paṇḍito'pi caturo'pyatyantasūkṣmātmadṛg-
vyālīḍhastamasā na vetti bahudhā sambodhito'pi sphuṭam |
bhrāntyāropitameva sādhu kalayatyālambate tadguṇān
*hantāsau prabalā durantatamasaḥ śaktirmahatyāvṛtiḥ || **114**||*

प्रज्ञावान् *prajñāvān* wise अपि *api* even पण्डितः *paṇḍitaḥ* learned अपि *api* even चतुरः *caturaḥ* even proficient अपि *api* even अत्यन्तसूक्ष्मात्मदृग् *atyantasūkṣmātmadṛg* adept in the vision or understanding of the supremely subtle Atman व्यालीढः *vyālīḍhaḥ* is overpowered तमसा *tamasā* by tamas न वेत्ति *na vetti* does not comprehend बहुधा *bahudhā* in the various ways संबोधितः *sambodhitaḥ* taught अपि *api* even though स्फुटम् *sphuṭam* clearly

भ्रान्त्या *bhrāntyā* by delusion आरोपितम् *āropitam* is superimposed एव *eva* simply साधु *sādhu* real कलयति *kalayati* considers आलम्बते *ālambate* get attached तद्गुणान् *tadguṇān* to its effects हन्त *hanta* alas असौ *asau* this प्रबला *prabalā* powerful दुरन्ततमसः *durantatamasaḥ* of dire tamas शक्तिः *śaktiḥ* the power महती आवृतिः *mahatī āvṛtiḥ* great veiling

Even the wise and the learned, and those who are expert in the understanding of the supremely subtle meaning of the scriptures, are overpowered by *tamas* and cannot comprehend Truth, even though It is clearly explained in various ways. They consider as real what is simply superimposed by delusion and attach themselves to its effects. Alas! How powerful is the great veiling power of dreadful *tamas*!

अभावना वा विपरीतभावना

असंभावना विप्रतिपत्तिरस्याः।

संसर्गयुक्तं न विमुञ्चति ध्रुवं

विक्षेपशक्तिः क्षपयत्यजस्रम्॥ **115** ॥

abhāvanā vā viparītabhāvanā
asambhāvanā vipratipattirasyāḥ |
saṁsargayuktaṁ na vimuñcati dhruvaṁ
*vikṣepaśaktiḥ kṣapayatyajasram || **115**||*

अभावना *abhāvanā* absence of correct judgement वा *vā* or विपरीत भावना *viparīta bhāvanā* contrary judgment असंभावना

asambhāvanā lack of definite belief विप्रतिपत्तिः *vipratipattiḥ* doubt अस्याः *asyāḥ* of this संसर्गयुक्तम् *saṁsargayuktam* one connected with this न विमुञ्चति *na vimuñcati* never leaves ध्रुवम् *dhruvam* certainly विक्षेपशक्तिः *vikṣepaśaktiḥ* the projecting power क्षपयति *kṣapayati* gives trouble अजस्रम् *ajasram* endless

Absence of correct judgment, contrary judgment, lack of definite belief and doubt—certainly these never leave one who has any connection with this veiling power; also, the projecting power gives endless trouble.

अज्ञानमालस्यजडत्वनिद्रा-

प्रमादमूढत्वमुखास्तमोगुणाः ।

एतैः प्रयुक्तो नहि वेत्ति किंचिन्

निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ **116** ॥

ajñānamālasyajaḍatvanidrā-
pramādamūḍhatvamukhāstamoguṇāḥ |
etaiḥ prayukto nahi vetti kiñcin
*nidrāluvatstambhavadeva tiṣṭhati || **116**||*

अज्ञानम् *ajñānam* ignorance आलस्य *ālasya* laziness जडत्व *jaḍatva* dullness निद्रा *nidrā* sleep प्रमाद *pramāda* inadvertence मूढत्वमुखाः *mūḍhatvamukhāḥ* stupidity तमोगुणाः *tamoguṇāḥ* the attributes of tamas एतैः *etaiḥ* with these प्रयुक्तः *prayuktaḥ* one tied up न हि

na hi never वेत्ति *vetti* comprehends किंचित् *kiñcit* anything निद्रालुवत् *nidrāluvat* like one asleep स्तम्भवत् *stambhavat* like a stump of wood एव *eva* verily तिष्ठति *tiṣṭhati* remains

Ignorance, laziness, dullness, sleep, inadvertence, stupidity etc., are the attributes of *tamas*. One tied up with these cannot comprehend anything, but remains like one asleep, or like a stump of wood or a block of stone.

Sattva guna – natue and effects (verses 117-119)

सत्त्वं विशुद्धं जलवत्तथापि

ताभ्यां मिलित्वा सरणाय कल्पते।

यत्रात्मबिम्बः प्रतिबिम्बितः सन्

प्रकाशयत्यर्क इवाखिलं जडम्॥ **117** ॥

sattvaṁ viśuddhaṁ jalavattathāpi
tābhyāṁ militvā saraṇāya kalpate |
yatrātmabimbaḥ pratibimbitaḥ san
*prakāśayatyarka ivākhilaṁ jaḍam || **117**||*

सत्त्वम् *sattvam* sattva विशुद्धम् *viśuddham* pure जलवत् *jalavat* like water तथापि *tathāpi* yet ताभ्याम् *tābhyām* with those two मिलित्वा *militvā* in combination सरणाय *saraṇāya* for transmigration कल्पते *kalpate* provides यत्र *yatra* there where आत्मबिम्बः *ātmabimbaḥ* the light of the Self प्रतिबिम्बितः सन्

pratibimbitaḥ san getting reflected **प्रकाशयति** *prakāśayati* reveals **अर्कः इव** *arkaḥ iva* like the sun **अखिलं** *akhilaṁ* entire **जडम्** *jaḍam* inert (world)

Pure *sattva* is like clear water, yet in combination with *rajas* and *tamas*, it provides for transmigration. But when the light of the Self gets reflected in *sattva* alone, then, like the sun, it reveals the entire world of objects.

मिश्रस्य सत्त्वस्य भवन्ति धर्माः

त्वमानिताद्या नियमा यमाद्याः।

श्रद्धा च भक्तिश्च मुमुक्षता च

दैवी च सम्पत्तिरसन्निवृत्तिः॥ 118॥

miśrasya sattvasya bhavanti dharmāḥ
tvamānitādyā niyamā yamādyāḥ |
śraddhā ca bhaktiśca mumukṣatā ca
*daivī ca sampattirasannivṛttiḥ || **118**||*

मिश्रस्य सत्त्वस्य *miśrasya sattvasya* of mixed sattva **भवन्ति** *bhavanti* are **धर्माः** *dharmāḥ* characteristics **तु** *tu* verily **अमानिताद्याः** *amānitādyāḥ* absence of pride etc **नियमाः** *niyamāḥ* Niyamas **यमाद्याः** *yamādyāḥ* Yama etc **श्रद्धा** *śraddhā* faith **च** *ca* and **भक्तिः** *bhaktiḥ* devotion **च** *ca* also **मुमुक्षता** *mumukṣatā* yearning for liberation **च** *ca* and **दैवी च सम्पत्तिः** *daivī ca sampattiḥ* the

divine tendencies **असत् निवृत्तिः** *asat nivṛttiḥ* turning away from unreal

The characteristics of mixed *sattva* are, utter absence of pride etc., *yama*, *niyama* etc., and also faith, devotion, yearning for liberation, the divine tendencies, and a natural turning away from everything unreal.

विशुद्धसत्त्वस्य गुणाः प्रसादः

स्वात्मानुभूतिः परमा प्रशान्तिः ।

तृप्तिः प्रहर्षः परमात्मनिष्ठा

यया सदानन्दरसं समृच्छति ॥ 119 ॥

viśuddhasattvasya guṇāḥ prasādaḥ
svātmānubhūtiḥ paramā praśāntiḥ |
tṛptiḥ praharṣaḥ paramātmaniṣṭhā
*yayā sadānandarasaṁ samṛcchati || **119**||*

विशुद्धसत्त्वस्य *viśuddhasattvasya* of pure sattva **गुणाः** *guṇāḥ* characteristics **प्रसादः** *prasādaḥ* cheerfulness **स्वात्मानुभूतिः** *svātmānubhūtiḥ* the experience of one's own self **परमा** *paramā* supreme **प्रशान्तिः** *praśāntiḥ* peace **तृप्तिः** *tṛptiḥ* contentment **प्रहर्षः** *praharṣaḥ* bliss **परमात्मनिष्ठा** *paramātmaniṣṭhā* devotion to the supreme Self **यया** *yayā* by which **सदानन्दरसम्** *sadānandarasam*

the everlasting essence of bliss समृच्छति *samṛcchati* comes to enjoy

The characteristics of pure *sattva* are cheerfulness, self-realization, supreme peace, contentment, bliss, and a steady abidance in the supreme Self, by which the aspirant comes to enjoy everlasting bliss.

Causal body – its nature (verses 120-121)

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं

तत्कारणं नाम शरीरमात्मनः ।

सुषुप्तिरेतस्य विभक्त्यवस्था

प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ **120** ॥

avyaktametattriguṇairniruktaṁ
tatkāraṇaṁ nāma śarīramātmanaḥ |
suṣuptiretasya vibhaktyavasthā
pralīnasarvendriyabuddhivṛttiḥ || 120||

अव्यक्तम् *avyaktam* unmanifest एतत् *etat* this त्रिगुणैः *triguṇaiḥ* as a combination of three gunas निरुक्तम् *niruktam* described तत् *tat* that नाम *nāma* that is named कारणम् *kāraṇam* (as) the casual शरीरम् *śarīram* body आत्मनः *ātmanaḥ* of the individual सुषुप्तिः *suṣuptiḥ* deep-sleep एतस्य *etasya* its

विभक्ति अवस्था *vibhakti avasthā* special state प्रलीन *pralīna* are suspended सर्व इन्द्रिय बुद्धि वृत्तिः *sarva indriya buddhi vṛttiḥ* the functions of the sense-organs and the intellect

This “unmanifest,” described as a combination of all three *gunas*, is the casual-body of the individual. Its special state is deep-sleep, in which all functions of the mind-intellect and the sense-organs are totally suspended.

सर्वप्रकारप्रमितिप्रशान्तिः

बीजात्मनावस्थितिरेव बुद्धेः ।

सुषुप्तिरेतस्य किल प्रतीतिः

किंचिन्न वेद्मीति जगत्प्रसिद्धेः ॥ **121** ॥

sarvaprakārapramitipraśāntiḥ
bījātmanāvasthitireva buddheḥ |
suṣuptiretasya kila pratītiḥ
*kiñcinna vedmīti jagatprasiddheḥ || **121**||*

सर्वप्रकार *sarvaprakāra* all kinds प्रमिति *pramiti* perceptions प्रशान्तिः *praśāntiḥ* complete cessation बीजात्मन *bījātmana* in the seed-form अवस्थितिः *avasthitiḥ* remaining एव *eva* only बुद्धेः *buddheḥ* of the intellect सुषुप्तिः *suṣuptiḥ* deep-sleep एतस्य *etasya* of this किल *kila* indeed प्रतीतिः *pratītiḥ* experience किंचित् *kiñcit*

anything न वेद्मि *na vedmi* did not know इति *iti* thus जगत्प्रसिद्धेः *jagatprasiddheḥ* the universal verdict

The mind remains in a subtle seed-like form in deep sleep, which is the state of complete cessation of all kinds of perceptions. Indeed, the universal verdict in this state is, “I did not know anything then.”

Not-self – its description (verses 122-123)

देहेन्द्रियप्राणमनोऽहमादयः

सर्वे विकारा विषयाः सुखादयः।

व्योमादिभूतान्यखिलं न विश्वं

अव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ **122** ॥

dehendriyaprāṇamano'hamādayaḥ
sarve vikārā viṣayāḥ sukhādayaḥ |
vyomādibhūtānyakhilaṁ na viśvaṁ
*avyaktaparyantamidaṁ hyanātmā || **122**||*

देह *deha* body इन्द्रिय *indriya* sense-organs प्राण *prāṇa* pranas मनः *manaḥ* mind अहमादयः *ahamādayaḥ* ego etc सर्वे *sarve* all kinds विकाराः *vikārāḥ* (their) modifications विषयाः *viṣayāḥ* sense-objects सुखादयः *sukhādayaḥ* pleasures etc व्योमादि *vyomādi* space etc भूतानि *bhūtāni* elements अखिलम् *akhilam* whole च *ca* and विश्वम् *viśvam* universe अव्यक्तपर्यन्तमिदम्

avyaktaparyantamidam upto the unmanifest हि *hi* this अनात्मा *anātmā* the non-Self

The body, sense-organs, *Pranas*, mind and ego etc. and all their modifications; the sense-objects and their pleasures etc; the gross elements such as ether, in fact the whole universe upto the Unmanifest---all these are the non-Self.

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम्।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम्॥ **123** ॥

māyā māyākāryaṁ sarvaṁ mahadādidehaparyantam |
asadidamanātmatattvaṁ viddhi tvaṁ marumarīcikākalpam ||
123 ||

माया *māyā* Maya मायाकार्यम् *māyākāryam* the effects of Maya सर्वम् *sarvam* all महदादि *mahadādi* beginning from mahat, the first manifestation of primordial nature देहपर्यन्तम् *dehaparyantam* upto the gross body असत् *asat* unreal इदम् *idam* this अनात्मतत्त्वम् *anātmatattvam* of the nature of the not-self विद्धि *viddhi* know त्वम् *tvam* thou मरुमरीचिकाकल्पम् *marumarīcikākalpam* like the mirage waters in desert

Everything is due to the effect of Maya—from Mahat down to the gross body. Know that these and Maya itself are the not-Self—therefore, they are unreal, like the mirage in a desert.

The Self – its nature (verses 124-135)

अथ ते संप्रवक्ष्यामि स्वरूपं परमात्मनः।

यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ **124** ॥

atha te sampravakṣyāmi svarūpaṁ paramātmanaḥ |
*yadvijñāya naro bandhānmuktaḥ kaivalyamaśnute || **124**||*

अथ *atha* now ते *te* to you संप्रवक्ष्यामि *sampravakṣyāmi* I will tell स्वरूपम् *svarūpam* the real nature परमात्मनः *paramātmanaḥ* of the supreme self यत् *yat* which विज्ञाय *vijñāya* having realised नरः *naraḥ* man बन्धात् *bandhāt* from bondage मुक्तः *muktaḥ* is freed कैवल्यम् *kaivalyam* liberation अश्नुते *aśnute* attains

Now I will tell you of the Real Nature of the supreme Self, realizing which, one becomes free from all bondage and attains liberation.

अस्ति कश्चित्स्वयं नित्यमहंप्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ **125** ॥

asti kaścitsvayaṁ nityamahampratyayalambanaḥ |
*avasthātrayasākṣī sanpañcakośavilakṣaṇaḥ || **125**||*

अस्ति *asti* there is कश्चित् *kaścit* something स्वयम् *svayam* Absolute Entity नित्यम् *nityam* eternal अहंप्रत्ययलम्बनः *ahampratyayalambanaḥ* Substratum for the thought of the ego अवस्थात्रयसाक्षी *avasthātrayasākṣī* the Witness of the three states सन् *san* being पञ्चकोशविलक्षणः *pañcakośavilakṣaṇaḥ* distinct from the five sheaths

Something there is, the Absolute Entity, the eternal substratum for the experience of ego-sense. It is the Witness of the three states and is distinct from all the five sheaths.

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।

बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ 126 ॥

yo vijānāti sakalaṁ jāgratsvapnasuṣuptiṣu |
*buddhitadvṛttisadbhāvamabhāvamahamityayam || **126**||*

यः *yaḥ* that which **विजानाति** *vijānāti* knows **सकलम्** *sakalam* everything **जाग्रत्स्वप्नसुषुप्तिषु** *jāgratsvapnasuṣuptiṣu* in the waking, dream and deep-sleep **बुद्धि** *buddhi* intellect **तद्वृत्तिसद्भावम्** *tadvṛttisadbhāvam* presence of its function **अभावम्** *abhāvam* absence **अहम्** *aham* as 'I' **इति** *iti* thus **अयम्** *ayam* this

That which knows everything that happens in the waking, dream, and deep-sleep states, That which is aware of the presence or absence of the mind and its functions, That which is the essence behind the ego, That is “This”—the Self.

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।

यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ 127 ॥

yaḥ paśyati svayaṁ sarvaṁ yaṁ na paśyati kaścana |
*yaścetayati buddhyādi na tadyaṁ cetayatyayam || **127**||*

यः *yaḥ* that which **पश्यति** *paśyati* sees **स्वयम्** *svayam* itself **सर्वम्** *sarvam* all **यम्** *yam* which **न पश्यति** *na paśyati* does not

see कश्चन *kaścana* anyone यः *yaḥ* that which चेतयति *cetayati* illumines बुद्ध्यादि *buddhyādi* the intellect etc न *na* not तत् *tat* that which यम् *yam* which चेतयति *cetayati* illumines अयम् *ayam* this (the Self)

That which sees all but which no one can see; That which illumines the intellect etc., but which they cannot illumine, That is the “Self”.

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन।

अभारूपमिदं सर्वं यं भान्त्यमनुभात्ययम्॥ 128॥

yena viśvamidaṁ vyāptaṁ yaṁ na vyāpnoti kiñcana |
*abhārūpamidaṁ sarvaṁ yaṁ bhāntyamanubhātyayam || **128**||*

येन *yena* by which विश्वम् *viśvam* universe इदम् *idam* this व्याप्तम् *vyāptam* is pervaded यम् *yam* which न व्याप्नोति *na vyāpnoti* does not pervade किञ्चन *kiñcana* anything अभारूपम् *abhārūpam* as It's reflection इदम् *idam* this सर्वम् *sarvam* all यम् भान्त्यम् *yam bhāntyam* when It shines अनुभाति *anubhāti* shines after अयम् *ayam* this (the Self)

That by which this universe is pervaded, but which is not pervaded by anything, which when It shines, the entire universe shines as It’s reflection, That is the Self.

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः।

विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ **129** ॥

yasya sannidhimātreṇa dehendriyamanodhiyaḥ |
*viṣayeṣu svakīyeṣu vartante preritā iva || **129**||*

यस्य *yasya* whose **सन्निधिमात्रेण** *sannidhimātreṇa* by very presence **देह** *deha* body **इन्द्रिय** *indriya* sense-organs **मनः** *manaḥ* mind **धियः** *dhiyaḥ* intellect **विषयेषु** *viṣayeṣu* in functions **स्वकीयेषु** *svakīyeṣu* (their) respective **वर्तन्ते** *vartante* perform **प्रेरिता** *preritā* prompted **इव** *iva* like

That by whose very presence the body and the sense-organs, the mind and the intellect perform their respective functions, like servants!

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद् येन नित्यबोधस्वरूपिणा ॥ **130** ॥

ahaṅkārādidehāntā viṣayāśca sukhādayaḥ |
*vedyante ghaṭavad yena nityabodhasvarūpiṇā || **130**||*

अहङ्कारादि *ahaṅkārādi* beginning from ego **देहान्ताः** *dehāntāḥ* upto the gross body **विषयाः** *viṣayāḥ* sense-objects **च** *ca* and **सुखादयः**। *sukhādayaḥ* pleasures etc **वेद्यन्ते** *vedyante* are known **घटवद्** *ghaṭavat* as a jar **येन** *yena* that by which **येन नित्य बोध स्वरूपिणा** *nityabodhasvarūpiṇā* of the nature of External Knowledge

That, because of which everything—the ego, the body, the sense-objects, and their pleasures etc., are known, as clearly as a jar, is of the nature of eternal knowledge.

एषोऽन्तरात्मा पुरुषः पुराणो

निरन्तराखण्डसुखानुभूतिः ।

सदैकरूपः प्रतिबोधमात्रो

येनेषिता वागसवश्चरन्ति ॥ **131** ॥

eṣo'ntarātmā puruṣaḥ purāṇo
nirantarākhaṇḍasukhānubhūtiḥ |
sadaikarūpaḥ pratibodhamātro
*yeneṣitā vāgasavaścaranti || **131**||*

एषः *eṣaḥ* this अन्तरात्मा *antarātmā* the innermost Self पुरुषः *puruṣaḥ* the Purusa, Being पुराणो *purāṇo* ancient, primordial, primeval निरन्तर *nirantara* constant अखण्डसुखानुभूतिः *akhaṇḍasukhānubhūtiḥ* of the nature of experience of undivided, indivisible Bliss सदा *sadā* everything एकरूपः *ekarūpaḥ* ever the same प्रतिबोधमात्रः *pratibodhamātraḥ* reflecting through different thoughts येन इषिता *yena iṣitā* commanded by which वागसवः *vāgasavaḥ* the speech, the *pranas, etc.* चरन्ति *caranti* act

This is the innermost Self, the Primordial Being, whose essential nature is the constant experience of indivisible Bliss, which is ever the same. Yet, it constantly gets reflected through different

mental modifications and, commanded by which, the sense-organs and the *pranas* (vital airs) perform their functions.

अत्रैव सत्त्वात्मनि धीगुहायां

अव्याकृताकाश उशत्प्रकाशः।

आकाश उच्चै रविवत्प्रकाशते

स्वतेजसा विश्वमिदं प्रकाशयन्॥ **132** ॥

atraiva sattvātmani dhīguhāyāṁ
avyākṛtākāśa uśatprakāśaḥ |
ākāśa uccai ravivatprakāśate
*svatejasā viśvamidaṁ prakāśayan || **132**||*

अत्र एव *atra eva* in this very (body) सत्त्वात्मनि *sattvātmani* in the mind of full of sattva धीगुहायाम् *dhīguhāyām* in the cave of the intellect अव्याकृत आकाशे *avyākṛta ākāśe* in the atmosphere(space) of the unmanifest उशत् प्रकाशः *uśat prakāśaḥ* of captivating splendor आकाशे *ākāśe* in the sky उच्चैः *uccaiḥ* high रविवत् *ravivat* like the sun प्रकाशते *prakāśate* shines स्वतेजसा *svatejasā* by its effulgence विश्वम् *viśvam* universe इदम् *idam* this प्रकाशयन् *prakāśayan* illumining

In this very body itself, in the secret cave of the intellect which is of the nature of *sattva*, in the space (*akasha*) spoken of as the unmanifest, the the Self (Atman), of captivating splendor, shines

like the sun, high in the sky, illumining this universe by its very effulgence.

ज्ञाता मनोऽहंकृतिविक्रियाणां

देहेन्द्रियप्राणकृतक्रियाणाम् ।

अयोऽग्निवत्ताननुवर्तमानो

न चेष्टते नो विकरोति किञ्चन ॥ **133** ॥

jñātā mano'haṅkṛtivikriyāṇāṁ
dehendriyaprāṇakṛtakriyāṇām |
ayo'gnivattānanuvartamāno
*na ceṣṭate no vikaroti kiñcana || **133**||*

ज्ञाता *jñātā* the knower मनः अहंकृति विक्रियाणाम् *manaḥ ahaṅkṛti vikriyāṇām* of the modifications of the mind and the ego देहेन्द्रिय प्राण कृत क्रियाणाम् *dehendriya prāṇa kṛta kriyāṇām* of the activities done by the body, sense-organs and pranas अयः अग्निवत् *ayaḥ agnivat* like the fire in a ball of iron तान् *tān* them अनुवर्तमानः *anuvartamānaḥ* following I.e. Taking (their) forms न चेष्टते *na ceṣṭate* does not act न उ विकरोति *na u vikaroti* does not change किञ्चन *kiñcana* in the least

The knower of the modifications of the mind and the ego, and the activities of the body, the sense-organs and the vital airs (*pranas*), which apparently take their forms like fire in a ball of iron, is the Self, which neither acts nor changes in the least.

न जायते नो म्रियते न वर्धते

न क्षीयते नो विकरोति नित्यः।

विलीयमानेऽपि वपुष्यमुष्मि-

न्न लीयते कुम्भ इवाम्बरं स्वयम्॥ **134**॥

na jāyate no mriyate na vardhate
na kṣīyate no vikaroti nityaḥ |
vilīyamāne'pi vapuṣyamuṣmi-
*nna līyate kumbha ivāmbaraṁ svayam || **134**||*

न जायते *na jāyate* is not born न उ म्रियते *na u mriyate* does not die न वर्धते *na vardhate* does not grow न क्षीयते *na kṣīyate* does not decay न उ विकरोति *na u vikaroti* does not undergo change नित्यः *nityaḥ* eternal विलीयमाने *vilīyamāne* even when destroyed अपि *api* वपुषि *vapuṣi* body अमुष्मिम् *amuṣmim* this न लीयते *na līyate* is not dissolved कुम्भे *kumbhe* in the jar इव *iva* like अम्बरम् स्वयम् *ambaram svayam* space independent

Neither it is born nor does It die; neither does It grow nor does It decay; being eternal, It does not undergo any change. Even when this body is destroyed, It does not cease to exist, like the space in a jar does not become extinct when the jar is broken.,

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः

सदसदिदमशेषं भासयन्निर्विशेषः।

विलसति परमात्मा जाग्रदादिष्ववस्था-

स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ **135** ॥

prakṛtivikṛtibhinnaḥ śuddhabodhasvabhāvaḥ
sadasadidamaśeṣaṁ bhāsayannirviśeṣaḥ |
vilasati paramātmā jāgradādiṣvavasthā-
*svahamahamiti sākṣātsākṣirūpeṇa buddheḥ || **135**||*

प्रकृतिविकृतिभिन्नः *prakṛtivikṛtibhinnaḥ* different from *Prakriti* (Primordial Nature) and its modifications **शुद्धबोधस्वभावः** *śuddhabodhasvabhāvaḥ* of the nature of pure Knowledge **सत्** *sat* the gross **असत्** *asat* subtle **इदम्** *idam* this **अशेषम्** *aśeṣam* entire **भासयन्** *bhāsayan* manifesting **निर्विशेषः** *nirviśeṣaḥ* free from attributes I.e. Absolute **विलसति** *vilasati* manifests **परमात्मा** *paramātmā* the supreme Self **जाग्रदादिषु** *jāgradādiṣu* in the waking etc **अवस्थासु** *avasthāsu* states **अहम् अहम् इति** *aham aham iti* as "I" "I" i.e., as the substratum of the of the sense of egoism **साक्षात्** *sākṣāt* directly **साक्षिरूपेण** *sākṣirūpeṇa* as the Witness **बुद्धेः** *buddheḥ* of the intellect

Different from primordial nature (*prakriti)* and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect.

नियमितमनसामुं त्वं स्वमात्मानमात्मन्

ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात्।

जनिमरणतरंगापारसंसारसिन्धुं

प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः॥ 136॥

niyamitamanasāmuṁ tvaṁ svamātmānamātman
yayamahamiti sākṣādviddhi buddhiprasādāt |
janimaraṇataraṅgāpārasaṁsārasindhuṁ
*pratara bhava kṛtārtho brahmarūpeṇa saṁsthaḥ || **136**||*

नियमित *niyamita* regulated **मनसा** *manasā* with mind **अमुम्** *amum* this **त्वम्** *tvam* you **स्वम्** *svam* own **आत्मानम्** *ātmānam* Self **आत्मनि** *ātmani* in the body **अयम्** *ayam* this **अहम्** *aham* I am **इति** *iti* thus **साक्षात्** *sākṣāt* directly **विद्धि** *viddhi* realise **बुद्धिप्रसादात्** *buddhiprasādāt* by the purified intellect **जनिमरण** *janimaraṇa* births and deaths **तरंगा** *taraṅgā* waves **अपार** *apāra* shoreless **संसारसिन्धुम्** *saṁsārasindhum* the ocean of samsara **प्रतर** *pratara* cross **भव** *bhava* become **कृतार्थः** *kṛtārthaḥ* blessed (fulfilled) **ब्रह्मरूपेण** *brahmarūpeṇa* as Brahman **संस्थः** *saṁsthaḥ* becoming firmly established

With a regulated mind and a purified intellect, directly realize your self as the essential Self. Identify yourself with the Self, and cross the shoreless ocean of worldy existence with its waves of births

and deaths. Be fulfilled thusly by becoming firmly established in Brahman (which is your very own essence).

What is bondage? Its reply (verses 137-142)

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः

प्राप्तोऽज्ञानाज्जननमरणक्लेशसंपातहेतुः ।

येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या

पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ **137** ॥

atrānātmanyahamiti matirbandha eṣo'sya puṁsaḥ
prāpto'jñānājjananamaraṇakleśasampātahetuḥ |
yenaivāyaṁ vapuridamasatsatyamityātmabuddhyā
*puṣyatyukṣatyavati viṣayaistantubhiḥ kośakṛdvat || **137**||*

अत्र *atra* here अनात्मनि *anātmani* is the not-Self अहम् *aham* I am इति *iti* thus मतिः *matiḥ* identification बन्धः *bandhaḥ* bondage एषः *eṣaḥ* this अस्य *asya* of this पुंसः *puṁsaḥ* man प्राप्तः *prāptaḥ* has come अज्ञानात् *ajñānāt* due to ignorance जनन *janana* births मरण *maraṇa* deaths क्लेश *kleśa* miseries संपातहेतुः *sampātahetuḥ* the cause of (all these) hitting (him) together येन *yena* through this एव *eva* alone अयम् *ayam* this (man) वपुः *vapuḥ* body इदम् *idam* this असत् *asat* unreal सत्यम् *satyam* as real इति *iti* आत्मबुद्ध्या *ātmabuddhyā* with the notion that it is "me" पुष्यति *puṣyati* nourishes उक्षति *ukṣati* bathes अवति *avati* preserves विषयैः

viṣayaiḥ with sense-objects तन्तुभिः *tantubhiḥ* by threads कोशकृद्वत् *kośakṛdvat* like a silk worm

Due to ignorance, a person identifies the Self with not-Self. This is the bondage and brings in its wake the miseries of birth and death. Through this, one considers the unreal body as real, identifies with it and nourishes, bathes and preserves it with the help of sense-objects. Thereby, one becomes bound like the silk-worm in its cocoon woven by its own threads.

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा

विवेकाभावाद्वै स्फुरति भुजगे रज्जुधिषणा ।

ततोऽनर्थव्रातो निपतति समादातुरधिकः

ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ **138** ॥

atasmiṁstadbuddhiḥ prabhavati vimūḍhasya tamasā
vivekābhāvādvai sphurati bhujage rajjudhiṣaṇā |
tato'narthavrāto nipatati samādāturadhikaḥ
*tato yo'sadgrāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe || **138**||*

अतस्मिम् *atasmiṁ* in that (substratum) which is not that (superimposed thing) तद्बुद्धिः *tadbuddhiḥ* the notion of it being that (illusion) प्रभवति *prabhavati* rises विमूढस्य *vimūḍhasya* to a deluded one तमसा *tamasā* by Tamas (ignorance) विवेकाभावात् *vivekābhāvāt* due to absence of discrimination वै *vai* alone स्फुरति *sphurati* rises भुजगे *bhujage* in a snake रज्जुधिषणा

rajjudhiṣaṇā the notion of rope ततः *tataḥ* thereafter अनर्थव्रातः *anarthavrātaḥ* dangers निपतति *nipatati* befalls समादातुः *samādātuḥ* of one who seizes अधिकः *adhikaḥ* great ततः *tataḥ* therefore यः *yaḥ* that असद्ग्राहः *asadgrāhaḥ* holding to the unreal सः *saḥ* that हि *hi* alone भवति *bhavati* is बन्धः *bandhaḥ* bondage शृणु *śṛṇu* listen सखे *sakhe* (my) friend

Being deluded by ignorance, one mistakes a thing for what it is not. In the absence of discrimination, the snake is mistaken for a rope, and great danger befalls one who seizes it through this false notion. So listen, my friend, it is mistaking the not-Self for the Self (the unreal for the Real) that creates bondage.

अखण्डनित्याद्वयबोधशक्त्या

स्फुरन्तमात्मानमनन्तवैभवम्।

समावृणोत्यावृतिशक्तिरेषा

तमोमयी राहुरिवार्कबिम्बम्॥ **139** ॥

akhaṇḍanityādvayabodhaśaktyā
sphurantamātmānamanantavaibhavam |
samāvṛṇotyāvṛtiśaktireṣā
*tamomayī rāhurivārkabimbam || **139**||*

अखण्ड *akhaṇḍa* indivisible नित्य *nitya* eternal अद्वय *advaya* one-without-a-second बोधशक्त्या *bodhaśaktyā* through the power of knowledge स्फुरन्तम् *sphurantam* manifesting आत्मानम् *ātmānam*

Itself अनन्तवैभवम् *anantavaibhavam* of infinite glories समावृणोति *samāvṛṇoti* covers आवृतिशक्तिः *āvṛtiśaktiḥ* the veiling power एषा *eṣā* this तमोमयी *tamomayī* of the nature of Tamas(ignorance) राहुः *rāhuḥ* Rahu इव *iva* like अर्कबिम्बम् *arkabimbam* the orb of the Sun

The veiling power, whose nature is ignorance, covers the Self whose glories are infinite, which is Indivisible, Eternal, and One-without-a-second, just as Rahu* covers the sun during a solar eclipse.

*Rahu is considered as a 'shadow planet' in Indian astrology. In Indian mythology, it is conceived as a demon who periodically swallows the sun or moon, causing eclipses.

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्

अनात्मानं मोहादहमिति शरीरं कलयति ।

ततः कामक्रोधप्रभृतिभिरमुं बन्धनगुणैः

परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ 140 ॥

tirobhūte svātmanyamalataratejovati pumān
anātmānaṁ mohādahamiti śarīraṁ kalayati |
tataḥ kāmakrodhaprabhṛtibhiramuṁ bandhanaguṇaiḥ
paraṁ vikṣepākhyā rajasa uruśaktirvyathayati || 140||

तिरोभूते *tirobhūte* is hidden स्वात्मनि *svātmani* one's own Self अमलतर *amalatara* purest तेजोवति *tejovati* of splendour पुमान् *pumān* a man अनात्मानम् *anātmānam* the not-Self मोहात् *mohāt* due to ignorance अहम् इति *aham iti* as 'I' शरीरम् *śarīram* the

body कलयति *kalayati* identifies ततः *tataḥ* then कामक्रोधप्रभृतिभिः *kāmakrodhaprabhṛtibhiḥ* with lust, anger etc अमुम् *amum* this बन्धनगुणैः *bandhanaguṇaiḥ* by binding fetters परम् *param* sorely विक्षेपाख्या *vikṣepākhyā* called as projecting(power) रजसः *rajasaḥ* of rajas उरुशक्तिः *uruśaktiḥ* great power व्यथयति *vyathayati* persecutes

When a person's own Self of purest splendor is hidden from direct experience, that person, due to ignorance, comes to falsely identify with the body which is the non-Self. Then the merciless persecution of *rajas* (projecting power), binds the person down with fetters of lust, anger etc.

महामोहग्राहग्रसनगलितात्मावगमनो

धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।

अपारे संसारे विषयविषपूरे जलनिधौ

निमज्योन्मज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥ **141** ॥

mahāmohagrāhagrasanagalitātmāvagamano
dhiyo nānāvasthāṁ svayamabhinayaṁstadguṇatayā |
apāre saṁsāre viṣayaviṣapūre jalanidhau
*nimajyonmajyāyaṁ bhramati kumatiḥ kutsitagatiḥ || **141**||*

महा *mahā* great, complete मोह *moha* ignorance ग्राह *grāha* shark ग्रसनगलित *grasanagalita* swallowed up आत्म अवगमनः *ātma avagamanaḥ* one whose Self-knowledge (has been swallowed) धियः *dhiyaḥ* of the intellect नाना अवस्थाम् *nānā avasthām* different

states स्वयम् *svayam* himself अभिनयन् *abhinayan* behaving तद्गुणतया *tadguṇatayā* as Its superimposed attributes अपारे *apāre* boundless संसारे *saṁsāre* in samsara विषयविषपूरे *viṣayaviṣapūre* full of the poison of sense-pleasure जलनिधौ *jalanidhau* in an ocean निमज्य *nimajya* sinking उन्मज्य *unmajya* rising अयम् *ayam* this भ्रमति *bhramati* drifts कुमतिः *kumatiḥ* man of perverted intellect कुत्सितगतिः *kutsitagatiḥ* one of miserable fate

A peson of deluded mind, whose knowledge of Self has been swallowed by the shark of complete ignorance, behaves as though the different states of the intellect were the attributes of the Self, and drifts up and down, now rising and now sinking, on the ocean of change, which is full of the poison of sense-pleasures. What a miserable fate, indeed!

भानुप्रभासंजनिताभ्रपङ्क्तिः

भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहंकृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम् ॥ **142** ॥

bhānuprabhāsañjanitābhrapaṅktiḥ
bhānuṁ tirodhāya vijṛmbhate yathā |
ātmoditāhaṅkṛtirātmatattvaṁ
*tathā tirodhāya vijṛmbhate svayam || **142**||*

भानु *bhānu* sun प्रभा *prabhā* rays संजनित *sañjanita* generated अभ्रपङ्क्तिः *abhrapaṅktiḥ* the formation of clouds भानुम् *bhānum* (to) sun तिरोधाय *tirodhāya* having veiled विजृम्भते *vijṛmbhate* appear यथा *yathā* just as आत्मा उतित *ātmā utita* arisen from the Self अहंकृतिः *ahaṅkṛtiḥ* the ego आत्मतत्त्वम् *ātmatattvam* the reality in the Self तथा *tathā* so too तिरोधाय *tirodhāya* having covered विजृम्भते *vijṛmbhate* expresses स्वयम् *svayam* itself(alone)

As the formations of clouds generated by the sun's rays come to veil the very same sun and appear clearly manifest in the sky, so too, the ego arisen from the Self covers the reality of the Self and expresses itself in full manifestation.

The powers – agitation and veiling (verses 143-144)

कवलितदिननाथे दुर्दिने सान्द्रमेघैः

व्यथयति हिमझंझावायुरुग्रो यथैतान्।

अविरततमसात्मन्यावृते मूढबुद्धिं

क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ **143** ॥

kavalitadinanāthe durdine sāndrameghaiḥ
vyathayati himajhañjhāvāyurugro yathaitān |
aviratatamasātmanyāvṛte mūḍhabuddhiṁ
*kṣapayati bahuduḥkhaistīvravikṣepaśaktiḥ || **143**||*

कवलित *kavalita* swallowed up दिननाथे *dinanāthe* the sun दुर्दिने *durdine* on a cloudy day सान्द्रमेघैः *sāndrameghaiḥ* by dense clouds व्यथयति *vyathayati* persecutes हिमझंझावायुः *himajhañjhāvāyuḥ* cold blasts उग्रः *ugraḥ* shivering, violent यथा *yathā* just as एतान् *etān* them अविरत *avirata* utter तमसा *tamasā* by ignorance आत्मनि आवृते *ātmani āvṛte* when the Atman is concealed or covered मूढबुद्धिम् *mūḍhabuddhim* the foolish man क्षपयति *kṣapayati* afflicts बहुदुःखैः *bahuduḥkhaiḥ* with endless sorrows तीव्र *tīvra* dreadful विक्षेपशक्तिः *vikṣepaśaktiḥ* the projecting power

Just as, on a cloudy day, when the sun is completely hidden by dense clouds, cold, shivering blasts afflict a peson, so too, when the Self is concealed by utter ignorance, the dreadful projecting power (*vikshepa sakti*) afflicts the foolish person with endless sorrows.

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः।

याभ्यां विमोहितो देहं मत्वाऽत्मानं भ्रमत्ययम्॥ 144॥

etābhyāmeva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ |
*yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramatyayam || **144**||*

एताभ्याम् *etābhyām* from these two एव *eva* alone शक्तिभ्याम् *śaktibhyām* (from) two powers बन्धः *bandhaḥ* bondage पुंसः *puṁsaḥ* of man समागतः *samāgataḥ* has sprung forth or

proceeds from याभ्याम् *yābhyām* by which विमोहितः *vimohitaḥ* deluded देहम् *deham* body मत्वा *matvā* mistaking आत्मानम् *ātmānam* the Self भ्रमति *bhramati* wanders अयम् *ayam* (this) he

A person's bondage proceeds from these two "powers." Deluded by them, one mistakes the body for the Self and wanders from life to life.

Bondage in action (verses 145-146)

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो

रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।

अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं

नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ 145 ॥

bījaṁ saṁsṛtibhūmijasya tu tamo dehātmadhīraṅkuro
rāgaḥ pallavamambu karma tu vapuḥ skandhoo'savaḥ śākhikāḥ |
agrāṇīndriyasaṁhatiśca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ
nānākarmasamudbhavaṁ bahuvidhaṁ bhoktātra jīvaḥ khagaḥ ||
145||

बीजम् *bījam* seed संसृति *saṁsṛti* samsara भूमिजस्य *bhūmijasya* for the tree तु *tu* verily तमः *tamaḥ* ignorance देहात्मधीः *dehātmadhīḥ* the notion of body being the Self अङ्कुरः *aṅkuraḥ* the sprout रागः *rāgaḥ* desire पल्लवम् *pallavam* tender leaves अम्बु

ambu water कर्म *karma* work, action तु *tu* whereas वपुः *vapuḥ* body स्कन्धः *skandhaḥ* trunk असवः *asavaḥ* the pranas शाखिकाः *śākhikāḥ* branches अग्राणि *agrāṇi* twigs इन्द्रियसंहतिः *indriyasaṁhatiḥ* group of sense-objects च *ca* and विषयाः *viṣayāḥ* sense-objects पुष्पाणि *puṣpāṇi* flowers दुःखम् *duḥkham* miseries फलम् *phalam* fruits नाना *nānā* different कर्मसमुद्भवम् *karmasamudbhavam* born out of actions बहुविधम् *bahuvidham* of various kinds भोक्ता *bhoktā* the experiencer अत्र *atra* here जीवः *jīvaḥ* the individual being खगः *khagaḥ* the bird

Ignorance is the seed of the tree of samsara, the worldy existence. Body-identification is the sprout, desires are its tender leaves, actions are its water, the body is the trunk, the Pranas are its branches, the sense-organs are its twigs, the sense-objects are its flowers, different miseries born out of the varieties of actions are the fruits and the individual soul is the bird perched upon it.

अज्ञानमूलोऽयमनात्मबन्धो

नैसर्गिकोऽनादिरनन्त ईरितः।

जन्माप्ययव्याधिजरादिदुःख-

प्रवाहपातं जनयत्यमुष्य ॥ **146** ॥

ajñānamūlo'yamanātmabandho
naisargiko'nādirananta īritaḥ |
janmāpyayavyādhijarādiduḥkha-

pravāhapātaṁ janayatyamuṣya || ***146***||

अज्ञानमूलः *ajñānamūlaḥ* sprung from ignorance **अयम्** *ayam* this **अनात्मबन्धः** *anātmabandhaḥ* bondage of the not-self **नैसर्गिकः** *naisargikaḥ* (is)self caused **अनादिः** *anādiḥ* beginningless **अनन्तः** *anantaḥ* endless **ईरितः** *īritaḥ* is described **जन्म** *janma* birth **अप्यय** *apyaya* deaths **व्याधि** *vyādhi* disease **जरादि** *jarādi* old age etc **दुःखप्रवाहपातम्** *duḥkhapravāhapātam* endless flood of miseries **जनयति** *janayati* (it) creates, subjects **अमुष्य** *amuṣya* for him (the bound one)

This bondage caused by the non-Self springs from ignorance and is self-caused. It is described as without beginning and without end. It subjects one to the endless flood of miseries—birth, death, disease, and old age.

Atma and anatma – discrimination (verses 147-153)

नास्त्रैर्न शस्त्रैरनिलेन वन्हिना

छेत्तुं न शक्यो न च कर्मकोटिभिः।

विवेकविज्ञानमहासिना विना

धातुः प्रसादेन शितेन मञ्जुना ॥ 147 ॥

nāstrairna śastrairanilena vanhinā
chettuṁ na śakyo na ca karmakoṭibhiḥ |
vivekavijñānamahāsinā vinā
dhātuḥ prasādena śitena mañjunā || ***147***||

न *na* not अस्त्रैः *astraiḥ* by weapons न *na* not शस्त्रैः *śastraiḥ* by(other kind of) weapons अनिलेन *anilena* by wind वन्हिना *vanhinā* by fire छेत्तुम् *chettum* to destroy न शक्यः *na śakyaḥ* not possible न *na* not च *ca* and कर्मकोटिभिः *karmakoṭibhiḥ* by millions of actions विवेकविज्ञान *vivekavijñāna* knowledge born of discrimination महा असिना *mahā asinā* by the wonder sword विना *vinā* except धातुः *dhātuḥ* of the mind प्रसादेन *prasādena* by the grace (of the Lord) शितेन *śitena* sharpened मञ्जुना *mañjunā* (by) good

Neither by weapons, nor by wind, nor by fire, nor by millions of actions can this bondage be destroyed. By nothing save the wonder-sword of Knowledge which comes from discrimination given by the grace of the Lord, can we end this bondage.

श्रुतिप्रमाणैकमतेः स्वधर्म

निष्ठा तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं

तेनैव संसारसमूलनाशः ॥ 148 ॥

śrutipramāṇaikamateḥ svadharma
niṣṭhā tayaivātmaviśuddhirasya |
viśuddhabuddheḥ paramātmavedanaṁ
*tenaiva saṁsārasamūlanāśaḥ || **148**||*

श्रुतिप्रमाण *śrutipramāṇa* to the authority of Sruti(Vedas) एकमतेः *ekamateḥ* one who has deep devotion स्वधर्मनिष्ठा *svadharmaniṣṭhā* abidance in one's dharma or duties तया *tayā* by that एव *eva* alone आत्मविशुद्धिः *ātmaviśuddhiḥ* purity of mind अस्य *asya* for him (the bound one) विशुद्धबुद्धेः *viśuddhabuddheḥ* (to) a man of pure intellect परमात्मवेदनम् *paramātmavedanam* realisation of the supreme self तेन *tena* by that एव *eva* alone संसार समूलनाशः *saṁsāra samūlanāśaḥ* the destruction of Samsara with its roots

One who has deep devotion to the Scriptures and is firmly established in one's own duties (*swadharma)*—for these actions alone contribute to the purity of his mind—and is of pure mind realizes the supreme Self. By this knowledge alone is *samsara* destroyed, root and branch.

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ 149 ॥

kośairannamayādyaiḥ pañcabhirātmā na saṁvṛto bhāti |
*nijaśaktisamutpannaiḥ śaivālapaṭalairivāmbu vāpīstham || **149**||*

कोशैः *kośaiḥ* by the sheaths अन्नमयाद्यैः *annamayādyaiḥ* (by) food sheath etc पञ्चभिः *pañcabhiḥ* (by) five आत्मा *ātmā* the Self न *na* not संवृतः *saṁvṛtaḥ* covered भाति *bhāti* appear निजशक्तिः *nijaśaktiḥ* one's own power(nature) समुत्पन्नैः *samutpannaiḥ* born

out of शैवालपटलैः *śaivālapaṭalaiḥ* due to the collection of moss इव *iva* like अम्बु *ambu* water वापीस्थम् *vāpīstham* in a tank

Covered by the five sheaths, such as the food-sheath, which are produced by Its own Divine Power, the Self does not shine clearly, just as the water in a tank covered by the collection of moss, which is born out of itself (water).

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम्।

तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः॥ **150**॥

tacchaivālāpanaye samyak salilaṁ pratīyate śuddham |

tṛṣṇāsantāpaharaṁ sadyaḥ saukhyapradaṁ paraṁ puṁsaḥ || 150||

तत् *tat* that शैवाल *śaivāla* moss अपनये *apanaye* when removed सम्यक् *samyak* absolutely सलिलम् *salilam* water प्रतीयते *pratīyate* becomes visible शुद्धम् *śuddham* pure तृष्णा *tṛṣṇā* (of) thirst सन्तापहरम् *santāpaharam* remover of सद्यः *sadyaḥ* immediate सौख्यप्रदम् *saukhyapradam* giver of joy परम् *param* great पुंसः *puṁsaḥ* (before) the man.

When the moss is removed, absolutely pure water, which can quench the pangs of thirst and give immediate joy, becomes visible.

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः।

नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयंज्योतिः॥ **151**॥

pañcānāmapi kośānāmapavāde vibhātyayaṁ śuddhaḥ |

*nityānandaikarasaḥ pratyagrūpaḥ paraḥ svayañjyotiḥ || **151**||*

पञ्चानाम् *pañcānām* of the five अपि *api* even कोशानाम् *kośānām* of the sheaths अपवादे *apavāde* when negated विभाति *vibhāti* appears अयम् *ayam* this शुद्धः *śuddhaḥ* pure नित्य अनन्द *nitya ananda* (of) everlasting Bliss इकरसः *ikarasaḥ* (as) the one essence प्रत्यग्रूपः *pratyagrūpaḥ* (as) the indwelling परः *paraḥ* Supreme स्वयंज्योतिः *svayañjyotiḥ* self-effulgent

When all five sheaths have been negated, the Self shines supremely as being the essence of everlasting Bliss, as the indwelling, Self-effulgent Spirit Supreme.

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।

तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ 152 ॥

ātmānātmavivekaḥ kartavyo bandhamuktaye viduṣā |
*tenaivānandī bhavati svaṁ vijñāya saccidānandam || **152**||*

आत्मानात्मविवेकः *ātmānātmavivekaḥ* discrimination between the Self and the non-self कर्तव्यः *kartavyaḥ* should be done बन्धमुक्तये *bandhamuktaye* for liberation from bondage विदुषा *viduṣā* by the wise तेन *tena* by that एव *eva* alone आनन्दी *ānandī* happy भ वति *bhavati* becomes स्वम् *svam* one's own Self विज्ञाय *vijñāya* having known सत् *sat* Existence चित् *cit* Knowledge आनन्दम् *ānandam* Bliss

The wise should discriminate between the Self and the not-Self for the bondage. Only then does one know the Self to be Absolute Existence-Knowledge-Bliss, only then, does one become happy.

मुञ्जादिषीकामिव दृश्यवर्गात्

प्रत्यञ्चमात्मानमसङ्गमक्रियम्।

विविच्य तत्र प्रविलाप्य सर्वं

तदात्मना तिष्ठति यः स मुक्तः॥ **153**॥

muñjādiṣīkāmiva dṛśyavargāt
pratyañcamātmānamasaṅgamakriyam |
vivicya tatra pravilāpya sarvaṁ
*tadātmanā tiṣṭhati yaḥ sa muktaḥ || **153**||*

मुञ्जात् *muñjāt* from the *munja* grass इषीकाम् *iṣīkām* stalk इव *iva* like दृश्य वर्गात् *dṛśya vargāt* from the grasp of "seen," i.e., the not-self प्रत्यञ्चम् *pratyañcam* the subject आत्मानम् *ātmānam* self असङ्गम् *asaṅgam* unattached अक्रियम् *akriyam* actionless विविच्य *vivicya* separating तत्र *tatra* there, with it प्रविलाप्य *pravilāpya* having emerged सर्वम् *sarvam* everything तत् आत्मना *tat ātmanā* identified with it तिष्ठति *tiṣṭhati* remains यः *yaḥ* he who सः *saḥ* he मुक्तः *muktaḥ* (is) free

The person who separates all sense-objects, perceived, felt and thought of, from the subjective, unattached, actionless Self—like

the enveloping sheaths separated from the tender core of the *munja* grass— is free, for having merged everything with the Self, that person remains ever established in It.

Description of Annamaya kośa and its negation (verses 154-164)

देहोऽयमन्नभवनोऽन्नमयस्तु कोशः

चान्नेन जीवति विनश्यति तद्विहीनः ।

त्वक्चर्ममांसरुधिरास्थिपुरीषराशिः

नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ 154 ॥

deho'yamannabhavano'nnamayastu kośaḥ
cānnena jīvati vinaśyati tadvihīnaḥ |
tvakcarmamāṁsarudhirāsthipurīṣarāśiḥ
*nāyaṁ svayaṁ bhavitumarhati nityaśuddhaḥ || **154**||*

देहः *dehaḥ* body **अयम्** *ayam* this **अन्नभवनः** *annabhavanaḥ* product of food **अन्नमयः** *annamayaḥ* the food sheath **तु** *tu* verily **कोशः** *kośaḥ* sheath **च** *ca* and **अन्नेन** *annena* by food **जीवति** *jīvati* exists **विनश्यति** *vinaśyati* dies **तद्विहीनः** *tadvihīnaḥ* without it(food) **त्वक् चर्म** *tvak carma* skin **मांस** *māṁsa* flesh **रुधिर** *rudhira* blood **अस्थि** *asthi* bones **पुरीष** *purīṣa* filth **राशिः** *rāśiḥ* a heap, bundle **न** *na* not **अयम्** *ayam* this **स्वयम्** *svayam* itself **भवितुम्** *bhavitum* to lie **अर्हति** *arhati* deserves **नित्य शुद्धः** *nitya śuddhaḥ* ever pure

The body is a product of food. It constitutes the food-sheath. It exists because of food and dies without it. It is a bundle of skin, flesh, blood, bones, and filth. Never can it be the self-existing, eternally pure Self.

पूर्वं जनेरधिमृतेरपि नायमस्ति

जातक्षणः क्षणगुणोऽनियतस्वभावः।

नैको जडश्च घटवत्परिदृश्यमानः

स्वात्मा कथं भवति भावविकारवेत्ता ॥ **155** ॥

pūrvaṁ janeradhimṛterapi nāyamasti
jātakṣaṇaḥ kṣaṇaguṇo'niyatasvabhāvaḥ |
naiko jaḍaśca ghaṭavatparidṛśyamānaḥ
*svātmā kathaṁ bhavati bhāvavikāravettā || **155**||*

पूर्वम् *pūrvam* before जनेः *janeḥ* birth अधिमृतेः *adhimṛteḥ* after death अपि *api* and, also न *na* not अयम् *ayam* this अस्ति *asti* exists जातक्षणः *jātakṣaṇaḥ* when born क्षणगुणः *kṣaṇaguṇaḥ* of fleeting nature अनियत स्वभावः *aniyata svabhāvaḥ* of uncertain nature I.e., ever changing न *na* not एकः *ekaḥ* one जडः *jaḍaḥ* inert *ca* and घटवत् *ghaṭavat* like a jar परिदृश्यमानः *paridṛśyamānaḥ* an object seen स्वात्मा *svātmā* one's own Self कथम् *katham* how भवति *bhavati* becomes भावविकारवेत्ता *bhāvavikāravettā* the witness of changes in things

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and

by nature subject to change. It is diverse and inert and a sense-object, seen like a jar. How then can it be the Self—the Witness of all changes in all things?

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात्।

तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः॥ **156**॥

pāṇipādādimāndeho nātmā vyaṅge'pi jīvanāt |
*tattacchakteranāśācca na niyamyo niyāmakaḥ || **156**||*

पाणि *pāṇi* arms पादादिमान् *pādādimān* having legs etc देहः *dehaḥ* body न *na* not आत्मा *ātmā* the Self व्यङ्गे *vyaṅge* when amputated अपि *api* even जीवनात् *jīvanāt* because it lives तत् तत् शक्तेः *tat tat śakteḥ* of the power(functions) of different (limbs) अनाशात् *anāśāt* due to non-destruction च *ca* and न *na* not नियम्यः *niyamyaḥ* subject to the rule नियामकः *niyāmakaḥ* (is) the ruler

The body which is made of arms, legs, etc. cannot be the Self, for even if these organs are amputated or removed, it continues to function efficiently. The body is thus subject to the rule of another and cannot be the Self, the Ruler of all.

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः।

सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः॥ **157**॥

dehataddharmatatkarmatadavasthādisākṣiṇaḥ |
*sata eva svataḥsiddhaṁ tadvailakṣaṇyamātmanaḥ || **157**||*

देह *deha* body तद्धर्म *taddharma* its characteristics तत्कर्म *tatkarma* its activities तत् अवस्थादि *tat avasthādi* its states etc साक्षिणः *sākṣiṇaḥ* of the witness सतः *sataḥ* of the nature of Existence एव *eva* indeed स्वतः सिद्धम् *svataḥ siddham* self-evident तत् वैलक्षण्यम् *tat vailakṣaṇyam* (its) distinctness from other आत्मनः *ātmanaḥ* of the Self

It is self-evident that the Self is the enduring Reality, that it is different from the body and its characteristics, its states and activities, that It is the Witness of them all.

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः॥ 158॥

śalyarāśirmāṁsalipto malapūrṇo'tikaśmalaḥ |
*kathaṁ bhavedayaṁ vettā svayametadvilakṣaṇaḥ || **158**||*

शल्यराशिः *śalyarāśiḥ* packet of bones मांसलिप्तः *māṁsaliptaḥ* covered with flesh मलपूर्णः *malapūrṇaḥ* full of filth अतिकश्मलः *atikaśmalaḥ* extremely impure कथम् *katham* how भवेत् *bhavet* can be अयम् *ayam* this वेत्ता *vettā* the Knower स्वयम् *svayam* itself एतत् *etat* from this विलक्षणः *vilakṣaṇaḥ* distinct

How can the self-existent Self, the Knower, ever be the body consisting of bones, covered with flesh, full of filth and extremely impure?—for It is always distinct from it.

त्वङ्मांसमेदोऽस्थिपुरीषराशा-

वहंमतिं मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो

निजस्वरूपं परमार्थ भूतम् ॥ **159** ॥

tvaṅmāṁsamedo'sthipurīṣarāśā-
vahammatiṁ mūḍhajanaḥ karoti |
vilakṣaṇaṁ vetti vicāraśīlo
*nijasvarūpaṁ paramārtha bhūtam || **159**||*

त्वक् *tvak* skin मांस *māṁsa* flesh मेदः *medaḥ* fat अस्थि *asthi* bones पुरीषराशौ *purīṣarāśau* with the mass of filth अहंमतिम् *ahammatim* identification मूढजनः *mūḍhajanaḥ* the foolish man करोति *karoti* does विलक्षणम् *vilakṣaṇam* distinct वेत्ति *vetti* knows विचारशीलः *vicāraśīlaḥ* the man of discrimination निजस्वरूपम् *nijasvarūpam* (his) own Nature(Self) परमार्थभूतम् *paramārthabhūtam* the Absolute Reality

The ignorant person identifies with the skin, flesh, fat, bones, and filth. But the person of discrimination knows that the Self is distinct from the body, the unique, and the only Reality.

देहोऽहमित्येव जडस्य बुद्धिः

देहे च जीवे विदुषस्त्वहंधीः ।

विवेकविज्ञानवतो महात्मनो

ब्रह्माहमित्येव मतिः सदात्मनि ॥ **160** ॥

deho'hamityeva jaḍasya buddhiḥ
dehe ca jīve viduṣastvahandhīḥ |
vivekavijñānavato mahātmano
brahmāhamityeva matiḥ sadātmani || 160||

देहः *dehaḥ* body अहम् *aham* "I am" इति *iti* thus एव *eva* alone जडस्य *jaḍasya* of the foolish बुद्धिः *buddhiḥ* thinking देहे *dehe* in body च *ca* and जीवे *jīve* in jiva विदुषः *viduṣaḥ* of the learned तु *tu* whereas अहंधीः *ahandhīḥ* the I-notion विवेकविज्ञानवतः *vivekavijñānavataḥ* one possessing realisation born out of discrimination महात्मनः *mahātmanaḥ* of the sage ब्रह्म अहम् *brahma aham* "I am Brahman" इति *iti* thus एव *eva* alone मतिः *matiḥ* identification सत् आत्मनि *sat ātmani* with the Eternal Self

"I am the body," thus thinks an ignorant person. A person of mere book-knowledge considers oneself to be a combination of the body and the soul (*jeeva*). But the realized sage possessed of discrimination, knows that "I am Brahman," and looks upon the Eternal Atman as his Self.

अत्रात्मबुद्धिं त्यज मूढबुद्धे
त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।
सर्वात्मनि ब्रह्मणि निर्विकल्पे
कुरुष्व शांति परमां भजस्व ॥ **161** ॥

atrātmabuddhiṁ tyaja mūḍhabuddhe

tvaṅmāṁsamedo'sthipurīṣarāśau |
sarvātmani brahmaṇi nirvikalpe
*kuruṣva śānti paramāṁ bhajasva || **161**||*

अत्र *atra* with this अत्मबुद्धिम् *atmabuddhim* identification त्यज *tyaja* give up मूढबुद्धे *mūḍhabuddhe* O foolish one त्वक् मांस मेदः अस्थिपुरीषराशौ *tvak māṁsa medaḥ asthipurīṣarāśau* with the mass of skin,flesh,fat,bones and filth सर्वात्मनि *sarvātmani* the Self of all ब्रह्मणि *brahmaṇi* with Brahman निर्विकल्पे *nirvikalpe* non-dual absolute कुरुष्व *kuruṣva* do(identify) शांतिम् *śāntim* Peace परमाम् *paramām* Supreme भजस्व *bhajasva* gain

Cease to identify yourself with this body comprised of skin, flesh, fat, bones, and filth, O ignorant one. Instead, identify yourself with the Absolute Brahman, the Self of all, and thus attain Supreme Peace.

देहेन्द्रियादावसति भ्रमोदितां

विद्वानहंतां न जहाति यावत्।

तावन्न तस्यास्ति विमुक्तिवार्ता-

प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ **162** ॥

dehendriyādāvasati bhramoditāṁ
vidvānahantāṁ na jahāti yāvat |
tāvanna tasyāsti vimuktivārtā-
*pyastveṣa vedāntanayāntadarśī || **162**||*

देह इन्द्रियादौ *deha indriyādau* with the body, sense organs etc असति *asati* (which are) unreal भ्रमोदिताम् *bhramoditām* risen from delusion विद्वान *vidvāna* the learned अहंतान् *ahantān* identification न *na* not जहाति *jahāti* gives up यावत् *yāvat* as long as तावत् *tāvat* so long तस्य *tasya* for him अस्ति *asti* there is विमुक्तिवार्ता *vimuktivārtā* talk of liberation अपि *api* even अस्तु *astu* let him be वेषः *veṣaḥ* he वेदान्तनयान्तदर्शी *vedānta-naya-antadarśī* one well read in the philosophy of Vedanta

There is no liberation for a peson of mere book-knowledge, howsoever well-read in the philosophy of Vedanta, so long as one does not give up false identification with the body, sense-organs, etc., which are unreal.

छायाशरीरे प्रतिबिम्बगात्रे

यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।

यथात्मबुद्धिस्तव नास्ति काचि-

ज्जीवच्छरीरे च तथैव माऽस्तु ॥ 163 ॥

chāyāśarīre pratibimbagātre
yatsvapnadehe hṛdi kalpitāṅge |
yathātmabuddhistava nāsti kāci-
*jjīvaccharīre ca tathaiva mā'stu || **163**||*

छायाशरीरे *chāyāśarīre* with the shadow-body प्रतिबिम्बगात्रे *pratibimbagātre* with the image body यत् *yat* that which स्वप्नदेहे

svapnadehe with the dream body हृदि *hṛdi* in the heart (or mind) कल्पिताङ्गे *kalpitāṅge* with the imagined-body यथा *yathā* just as आत्मबुद्धिः *ātmabuddhiḥ* identification तव *tava* your न अस्ति *na asti* there is no काचित् *kācit* in the least जीवत् *jīvat* living शरीरे *śarīre* with body च *ca* and तथा एव *tathā eva* so too मा *mā* not अस्तु *astu* should be

Just as you would not identify yourself with your shadow, your reflection, your dream-body or the body in your mind's imagination, so too, you should not identify yourself with your living body.

देहात्मधीरेव नृणामसद्धियां

जन्मादिदुःखप्रभवस्य बीजम् ।

यतस्ततस्त्वं जहि तां प्रयत्नात्

त्यक्ते तु चित्ते न पुनर्भवाशा ॥ 164 ॥

dehātmadhīreva nṛṇāmasaddhiyāṁ
janmādiduḥkhaprabhavasya bījam |
yatastatastvaṁ jahi tāṁ prayatnāt
*tyakte tu citte na punarbhavāśā || **164**||*

देहात्मधीः *dehātmadhīḥ* identification with the body एव *eva* alone नृणाम् *nṛṇām* for the men असत् धियाम् *asat dhiyām* attached to the unreal जन्मादि *janmādi* of birth etc बीजम् *bījam* seed दुःख प्रभवस्य

duḥkha prabhavasya of the rising of sorrow यतः *yataḥ* since ततः *tataḥ* therefore त्वम् *tvam* you जहि *jahi* destroy ताम् *tām* it प्रयत्नात् *prayatnāt* with all efforts त्यक्ते *tyakte* when renounced तु *tu* verily चित्ते *citte* the mind न *na* not पुनः *punaḥ* again भवाशा

bhavaāśā chance of being born

For those who are attached to the unreal, identification with the body is the seed from which all the misery of birth etc. stems forth. Therefore, put in all your efforts to destroy this notion. Once the mind is detached from this identification, there can be no more chance of being born again.

Description of Prāṇamaya kośa and its negation(verses 165-166)

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं

प्राणो भवेत्प्राणमयस्तु कोशः ॥

येनात्मवानन्नमयोऽनुपूर्णः

प्रवर्ततेऽसौ सकलक्रियासु ॥ 165 ॥

karmendriyaiḥ pañcabhirañcito'yaṁ

prāṇo bhavetprāṇamayastu kośaḥ ||

yenātmavānannamayo'nupūrṇaḥ

*pravartate'sau sakalakriyāsu || **165**||*

कर्मेन्द्रियैः *karmendriyaiḥ* with the organs of action पञ्चभिः *pañcabhiḥ* (with) five अञ्चितः *añcitaḥ* constituted अयम् *ayam* this

प्राणः *prāṇaḥ* the prana भवेत् *bhavet* is प्राणमयः कोशः *prāṇamayaḥ kośaḥ* the vital-air-sheath तु *tu* verily येन *yena* by which आत्मवान् *ātmavān* possessed of life अन्नमयः *annamayaḥ* the food-sheath अनुपूर्णः *anupūrṇaḥ* pervaded प्रवर्तते *pravartate* performs असौ *asau* this सकलक्रियासु *sakalakriyāsu* all (its) activities

The *prana* along with the five organs-of-action, constitutes the vital-air-sheath, pervaded by which the food-sheath (physical body), performs all the activities of the material body.

नैवात्मापि प्राणमयो वायुविकारो

गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।

यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं

स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ 166 ॥

naivātmāpi prāṇamayo vāyuvikāro
gantā''gantā vāyuvadantarbahireṣaḥ |
yasmātkiñcitkvāpi na vettīṣṭamaniṣṭaṁ
*svaṁ vānyaṁ vā kiñcana nityaṁ paratantraḥ || **166**||*

न एव *na eva* never आत्मा *ātmā* the Self अपि *api* also प्राणमयः *prāṇamayaḥ* the vital-air-sheath वायुविकारः *vāyuvikāraḥ* modification of air गन्ता *gantā* goer आगन्ता *āgantā* entering वायुवत् *vāyuvat* like air अन्तः *antaḥ* inside बहिः *bahiḥ* outside एषः *eṣaḥ* this यस्मात् *yasmāt* since किञ्चित् *kiñcit* anything क्वापि

kvāpi anywhere न *na* not वेत्ति *vetti* knows इष्टम् *iṣṭam* joys अनिष्टम् *aniṣṭam* sorrows स्वम् *svam* its own वा *vā* or अन्यम् *anyam* of other वा *vā* or किञ्चन *kiñcana* anything नित्यम् *nityam* always परतन्त्रः *paratantraḥ* dependent upon other (self)

The vital-air-sheath cannot be the Self because it is a modification of air (*vayu*). Like air it enters the body and goes out of it, never knowing its joys or sorrows or those of others. It is ever dependent upon the Self.

Description of Manomaya kośa and its negation (verses 167-183)

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्

कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलितो बलीयां-

स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ 167 ॥

jñānendriyāṇi ca manaśca manomayaḥ syāt
kośo mamāhamiti vastuvikalpahetuḥ |
sañjñādibhedakalanākalito balīyāṁ-
*statpūrvakośamabhipūrya vijṛmbhate yaḥ || **167**||*

ज्ञान इन्द्रियाणि *jñāna indriyāṇi* the organs of perception च *ca* and मनः *manaḥ* mind च *ca* and मनोमयः *manomayaḥ* the mental स्यात् *syāt* is कोशः *kośaḥ* sheath मम *mama* mine अहम् *aham* I इति *iti* thus वस्तुविकल्प हेतुः *vastuvikalpa hetuḥ* the cause of the diversity of things संज्ञादिभेद *sañjñādibheda* differences

of names, forms etc कलनाकलितः *kalanākalitaḥ* endowed with the faculty of creating बलीयान् *balīyān* powerful तत् पूर्वकोशम् *tat pūrvakośam* of sheath preceding it अभिपूर्य *abhipūrya* pervading विजृम्भते *vijṛmbhate* manifests यः *yaḥ* that which

The organs of perception along with the mind form the mental-sheath which is the sole cause of the "I" and "mine' sense and of the diversity of things. It is powerful and is endowed with the essential faculty of creating differences of names etc. It pervades the vital-air-sheath preceding it.—

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः

प्रचीयमानो विषयाज्यधारया ।

जाज्वल्यमानो बहुवासनेन्धनैः

मनोमयाग्निर्दहति प्रपञ्चम् ॥ 168 ॥

pañcendriyaiḥ pañcabhireva hotṛbhiḥ
pracīyamāno viṣayājyadhārayā |
jājvalyamāno bahuvāsanendhanaiḥ
*manomayāgnirdahati prapañcam || **168**||*

पञ्च *pañca* five इन्द्रियैः *indriyaiḥ* by sense-organs पञ्चभिः *pañcabhiḥ* by five एव *eva* indeed होतृभिः *hotṛbhiḥ* by priests प्रचीयमानः *pracīyamānaḥ* being fed विषय आज्यधारया *viṣaya ājyadhārayā* by the ghee of the stream of sense-objects जाज्वल्यमानः *jājvalyamānaḥ* set ablaze बहुवासना इन्धनैः *bahuvāsanā*

indhanaiḥ by the fuel of numerous desires मनोमय *manomaya* the mental(sheath) अग्निः *agniḥ* fire वहति *vahati* maintains प्रपञ्चम् *prapañcam* the phenomenal world

The five sense-organs act as sacrificial priests who feed the fuel of numerous desires into the mental-sheath, which is the sacrificial fire. This fire (mental-sheath), brings about and maintains the entire phenomenal world when it is set ablaze by the sense-objects which act as a continuous stream of oblations.

न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं

विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ **169** ॥

na hyastyavidyā manaso'tiriktā
mano hyavidyā bhavabandhahetuḥ |
tasminvinaṣṭe sakalaṁ vinaṣṭaṁ
*vijṛmbhite'sminsakalaṁ vijṛmbhate || **169**||*

न *na* not हि *hi* verily अस्ति *asti* there is अविद्या *avidyā* ignorance मनसः अतिरिक्ता *manasaḥ atiriktā* apart from the mind मनः *manaḥ* mind हि *hi* itself अविद्या *avidyā* ignorance भवबन्धहेतुः *bhavabandhahetuḥ* the cause for the bondage of rebirth तस्मिन् *tasmin* when that विनष्टे *vinaṣṭe* is destroyed सकलम् *sakalam* all विनष्टम् *vinaṣṭam* is destroyed विजृम्भिते *vijṛmbhite*

manifests अस्मिन् *asmin* when this सकलम् *sakalam* everything विजृम्भते *vijṛmbhate* manifests

Apart from the mind there is no ignorance (*avidya*). The mind itself is the ignorance which is the cause for the bondage of conditioned existence. When the mind is destroyed, everything else is destroyed. When the mind manifests, everything else manifests.

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या

भोक्त्रादिविश्वं मन एव सर्वम्।

तथैव जाग्रत्यपि नो विशेषः

तत्सर्वमेतन्मनसो विजृम्भणम्॥ **170** ॥

svapne'rthaśūnye sṛjati svaśaktyā
bhoktrādiviśvaṁ mana eva sarvam |
tathaiva jāgratyapi no viśeṣaḥ
tatsarvametanmanaso vijṛmbhaṇam || 170||

स्वप्ने *svapne* in the dream state अर्थशून्ये *arthaśūnye* devoid of (external) objects सृजति *sṛjati* projects स्वशक्त्या *svaśaktyā* by its own power भोक्रादि *bhoktrādi* enjoyer etc विश्वम् *viśvam* (dream) universe मनः *manaḥ* mind एव *eva* alone सर्वम् *sarvam* the entire तथा *tathā* similarly एव *eva* alone जाग्रति *jāgrati* in the waking state अपि *api* also न उ *na u* no विशेषः *viśeṣaḥ*

difference तत् *tat* that सर्वम् *sarvam* all एतत् *etat* this मनसः *manasaḥ* of the mind विजृम्भणम् *vijṛmbhaṇam* a projection

In the dream state, even though there is no contact with the external world, the mind alone projects the entire dream-universe of enjoyer etc. Similarly, the waking-state is no different. All this (world of myriad phenomena), is but a projection of the mind.

सुषुप्तिकाले मनसि प्रलीने

नैवास्ति किञ्चित्सकलप्रसिद्धेः ।

अतो मनःकल्पित एव पुंसः

संसार एतस्य न वस्तुतोऽस्ति ॥ 171 ॥

suṣuptikāle manasi pralīne
naivāsti kiñcitsakalaprasiddheḥ |
ato manaḥkalpita eva puṁsaḥ
*saṁsāra etasya na vastuto'sti || **171**||*

सुषुप्तिकाले *suṣuptikāle* in deep-sleep मनसि प्रलीने *manasi pralīne* when the mind is reduced (to its casual state) न *na* not एव *eva* indeed अस्ति *asti* is किञ्चित् *kiñcit* anything सकल प्रसिद्धेः *sakala prasiddheḥ* proved by (experience of) all अतः *ataḥ* therefore मनः कल्पितः *manaḥ kalpitaḥ* created by the mind एव *eva* alone पुंसः *puṁsaḥ* man's संसारः *saṁsāraḥ* Samsara (world of change)

एतस्य *etasya* his न *na* not वस्तुतः *vastutaḥ* in reality अस्ति *asti* there is

In deep-sleep, the mind is reduced to its casual-state and nothing perceivable exists, as is proved by the universal experience of all people. Hence, the relative world is just a creation of the mind and has no objective reality.

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।

मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ **172** ॥

vāyunā''nīyate meghaḥ punastenaiva nīyate |
*manasā kalpyate bandho mokṣastenaiva kalpyate || **172**||*

वायुना *vāyunā* by the wind आनीयते *ānīyate* is brought मेघः *meghaḥ* cloud पुनः *punaḥ* again तेन *tena* by it एव *eva* alone नीयते *nīyate* is scattered मनसा *manasā* by the mind कल्प्यते *kalpyate* is caused बन्धः *bandhaḥ* bondage मोक्षः *mokṣaḥ* liberation तेन *tena* by that एव *eva* alone कल्प्यते *kalpyate* is caused

The wind gathers the clouds together and the wind itself scatters them. So too, the mind creates bondage and also creates liberation.

देहादिसर्वविषये परिकल्प्य रागं

बध्नाति तेन पुरुषं पशुवद्गुणेन ।

वैरस्यमत्र विषवत् सुवुधाय पश्चाद्

एनं विमोचयति तन्मन एव बन्धात् ॥ **173** ॥

dehādisarvaviṣaye parikalpya rāgaṁ
badhnāti tena puruṣaṁ paśuvadguṇena |
vairasyamatra viṣavat suvudhāya paścād
*enaṁ vimocayati tanmana eva bandhāt || **173**||*

देहादि *dehādi* body etc. सर्वविषये *sarvaviṣaye* for all objects परिकल्प्य *parikalpya* having created रागम् *rāgam* attachment बध्नाति *badhnāti* binds तेन *tena* by that पुरुषम् *puruṣam* to man पशुवत् *paśuvat* like an animal गुणेन *guṇena* by rope वैरस्यम् *vairasyam* distaste अत्र *atra* here(for them) विषवत् *viṣavat* like poison सुवुधाय *suvudhāya* having thought पश्चात् *paścāt* thereafter एनम् *enam* him विमोचयति *vimocayati* liberates तत् मनः *tat manaḥ* that mind एव *eva* very same बन्धात् *bandhāt* from liberation

The mind causes attachment for the body and the sense-objects. These attachments bind one like an animal that is bound by ropes. Thereafter, the same mind creates a distaste for these sense-objects as though they were poison, and liberates one from bondage.

तस्मान्मनः कारणमस्य जन्तोः

बन्धस्य मोक्षस्य च वा विधाने।

बन्धस्य हेतुर्मलिनं रजोगुणैः

मोक्षस्य शुद्धं विरजस्तमस्कम्॥ 174॥

tasmānmanaḥ kāraṇamasya jantoḥ

bandhasya mokṣasya ca vā vidhāne |
bandhasya heturmalinaṁ rajoguṇaiḥ
*mokṣasya śuddhaṁ virajastamaskam || **174**||*

तस्मात् *tasmāt* therefore मनः *manaḥ* the mind कारणम् *kāraṇam* the cause अस्य *asya* of this जन्तोः *jantoḥ* (of) jiva बन्धस्य *bandhasya* of bondage मोक्षस्य *mokṣasya* of liberation च वा *ca vā* or विधाने *vidhāne* in bringing about बन्धस्य *bandhasya* of bondage हेतुः *hetuḥ* cause मलिनम् *malinam* blemished रजोगुणैः *rajoguṇaiḥ* by the effects of rajas मोक्षस्य *mokṣasya* for liberation शुद्धम् *śuddham* pure विरजः तमस्कम् *virajaḥ tamaskam* free from the rajas and tamas

Therefore, the mind is the cause for both liberation as well as bondage. When tainted by the effects of *rajas*, it causes bondage. When it is free from the *rajas* and *tamas* qualities, it paves the way to liberation.

विवेकवैराग्यगुणातिरेका-

च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।

भवत्यतो बुद्धिमतो मुमुक्षो-

स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ **175** ॥

vivekavairāgyaguṇātirekā-
cchuddhatvamāsādya mano vimuktyai |
bhavatyato buddhimato mumukṣo-
*stābhyāṁ dṛḍhābhyāṁ bhavitavyamagre || **175**||*

विवेक *viveka* discrimination वैराग्य *vairāgya* dispassion गुण अतिरेकात् *guṇa atirekāt* due to predominance of the qualities(of) शुद्धत्वम् *śuddhatvam* purity आसाद्य *āsādya* having gained मनः *manaḥ* mind विमुक्त्यै *vimuktyai* for liberation भवति *bhavati* becomes अतः *ataḥ* therefore बुद्धिमतः *buddhimataḥ* (by) wise मुमुक्षोः *mumukṣoḥ* by one desirous of liberation ताभ्याम् *tābhyām* (by) these two दृढाभ्याम् *dṛḍhābhyām* strong भवितव्यम् *bhavitavyam* should be अग्रे *agre* first

When the mind has been made pure through the cultivation of discrimination and dispassion, it turns towards liberation. Hence the wise seeker of liberation must first strengthen these two qualities.

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।

चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ 176 ॥

mano nāma mahāvyāghro viṣayāraṇyabhūmiṣu |
*caratyatra na gacchantu sādhavo ye mumukṣavaḥ || **176**||*

मनः *manaḥ* mind नाम *nāma* called महाव्याघ्रः *mahāvyāghraḥ* a huge tiger विषय अरण्यभूमिषु *viṣaya araṇyabhūmiṣu* in the jungles of sense-pleasures चरति *carati* prowls अत्र *atra* therein न गच्छन्तु *na gacchantu* let not wander साधवः *sādhavaḥ* virtuous ये *ye* who मुमुक्षवः *mumukṣavaḥ* desirous of liberation

A huge tiger called “mind” prowls in the thick jungles of sense-pleasures. Let not those virtuous people who have a deep aspiration for liberation ever wander therein.

मनः प्रसूते विषयानशेषान्

स्थूलात्मना सूक्ष्मतया च भोक्तुः ।

शरीरवर्णाश्रमजातिभेदान्

गुणक्रियाहेतुफलानि नित्यम् ॥ 177 ॥

manaḥ prasūte viṣayānaśeṣān
sthūlātmanā sūkṣmatayā ca bhoktuḥ |
śarīravarṇāśramajātibhedān
*guṇakriyāhetuphalāni nityam || **177**||*

मनः *manaḥ* mind **प्रसूते** *prasūte* delivers **विषयान्** *viṣayān* sense-objects **अशेषान्** *aśeṣān* all **स्थूलात्मना** *sthūlātmanā* the gross **सूक्ष्मतया** *sūkṣmatayā* the subtle **च** *ca* and **भोक्तुः** *bhoktuḥ* for the experiencer **शरीर** *śarīra* body **वर्ण** *varṇa* caste **आश्रम** *āśrama* order of life **जातिभेदात्** *jātibhedāt* distinctions based upon creed **गुण** *guṇa* qualities **क्रिया** *kriyā* actions **हेतु** *hetu* motive **फलानि** *phalāni* results **नित्यम्** *nityam* continuously

The mind continuously delivers for the experiencer, (**1**) all sense-objects, gross or subtle, without exception, (**2**) distinctions based upon the body, caste, order-of-life and creed, as well as, (**3**) the difference of qualities, actions’ motive and results.

असंगचिद्रूपममुं विमोह्य

देहेन्द्रियप्राणगुणैर्निबद्ध्य ।

अहंममेति भ्रमयत्यजस्रं

मनः स्वकृत्येषु फलोपभुक्तिषु ॥ **178** ॥

asaṅgacidrūpamamuṁ vimohya
dehendriyaprāṇaguṇairnibaddhya |
ahammameti bhramayatyajasraṁ
*manaḥ svakṛtyeṣu phalopabhuktiṣu || **178**||*

असंग *asaṅga* unattached चिद्रूपम् *cidrūpam* pure intelligence अमुम् *amum* to this विमोह्य *vimohya* beguiling देह *deha* body इन्द्रिय *indriya* sense-organs प्राणगुणैः *prāṇaguṇaiḥ* with the ties of pranas निबद्ध्य *nibaddhya* binding अहम् मम इति *aham mama iti* as "I" and mine भ्रमयति *bhramayati* makes (him) wander अजस्रम् *ajasram* endlessly मनः *manaḥ* mind स्वकृत्येषु *svakṛtyeṣu* gathered by itself फलोपभुक्तिषु *phalopabhuktiṣu* in the varied experiences if 'results'

Unattached Pure Intelligence is the essence of the individual, but the mind beguiles it and binds it by ties of body, sense-organs, and *pranas*. It causes the individual to wander with the idea of “I” and “mine” in the myriad experiences of “results” gathered by itself.

अध्यासदोषात्पुरुषस्य संसृतिः

अध्यासबन्धस्त्वमुनैव कल्पितः।

रजस्तमोदोषवतोऽविवेकिनो

जन्मादिदुःखस्य निदानमेतत्॥ **179** ॥

adhyāsadoṣātpuruṣasya saṁsṛtiḥ
adhyāsabandhastvamunaiva kalpitaḥ |
rajastamodoṣavato'vivekino
*janmādiduḥkhasya nidānametat || **179**||*

अध्यासदोषात् *adhyāsadoṣāt* due to the defect of superimposition पुरुषस्य *puruṣasya* of man संसृतिः *saṁsṛtiḥ* transmigration अध्यासबन्धः *adhyāsabandhaḥ* bondage of superimposition तु *tu* and अमुना *amunā* by the (mind) एव *eva* alone कल्पितः *kalpitaḥ* is created रजस्तमोदोषवतः *rajastamodoṣavataḥ* one who is tainted with rajas and tamas अविवेकिनः *avivekinaḥ* one who lacks discrimination जन्मादिदुःखस्य *janmādiduḥkhasya* of the misery of birth etc. निदानम् *nidānam* cause एतत् *etat* this

The defect of superimposition causes transmigration and mind alone is responsible for the bondage of superimposition. For a person who is tainted with *rajas* and *tamas* and who lacks discrimination, this alone causes birth, suffering etc.

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः।

येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम्॥ **180** ॥

ataḥ prāhurmano'vidyāṁ paṇḍitāstattvadarśinaḥ |
yenaiva bhrāmyate viśvaṁ vāyunevābhramaṇḍalam || 180||

अतः *ataḥ* hence प्राहुः *prāhuḥ* say, consider मनः *manaḥ* mind अविद्याम् *avidyām* (is) ignorance पण्डिताः *paṇḍitāḥ* wise sages तत्त्व दर्शिनः *tattva darśinaḥ* those who know the Truth येन *yena* by which एव *eva* alone भ्राम्यते *bhrāmyate* is tossed around विश्वम् *viśvam* the universe वायुना *vāyunā* by wind इव *iva* like अभ्रमण्डलम् *abhramaṇḍalam* masses of clouds

Hence the wise who know the Truth declare the mind itself as ignorance (*avidya*). By this alone the universe of experience is tossed around like the clouds before the wind.

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा।

विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते॥ **181** ॥

tanmanaḥśodhanaṁ kāryaṁ prayatnena mumukṣuṇā |
viśuddhe sati caitasminmuktiḥ karaphalāyate || 181||

तत् *tat* therefore मनःशोधनम् *manaḥśodhanam* purification of mind कार्यम् *kāryam* should be achieved प्रयत्नेन *prayatnena* by diligence मुमुक्षुणा *mumukṣuṇā* by the seeker of liberation विशुद्धे सति *viśuddhe sati* when purified च *ca* and एतस्मिन् *etasmin* this

मुक्तिः *muktiḥ* liberation करफलायते *karaphalāyate* becomes available as a fruit in one's hand

Therefore, the mind must be diligently purified by one who seeks liberation. When the mind has been purified, liberation becomes readily available like a fruit in the palm of one's hand.

मोक्षैकसक्त्या विषयेषु रागं

निर्मूल्य संन्यस्य च सर्वकर्म ।

सच्छ्रद्धया यः श्रवणादिनिष्ठो

रजःस्वभावं स धुनोति बुद्धेः ॥ 182 ॥

mokṣaikasaktyā viṣayeṣu rāgaṁ
nirmūlya sannyasya ca sarvakarma |
sacchraddhayā yaḥ śravaṇādiniṣṭho
*rajaḥsvabhāvaṁ sa dhunoti buddheḥ || **182**||*

मोक्ष एकसक्त्या *mokṣa ekasaktyā* with single pointed devotion for liberation विषयेषु *viṣayeṣu* for sense-objects रागम् *rāgam* attachment निर्मूल्य *nirmūlya* having rooted out संन्यस्य *sannyasya* having renounced च *ca* and सर्वकर्म *sarvakarma* all actions सत् श्रद्धया *sat śraddhayā* with faith in Truth यः *yaḥ* he who श्रवणादिनिष्ठः *śravaṇādiniṣṭhaḥ* devoted to hearing etc रज स्वभ ावम् *rajaḥsvabhāvam* rajasic nature सः *saḥ* he धुनोति *dhunoti* purges, purifies बुद्धेः *buddheḥ* of the intellect

With single-pointed devotion to liberation, one who roots out attachments for sense-objects, renounces all actions and with faith in Truth, constantly hears (the Truth) etc., succeeds in purging the *rajasic* nature of the mind.

मनोमयो नापि भवेत्परात्मा

ह्याद्यन्तवत्त्वात्परिणामिभावात् ।

दुःखात्मकत्वाद्विषयत्वहेतोः

द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ 183 ॥

manomayo nāpi bhavetparātmā
hyādyantavattvātpariṇāmibhāvāt |
duḥkhātmakatvādviṣayatvahetoḥ
*draṣṭā hi dṛśyātmatayā na dṛṣṭaḥ || **183**||*

मनोमयः *manomayaḥ* mental(sheath) **न** *na* not **अपि** *api* also **भ वेत्** *bhavet* can be **परात्मा** *parātmā* the supreme Self **हि** *hi* because **आदि अन्तवत्त्वात्** *ādi antavattvāt* having a beginning and an end **परिणामिभावात्** *pariṇāmibhāvāt* being subject to modifications **दुःखात्मकत्वात्** *duḥkhātmakatvāt* being of the nature of suffering **विषयत्वहेतोः** *viṣayatvahetoḥ* because of it being an object (of knowledge) **द्रष्टा** *draṣṭā* the seer(subject) **हि** *hi* whereas **दृश्यात्मतया** *dṛśyātmatayā* as an object seen **न** *na* not **दृष्टः** *dṛṣṭaḥ* seen, known

The mental-sheath cannot be the Supreme Self either, for it has a beginning and an end. It is subject to modifications; pain and

suffering characterize it and it is an “object” of cognition. The “subject” can never be the “object” of knowledge. [Or the seer (subject) can never become the seen (object)].

Description of Vijnānamaya kośa and its negation(verses 184-188)

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम्॥ 184 ॥

buddhirbuddhīndriyaiḥ sārdhaṁ savṛttiḥ kartṛlakṣaṇaḥ |

*vijñānamayakośaḥ syātpuṁsaḥ saṁsārakāraṇam || **184**||*

बुद्धिः *buddhiḥ* intellect **बुद्धीन्द्रियैः** *buddhīndriyaiḥ* the organs of perception **सार्धम्** *sārdham* with **सवृत्तिः** *savṛttiḥ* with its (thought) modifications **कर्तृलक्षणः** *kartṛlakṣaṇaḥ* of the nature of the doer **विज्ञानमयकोशः** *vijñānamayakośaḥ* the intellectual sheath **स्यात्** *syāt* is **पुंसः** *puṁsaḥ* man's **संसारकारणम्** *saṁsārakāraṇam* the cause for transmigration

The intellect with its modifications along with the organs of perception form the intellectual-sheath (vignanamaya-kosa). It has the characteristics of “the agent”(or doer), which is the cause for transmigration.

अनुव्रजच्चित्प्रतिबिम्बशक्तिः

विज्ञानसंज्ञः प्रकृतेर्विकारः।

ज्ञानक्रियावानहमित्यजस्रं

देहेन्द्रियादिष्वभिमन्यते भृशम्॥ 185 ॥

anuvrajaccitpratibimbaśaktiḥ

vijñānasañjñaḥ prakṛtervikāraḥ |
jñānakriyāvānahamityajasraṁ
*dehendriyādiṣvabhimanyate bhṛśam || **185**||*

अनुव्रजत् *anuvrajat* accompanied by चित् प्रतिबिम्बशक्तिः *cit pratibimbaśaktiḥ* a reflection of the power (light) of Consciousness विज्ञानसंज्ञः *vijñānasañjñaḥ* intellectual (sheath) प्रकृतेः *prakṛteḥ* of prakrti विकारः *vikāraḥ* a modification ज्ञानक्रियावान् *jñānakriyāvān* endowed with the function of Knowledge and action अहम् इति *aham iti* as "I" अजस्रम् *ajasram* always देह इन्द्रियादिषु *deha indriyādiṣu* with the body, sense organs etc अभि मन्यते *abhimanyate* is identified भृशम् *bhṛśam* completely

Accompanied by a reflection of the light of consciousness, the intellectual-sheath is a modification of Primordial Matter (*Prakriti*). It is endowed with the function of knowledge and action and is always completely identified with the body, sense-organs, etc.

अनादिकालोऽयमहंस्वभावो

जीवः समस्तव्यवहारवोढा ।

करोति कर्माण्यपि पूर्ववासनः

पुण्यान्यपुण्यानि च तत्फलानि ॥ 186 ॥

anādikālo'yamahaṁsvabhāvo
jīvaḥ samastavyavahāravoḍhā |

karoti karmāṇyapi pūrvavāsanaḥ
*puṇyānyapuṇyāni ca tatphalāni || **186**||*

अनादिकालः *anādikālaḥ* (it is) without beginning अयम् *ayam* this अहंस्वभावः *ahaṁsvabhāvaḥ* of the nature of ego जीवः *jīvaḥ* jiva or the embodied self समस्त *samasta* entire व्यवहारवोढा *vyavahāravoḍhā* one who carries out the activities करोति *karoti* performs कर्माणि *karmāṇi* actions अपि *api* also पूर्ववासनः *pūrvavāsanaḥ* according to its previous latent tendencies (*vasanas*) पुण्यानि *puṇyāni* good अपुण्यानि *apuṇyāni* evil च *ca* and तत् फलानि *tat phalāni* their results

It is without beginning, is of the nature of the ego (I-sense), and is called the embodied self, which carries out the entire range of activities on the relative plane. It performs good and evil actions according to its previous latent tendencies, and experiences their results.

भुङ्क्ते विचित्रास्वपि योनिषु व्रज-
न्नायाति निर्यात्यध ऊर्ध्वमेषः।
अस्यैव विज्ञानमयस्य जाग्रत्-
स्वप्नाद्यवस्थाः सुखदुःखभोगः॥ **187** ॥

bhuṅkte vicitrāsvapi yoniṣu vraja-
nnāyāti niryātyadha ūrdhvameṣaḥ |
asyaiva vijñānamayasya jāgrat-
*svapnādyavasthāḥ sukhaduḥkhabhogaḥ || **187**||*

भुङ्क्ते *bhuṅkte* experiences विचित्रासु *vicitrāsu* in various अपि *api* even योनिषु *yoniṣu* (in)wombs, bodies व्रजन् *vrajan* wandering आयाति *āyāti* comes निर्याति *niryāti* goes अधः *adhaḥ* down ऊर्ध्वम् *ūrdhvam* up एषः *eṣaḥ* this अस्य *asya* to this एव *eva* alone विज्ञानमयस्य *vijñānamayasya* to the intellectual(sheath) जाग्रत् *jāgrat* waking स्वप्नादि *svapnādi* dream etc अवस्थाः *avasthāḥ* states सुखदुःखभोगः *sukhaduḥkhabhogaḥ* one who has the experiences of joy and sorrow

It comes and goes, up and down, taking birth in various bodies. The waking, dream and other states, and the experiences of joy and sorrow, belong to this intellectual-sheath.

देहादिनिष्ठाश्रमधर्मकर्म-

गुणाभिमानः सततं ममेति ।

विज्ञानकोशोऽयमतिप्रकाशः

प्रकृष्टसान्निध्यवशात्परात्मनः ।

अतो भवत्येष उपाधिरस्य

यदात्मधीः संसरति भ्रमेण ॥ **188** ॥

dehādiniṣṭhāśramadharmakarma-
guṇābhimānaḥ satataṁ mameti |
vijñānakośo'yamatiprakāśaḥ
prakṛṣṭasānnidhyavaśātparātmanaḥ |
ato bhavatyeṣa upādhirasya

*yadātmadhīḥ saṁsarati bhrameṇa || **188**||*

देहादिनिष्ठ *dehādiniṣṭha* belonging to the body etc **आश्रम** *āśrama* the orders of life **धर्म** *dharma* duties **कर्म** *karma* functions **गुण अभि मानम्** *guṇa abhimānam* identifying with the attributes(of) **सततम्** *satatam* always **मम इति** *mama iti* as "mind" **विज्ञानकोशः** *vijñānakośaḥ* the intellectual sheath **अयम्** *ayam* this **अतिप्रकाशः** *atiprakāśaḥ* (is) extremely radiant **प्रकृष्ट** *prakṛṣṭa* close **सान्निध्यवशात्** *sānnidhyavaśāt* because of (its) proximity **पर आत्मनः** *para ātmanaḥ* to the Supreme Self **अतः** *ataḥ* therefore **भवति** *bhavati* is **एषः** *eṣaḥ* this **उपाधिः** *upādhiḥ* superimposition **अस्य** *asya* of this (Self) **यत् आत्मधीः** *yat ātmadhīḥ* identifying with which **संसरति** *saṁsarati* suffers transmigration **भ्रमेण** *bhrameṇa* through delusion

Identifying with the attributes of the stages-of-life, their duties and functions, which actually belong to the body, it considers them as its own. The Vignanamaya-kosa is extremely radiant due to its close proximity to the Supreme Self. It is a superimposition on the Self, which, when identified with it, suffers transmigration through delusion.

Ātman – unattached (verses 189-191)

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्ययं ज्योतिः ।

कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ **189** ॥

yo'yaṁ vijñānamayaḥ prāṇeṣu hṛdi sphuratyayaṁ jyotiḥ |
*kūṭasthaḥ sannātmā kartā bhoktā bhavatyupādhisthaḥ || **189**||*

यः *yaḥ* that which अयम् *ayam* this विज्ञानमयः *vijñānamayaḥ* of the nature of Knowledge Absolute प्राणेषु *prāṇeṣu* within vital breaths (pranas) हृदि *hṛdi* in the heart स्फुरति *sphurati* shines अयम् *ayam* this ज्योतिः *jyotiḥ* the self-effulgent कूटस्थः सन् *kūṭasthaḥ san* being immutable आत्मा *ātmā* the self कर्ता *kartā* doer भोक्ता *bhoktā* experiencer भवति *bhavati* becomes available उपाधिस्थः *upādhisthaḥ* seated in the Upadhi-limiting adjuncts

The Self, which is Knowledge Absolute, shines within the vital breaths (*pranas*), in the heart. Though immutable, It appears to be the doer and the experiencer because of the limiting adjuncts (*upadhis*).

स्वयं परिच्छेदमुपेत्य बुद्धेः

तादात्म्यदोषेण परं मृषात्मनः ।

सर्वात्मकः सन्नपि वीक्षते स्वयं

स्वतः पृथक्त्वेन मृदो घटानिव ॥ **190** ॥

svayaṁ paricchedamupetya buddheḥ
tādātmyadoṣeṇa paraṁ mṛṣātmanaḥ |
sarvātmakaḥ sannapi vīkṣate svayaṁ

*svataḥ pṛthaktvena mṛdo ghaṭāniva || **190**||*

स्वयम् *svayam* itself **परिच्छेदम्** *paricchedam* the limitations **उपेत्य** *upetya* assuming **बुद्धेः** *buddheḥ* of the intellect **तादात्म्यदोषेण** *tādātmyadoṣeṇa* because of its wrong identification **परम्** *param* entirely **मृषा आत्मनः** *mṛṣā ātmanaḥ* with false entity **सर्वात्मकः** *sarvātmakaḥ* the Self of everything **सन्** *san* being **अपि** *api* even though **वीक्षते** *vīkṣate* considers **स्वयम्** *svayam* itself **स्वतः** *svataḥ* from itself **पृथक्त्वेन** *pṛthaktvena* as something different **मृदः** *mṛdaḥ* from the mud *ghaṭān* pots *iva* like

This *Atman*, although the Self of all, by a mistaken identification with the intellect, assumes the limitations of the intellect and considers Itself as something different—like the pots from the clay of which they are made.

उपाधिसम्बन्धवशात्परात्मा

ह्युपाधिधर्माननुभाति तद्गुणः।

अयोविकारानविकारिवह्निवत्

सदैकरूपोऽपि परः स्वभावात्॥ 191 ॥

upādhisambandhavaśātparātmā
hyupādhidharmānanubhāti tadguṇaḥ |
ayovikārānavikārivahnivat
*sadaikarūpo'pi paraḥ svabhāvāt || **191**||*

उपाधि सम्बन्धवशात् *upādhi sambandhavaśāt* due to (its) relationship with the superimpositions परात्मा *parātmā* the supreme Self हि *hi* indeed उपाधिधर्मान् *upādhidharmān* the characteristics of upadis अनुभाति *anubhāti* appears तद्गुणः *tadguṇaḥ* becomes one of their characteristics अयोविकारान् *ayovikārān* the forms of the iron-pieces अविकारि *avikāri* changeless वह्निवत् *vahnivat* like the fire सदा *sadā* ever एकरूपः *ekarūpaḥ* unchanging, the same अपि *api* even though परः *paraḥ* perfect स्वभावात् *svabhāvāt* by nature

Even though the Supreme Self is by nature perfect and ever unchanging, due to Its association with the limiting adjuncts, It partakes the characteristics of these adjuncts and appears to act like the formless fire assuming the form of the iron in which it inheres.

What is liberation? – Disciple (verses 192-193)

शिष्य उवाच ।

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।

तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ 192 ॥

śiṣya uvāca |

bhrameṇāpyanyathā vā'stu jīvabhāvaḥ parātmanaḥ |

*tadupādheranāditvānnānādernāśa iṣyate || **192**||*

शिष्यः *śiṣyaḥ* the disciple उवाच *uvāca* told(asked) भ्रमेण *bhrameṇa* through delusion अपि वा *api vā* or अन्यथा *anyathā* otherwise अस्तु *astu* let(it) be जीवभावः *jīvabhāvaḥ* the sense of being a jiva परात्मनः *parātmanaḥ* for the supreme Self तत् *tat* that which उपाधेः *upādheḥ* of upadhi of superimpositions अनादित्वात् *anāditvāt* because of (its) beginninglessness न *na* not अनादेः *anādeḥ* of beginingless नाशः *nāśaḥ* an end इष्यते *iṣyate* can be accepted

The disciple asked—That the supreme Self has come to consider Itself as the embodied self, through delusion or otherwise, is a superimposition which is beginningless; that which is beginningless cannot be said to have an end.

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।
न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ **193** ॥

ato'sya jīvabhāvo'pi nityā bhavati saṁsṛtiḥ |
*na nivarteta tanmokṣaḥ kathaṁ me śrīguro vada || **193**||*

अतः *ataḥ* therefore अस्य *asya* its जीवभावः *jīvabhāvaḥ* jiva-hood अपि *api* also नित्या *nityā* for ever भवति *bhavati* becomes संसृतिः *saṁsṛtiḥ* transmigration न निवर्तेत *na nivarteta* will not cease तत् मोक्षः *tat mokṣaḥ* liberation from that कथम् *katham*

how मे *me* to me श्री गुरो *śrī guro* O Revered Teacher वद *vada* tell

So the embodied state of the Self must also be without an end, ever subject to transmigration. Please tell me, O revered Master, how then there can be liberation for the Self?

Self Knowledge gives liberation (verses 194-206)

श्रीगुरुरुवाच ।

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।

प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ 194 ॥

śrīgururuvāca |
samyakpṛṣṭaṁ tvayā vidvansāvadhānena tacchṛṇu |
*prāmāṇikī na bhavati bhrāntyā mohitakalpanā || **194**||*

श्री गुरुः *śrī guruḥ* The respected teacher उवाच *uvāca* told(replied) सम्यक् *samyak* rightly पृष्टम् *pṛṣṭam* questioned त्वया *tvayā* by you विद्वन् *vidvan* O learned one! सावधानेन *sāvadhānena* carefully तत् शृणु *tat śṛṇu* then listen प्रामाणिकी *prāmāṇikī* a fact न भवति *na bhavati* cannot be भ्रान्त्या *bhrāntyā* through delusion मोहितकल्पना *mohitakalpanā* imagination conjured up

The respected teacher replied—O learned one, you have asked a proper question. Listen then carefully. Things conjured up by imagination, which is itself a product of delusion can never be accepted as “facts.”

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।

न घटेतार्थसम्बन्धो नभसो नीलतादिवत्॥ **195** ॥

bhrāntiṁ vinā tvasaṅgasya niṣkriyasya nirākṛteḥ |
*na ghaṭetārthasambandho nabhaso nīlatādivat || **195**||*

भ्रान्तिम् *bhrāntim* delusion विना *vinā* without तु *tu* indeed असङ्गस्य *asaṅgasya* for the unattached निष्क्रियस्य *niṣkriyasya* (for) actionless निराकृतेः *nirākṛteḥ* (for) formless न घटेत *na ghaṭeta* is not possible अर्थसम्बन्धः *arthasambandhaḥ* connection with the objective world नभसः *nabhasaḥ* to the sky नीलतादिवत् *nīlatā-ādivat* like blueness etc

For the Self which is unattached, actionless and formless, there can be no connection with the objects of the world other than through delusion, just like the blueness etc. seen in the sky has no connection with the sky.

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य

प्रत्यग्बोधानन्दरूपस्य बुद्धेः।

भ्रान्त्या प्राप्तो जीवभावो न सत्यो

मोहापाये नास्त्यवस्तुस्वभावात्॥ **196** ॥

svasya draṣṭurnirguṇasyākriyasya
pratyagbodhānandarūpasya buddheḥ |
bhrāntyā prāpto jīvabhāvo na satyo
*mohāpāye nāstyavastusvabhāvāt || **196**||*

स्वस्य *svasya* its द्रष्टुः *draṣṭuḥ* (of the) witness निर्गुणस्य *nirguṇasya* (of) beyond qualities अक्रियस्य *akriyasya* (of) actionless प्रत्यक् *pratyak* subjectively बोधानन्द रूपस्य *bodhānanda rūpasya* of the nature of Bliss and Knowledge बुद्धेः *buddheḥ* of the intellect भ्रान्त्या *bhrāntyā* through delusion प्राप्तः *prāptaḥ* gained जीवभावः *jīvabhāvaḥ* jiva-hood i.e. the embodied state न *na* not सत्यः *satyaḥ* real मोह अपाये *moha apāye* when the delusion is dispelled न अस्ति *na asti* there is no अवस्तु स्वभावात् *avastu-svabhāvāt* because it is unreal by nature

The embodied state (*jeeva-hood*) of the Self which is the Witness, which is beyond all qualities and activities, and which is experienced within as Knowledge and Bliss Absolute, is unreal, and is but a delusion caused by the mind. Since by nature it (*jeeva-hood*) is unreal, it ceases to exist once the delusion has been dispelled.

यावद्भ्रान्तिस्तावदेवास्य सत्ता

मिथ्याज्ञानोज्जृम्भितस्य प्रमादात्।

रज्ज्वां सर्पो भ्रान्तिकालीन एव

भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत्॥ **197** ॥

yāvadbhrāntistāvadevāsya sattā
mithyājñānojjṛmbhitasya pramādāt |
rajjvāṁ sarpo bhrāntikālīna eva
*bhrānternāśe naiva sarpo'pi tadvat || **197**||*

यावत् *yāvat* as long as भ्रान्तिः *bhrāntiḥ* delusion तावत् *tāvat* so long एव *eva* along अस्य *asya* its सत्ता *sattā* existence मिथ्याज्ञान *mithyājñāna* error of judgment उज्जृम्भितस्य *ujjṛmbhitasya* caused by प्रमादात् *pramādāt* due to inadvertence(illusion) रज्ज्वाम् *rajjvām* in the rope सर्पः *sarpaḥ* snake भ्रान्तिकालीन *bhrāntikālīna* seen during delusion एव *eva* only भ्रान्तेः *bhrānteḥ* of delusion नाशे *nāśe* when destroyed न एव *na eva* never सर्पः *sarpaḥ* snake अपि *api* also तद्वत् *tadvat* so too

Having been caused by an error of judgment and false understanding, this embodied state (*jeeva-hood*) can exist only as long as the delusion lasts. The rope is mistaken to be the snake only when there is an illusion. Once the illusion is destroyed, there can be no more snake. So too, in this case.

अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।

उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥ **198** ॥

anāditvamavidyāyāḥ kāryasyāpi tatheṣyate |
*utpannāyāṁ tu vidyāyāmāvidyakamanādyapi || **198**||*

अनादित्वम् *anāditvam* beginninglessness अविद्यायाः *avidyāyāḥ* of ignorance कार्यस्य *kāryasya* of its effects अपि *api* also तथा *tathā* similarly इष्यते *iṣyate* is considered उत्पन्नायाम् *utpannāyām* knowledge तु *tu* but विद्यायाम् *vidyāyām* knowledge आविद्यकम्

āvidyakam effects of avidya अनादि *anādi* beginningless अपि *api* even though

So too, ignorance (*avidya)* and its effects are said to be beginningless. But when there is rise of Knowledge (*vidya*), then the ignorance, even though it is beginningless, is destroyed, root and branch.

प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।

अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ **199** ॥

prabodhe svapnavatsarvaṁ sahamūlaṁ vinaśyati |
*anādyapīdaṁ no nityaṁ prāgabhāva iva sphuṭam || **199**||*

प्रबोधे *prabodhe* on waking up स्वप्नवत् *svapnavat* like a dream सर्वम् *sarvam* entire सहमूलम् *sahamūlam* along with its root विनश्यति *vinaśyati* is destroyed अनादि *anādi* beginningless अपि *api* even though इदम् *idam* this नो *no* not नित्यम् *nityam* eternal प्राक् अभावः *prāk abhāvaḥ* prior non-existence इव *iva* like स्फुटम् *sphuṭam* is evident

Just as dreams vanish on waking up, even so the phenomenal universe is not eternal, it is evident, like the “prior non-existence”(*prak-abhava*).

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।

यद्बुद्ध्युपाधिसम्बम्धात्परिकल्पितमात्मनि ॥ **200** ॥

anāderapi vidhvaṁsaḥ prāgabhāvasya vīkṣitaḥ |
*yadbuddhyupādhisambamdhātparikalpitamātmani || **200**||*

जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः।

सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः॥ **201**॥

jīvatvaṁ na tato'nyastu svarūpeṇa vilakṣaṇaḥ |
*sambandhastvātmano buddhyā mithyājñānapuraḥsaraḥ || **201**||*

अनादेः *anādeḥ* (of) beginningless अपि *api* although विध्वंसः *vidhvaṁsaḥ* an end प्रागभावस्य *prāgabhāvasya* of the prior non-existence वीक्षितः *vīkṣitaḥ* is found यत् *yat* which बुद्धि उपाधिसम्बम्धात् *buddhi upādhisambamdhāt* due to its contact with conditioning of intellect परिकल्पितम् *parikalpitam* is imagined आत्मनि *ātmani* in the Self

Although it is beginningless, “prior non-existence” is observed to have an end. So too, the embodied state which is imagined in the Self, through its apparent association with the limiting adjuncts (like the intellect) is not real.

जीवत्वं न ततोऽन्यस्तु स्वरूपेण विलक्षणः।

सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः॥ **201**॥

jīvatvaṁ na tato'nyastu svarūpeṇa vilakṣaṇaḥ |
*sambandhastvātmano buddhyā mithyājñānapuraḥsaraḥ || **201**||*

जीवत्वम् *jīvatvam* jiva-hood or embodied state न *na* not ततः *tataḥ* from it अन्यत् *anyat* the other (the Self) तु *tu* whereas स्वरूपेण *svarūpeṇa* intrinsically विलक्षणः

vilakṣaṇaḥ different सम्बन्धः *sambandhaḥ* connection तु *tu* indeed आत्मनः *ātmanaḥ* of the Self बुद्ध्या *buddhyā* with the intellect मिथ्याज्ञानपुरःसरः *mithyājñānapuraḥsaraḥ* (is) due to the :"false knowledge"

But the other, the Self, is intrinsically different from the embodied state (jeeva-hood). The connection between the Self and the intellect is due to the “false knowledge.”

विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।

ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ 202 ॥

vinivṛttirbhavettasya samyagjñānena nānyathā |
brahmātmaikatvavijñānaṁ samyagjñānaṁ śrutermatam || 202||

विनिवृत्तिः *vinivṛttiḥ* cease to function भवेत् *bhavet* will be तस्य *tasya* its सम्यक् ज्ञानेन *samyak jñānena* by the right knowledge न *na* not अन्यथा *anyathā* by other way ब्रह्म आत्म एकत्व विज्ञानम् *brahma ātma ekatva vijñānam* the realisation of the identity of the Brahman and Atman सम्यक् ज्ञानम् *samyak jñānam* (is) right knowledge श्रुतेः *śruteḥ* of the sruti (scriptures) मतम् *matam* declaration

The false knowelge will cease to function at the dawn of right knowledge and in no other way. According to the scriptures, realization of the identity of the Self (*Atman*) with the Absolute (*Brahman*) is right knowledge.

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।

ततो विवेकः कर्तव्यः प्रत्यगात्मसदात्मनोः ॥ **203** ॥

tadātmānātmanoḥ samyagvivekenaiva sidhyati |
tato vivekaḥ kartavyaḥ pratyagātmasadātmanoḥ || 203||

तत् *tat* that आत्मा अनात्मनोः *ātmā anātmanoḥ* between the Self and the not-Self सम्यक् *samyak* right विवेकेन *vivekena* by discrimination एव *eva* alone,only सिध्यति *sidhyati* does come ततः *tataḥ* therefore विवेकः *vivekaḥ* discrimination कर्तव्यः *kartavyaḥ* must be done प्रत्यगात्म *pratyagātma* (between) the individual self सदात्मनोः *sadātmanoḥ? Asadatmano? non-real self* (and) the External Self everywhere I.e. Brahman

This realization comes only through right discrimination made between the Self and the not-Self. That is why one must strive to discriminate between the inmost Self and the non-real self.

जलं पंकवदत्यन्तं पंकापाये जलं स्फुटम् ।

यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ **204** ॥

jalaṁ paṅkavadatyantaṁ paṅkāpāye jalaṁ sphuṭam |
yathā bhāti tathātmāpi doṣābhāve sphuṭaprabhaḥ || 204||

जलम् *jalam* water पंकवत् *paṅkavat* muddy अत्यन्तम् पंक अपाये *atyantam paṅka apāye* when the mud has been completely removed जलम् *jalam* water स्फुटम् *sphuṭam*

clear,transparent यथा *yathā* just as भाति *bhāti*

appears तथा *tathā* so too आत्मा *ātmā* the Self अपि *api* also दोष अभावे *doṣa abhāve* in the absence of impurities स्फुटप्रभः *sphuṭaprabhaḥ* one of clear lustre

Water which is extremely muddy appears as transparent water when the mud has been removed. So too, the Self shines clearly when the impurities have been removed.

असन्निवृत्तौ तु सदात्मना स्फुटं

प्रतीतिरेतस्य भवेत्प्रतीचः।

ततो निरासः करणीय एव

सदात्मनः साध्वहमादिवस्तुनः॥ **205**॥

asannivṛttau tu sadātmanā sphuṭaṁ

pratītiretasya bhavetpratīcaḥ |

tato nirāsaḥ karaṇīya eva

sadātmanaḥ sādhvahamādivastunaḥ || 205||

असत् *asat* unreal निवृत्तौ *nivṛttau* when ceases to exist

तु *tu* verily सदात्मना *sadātmanā* as the External Self

स्फुटम् *sphuṭam* clearly प्रतीतिः *pratītiḥ* realisation एतस्य *etasya* of this भवेत् *bhavet* takes place प्रतीचः *pratīcaḥ* of the subject Self ततः *tataḥ* therefore निरासः *nirāsaḥ* removal करणीयः *karaṇīyaḥ* should be done एव *eva*

certainly सदात्मनः *sadātmanaḥ* from the Eternal Self साधु *sādhu* well, completely अहम् आदि वस्तुनः *aham ādi vastunaḥ* of the things like ego etc

This inmost Self is clearly realized as the Eternal Self when the unreal ceases to exist. So one must strive to completely remove the unreal self, starting with ego etc., from the Eternal Self.

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।

दृश्यत्वाद्व्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ 206 ॥

ato nāyaṁ parātmā syādvijñānamayaśabdabhāk |
vikāritvājjaḍatvācca paricchinnatvahetutaḥ |
dṛśyatvādvyabhicāritvānnānityo nitya iṣyate || 206||

अतः *ataḥ* therefore न *na* not अयम् *ayam* this परात्मा *parātmā* the supreme Self स्यात् *syāt* can be विज्ञानमयशब्दभाक् *vijñānamayaśabdabhāk* one spoken as the intellectual sheath विकारित्वात् *vikāritvāt* because it is subject to change जडत्वात् *jaḍatvāt* being inert च *ca* and परिच्छिन्नत्वहेतुतः *paricchinnatvahetutaḥ* because it is limited दृश्यत्वात् *dṛśyatvāt* being an object of perception व्यभिचारित्वात् *vyabhicāritvāt* because it is not constant न *na* not अनित्यः *anityaḥ* non-eternal नित्यः *nityaḥ* eternal इष्यते *iṣyate* can be considered

For the following reasons, the intellectual sheath which we have so far spoken of, cannot be supreme Self: It is subject to change, it is inert and insentient, it is limited, it is an object of peception and it is not constant. The non-eternal, indeed, cannot be considered to be the eternal.

Description of ānandamaya kośa and its negation (verses 207-210)

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता

स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।

पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं

सर्वो नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ 207 ॥

ānandapratibimbacumbitatanurvṛttistamojṛmbhitā
syādānandamayaḥ priyādiguṇakaḥ sveṣṭārthalābhodayaḥ |
puṇyasyānubhave vibhāti kṛtināmānandarūpaḥ svayaṁ
sarvo nandati yatra sādhu tanubhṛnmātraḥ prayatnaṁ vinā ||
207||

आनन्दप्रतिबिम्ब *ānandapratibimba* a reflection of the Bliss(the Atman) **चुम्बिततनुः** *cumbitatanuḥ* softly touched by **वृत्तिः** *vṛttiḥ* modification **तमोजृम्भिता** *tamojṛmbhitā* risen from tamas (nescience) **स्यात्** *syāt* is **आनन्दमयः** *ānandamayaḥ* the bliss-sheath **प्रियादिगुणकः** *priyādiguṇakaḥ* of the attributes of pleasure etc **स्व इष्टार्थ** *sva iṣṭārtha* one's object of desire

लाभोदयः *lābhodayaḥ* rises on the gain of पुण्यस्य *puṇyasya* of good deeds अनुभवे *anubhave* in experience विभाति *vibhāti* appears कृतिनाम् *kṛtinām* to the fortunate people आनन्दरूपः *ānandarūpaḥ* blissful स्वयम् *svayam* spontaneously सर्वः *sarvaḥ* all नन्दति *nandati* feel happy यत्र *yatra* where साधु *sādhu* well तनुभृत् मात्रः *tanubhṛt mātraḥ* embodied being प्रयत्नम् विना *prayatnaṁ vinā* without effort

The Anandamaya-kosa (bliss-sheath), is that modification of nescience which appears as a reflection of the Self, which is Bliss Absolute. Pleasure etc. are its attributes and it springs into view when an object agreeable to it presents itself. The fortunate feel it spontaneously when the fruits of their good actions manifest. Everything, without the least effort, derives great joy from it.

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।

स्वप्नजागरयोरीषदिष्टसंदर्शनादिना ॥ **208** ॥

ānandamayakośasya suṣuptau sphūrtirutkaṭā |

svapnajāgarayorīṣadiṣṭasandarśanādinā || 208||

आनन्दमयकोशस्य *ānandamayakośasya* of the bliss sheath सुषुप्तौ *suṣuptau* in deep-sleep स्फूर्तिः *sphūrtiḥ* manifestation उत्कटा *utkaṭā* full स्वप्नजागरयोः *svapnajāgarayoḥ* in the

dream and waking ईषत् *īṣat* partial इष्टसंदर्शनादिना *iṣṭasandarśanādinā* by the sight of desired objects etc

The bliss sheath (*anandamaya-kosa*) is fully manifest in the deep-sleep state. While in the dream and waking states it is only partially manifest depending upon the sight of desired objects etc.

नैवायमानन्दमयः परात्मा

सोपाधिकत्वात्प्रकृतेर्विकारात्।

कार्यत्वहेतोः सुकृतक्रियाया

विकारसंघातसमाहितत्वात्॥ **209** ॥

naivāyamānandamayaḥ parātmā
sopādhikatvātprakṛtervikārāt |
kāryatvahetoḥ sukṛtakriyāyā
vikārasaṅghātasamāhitatvāt || 209||

न *na* not एव *eva* ever अयम् *ayam* this आनन्दमयः *ānandamayaḥ* bliss-sheath परात्मा *parātmā* Supreme Self सोपाधिकत्वात् *sopādhikatvāt* because it has constantly changing attributes प्रकृतेः *prakṛteḥ* of Prakriti विकारात् *vikārāt* being modification कार्यत्वहेतोः *kāryatvahetoḥ* because it is an effect सुकृतक्रियायाः *sukṛtakriyāyāḥ* of good actions विकारसंघात *vikārasaṅghāta* (in the) other sheaths which are also modifications समाहितत्वात् *samāhitatvāt* because it is embedded

Nor can the bliss sheath (*anandamaya-kosa*) be the Supreme Self because it has attributes which are ever-changing. It is a modification of primordial nature (*Prakriti*), is an effect of good actions of the past, and it lies embedded in the other sheaths which are themselves all modifications.

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।

तन्निषेधावधि साक्षी बोधरूपोऽवशिष्यते ॥ **210** ॥

pañcānāmapi kośānāṁ niṣedhe yuktitaḥ śruteḥ |
*tanniṣedhāvadhi sākṣī bodharūpo'vaśiṣyate || **210**||*

पञ्चानाम् *pañcānām* (of) five अपि *api* verily कोशानाम् *kośānām* of sheaths निषेधे *niṣedhe* when negated युक्तितः *yuktitaḥ* through reasoning श्रुतेः *śruteḥ* on the sruti तत् निषेधावधि *tat niṣedhāvadhi* at the culmination of the negation of all that साक्षी *sākṣī* the Witness बोधरूपः *bodharūpaḥ* the Absolute Knowledge अवशिष्यते *avaśiṣyate* remains

When the five sheaths have been negated through reasoning based upon authoritative scriptural texts, then at the culmination of the process what remains as substratum, is the Witness, Knowledge-Absolute—the Self.

Ātman – other than the five kośas (verse 211)

योऽयमात्मा स्वयंज्योतिः पञ्चकोशविलक्षणः ।

अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।

सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ **211** ॥

yo'yamātmā svayañjyotiḥ pañcakośavilakṣaṇaḥ |
avasthātrayasākṣī sannirvikāro nirañjanaḥ |
*sadānandaḥ sa vijñeyaḥ svātmatvena vipaścitā || **211**||*

यः *yaḥ* that which अयम् *ayam* this आत्मा *ātmā* Atman स्वयंज्योतिः *svayañjyotiḥ* self-effulgent पञ्चकोशविलक्षणः *pañcakośavilakṣaṇaḥ* distinct from the five sheaths अवस्थात्रयसाक्षी *avasthātrayasākṣī* the witness of three states सत् *sat* Real निर्विकारः *nirvikāraḥ* without modifications निरञ्जनः *nirañjanaḥ* unsullied सदानन्दः *sadānandaḥ* Bliss everlasting सः *saḥ* that विज्ञेयः *vijñeyaḥ* should be realised स्वात्मत्वेन *svātmatvena* as one's own Self विपश्चिता *vipaścitā* by the wise man

This Atman is Self-effulgent and distinct from the five-sheaths. It is the witness of the three states, is Real, is without modifications, is unsullied and bliss everlasting. The wise peson should realize It as one's own true self.

What is ātman? – disciple (verse 212)

शिष्य उवाच ।

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।

सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।

विज्ञेयं किमु वस्त्वस्ति स्वात्मनाऽऽत्मविपश्चिता ॥ **212** ॥

śiṣya uvāca |

mithyātvena niṣiddheṣu kośeṣveteṣu pañcasu |
sarvābhāvaṁ vinā kiñcinna paśyāmyatra he guro |
*vijñeyaṁ kimu vastvasti svātmanā''tmavipaścitā || **212**||*

शिष्यः *śiṣyaḥ* the student उवाच *uvāca* told(asked) मिथ्यात्वेन *mithyātvena* as unreal निषिद्धेषु *niṣiddheṣu* when negated कोशेषु *kośeṣu* sheaths एतेषु *eteṣu* these पञ्चसु *pañcasu* five सर्व अभावम् *sarva abhāvam* absence of all विना *vinā* except किञ्चित् *kiñcit* anything न पश्यामि *na paśyāmi* (I) do not see अत्र *atra* here हे गुरो *he guro* O Revered Teacher विज्ञेयम् *vijñeyam* should be realised किमु *kimu* what/which वस्तु *vastu* entity अस्ति *asti* there is स्वात्मना *svātmanā* as his own Self अत्मविपश्चिता *atmavipaścitā* by the wise knower of the Self

The disciple asked….

"After negating these five sheaths as unreal, I find nothing but an absence of everything, O revered Teacher. By which entity then, should the wise, realize oneness with the Self?"

Nature of the Self – Discussion (verses 213-225)

श्रीगुरुरुवाच ।

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ **213** ॥

śrīgururuvāca |

satyamuktaṁ tvayā vidvannipuṇo'si vicāraṇe |

*ahamādivikārāste tadabhāvo'yamapyanu || **213**||*

श्रीगुरुः *śrīguruḥ* The respected teacher **उवाच** *uvāca* said (replied) **सत्यम्** *satyam* rightly **उक्तम्** *uktam* is spoken **त्वया** *tvayā* by you **विद्वन्** *vidvan* O learned one! **निपुणः** *nipuṇaḥ* clever **असि** *asi* you are **विचारणे** *vicāraṇe* in discrimination **अहमादि** *ahamādi* (like) the ego etc **विकाराः** *vikārāḥ* modifications **ते** *te* they **तत् अभावः** *tat abhāvaḥ* their absence **अयम्** *ayam* this **अपि अनु** *api anu* also

The respected teacher answered….

“Rightly you have spoken, O learned one. You are indeed clever in your ability to discriminate. The modifications of the ego as well as its absence…

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ 214 ॥

sarve yenānubhūyante yaḥ svayaṁ nānubhūyate |

*tamātmānaṁ veditāraṁ viddhi buddhyā susūkṣmayā || **214**||*

सर्वे *sarve* all **येन** *yena* that by which **अनुभूयन्ते** *anubhūyante* are perceived **यः** *yaḥ* that which **स्वयम्** *svayam* Itself **न अनुभूयते** *na anubhūyate* is not perceived

तम् *tam* that आत्मानम् *ātmānam* the Self वेदितारम् *veditāram* the knower विद्धि *viddhi* realise बुद्ध्या *buddhyā* by the intellect सुसूक्ष्मया *susūkṣmayā* (which is) extremly subtle

……the one who perceives while remaining unperceived……That you realise to be the Self—the ultimate knower—through an extremely subtle intellect……

तत्साक्षिकं भवेत्तत्तद्यद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ **215** ॥

tatsākṣikaṁ bhavettattadyadyadyenānubhūyate |

*kasyāpyananubhūtārthe sākṣitvaṁ nopayujyate || **215**||*

तत् साक्षिकम् *tat sākṣikam* one having 'that' as its witness भवेत् *bhavet* is तत् तत् *tat tat* all that यत् यत् *yat yat* all that which येन *yena* that by which अनुभूयते *anubhūyate* is experienced कस्य अपि *kasya api* to anyone अननुभूतार्थे *ananubhūtārthe* when the object is not known साक्षित्वम् *sākṣitvam* witnesshood न उपयुज्यते *na upayujyate* is not possible

That which is witnessed by something else has the latter as its witness. When there is no entity to witness a thing, we cannot say that it has been witnessed at all.

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।

अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतरः ॥ **216** ॥

asau svasākṣiko bhāvo yataḥ svenānubhūyate |
*ataḥ paraṁ svayaṁ sākṣātpratyagātmā na cetaraḥ || **216**||*

असौ *asau* This स्वसाक्षिकः *svasākṣikaḥ* being witness of Itself भावः *bhāvaḥ* the nature(or state) यतः *yataḥ* since स्वेन *svena* by itself अनुभूयते *anubhūyate* is realised अतः *ataḥ* therefore परम् *param* supreme स्वयम् *svayam* Itself साक्षात् *sākṣāt* directly प्रत्यगात्मा *pratyagātmā* the subject Self न *na* not च *ca* and इतरः *itaraḥ* something else

This Self is its own witness, for It is realised only by itself. Hence the Self Itself is the supreme Brahman and nothing else.

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते

प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा ।

नानाकारविकारभागिन इमान् पश्यन्नहंधीमुखान्

नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ **217** ॥

jāgratsvapnasuṣuptiṣu sphuṭataraṁ yo'sau samujjṛmbhate
pratyagrūpatayā sadāhamahamityantaḥ sphurannaikadhā |
nānākāravikārabhāgina imān paśyannahandhīmukhān
*nityānandacidātmanā sphurati taṁ viddhi svametaṁ hṛdi || **217**||*

जाग्रत् स्वप्न सुषुप्तिषु *jāgrat svapna suṣuptiṣu* in the waking, dream and deep-sleep स्फुटतरम् *sphuṭataram* clearly यः *yaḥ* that which असौ *asau* this समुज्जृम्भते *samujjṛmbhate* manifests प्रत्यक् रूपतया *pratyak rūpatayā* as the inner Self सदा *sadā* always अहम् अहम् इति *aham aham iti* as "I" "I" अन्तर् *antar* within स्फुरन् *sphuran* shining एकधा *ekadhā* same way नाना *nānā* various आकारविकारभागिनः *ākāravikārabhāginaḥ* having forms and modifications इमान् *imān* these पश्यन् *paśyan* seeing अहंधीमुखान् *ahandhīmukhān* the ego,intellect etc नित्य *nitya* eternal आनन्द *ānanda* bliss चिदात्मना *cidātmanā* as consciousness(knowledge) स्फुरति *sphurati* shines तम् *tam* that विद्धि *viddhi* know स्वम् *svam* your own एतम् *etam* this हृदि *hṛdi* in the heart

That which clearly manifests itself in the waking, dream and deep-sleep states; that which shines inside uniformly and continuously as “I”-“I”; witnesses the ego, the intellect etc., which are of different forms and modifications, which is felt as Existence-Knowledge-Bliss Absolute, know this, within your heart, as your own Self.

घटोदके बिम्बितमर्कबिम्ब-

मालोक्य मूढो रविमेव मन्यते ।

तथा चिदाभासमुपाधिसंस्थं

भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ **218** ॥

ghaṭodake bimbitamarkabimba-

mālokya mūḍho ravimeva manyate |

*tathā cidābhāsamupādhisaṁstha*ṁ

*bhrāntyāhamityeva jaḍo'bhimanyate || **218**||*

घटोदके *ghaṭodake* in the water of a jar बिम्बितम् *bimbitam* reflected अर्कबिम्बम् *arkabimbam* the sun आलोक्य *ālokya* on seeing मूढः *mūḍhaḥ* fool रविम् *ravim* sun एव *eva* itself मन्यते *manyate* considers तथा *tathā* so too चिदाभासम् *cidābhāsam* the reflection of consciousnes उपाधिसंस्थम् *upādhisaṁstham* caught in the upadhi(of intellect) भ्रान्त्या *bhrāntyā* through delusion अहम् इति *aham iti* as "I" एव *eva* Itself जडः *jaḍaḥ* fool अभिमन्यते *abhimanyate* identifies

The ignorant, on seeing the reflection of the sun in the water in a jar, considers it to be the sun itself. So too, the ignorant through delusion, identifies himself with the reflection of the consciousness appearing in the intellect and considers it to be the 'I'—his own Self.

घटं जलं तद्गतमर्कबिम्बं

विहाय सर्वं विनिरीक्ष्यतेऽर्कः ।

तटस्थ एतत्त्रितयावभासकः

स्वयंप्रकाशो विदुषा यथा तथा ॥ **219** ॥

ghaṭaṁ jalaṁ tadgatamarkabimbaṁ
vihāya sarvaṁ vinirīkṣyate'rkaḥ |
taṭastha etattritayāvabhāsakaḥ
*svayamprakāśo viduṣā yathā tathā || **219**||*

घटम् *ghaṭam* the jar जलम् *jalam* water तद्गतम् *tadgatam* present in it अर्कबिम्बम् *arkabimbam* reflected sun विहाय *vihāya* leaving aside सर्वम् *sarvam* all this विनिरीक्ष्यते *vinirīkṣyate* sees अर्कः *arkaḥ* the self-luminous sun तटस्थः *taṭasthaḥ* independent एतत् *etat* these त्रितया अवभासकः *tritayā avabhāsakaḥ* illuminator of three स्वयंप्रकाशः *svayamprakāśaḥ* self-luminous विदुषा *viduṣā* by the wise यथा *yathā* just as तथा *tathā* so too

The wise person leaves aside the jar, the water, and the reflection of the sun in it and sees the self-luminous sun. So too, the wise realize the Self-luminous Reality which illumines “these three” and recognize It as independent of them all.

देहं धियं चित्प्रतिबिम्बमेवं

विसृज्य बुद्धौ निहितं गुहायाम्।

द्रष्टारमात्मानमखण्डबोधं

सर्वप्रकाशं सदसद्विलक्षणम्॥ **220** ॥

deham dhiyam citpratibimbamevam

visṛjya buddhau nihitam guhāyām |

draṣṭāramātmānamakhaṇḍabodham

sarvaprakāśam sadasadvilakṣaṇam || 220||

देहम् *deham* body धियम् *dhiyam* intellect चित्प्रतिबिम्बम् *citpratibimbam* the reflection of consciousnes एवम् *evam* in this way विसृज्य *visṛjya* leaving aside बुद्धौ *buddhau* in the intellect निहितम् *nihitam* present गुहायाम् *guhāyām* in the cave द्रष्टारम् *draṣṭāram* the witness आत्मानम् *ātmānam* the Self अखण्डबोधम् *akhaṇḍabodham* (which is) Knowledege Absolute सर्वप्रकाशम् *sarvaprakāśam* illumining all सत् असत् विलक्षणम् *sat asat vilakṣaṇam* distinct from the gross and the subtle

So too, leaving aside the body, the intellect and the reflection of consciousness in it, and realising in the cave of the intellect, the Witness, the Self, which is Knowledge-Absolute, which is the cause of everything; which is distinct from the gross and the subtle…..

नित्यं विभुं सर्वगतं सुसूक्ष्मं

अन्तर्बहिःशून्यमनन्यमात्मनः ।

विज्ञाय सम्यङ्निजरूपमेतत्

पुमान् विपाप्मा विरजो विमृत्युः ॥ **221** ॥

nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ

antarbahiḥśūnyamananyamātmanaḥ |

vijñāya samyaṅnijarūpametat

pumān vipāpmā virajo vimṛtyuḥ || ***221***||

नित्यम् *nityam* eternal विभुम् *vibhum* All-pervading सर्वगतम् *sarvagatam* omni-present सुसूक्ष्मम् *susūkṣmam* supremely subtle अन्तर्बहिःशून्यम् *antarbahiḥśūnyam* without interior or exterior अनन्यम् *ananyam* not different आत्मनः *ātmanaḥ* from the Self विज्ञाय *vijñāya* realising सम्यक् *samyak* fully निजरूपम् *nijarūpam* one's nature एतत् *etat* this पुमान् *pumān* man विपाप्मा *vipāpmā* free from sin विरजः *virajaḥ* free from blemish विमृत्युः *vimṛtyuḥ* deathless

……..which is Eternal and Omnipresent; All-pervading and supremely subtle, which is without exterior or interior; which is the one Self; by fully realising this, one becomes free from sin, free from blemish, and immortal.

विशोक आनन्दघनो विपश्चित्

स्वयं कुतश्चिन्न बिभेति कश्चित् ।

नान्योऽस्ति पन्था भवबन्धमुक्तेः

विना स्वतत्त्वावगमं मुमुक्षोः ॥ **222** ॥

viśoka ānandaghano vipaścit
svayaṁ kutaścinna bibheti kaścit |
nānyo'sti panthā bhavabandhamukteḥ
*vinā svatattvāvagamaṁ mumukṣoḥ || **222**||*

विशोकः *viśokaḥ* free from grief आनन्दघनः *ānandaghanaḥ* mass of bliss विपश्चित् *vipaścit* the wise स्वयम् *svayam* himself कुतश्चित् *kutaścit* of anyone न बिभेति *na bibheti* is not afraid कश्चित् *kaścit* anyone न *na* not अन्यः *anyaḥ* other अस्ति *asti* thereis पन्थाः *panthāḥ* path भवबन्धमुक्तेः *bhavabandhamukteḥ* for liberation from the bonds of transmigration विना *vinā* except स्वतत्त्वावगमम् *svatattvāvagamam* realising the Truth of one's own self मुमुक्षोः *mumukṣoḥ* for one desirous of liberation

Such a wise person does not grieve, becomes the embodiment of bliss, and fears nothing from anywhere. For one who seeks liberation, there is no other path to break free from the bonds of transmigration than realising the Truth as one’s own Self.

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधैः ॥ **223** ॥

brahmābhinnatvavijñānaṁ bhavamokṣasya kāraṇam |
*yenādvitīyamānandaṁ brahma sampadyate budhaiḥ || **223**||*

ब्रह्म अभिन्नत्व विज्ञानम् *brahma abhinnatva vijñānam* realisation of one's identity with Brahman **भवमोक्षस्य** *bhavamokṣasya* for liberation from the bonds of transmigration **कारणम्** *kāraṇam* the cause **येन** *yena* by which **अद्वितीयम्** *advitīyam* the One without a second **आनन्दम्** *ānandam* the bliss **ब्रह्म** *brahma* Brahman **सम्पद्यते** *sampadyate* is attained **बुधैः** *budhaiḥ* by wise men

The cause for liberation from transmigration is the realisation of one’s identity with Brahman. By means of this, the wise attain Brahman, the one-without-a-second, the Bliss-Absolute.

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।

विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ 224 ॥

brahmabhūtastu saṁsṛtyai vidvānnāvartate punaḥ |
*vijñātavyamataḥ samyagbrahmābhinnatvamātmanaḥ || **224**||*

ब्रह्मभूतः *brahmabhūtaḥ* One who has become Brahman **तु** *tu* indeed **संसृत्यै** *saṁsṛtyai* to world of transmigration **विद्वान्** *vidvān* realised one **न आवर्तते** *na āvartate* does not return **पुनः** *punaḥ* anymore **विज्ञातव्यम्** *vijñātavyam* should be realised **अतः** *ataḥ* therefore **सम्यक्** *samyak*

fully ब्रह्म अभिन्नत्वम् *brahma abhinnatvam* identity with

Brahman आत्मनः *ātmanaḥ* of the Self

No more does one return to the world of transmigration after having become of the nature of Brahman. One must, therefore, strive to fully realize one's identity with Brahman.

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम्।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ 225 ॥

satyaṁ jñānamanantaṁ brahma viśuddhaṁ paraṁ svataḥsiddham|
*nityānandaikarasaṁ pratyagabhinnaṁ nirantaraṁ jayati || **225**||*

सत्यम् *satyam* Existence ज्ञानम् *jñānam* Knowledge

अनन्तम् *anantam* Infinite ब्रह्म *brahma* Brahman

विशुद्धम् *viśuddham* extremely pure परम् *param*

supreme स्वतःसिद्धम् *svataḥsiddham* self-existing नित्य

आनन्द एकरसम् *nitya ānanda ekarasam* eternal indivisible-bliss

प्रत्यक् अभिन्नम् *pratyak abhinnam* not different from one's Self

निरन्तरम् *nirantaram* ever जयति *jayati* victorious

Brahman is Existence-Knowledge-Absolute, extremely pure, Supreme, Self-existing, Eternal, Indivisible-Bliss, not essentially different from the inmost Self , and absolutely without parts. It is ever victorious.

All manifestation absolute (verses 226-236)

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात्।

न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधदशायाम्॥ 226 ॥

sadidaṁ paramādvaitaṁ svasmādanyasya vastuno'bhāvāt |
na hyanyadasti kiñcit samyak paramārthatattvabodhadaśāyām ||
226||

सत् *sat* Real इदम् *idaṁ* this परम अद्वैतम् *parama advaitaṁ* absolute oneness स्वस्मात् *svasmāt* than the Self अन्यस्य *anyasya* of other वस्तुनः *vastunaḥ* of anything अभावात् *abhāvāt* because of absence न *na* not हि *hi* truly अन्यत् *anyat* other अस्ति *asti* is किञ्चित् *kiñcit* anything सम्यक् *samyak* complete परमार्थतत्त्व बोधदशायाम् *paramārthatattva bodhadaśāyāṁ* in the state of realisation of the supreme Truth

This Absolute Oneness alone is Real since there is nothing other than the Self. Truly, there is no other independent entity in the state of full realization of the supreme Truth.

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात्।

तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम्॥ 227 ॥

yadidaṁ sakalaṁ viśvaṁ nānārūpaṁ pratītamajñānāt |
*tatsarvaṁ brahmaiva pratyastāśeṣabhāvanādoṣam || **227**||*

यत् *yat* that which इदम् *idaṁ* this सकलम् *sakalaṁ* entire विश्वम्*viśvaṁ* universe नानारूपम् *nānārūpaṁ* of diverse forms प्रतीतम् *pratītam* appearing अज्ञानात् *ajñānāt* due to ignorance तत् *tat* that सर्वम् *sarvaṁ* all ब्रह्म *brahma* Brahman एव *eva* alone प्रत्यस्त *pratyasta* free from अशेष *aśeṣa* all भावनादोषम् *bhāvanādoṣaṁ* limitation of thoughts

This entire universe which, because of ignorance, appears to be of diverse forms, is, in fact, Brahman alone, which is free from all limitations of thought.

मृत्कार्यभूतोऽपि मृदो न भिन्नः

कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात्।

न कुम्भरूपं पृथगस्ति कुम्भः

कुतो मृषा कल्पितनाममात्रः॥ **228** ॥

mṛtkāryabhūto'pi mṛdo na bhinnaḥ
kumbho'sti sarvatra tu mṛtsvarūpāt |
na kumbharūpaṁ pṛthagasti kumbhaḥ
*kuto mṛṣā kalpitanāmamātraḥ || **228**||*

मृत् कार्यभूतः *mṛt kāryabhūtaḥ* a modification of clay अपि *api* though मृदः *mṛdaḥ* from clay न भिन्नः *na bhinnaḥ* not

different कुम्भः *kumbhaḥ* a pot अस्ति *asti* is सर्वत्र *sarvatra* everywhere तु *tu* indeed मृत्स्वरूपात् *mṛtsvarūpāt* the nature of clay न *na* not कुम्भरूपम् *kumbharūpaṁ* the pot form पृथक् *pṛthak* different अस्ति *asti* is कुम्भः *kumbhaḥ* pot कुतः *kutaḥ* where,why मृषा *mṛṣā* FALSE कल्पित *kalpita* imagined नाममात्रः *nāmamātraḥ* merely a name

Though a pot is a modification of clay, it is not different from it. Throughout the pot, clay alone is present. So why call it a pot? It is merely a false imagined name.

केनापि मृद्भिन्नतया स्वरूपं

घटस्य संदर्शयितुं न शक्यते।

अतो घटः कल्पित एव मोहा-

न्मृदेव सत्यं परमार्थभूतम्॥ **229** ॥

kenāpi mṛdbhinnatayā svarūpaṁ
ghaṭasya sandarśayituṁ na śakyate |
ato ghaṭaḥ kalpita eva mohā-
*nmṛdeva satyaṁ paramārthabhūtam || **229**||*

केन अपि *kena api* by anyone मृद्भिन्नतया *mṛdbhinnatayā* something other than mud स्वरूपम् *svarūpaṁ* the essence घटस्य *ghaṭasya* of a pot संदर्शयितुम् *sandarśayituṁ* to

show न शक्यते *na śakyate* is not possible अतः *ataḥ* therefore घटः *ghaṭaḥ* a pot कल्पितः *kalpitaḥ* imagined एव *eva* only मोहात् *mohāt* through delusion मृत् एव *mṛt eva* mud alone सत्यम् *satyaṁ* reality परमार्थभूतम् *paramārthabhūtam* abiding

No one can show by demonstration that the essence of a clay-pot is other than the clay. Therefore, the pot is merely imagined through delusion, and clay alone is the enduring Reality in the clay-pot.

सद्ब्रह्मकार्यं सकलं सदेवं
तन्मात्रमेतन्न ततोऽन्यदस्ति ।
अस्तीति यो वक्ति न तस्य मोहो
विनिर्गतो निद्रितवत्प्रजल्पः ॥ **230** ॥

sadbrahmakāryaṁ sakalaṁ sadevaṁ
tanmātrametanna tato'nyadasti |
astīti yo vakti na tasya moho
vinirgato nidritavatprajalpaḥ || 230||

सद् ब्रह्म कार्यम् *sad brahma kāryaṁ* the effect of the real Brahman सकलम् *sakalaṁ* entire सत् *sat* Real एवम् *evaṁ* thus तन्मात्रम् *tanmātraṁ* of the essence of that एतत् *etat* this न *na* not ततः *tataḥ* than it अन्यत् *anyat* other अस्ति *asti* is अस्ति इति *asti iti* "It is" यः *yaḥ*

he who वक्ति *vakti* says न *na* not तस्य *tasya* his मोहः *mohaḥ* delusion विनिर्गतः *vinirgataḥ* has gone निद्रितवत् *nidritavat* like one in intense sleep प्रजल्पः *prajalpaḥ* twaddling or talking

So too, the entire universe, being the effect of the Real Brahman, is Brahman itself and nothing else. It is of the essence of That and it cannot exist apart from That. Anyone who says it does, is still under delusion like one talking in intense sleep.

ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद्ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ **231** ॥

brahmaivedaṁ viśvamityeva vāṇī

śrautī brūte'tharvaniṣṭhā variṣṭhā |

tasmādetadbrahmamātraṁ hi viśvaṁ

*nādhiṣṭhānādbhinnatā''ropitasya || **231**||*

ब्रह्म *brahma* Brahman एव *eva* alone इदम् *idaṁ* this विश्वम् *viśvaṁ* universe इति *iti* thus एव *eva* verily वाणी *vāṇī* declaration श्रौती *śrautī* of the Sruti ब्रूते *brūte* says अथर्वनिष्ठा *atharvaniṣṭhā* of Atharva Veda वरिष्ठा *variṣṭhā* august तस्मात् *tasmāt* therefore एतत् *etat* this ब्रह्ममात्रम् *brahmamātraṁ* Brahman alone हि

hi indeed विश्वम् *viśvaṁ* universe न *na* not

अधिष्ठानात् *adhiṣṭhānāt* of its substratum भिन्नता *bhinnatā*

difference आरोपितस्य *āropitasya* of the superimposed thing

Truly, this entire universe is Brahman—this is the declaration of the *Atharva Veda*. Therefore, this universe is Brahman alone, for a superimposition has no existence apart from its substratum.

सत्यं यदि स्याज्जगदेतदात्मनोऽ

नन्तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्या-

न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ **232** ॥

satyaṁ yadi syājjagadetadātmano'

nantattvahānirnigamāpramāṇatā |

asatyavāditvamapīśituḥ syā-

*nnaitattrayaṁ sādhu hitaṁ mahātmanām || **232**||*

सत्यम् *satyaṁ* real यदि *yadi* if स्यात् *syāt* is जगत् *jagat* universe एतत् *etat* this आत्मनः *ātmanaḥ* of the Self अनन्तत्त्वहानिः *anantattvahāniḥ* loss if infinitude निगम अप्रमाणता *nigama apramāṇatā* loss of validity of Vedic Scriptures असत्यवादित्वम् *asatyavāditvam* state of being a liar अपि *api* also ईशितुः *īśituḥ* of the Lord स्यात् *syāt* will be न *na* not एतत् *etat* these त्रयम् *trayaṁ*

three साधु *sādhu* proper(desirable) हितम् *hitaṁ* beneficial महात्मनाम् *mahātmanām* (according) to Great Ones.

If the universe, as it is, is Real, the Self (Atman) would not be Infinite, the scriptures would be false, the Lord himself would be guilty of having spoken an untruth. None of these three is considered either desirable or beneficial by the Great Ones.

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः।

न च मत्स्थानि भूतानीत्येवमेव व्यचीक्लृपत्॥ 233॥

īśvaro vastutattvajño na cāhaṁ teṣvavasthitaḥ |

*na ca matsthāni bhūtānītyevameva vyacīklṛpat || **233**||*

ईश्वरः *īśvaraḥ* the Lord वस्तुतत्त्वज्ञः *vastutattvajñaḥ* knower of reality of all things न *na* not च *ca* and अहम् *ahaṁ* I तेषु *teṣu* in them अवस्थितः *avasthitaḥ* living न *na* nor च *ca* further मत्स्थानि *matsthāni* existing in Me भूतानि *bhūtāni* the beings इति *iti* thus एवम् एव *evam eva* in this way only व्यचीक्लृपत् *vyacīklṛpat* has supported

The Lord, the knower of the Reality of all things, has expressly declared: “I do not abide in them, and nor do beings abide in Me.”*

*Bhagavad Gita 9.4-5

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम्।

यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ **234** ॥

yadi satyaṁ bhavedviśvaṁ suṣuptāvupalabhyatām |
*yannopalabhyate kiñcidato'satsvapnavanmṛṣā || **234**||*

यदि *yadi* if सत्यम् *satyaṁ* TRUE भवेत् *bhavet* were विश्वम् *viśvaṁ* the universe सुषुप्तौ *suṣuptau* in deep-sleep अपि *(api)* (also,even) उपलभ्यताम् *upalabhyatām* would have been perceived यत् *yat* since न उपलभ्यते *na upalabhyate* (it is) not perceived किञ्चित् *kiñcit* anything अतः *ataḥ* therefore असत् *asat* unreal स्वप्नवत् *svapnavat* like a dream मृषा *mṛṣā* false

If the universe were real, it would have been perceived even in the deep-sleep state. Since it is not at all perceived, it must be unreal like a dream.

अतः पृथङ्नास्ति जगत्परात्मनः

पृथक्प्रतीतिस्तु मृषा गुणादिवत्।

आरोपितस्यास्ति किमर्थवत्ताऽ-

धिष्ठानमाभाति तथा भ्रमेण ॥ **235** ॥

ataḥ pṛthaṅnāsti jagatparātmanaḥ
pṛthakpratītistu mṛṣā guṇādivat |
āropitasyāsti kimarthavattā'-
*dhiṣṭhānamābhāti tathā bhrameṇa || **235**||*

अतः *ataḥ* therefore पृथक् *pṛthak* seperate न *na* not अस्ति *asti* is जगत् *jagat* world परात्मनः *parātmanaḥ* from the Supreme Self पृथक् प्रतीतिः *pṛthak pratītiḥ* (its) seperate appearance तु *tu* and मृषा *mṛṣā* false गुण आहिवत् *guṇa āhivat* like 'rope and snake' आरोपितस्य *āropitasya* of the superimposed thing अस्ति *asti* is किम् *kim* there अर्थवत्ता *arthavattā* meaning अधिष्ठानम् *adhiṣṭhānaṁ* substratum आभाति *ābhāti* appears तथा *tathā* like that भ्रमेण *bhrameṇa* through delusion

Therefore, the world has no existence apart from the Supreme Self and the appearance of its separateness is false like the appearance of a snake in a rope. Can a superimposition has any real existence apart from its own substratum? Through delusion, it is the substratum itself which appears like that.

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं

ब्रह्मैव तत्तद्रजतं हि शुक्तिः।

इदंतया ब्रह्म सदैव रूप्यते

त्वारोपितं ब्रह्मणि नाममात्रम्॥ 236॥

bhrāntasya yadyadbhramataḥ pratītaṁ
brahmaiva tattadrajataṁ hi śuktiḥ |
idantayā brahma sadaiva rūpyate
*tvāropitaṁ brahmaṇi nāmamātram || **236**||*

भ्रान्तस्य *bhrāntasya* to a deluded one यत् यत् *yat yat* whatever भ्रमतः *bhramataḥ* through delusion प्रतीतम् *pratītaṁ* appears ब्रह्म *brahma* Brahman एव *eva* alone तत् तत् *tat tat* all that रजतम् *rajataṁ* silver हि *hi* indeed शुक्तिः *śuktiḥ* a mother-of-pearl इदंतया *idantayā* as "this" ब्रह्म *brahma* Brahman सत् *sat* existance एव *eva* alone रूप्यते *rūpyate* is considered(as this world) तु *tu* but आरोपितम् *āropitaṁ* superimposed ब्रह्मणि *brahmaṇi* on Brahman नाममात्रम् *nāmamātram* mere name

Through error of judgement whatever a deluded man perceives what can only be Brahman and Brahman alone. The silvery sheen perceived is nothing but the mother-of-pearl. Brahman is ever-present as “this” universe and that which is superimposed on Brahman can only be a mere name.

Brahman – Its nature (verses 237-240)

अतः परं ब्रह्म सदद्वितीयं

विशुद्धविज्ञानघनं निरञ्जनम्।

प्राशान्तमाद्यन्तविहीनमक्रियं

निरन्तरानन्दरसस्वरूपम्॥ **237** ॥

ataḥ paraṁ brahma sadadvitīyaṁ
viśuddhavijñānaghanaṁ nirañjanam |
prāśāntamādyantavihīnamakriyaṁ
*nirantarānandarasasvarūpam || **237**||*

अतः *ataḥ* therefore परम् *paraṁ* supreme ब्रह्म *brahma* Brahman सत् *sat* real अद्वितीयम् *advitīyaṁ* non-dual विशुद्धविज्ञानघनम् *viśuddhavijñānaghanaṁ* the essence of pure Knowledge Absolute निरञ्जनम् *nirañjanam* taintless प्राशान्तम् *prāśāntaṁ* supremely peaceful आदि अन्त विहीनम् *ādi anta vihīnaṁ* without beginning and end अक्रियम् *akriyaṁ* beyond activity निरन्तर *nirantara* always आनन्दरसस्वरूपम् *ānandarasasvarūpam* of the nature of Bliss Absolute

Therefore, whatever is manifested is the Supreme Brahman Itself---Real, non-dual, extremely pure, the essence of Knowledge-Absolute, taintless, supremely peaceful, without beginning or end, beyond all activity, and always of the nature of Bliss-Absolute.

निरस्तमायाकृतसर्वभेदं

नित्यं सुखं निष्कलमप्रमेयम्।

अरूपमव्यक्तमनाख्यमव्ययं

ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ **238** ॥

nirastamāyākṛtasarvabhedaṁ

nityaṁ sukhaṁ niṣkalamaprameyam |

arūpamavyaktamanākhyamavyayaṁ

*jyotiḥ svayaṁ kiñcididaṁ cakāsti || **238**||*

निरस्त *nirasta* transcending मायाकृत *māyākṛta* created by Maya सर्वभेदम् *sarvabhedaṁ* all distinctions नित्यम् *nityaṁ* eternal सुखम् *sukhaṁ* essence of joy निष्कलम् *niṣkalam* indivisible अप्रमेयम् *aprameyam* immeasurable अरूपम् *arūpaṁ* formless अव्यक्तम् *avyaktam* unmanifest अनाख्यम् *anākhyaṁ* nameless अव्ययम् *avyayaṁ* immutable ज्योतिः स्वयम् *jyotiḥ svayaṁ* self-effulgent किञ्चित् *kiñcit* whatever इदम् *idaṁ* this चकास्ति *cakāsti* is manifested

Transcending all distinctions created by Maya, the Surpreme Brahman is Eternal, the essence of Joy, Indivisible, Immeasurable, Formless, Unmanifest, Nameless, Immutable and Self-effulgent.

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।

केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ **239** ॥

jñātṛjñeyajñānaśūnyamanantaṁ nirvikalpakam |
*kevalākhaṇḍacinmātraṁ paraṁ tattvaṁ vidurbudhāḥ || **239**||*

ज्ञातृ ज्ञेय ज्ञान शून्यम् *jñātṛ jñeya jñāna śūnyaṁ* free from the distinctions of the Knower, Known & Knowledge अनन्तम् *anantaṁ* infinite निर्विकल्पकम् *nirvikalpakam* transcedental केवल *kevala* pure अखण्ड *akhaṇḍa* indivisible चिन्मात्रम् *cinmātraṁ* essence of absolute knowledge परम् *paraṁ* supreme तत्त्वम् *tattvaṁ* truth विदुः *viduḥ* realise बुधाः *budhāḥ* the wise sages.

Sages realise the Supreme Truth in which there are no distinctions such as the knower, the knowledge and the known, the Truth which is Infinite, Transcendental and which is of the essence of Knowledge Absolute.

अहेयमनुपादेयं मनोवाचामगोचरम् ।
अप्रमेयमनाद्यन्तं ब्रह्म पूर्णमहं महः ॥ 240 ॥

aheyamanupādeyaṁ manovācāmagocaram |
*aprameyamanādyantaṁ brahma pūrṇamahaṁ mahaḥ || **240**||*

अहेयम् *aheyaṁ* that which cannot be thrown away अनुपादेयम् *anupādeyaṁ* which cannot be taken up मनोवाचाम् *manovācāṁ* of the mind and the speech अगोचरम् *agocaram*

beyond the limits अप्रमेयम् *aprameyaṁ* immeasurable अनाद्यन्तम् *anādyantaṁ* without beginning and end ब्रह्म *brahma* Brahman पूर्णम् *pūrṇaṁ* whole अहम् *ahaṁ* I-the Self महः *mahaḥ* glorious

That which can neither be thrown away nor taken up, that which lies beyond the limits of mind and speech, which is Immeasurable, which is without beginning or end, full, and one's very own Self, which is of outshining glory---that is the Self.

That Thou Art – explanation (verses 241-249)

तत्त्वंपदाभ्यामभिधीयमानयोः

ब्रह्मात्मनोः शोधितयोर्यदीत्थम्।

श्रुत्या तयोस्तत्त्वमसीति सम्यग्

एकत्वमेव प्रतिपाद्यते मुहुः॥ **241**।

tattvampadābhyāmabhidhīyamānayoḥ

brahmātmanoḥ śodhitayoryadīttham |

śrutyā tayostattvamasīti samyag

*ekatvameva pratipādyate muhuḥ || **241**|*

तत् त्वम् पदाभ्याम् *tat tvaṁ padābhyāṁ* by the terms "That" and "Thou" अभिधीयमानयोः *abhidhīyamānayoḥ* denoted ब्रह्म आत्मनोः *brahma ātmanoḥ* between Brahman and Atman शोधितयोः *śodhitayoḥ* purified i.e. Eliminating the conditionings यत् *yat*

which ईत्थम् *īttham* thus श्रुत्या *śrutyā* by the Sruti तयोः *tayoḥ* their तत् त्वम् असि *tat tvam asi* "That Thou Art" इति *iti* thus सम्यग् *samyag* absolute एकत्वम् *ekatvam* identify एव *eva* alone प्रतिपाद्यते *pratipādyate* is established मुहुः *muhuḥ* repeatedly

If Sruti in its maxim “That Thou Art’, repeatedly establishes the absolute oneness of Brahman and the Self, indicated by the term “That”(Tat) and “Thou”(Tvam) respectively, then divesting these terms of their relative associations, their implied but not literal meanings are to be understood.

ऐक्यं तयोर्लक्षितयोर्न वाच्ययोः

निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।

खद्योतभान्वोरिव राजभृत्ययोः

कूपाम्बुराश्योः परमाणुमेर्वोः ॥ **242** ॥

aikyaṁ tayorlakṣitayorna vācyayoḥ
nigadyate'nyonyaviruddhadharmiṇoḥ |
khadyotabhānvoriva rājabhṛtyayoḥ
*kūpāmburāśyoḥ paramāṇumervoḥ || **242**||*

ऐक्यम् *aikyaṁ* identity तयोः *tayoḥ* their(between them) लक्षितयोः *lakṣitayoḥ* between the implied meaning न *na* not वाच्ययोः *vācyayoḥ* between the literal meaning निगद्यते

nigadyate is inculcated **अन्योन्य** *anyonya* mutually **विरुद्ध** *viruddha* (who are) of opposite **धर्मिणोः** *dharmiṇoḥ* attributes **खद्योत भान्वोः** *khadyota bhānvoḥ* between glow-worm and sun **इव** *iva* like **राजभृत्ययोः** *rājabhṛtyayoḥ* between king and servant **कूपाम्बुराश्योः** *kūpāmburāśyoḥ* between a well and a ocean **परमाणुमेर्वोः** *paramāṇumervoḥ* between an atom and the mount Meru

For they are of contradictory attributes---like the sun and the glow-worm, the king and the servant, the ocean and the well, mount Meru and an atom.

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शृणु पञ्चकोशम् ॥ 243 ॥

tayorvirodho'yamupādhikalpito

na vāstavaḥ kaścidupādhireṣaḥ |

īśasya māyā mahadādikāraṇaṁ

*jīvasya kāryaṁ śṛṇu pañcakośam || **243**||*

तयोः *tayoḥ* between them **विरोधः** *virodhaḥ* difference **अयम्** *ayam* this **उपाधिकल्पितः** *upādhikalpitaḥ* created by superimposed upadhi **न** *na* not **वास्तवः** *vāstavaḥ*

real कश्चित् *kaścit* any उपाधिः *upādhiḥ* Upadhi एषः *eṣaḥ* this ईशस्य *īśasya* of Isvara माया *māyā* Maya महदादि कारणम् *mahadādi kāraṇaṁ* the cause of Mahat etc. जीवस्य *jīvasya* of jiva कार्यम् *kāryaṁ* (Maya's) effect शृणु *śṛṇu* listen पञ्चकोशम् *pañcakośam* the five sheaths

The difference between them is only created by superimposition and is not something real. The limiting condition in the case of the Lord is *Maya* or ignorance, the cause of Mahat etc. And listen, the limiting conditions in the case of the individual self are the five sheaths, which are effects of ignorance.

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः।

राज्यं नरेन्द्रस्य भटस्य खेटकः

तयोरपोहे न भटो न राजा॥ **244** ॥

etāvupādhī parajīvayostayoḥ
samyaṅnirāse na paro na jīvaḥ |
rājyaṁ narendrasya bhaṭasya kheṭakaḥ
*tayorapohe na bhaṭo na rājā || **244**||*

एतौ उपाधी *etau upādhī* these two Upadhis परजीवयोः *parajīvayoḥ* of Isvara and jiva तयोः *tayoḥ* their सम्यक् *samyak* completely निरासे *nirāse* when eliminated न *na* not परः *paraḥ* Isvara न *na* not जीवः *jīvaḥ*

jiva राज्यम् *rājyaṁ* kingdom नरेन्द्रस्य *narendrasya* of the king भटस्य *bhaṭasya* of soldiers खेटकः *kheṭakaḥ* a shield तयोः अपोहे *tayoḥ apohe* when both are taken away न *na* there is neither भटः *bhaṭaḥ* soldier न *na* not राजा *rājā* king

These two are limiting conditions of the Lord and the individual soul, but when they are completely eliminated, there is neither the Lord nor the individual soul*. When the kingdom of the king and the shield of the soldier are taken away, there can neither be a king nor a soldier.

*This is explained through the analogy of the ocean and the wave. The ocean can be likened to the *Isavara* and the wave to the *jiva*. However, when we realize that in reality the ocean and the wave are water only—*there being neither the ocean nor the wave*—the seeming disctinction between the *Isvara* and the *jiva* disappears. It is all seen as water only, like the substratum, the Brahman—the only reality behind all appearances.

अथात आदेश इति श्रुतिः स्वयं

निषेधति ब्रह्मणि कल्पितं द्वयम्।

श्रुतिप्रमाणानुगृहीतबोधा-

त्तयोर्निरासः करणीय एव ॥ **245** ॥

athāta ādeśa iti śrutiḥ svayaṁ

niṣedhati brahmaṇi kalpitaṁ dvayam |

śrutipramāṇānugṛhītabodhā-

*ttayornirāsaḥ karaṇīya eva || **245**||*

अथ *atha* now अतः *ataḥ* then आदेशः *ādeśaḥ* injunction इति *iti* thus श्रुतिः *śrutiḥ* vedas (scriptures) स्वयम् *svayaṁ* themselves निषेधति *niṣedhati* reject ब्रह्मणि *brahmaṇi* in Brahman कल्पितम् *kalpitaṁ* imagined द्वयम् *dvayaṁ* duality श्रुतिप्रमाण अनुगृहीत *śrutipramāṇa anugṛhīta* supported by the authority of scriptures बोधात् *bodhāt* by knowledge तयोः *tayoḥ* their(of upadis) निरासः *nirāsaḥ* elimination करणीय *karaṇīya* should be done एव *eva* certainly

"Now is the injunction" etc--- in these words the scriptures reject the imagined duality in Brahman. Supported by the authority of the scriptures one must certainly eliminate these two superimpositions by means of direct Realization.

नेदं नेदं कल्पितत्वान्न सत्यं

रज्जुद्दष्टव्यालवत्स्वप्नवच्च ।

इत्थं दृश्यं साधुयुक्त्या व्यपोह्य

ज्ञेयः पश्चादेकभावस्तयोर्यः ॥ 246 ॥

nedaṁ nedaṁ kalpitatvānna satyaṁ
rajjudṛṣṭavyālavatsvapnavacca |
itthaṁ dṛśyaṁ sādhuyuktyā vyapohya
*jñeyaḥ paścādekabhāvastayoryaḥ || **246**||*

न इदम् *na idaṁ* "neither this" न इदम् *na idaṁ* "nor this" कल्पितत्वात् *kalpitatvāt* being products of imaginations न *na* not सत्यम् *satyaṁ* real रज्जु *rajju* (in the) rope दृष्ट *dṛṣṭa* seen व्यालवत् *vyālavat* like the snake स्वप्नवत् *svapnavat* like the dream च *ca* and इत्थम् *itthaṁ* thus दृश्यम् *dṛśyaṁ* seen(world) साधु *sādhu* perfectly युक्त्या *yuktyā* by reasoning व्यपोह्य *vyapohya* eliminating ज्ञेयः *jñeyaḥ* should be realised पश्चात् *paścāt* thereafter एक भावः *eka bhāvaḥ* oneness तयोः *tayoḥ* their(jiva and Isvara) यः *yaḥ* that which

“Neither this (gross), nor this (subtle)” is the Self; like the snake seen in the rope and like dreams, they are not real, being the products of imagination. By a perfect elimination of the objective world by reasoning supported by the Sruti, one must realize the oneness underlying the individual soul and the Lord.

ततस्तु तौ लक्षणया सुलक्ष्यौ

तयोरखण्डैकरसत्वसिद्धये ।

नालं जहत्या न तथाऽजहत्या

किन्तूभयार्थात्मिकयैव भाव्यम् ॥ **247** ॥

tatastu tau lakṣaṇayā sulakṣyau

tayorakhaṇḍaikarasatvasiddhaye |

nālaṁ jahatyā na tathā'jahatyā

*kintūbhayārthātmikayaiva bhāvyam || **247**||*

ततः *tataḥ* therefore तु *tu* verily तौ *tau* these two (terms) लक्षणया *lakṣaṇayā* through their implied meaning सुलक्ष्यौ *sulakṣyau* should be carefully considered तयोः *tayoḥ* their अखण्ड *akhaṇḍa* indivisible(absolute) एकरसत्वसिद्धये *ekarasatvasiddhaye* for establishing identity न *na* not अलम् *alaṁ* sufficient जहत्या *jahatyā* "the method of rejection" न *na* not तथा *tathā* similarly अजहत्या *ajahatyā* "the method of complete retrntion" किन्तु *kintu* but उभयार्थात्मिकय *ubhayārthātmikaya* by a combined process of both एव *eva* alone भाव्यम् *bhāvyaṁ* should be reasoned out

Therefore, the two terms (*Isvara* and *jiva*), should be carefully considered through their indicative meanings in order to establish their absolute identity. Neither the method of total rejection, nor the method of complete retention will suffice. One must reason through a combined process of both.

स देवदत्तोऽयमितीह चैकता

विरुद्धधर्मांशमपास्य कथ्यते ।

यथा तथा तत्त्वमसीतिवाक्ये

विरुद्धधर्मानुभयत्र हित्वा ॥ **248** ॥

sa devadatto'yamitīha caikatā

viruddhadharmāṁśamapāsya kathyate |
yathā tathā tattvamasītivākye
*viruddhadharmānubhayatra hitvā || **248**||*

सः *saḥ* that देवदत्तः *devadattaḥ* Devadatta अयम् *ayam* this इति *iti* thus इह च *iha ca* here(in this sentence) एकता *ekatā* identity विरुद्ध *viruddha* contradictory धर्मांशम् *dharmāṁśam* portions of qualities अपास्य *apāsya* eliminating कथ्यते *kathyate* is expressed यथा *yathā* just as तथा *tathā* so too तत् *tat* That त्वम् *tvam* Thou असि *asi* Art इति *iti* thus वाक्ये *vākye* in the sentence विरुद्ध धर्मान् *viruddha dharmān* contradictory attributes उभयत्र *ubhayatra* on both sides हित्वा *hitvā* giving up

"This is that Devadatta"—just as in this sentence the identity expressed is arrived at by eliminating respective contradictory portions, so too it is in the statement, "That Thou Art".

संलक्ष्य चिन्मात्रतया सदात्मनोः
अखण्डभावः परिचीयते बुधैः।
एवं महावाक्यशतेन कथ्यते
ब्रह्मात्मनोरैक्यमखण्डभावः॥ **249** ॥

saṁlakṣya cinmātratayā sadātmanoḥ
akhaṇḍabhāvaḥ paricīyate budhaiḥ |
evaṁ mahāvākyaśatena kathyate
*brahmātmanoraikyamakhaṇḍabhāvaḥ || **249**||*

संलक्ष्य *saṁlakṣya* noting **चिन्मात्रतया** *cinmātratayā* as the pure consciousness **सदात्मनोः** *sadātmanoḥ* of the indificual and total i.e. Jiva and Isvara **अखण्डभावः** *akhaṇḍabhāvaḥ* the indivisible essence i.e. Identity **परिचीयते** *paricīyate* is recognised **बुधैः** *budhaiḥ* by wise men **एवम्** *evaṁ* in this way **महावाक्य शतेन** *mahāvākya śatena* by hundreds of scriptural declarations **कथ्यते** *kathyate* is expressed(revealed) **ब्रह्मात्मनोः** *brahmātmanoḥ* of Brahman and Atman **ऐक्यम्** *aikyaṁ* identity **अखण्डभावः** *akhaṇḍabhāvaḥ* complete oneness in essence

The wise should give up contradictory elements on both sides and recognize the identity of the Lord and the individual Self, carefully noting that the essence of both is unlimited consciousness*. Thus, hundreds of scriptures declare the oneness and the identity of Brahman and the individual Self.

*Pleas refer to the comment following verse 244 above.

Attitude in meditation (verses 250-253)

अस्थूलमित्येतदसन्निरस्य

सिद्धं स्वतो व्योमवदप्रतर्क्यम्।
अतो मृषामात्रमिदं प्रतीतं
जहीहि यत्स्वात्मतया गृहीतम्।
ब्रह्माहमित्येव विशुद्धबुद्ध्या
विद्धि स्वमात्मानमखण्डबोधम्॥ **250** ॥

asthūlamityetadasannirasya
siddhaṁ svato vyomavadapratarkyam |
ato mṛṣāmātramidaṁ pratītaṁ
jahīhi yatsvātmatayā gṛhītam |
brahmāhamityeva viśuddhabuddhyā
viddhi svamātmānamakhaṇḍabodham || 250||

अस्थूलम् *asthūlam* not gross इति *iti* thus एतत् *etat* this असत् *asat* false(the not-self) निरस्य *nirasya* discarding सिद्धम् स्वतः *siddhaṁ svataḥ* self-established व्योमवत् *vyomavat* like the space अप्रतर्क्यम् *apratarkyaṁ* beyond the pale of thought अतः *ataḥ* therefore मृषामात्रम् *mṛṣāmātraṁ* illusory इदम् *idaṁ* this प्रतीतम् *pratītaṁ* which is perceived जहीहि *jahīhi* give up, negate यत् *yat*

that which स्वात्मतया *svātmatayā* as your own Self गृहीतम् *gṛhītam* is accepted ब्रह्म अहम् *brahma aham* "I am Brahman" इति *iti* thus एव *eva* alone विशुद्धबुद्ध्या *viśuddhabuddhyā* with a purified understanding विद्धि *viddhi* realize स्वम् आत्मानम् *svam ātmānam* your own Self अखण्डबोधम् *akhaṇḍabodham* (which is) Knowledge Absolute

Discarding the not-Self, in the light of passages such as “It is not gross etc,” one realises the Self, which is Self-established, unattached like the space and beyond the domain of thought. So negate this illusory body which you are perceiving and have accepted as your own Self. With a purified understanding that “I am Brahman,” realise your own Self which is Knowledge-Absolute.

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाहितं

तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।

यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं

तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ **251** ॥

mṛtkāryaṁ sakalaṁ ghaṭādi sataṁ mṛnmātramevāhitaṁ
tadvatsajjanitaṁ sadātmakamidaṁ sanmātramevākhilam |
yasmānnāsti sataḥ paraṁ kimapi tatsatyaṁ sa ātmā svayaṁ
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ||
***251*||**

मृत्कार्यम् *mṛtkāryaṁ* modifications of mud सकलम् *sakalaṁ* all घटादि *ghaṭādi* the pot etc सततम् *satataṁ* always मृन्मात्रम् एव *mṛnmātram eva* clay alone आहितम् *āhitaṁ* accepted तद्वत् *tadvat* so too सज्जनितम् *sajjanitaṁ* born of Brahman (Existence pure) सदात्मकम् *sadātmakaṁ* of the nature of pure Existance(Brahman) इदम् *idaṁ* this सन्मात्रम् एव *sanmātram eva* Brahman alone अखिलम् *akhilaṁ* the entire यस्मात् *yasmāt* since न *na* not अस्ति *asti* there is सतः *sataḥ* than Brahman परम् *paraṁ* other किम् अपि *kim api* anything तत् *tat* that सत्यम् *satyaṁ* Reality सः *saḥ* that आत्मा स्वयम् *ātmā svayaṁ* is one's very own Self तस्मात् *tasmāt* therefore तत् *tat* That त्वम् *tvam* thou असि *asi* art प्रशान्तम् *praśāntaṁ* the Serene अमलम् *amalaṁ* the Pure ब्रह्म *brahma* Brahman अद्वयम् *advayaṁ* the Non-dual यत् *yat* which परम् *param* the Supreme

All modifications of clay such as the pot are accepted by the mind as real but are, in fact, clay alone. So too, the entire universe which emanates from Brahman is Brahman alone and nothing other than Brahman, the Self-existent Reality, and one’s very own

essential Self. Thou art That, the Serene, the Pure, the Supreme Brahman, the Non-dual.

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा

मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।

यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्

तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ 252 ॥

nidrākalpitadeśakālaviṣayajñātrādi sarvaṁ yathā
mithyā tadvadihāpi jāgrati jagatsvājñānakāryatvataḥ |
yasmādevamidaṁ śarīrakaraṇaprāṇāhamādyapyasat
tasmāttattvamasi praśāntamamalaṁ brahmādvayaṁ yatparam ||
252||

निद्राकल्पित *nidrākalpita* projected in a dream देश *deśa* the place काल *kāla* time विषय *viṣaya* objects ज्ञात्रादि *jñātrādi* knower etc सर्वम् *sarvaṁ* all यथा *yathā* just as मिथ्या *mithyā* unreal तद्वत् *tadvat* similarly इह *iha* here अपि *api* also जाग्रति *jāgrati* in (our) waking state जगत् *jagat* the world स्व अज्ञानकार्यत्वतः *sva ajñānakāryatvataḥ* being the effect of one's own ignorance यस्मात् एवम् *yasmāt evam* because of it being so इदम् *idaṁ* this शरीर *śarīra* body करण *karaṇa* the organs प्राण *prāṇa* the Pranas अहम् आदि *aham ādi* the ego etc अपि

api also असत् *asat* unreal तस्मात् *tasmāt* therefore तत् त्वम् असि *tat tvam asi* "That Thou Art" प्रशान्तम् *praśāntaṁ* the Serene अमलम् *amalaṁ* the Pure ब्रह्म अद्वयम् *brahma advayaṁ* the Non-dual Brahman यत् *yat* which परम् *param* is the Supreme

Just as the place, time, objects, their knower etc., in a dream are all unreal, so too is the world we experience in our waking-state, is projected due to our own ignorance. Since the body, the organs, the vital breath, the ego etc., are also thus unreal, therefore, Thou art That, the Serene, the Pure, the Supreme Brahman, the Non-dual.

यत्र भ्रान्त्या कल्पित तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम्।

स्वप्ने नष्टं स्वप्नविश्वं विचित्रं

स्वस्माद्भिन्नं किन्नु दृष्टं प्रबोधे ॥ **253** ॥

yatra bhrāntyā kalpita tadviveke

tattanmātraṁ naiva tasmādvibhinnam |

svapne naṣṭaṁ svapnaviśvaṁ vicitraṁ

*svasmādbhinnaṁ kinnu dṛṣṭaṁ prabodhe || **253**||*

यत्र *yatra* there where भ्रान्त्या *bhrāntyā* due to delusion कल्पितम् *kalpitaṁ* is projected तत् विवेके *tat viveke* on its discrimination तत् *tat* that (projected thing) तन्मात्रम्

tanmātraṁ is that (substratum) alone नैव *naiva* never तस्मात् *tasmāt* than it (the substratum) विभिन्नम् *vibhinnaṁ* other स्वप्ने *svapne* in the dream नष्टे *naṣṭe* subsiding स्वप्नविश्वम् *svapnaviśvaṁ* the dream-universe विचित्रम् *vicitraṁ* diverse, manifold स्वस्मात् *svasmāt* from oneself भिन्नम् *bhinnaṁ* different किम् नु *kim nu* does it? दृष्टम् *dṛṣṭaṁ* appear प्रबोधे *prabodhe* on waking

That which is wrongly supposed to exist in something is, when the truth about it is known, recognised as nothing other than the "substratum" and not at all any different from it. The diverse dream-universe appears and subsides in the dream itself. On waking, does it appear as something different from one's own mind?

Aids to meditation (verses 254-266)

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **254** ॥

jātinītikulagotradūragaṁ

nāmarūpaguṇadoṣavarjitam |

deśakālaviṣayātivarti yad

brahma tattvamasi bhāvayātmani || ***254*** ||

जाति *jāti* caste नीति *nīti* creed कुल *kula* family गोत्र *gotra* lineage दूरगम् *dūragaṁ* (is) beyond नाम *nāma* name रूप *rūpa* form गुण *guṇa* merit दोष *doṣa* demerit वर्जितम् *varjitam* (is)without देश *deśa* space काल *kāla* time विषय *viṣaya* objects अतिवर्ति *ativarti* beyond यत् *Yat* that which ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects---"That Brahman Thou Art".....meditate on this in your mind.

यत्परं सकलवागगोचरं

गोचरं विमलबोधचक्षुषः।

शुद्धचिद्घनमनादि वस्तु यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ 255 ॥

yatparaṁ sakalavāgagocaraṁ

gocaraṁ vimalabodhacakṣuṣaḥ |

śuddhacidghanamanādi vastu yad

*brahma tattvamasi bhāvayātmani || **255**||*

यत् *yat* that which परम् *paraṁ* the Supreme सकल *sakala* all वाक् *vāk* speech अगोचरम् *agocaraṁ* beyond गोचरम् *gocaraṁ* experienciable विमलबोधचक्षुषः *vimalabodhacakṣuṣaḥ* by the eye of 'pure knowledge' शुद्ध *śuddha* pure चित् घनम् *cit ghanam* mass of consciousness अनादि *anādi* beginningless वस्तु *vastu* entity यत् *yat* which is ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

The Supreme Brahman which is beyond the range of speech, but known only through the eye of 'pure-illumination', which is pure mass of Consciousness, which is a beginningless entity --- "That Brahman Thou Art".....meditate on this in your mind.

षड्भिरूर्मिभिरयोगि योगिहृद्-

भावितं न करणैर्विभावितम्।

बुद्ध्यवेद्यमनवद्यमस्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **256** ॥

ṣaḍbhirūrmibhirayogi yogihṛd-

bhāvitaṁ na karaṇairvibhāvitam |

buddhyavedyamanavadyamasti yad

*brahma tattvamasi bhāvayātmani || **256**||*

षड्भिः *ṣaḍbhiḥ* by the six ऊर्मिभिः *ūrmibhiḥ* waves अयोगि *ayogi* (is) untouched योगिहृद् भावितम् *yogihṛd bhāvitaṁ* which the yogi's heart meditates upon न *na* not करणैः *karaṇaiḥ* by the sense-organs विभावितम् *vibhāvitam* grasped बुद्धि अवेद्यम् *buddhi avedyaṁ* not knowable by the intellect अनवद्यम् *anavadyaṁ* flawless excellence अस्ति *asti* is यत् *yat* which ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That which is untouched by the "six waves of sorrow", which is realized in the heart of Yogis but which cannot be grasped by the sense-organs, that which the intellect cannot know, which is of flawless excellence --- "That Brahman Thou Art" ……meditate on this in your mind.

भ्रान्तिकल्पितजगत्कलाश्रयं

स्वाश्रयं च सदसद्विलक्षणम्।

निष्कलं निरुपमानवद्धि यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **257** ॥

bhrāntikalpitajagatkalāśrayaṁ
svāśrayaṁ ca sadasadvilakṣaṇam |
niṣkalaṁ nirupamānavaddhi yad
*brahma tattvamasi bhāvayātmani || **257**||*

भ्रान्तिकल्पित *bhrāntikalpita* projected by delusion जगत् *jagat* the universe कल आश्रयम् *kala āśrayaṁ* substratum for its(world's) various aspects स्व आश्रयम् *sva āśrayaṁ* which supports Itself च *ca* and सत् असत् विलक्षणम् *sat asat vilakṣaṇam* (which is) other than the gross(sat) and the subtle(asat) निष्कलम् *niṣkalaṁ* partless निरुपमानवत् *nirupamānavat* incomparable हि *hi* indeed यत् *yat* which ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That which is the “substratum” of the universe and its various aspects which are all due to delusion, which is its own support, which is other than the gross and the subtle, which has no parts and is truly uncomparable--- “That Brahman Thou Art” ….. meditate on this in your mind.

जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम्।

विश्वसृष्टयवविघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **258** ॥

janmavṛddhipariṇatyapakṣaya-

vyādhināśanavihīnamavyayam |

viśvasṛṣṭyavavighātakāraṇaṁ

brahma tattvamasi bhāvayātmani || ***258***||

जन्म *janma* birth वृद्धि *vṛddhi* growth परिणति *pariṇati* development अपक्षय *apakṣaya* decay व्याधि *vyādhi* disease नाशन *nāśana* death विहीनम् *vihīnaṁ* free from अव्ययम् *avyayaṁ* changeless विश्व *viśva* (of) the universe सृष्टि *sṛṣṭi* creation अव *ava* maintenance विघात *vighāta* dissolution कारणम् *kāraṇaṁ* the cause ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That which is changeless and so free from birth, growth, development, decay, disease and death; which is indestructible and is the cause of creation, maintenance, and dissolution of the universe --- "That Brahman Thou Art" ….. meditate on this in your mind.

अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **259** ॥

astabhedamanapāstalakṣaṇaṁ

nistaraṅgajalarāśiniścalam |

nityamuktamavibhaktamūrti yad

*brahma tattvamasi bhāvayātmani || **259**||*

असतभेदम् *astabhedaṁ* free from distinctions अनपास्तलक्षणम् *anapāstalakṣaṇaṁ* (which is) never of the nature of non-existence i.e. Is ever present निस्तरङ्ग *nistaraṅga* without waves जलराशि *jalarāśi* an Ocean निश्चलम् *niścalam* calm नित्यमुक्तम् *nityamuktaṁ* ever free अविभक्तमूर्ति *avibhaktamūrti* is of indivisible form यत् *yat* which ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That which is free from all distictions; which is ever-existent; which is calm like a waveless ocean; and eternally unconditioned and undivided---"That Brahman Thou Art".....meditate on this in your mind.

एकमेव सदनेककारणं

कारणान्तरनिरास्यकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **260** ॥

ekameva sadanekakāraṇaṁ

kāraṇāntaranirāsyakāraṇam |

kāryakāraṇavilakṣaṇaṁ svayaṁ

*brahma tattvamasi bhāvayātmani || **260**||*

एकम् एव *ekam eva* one alone सत् *sat* Existence अनेककारणम् *anekakāraṇaṁ* the cause for the many कारणान्तर *kāraṇāntara* other cause निरासकारणम् *nirāsakāraṇam* It is the cause that is devoid of कार्यकारणविलक्षणम् *kāryakāraṇavilakṣaṇaṁ* distinct from the cause and effect स्वयम् *svayaṁ* Itself ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That which, even though one Reality, is the cause for the many, the cause that refutes all other causes, which is distinct from causes and effects and self-existent --- “That Brahman Thou Art” …. Meditate on this in your mind.

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **261** ॥

nirvikalpakamanalpamakṣaraṁ
yatkṣarākṣaravilakṣaṇaṁ param |
nityamavyayasukhaṁ nirañjanaṁ
*brahma tattvamasi bhāvayātmani || **261**||*

निर्विकल्पकम् *nirvikalpakaṁ* free from the duality अनल्पम् *analpaṁ* infinite अक्षरम् *akṣaraṁ* indestructible यत् *yat* That which क्षर अक्षर विलक्षणम् *kṣara akṣara vilakṣaṇaṁ* distinct from perishable(world) and imperishable(Maya) परम् *param* supreme नित्यम् *nityaṁ* eternal अव्ययसुखम् *avyayasukhaṁ* indivisible bliss निरञ्जनम् *nirañjanaṁ* untainted ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That which is free from duality; Infinite and Indestructible; distinct from perishable and imperishable; Supreme and Eternal; permanent and indivisible Bliss; Untainted --- “That Brahman Thou Art” …. Meditate on this in your mind.

यद्विभाति सदनेकधा भ्रमा-

न्नामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **262** ॥

yadvibhāti sadanekadhā bhramā-

nnāmarūpaguṇavikriyātmanā |

hemavatsvayamavikriyaṁ sadā

*brahma tattvamasi bhāvayātmani || **262**||*

यत् *yat* That which विभाति *vibhāti* shines,appears सत् *sat* one Reality अनेकधा *anekadhā* variously भ्रमात् *bhramāt* because of delusion नाम *nāma* names रूप *rūpa* forms गुण *guṇa* qualities विक्रियात्मना *vikriyātmanā* as changes हेमवत् *hemavat* like gold स्वयम् *svayaṁ* Itself अविक्रियम् *avikriyaṁ* changeless सदा *sadā* always ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That Reality which (though one) appears as many due to delusion --- though Itself always unchanged --- assumes names and forms, qualities and changes, like gold which remains unchanged through all its modifications --- “That Brahman Thou Art” … meditate on this in your mind.

यच्चकास्त्यनपरं परात्परं

प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ **263** ॥

yaccakāstyanaparaṁ parātparaṁ

pratyagekarasamātmalakṣaṇam |

satyacitsukhamanantamavyayaṁ

*brahma tattvamasi bhāvayātmani || **263**||*

यत् *yat* That which चकास्ति *cakāsti* shines अनपरम् *anaparaṁ* beyond which there is nothing परात् परम् *parāt paraṁ* beyond the beyond(Maya) प्रत्यक् *pratyak* the innermost एकरसम् *ekarasaṁ* one essence आत्मलक्षणम् *ātmalakṣaṇaṁ* of the nature of the Self सत्य *satya* Existence चित् *cit* knowledge सुखम् *sukhaṁ* bliss अनन्तम् *anantaṁ* infinite अव्ययम् *avyayaṁ* immutable ब्रह्म *brahma* Brahman तत् *tat* That त्वम् *tvam* thou असि *asi* art भावयात्मनि *bhāvayātmani* meditate in your mind

That beyond which there is nothing; which is beyond the beyond; the inmost Self of all; which is of one essence; which is continuous Existence-Knowledge-Bliss; Infinite and Immutable --- "That Brahman Thou Art" ….. meditate on this in your mind.

उक्तमर्थमिममात्मनि स्वयं
भावयेत्प्रथितयुक्तिभिर्धिया ।
संशयादिरहितं कराम्बुवत्
तेन तत्त्वनिगमो भविष्यति ॥ **264** ॥

uktamarthamimamātmani svayaṁ
bhāvayetprathitayuktibhirdhiyā |
saṁśayādirahitaṁ karāmbuvat

*tena tattvanigamo bhaviṣyati || **264**||*

उक्तम् *uktaṁ* indicated अर्थम् *arthaṁ* the Truth इमम् *imaṁ* this आत्मनि *ātmani* in one's heart स्वयम् *svayaṁ* oneself भावयेत् *bhāvayet* must meditate प्रथित *prathita* recignise युक्तिभिः *yuktibhiḥ* reasoning धिया *dhiyā* with the intellect संशयादि रहितम् *saṁśayādi rahitaṁ* without any doubts,etc कराम्बुवत् *karāmbuvat* like water in the palm of one's hand तेन *tena* by these means तत्त्वनिगमः *tattvanigamaḥ* realization of Truth भविष्यति *bhaviṣyati* will take place

One must meditate in one's mind, through the intellect, on the Truth conveyed above by means of scriptural reasoning. By these means, one will realize Truth without any doubts, just like water in the palm of one's hand.

सम्बोधमात्रं परिशुद्धतत्त्वं

विज्ञाय संघे नृपवच्च सैन्ये।

तदाश्रयः स्वात्मनि सर्वदा स्थितो

विलापय ब्रह्मणि विश्वजातम्॥ 265॥

sambodhamātraṁ pariśuddhatattvaṁ

vijñāya saṅghe nṛpavacca sainye |

tadāśrayaḥ svātmani sarvadā sthito

*vilāpaya brahmaṇi viśvajātam || **265**||*

सम्बोधमात्रम् *sambodhamātraṁ* knowledge-absolute परिशुद्धतत्त्वम् *pariśuddhatattvaṁ* the pure Reality(free from ignorance etc विज्ञाय *vijñāya* realizing संघे *saṅghe* in the bundle(body etc) नृपवत् *nṛpavat* like the king च *ca* and सैन्ये *sainye* in an army तत् आश्रयः *tat āśrayaḥ* resting in thet knowledge स्व आत्मनि *sva ātmani* in one's own self सर्वदा *sarvadā* ever स्थितः *sthitaḥ* established विलापय *vilāpaya* merge ब्रह्मणि *brahmaṇi* into Brahman विश्वजातम् *viśvajātam* the universe

Having realized oneself as supremely pure Knowledge, free from ignorance and its effects, like the king in an army, and resting in that Knowledge, and being ever established in one's own Self, merge the objective universe into the Brahman.

बुद्धौ गुहायां सदसद्विलक्षणं
ब्रह्मास्ति सत्यं परमद्वितीयम्।
तदात्मना योऽत्र वसेद्गुहायां
पुनर्न तस्याङ्गगुहाप्रवेशः॥ **266** ॥

buddhau guhāyāṁ sadasadvilakṣaṇaṁ
brahmāsti satyaṁ paramadvitīyam |
tadātmanā yo'tra vasedguhāyāṁ
*punarna tasyāṅgaguhāpraveśaḥ || **266**||*

बुद्धौ गुहायाम् *buddhau guhāyāṁ* in the cave of the intellect सत् असत् विलक्षणम् *sat asat vilakṣaṇaṁ* distinct from the (relative) truth and untruth ब्रह्म *brahma* Brahman अस्ति *asti* there is सत्यम् *satyaṁ* Existence परम् *paraṁ* supreme अद्वितीयम् *advitīyaṁ* Non-dual तत् आत्मना *tat ātmanā* as That(Brahman) यः *yaḥ* he who अत्र *atra* here, in this वसेत् *vaset* dwells गुहायाम् *guhāyāṁ* in the cave(intellect) पुनः *punaḥ* again न *na* not तस्य *tasya* for him अङ्ग गुहा प्रवेशः *aṅga guhā praveśaḥ* entry in the cave of the body i.e. Mother's womb

In the cave of the intellect, there is the Brahman, the Supreme non-dual Reality, distinct from (relative) truth and untruth. One who dwells in this cave *as* Brahman has no rebirth.

Give up *vasanas* – the method (verses 267-276)

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा

कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।

प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-

न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ **267** ॥

jñāte vastunyapi balavatī vāsanā'nādireṣā
kartā bhoktāpyahamiti dṛḍhā yā'sya saṁsārahetuḥ |
pratyagdṛṣṭyā''tmani nivasatā sāpaneyā prayatnā-

nmuktiṁ prāhustadiha munayo vāsanātānavaṁ yat || **267**||

ज्ञाते वस्तुनि *jñāte vastuni* when the Truth is known अपि *api* even बलवती *balavatī* powerful वासना *vāsanā* the impression अनादिः *anādiḥ* beginningless एषा *eṣā* this कर्ता *kartā* the doer भोक्ता *bhoktā* the enjoyer अपि *api* and, also अहम् *aham* I am इति *iti* thus दृढा *dṛḍhā* firm या *yā* which अस्य *asya* one's संसारहेतुः *saṁsārahetuḥ* the cause for samsara(rebirth) प्रत्यग् हृदृष्ट्या *pratyag hdṛṣṭyā* with identification with the inner आत्मनि *ātmani* in the Self निवसता *nivasatā* by one living सा *sā* that अपनेया *apaneyā* should be removed प्रयत्नात् *prayatnāt* conscientiously मुक्तिम् *muktiṁ* liberation प्राहुः *prāhuḥ* call तत् *tat* That इह *iha* here मुनयः *munayaḥ* the sages वासनातानवम् *vāsanātānavaṁ* annihilation of the vasanas यत् *yat* that which

Even when the Truth is known, there remains powerful, beginningless, deep residual impression that one is the doer and the enjoyer, which is the cause of rebirth. That impression has to be carefully removed by living in an inward state of steady identification with the Self. The annihilation of these impressions , here and now, is called liberation by the sages.

अहं ममेति यो भावो देहाक्षादावनात्मनि ।

अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ **268** ॥

ahaṁ mameti yo bhāvo dehākṣādāvanātmani |
*adhyāso'yaṁ nirastavyo viduṣā svātmaniṣṭhayā || **268**||*

अहम् *ahaṁ* I मम *mama* "mine" इति *iti* thus यः *yaḥ* that which भावः *bhāvaḥ* the notion देह अक्ष आदौ *deha akṣa ādau* in the body,sense organs, etc अनात्मनि *anātmani* (which is) the not-Self अध्यासः *adhyāsaḥ* superimposition अयम् *ayaṁ* this निरस्तव्यः *nirastavyaḥ* should be ended विदुषा *viduṣā* by the wise man स्वात्मनिष्ठया *svātmaniṣṭhayā* by identification with his own self

This notion of me and mine exists in the body, sense organs, etc., which are not-Self. The wise must end this false identification by being firmly established in the Self.

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।

सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ **269** ॥

jñātvā svaṁ pratyagātmānaṁ buddhitadvṛttisākṣiṇam |
*so'hamityeva sadvṛttyā'nātmanyātmamatiṁ jahi || **269**||*

ज्ञात्वा *jñātvā* Realizing स्वम् प्रत्यग् आत्मानम् *svaṁ pratyag ātmānaṁ* your innermost Self बुद्धि तद्वृत्तिसाक्षिणम् *buddhi tadvṛttisākṣiṇaṁ* which is the witness of the intellect and its

modifications सः *saḥ* That अहम् *ahaṁ* I am इति *iti* thus एव *eva* alone सद्वृत्त्या *sadvṛttyā* by this positive thought अनात्मनि *anātmani* in the not-Self आत्ममतिम् *ātmamatiṁ* the notion of the Self (identification) जहि *jahi* conquer

Realizing your innermost Self, as the Witness of the intellect and its modifications and ever maintaining the thought, 'I am That', conquer your identification with the not-Self.

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ 270 ॥

lokānuvartanaṁ tyaktvā tyaktvā dehānuvartanam |
śāstrānuvartanaṁ tyaktvā svādhyāsāpanayaṁ kuru || 270||

लोकानुवर्तनम् *lokānuvartanaṁ* involvement with the ways of the world त्यक्त्वा *tyaktvā* leaving त्यक्त्वा *tyaktvā* giving up देह अनुवर्तनम् *deha anuvartanaṁ* ideas of beautifying (or following after) the body शास्त्र अनुवर्तनम् *śāstra anuvartanaṁ* unnecessary study of scriptures त्यक्त्वा *tyaktvā* leaving aside स्व अध्यास अपनयम् *sva adhyāsa apanayaṁ* removal of the superimposition on the Self कुरु *kuru* practice

Renounce your involvement with the ways of the world, give up following after the body, leaving aside unnecessary pursuing the scriptures, and banish the superimposition which has crept up on the Self.

लोकवासनया जन्तोः शास्त्रवासनयापि च।

देहवासनया ज्ञानं यथावन्नैव जायते॥ **271**

lokavāsanayā jantoḥ śāstravāsanayāpi ca |

*dehavāsanayā jñānaṁ yathāvannaiva jāyate || **271***

लोकवासनया *lokavāsanayā* because of desire for this world जन्तोः *jantoḥ* to people शास्त्रवासनया *śāstravāsanayā* owing to the desire for unnecessary study of scriptures अपि च *api ca* and also देहवासनया *dehavāsanayā* because of anxiety to pamper the body ज्ञानम् *jñānaṁ* realisation यथावत् *yathāvat* as it is proper न एव *na eva* never जायते *jāyate* takes place

People cannot attain Realisation because of their desire to run after the world, their thirst for unnecessary study of the scriptures and their anxiety to pamper the body.

संसारकारागृहमोक्षमिच्छो-

रयोमयं पादनिबन्धशृंखलम्।

वदन्ति तज्ज्ञाः पटु वासनात्रयं

योऽस्माद्विमुक्तः समुपैति मुक्तिम्॥ **272**॥

saṁsārakārāgṛhamokṣamiccho-
rayomayaṁ pādanibandhaśṛṅkhalam |
vadanti tajjñāḥ paṭu vāsanātrayaṁ
*yo'smādvimuktaḥ samupaiti muktim || **272**||*

संसारकारागृह *saṁsārakārāgṛha* (from) the prison house of the world मोक्षम् इच्छोः *mokṣam icchoḥ* for one who is desirous of liberation अयोमयम् *ayomayaṁ* iron made पाद निबन्धशृंखलम् *pāda nibandhaśṛṅkhalaṁ* chains shackling the feet वदन्ति *vadanti* speak तज्ज्ञाः *tajjñāḥ* the wise पटु *paṭu* strong वासनात्रयम् *vāsanātrayaṁ* the three kind of vasanas, i.e., residual impressions यः *yaḥ* he who अस्मात् *asmāt* from him विमुक्तः *vimuktaḥ* free समुपैति *samupaiti* attains मुक्तिम् *muktiṁ* liberation

The wise have spoken of the three kinds of residual impressions as iron fetters that bind the feet of the person desiours of liberatation from the prison-house of this world. One who is free from them truly attains liberation.

जलादिसंसर्गवशात्प्रभूत-
दुर्गन्धधूताऽगरुदिव्यवासना ।
संघर्षणेनैव विभाति सम्य-
ग्विधूयमाने सति बाह्यगन्धे ॥ **273** ॥

jalādisaṁsargavaśātprabhūta-
durgandhadhūtā'garudivyavāsanā |
saṅgharṣaṇenaiva vibhāti samya-
*gvidhūyamāne sati bāhyagandhe || **273**||*

जलादिसंसर्गवशात् *jalādisaṁsargavaśāt* due to contact with water etc प्रभूत *prabhūta* too much, insufferable दुर्गन्धधूता *durgandhadhūtā* hidden by stink अगरु *agaru* of the agolochum (a red sandal-wood_ दिव्यवासना *divyavāsanā* the divine, captivating fragrance संघर्षणेन *saṅgharṣaṇena* by scrubbing एव *eva* alone विभाति *vibhāti* manifests सम्यक् *samyak* well विधूयमाने सति *vidhūyamāne sati* when removed बाह्यगन्धे *bāhyagandhe* the external (enveloping) smell

The captivating fragrance of the sandanwood---which gets enveloped by a bad order created by its contact with water---again manifests itself as soon as the external order is entirely removed by scrubbing.

अन्तःश्रितानन्तदूरन्तवासना-
धूलीविलिप्ता परमात्मवासना ।
प्रज्ञातिसंघर्षणतो विशुद्धा
प्रतीयते चन्दनगन्धवत् स्फुटम् ॥ **274** ॥

antaḥśritānantadūrantavāsanā-

dhūlīviliptā paramātmavāsanā |
prajñātisaṅgharṣaṇato viśuddhā
*pratīyate candanagandhavat sphuṭam || **274**||*

अन्तःश्रित *antaḥśrita* ingrained in the mind अनन्त *ananta* endless दूरन्त *dūranta* violent वासना धूलीविलिप्ता *vāsanā dhūlīviliptā* covered by the dust of vasana परमात्मवासना *paramātmavāsanā* the fragrance of the supreme Self प्रज्ञाति संघर्षणतः *prajñāti saṅgharṣaṇataḥ* by a continuous scouring with Knowledge विशुद्धा *viśuddhā* pure प्रतीयते *pratīyate* is perceived चन्दनगन्धवत् *candanagandhavat* like the fragrance of red sandal-wood स्फुटा *sphuṭā* clearly

The fragrance of the supreme Self, like the fragrance of a red sandal-wood, is covered by the dust of residual impressions deeply ingrained in the mind and is again clearly perceived when it is purified by a continuous scouring with Knowledge.

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।
नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटम्॥ **275** ॥

anātmavāsanājālaistirobhūtātmavāsanā |
*nityātmaniṣṭhayā teṣāṁ nāśe bhāti svayaṁ sphuṭam || **275**||*

अनात्मवासनाजालैः *anātmavāsanājālaiḥ* by the nets of desires for the not-Self

तिरोभूत आत्मवासना *tirobhūta ātmavāsanā* the desire for the Self is clouded नित्य *nitya* constant आत्मनिष्ठया *ātmaniṣṭhayā* by abiding in the Self तेषाम् नाशे *teṣāṁ nāśe* when they are destroyed भाति *bhāti* manifests स्वयम् *svayaṁ* itself स्फुटा *sphuṭā* clearly

Innumerable desires for things that are not-Self cloud the desire for Self-realization. When these have been destroyed by constantly abiding in the Self, the Self manifests clearly all by Itself.

यथा यथा प्रत्यगवस्थितं मनः

तथा तथा मुञ्चति बाह्यवासनाम्।

निःशेषमोक्षे सति वासनानां

आत्मानुभूतिः प्रतिबन्धशून्या ॥ **276** ॥

yathā yathā pratyagavasthitaṁ manaḥ

tathā tathā muñcati bāhyavāsanām |

niḥśeṣamokṣe sati vāsanānāṁ

*ātmānubhūtiḥ pratibandhaśūnyā || **276**||*

यथा यथा *yathā yathā* as, (to the extent) प्रत्यग् अवस्थितम् *pratyag avasthitaṁ* established in the inmost Self मनः *manaḥ* the mind तथा तथा *tathā tathā* to that extent मुञ्चति *muñcati* leaves बाह्यवासनाः *bāhyavāsanāḥ* the desires for

the external world निःशेषमोक्षे सति *niḥśeṣamokṣe sati* when completely end वासनानाम् *vāsanānāṁ* desires आत्मानुभूतिः *ātmānubhūtiḥ* Realisation of the Self प्रतिबन्धशून्या *pratibandhaśūnyā* unobstructed

To the extent the mind gets gradually established in the inmost Self, to that extent it leaves its desires for the objects of the world. When all such desires completely end, then there is clear, unobstructed realization of the Self.

End superimposition – the means (verses 277-292)

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।

वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ 277 ॥

svātmanyeva sadā sthitvā mano naśyati yoginaḥ |
vāsanānāṁ kṣayaścātaḥ svādhyāsāpanayaṁ kuru || 277||

स्वात्मनि *svātmani* in one's own self एव *eva* alone सदा *sadā* ever स्थित्वा *sthitvā* abiding मनः *manaḥ* the mind नश्यति *naśyati* perishes,ends, or becomes still योगिनः *yoginaḥ* of the meditator वासनानाम् *vāsanānāṁ* of vasanas क्षयः *kṣayaḥ* cessation च *ca* and अतः *ataḥ* therefore स्वाध्यास अपनयम् *svādhyāsa apanayaṁ* negation of your superimposition कुरु *kuru* do

Being ever established in one's own Self, the *yogin*'s mind becomes still. Then there is complete cessation of residual

impressions. Therefore, deligently put an end to all your superimpositions.

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।

तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ **278** ॥

tamo dvābhyāṁ rajaḥ sattvātsattvaṁ śuddhena naśyati |
*tasmātsattvamavaṣṭabhya svādhyāsāpanayaṁ kuru || **278**||*

तमः *tamaḥ* tamas द्वाभ्याम् *dvābhyāṁ* by both रजः *rajaḥ* rajas सत्त्वात् *sattvāt* by sattva सत्त्वम् *sattvaṁ* sattva शुद्धेन *śuddhena* by the pure(realisation) नश्यति *naśyati* is destroyed तस्मात् *tasmāt* therefore सत्त्वम् अवष्टभ्य *sattvam avaṣṭabhya* depending upon sattva स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* practice the negation of your superimposition

Tamas is overcome both by *rajas* and *sattva*; *rajas* by *sattva* and *sattva* by "purification". Therefore, taking recourse to *sattva*, deligently put an end to your superimposition.

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ **279** ॥

prārabdhaṁ puṣyati vapuriti niścitya niścalaḥ |
*dhairyamālambya yatnena svādhyāsāpanayaṁ kuru || **279**||*

प्रारब्धम् *prārabdhaṁ* the prarabdha पुष्यति *puṣyati* nourishes वपुः *vapuḥ* the body इति *iti* thus निश्चित्य

niścitya knowing for certain निश्चलः *niścalaḥ* (remain) undisturbed धैर्यम् *dhairyaṁ* courage, resolve आलम्ब्य *ālambya* depending upon (taking resort to) यत्नेन *yatnena* with effort स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* deny your superimposition

Knowing for certain that your *prarabdha** will sustain this body, remain steady and with courage and strive hard to put an end to your superimpositions.

**Prarabdha* is the result of previously performed actions that fructify in the form of present birth.

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ **280** ॥

nāhaṁ jīvaḥ paraṁ brahmetyatadvyāvṛttipūrvakam |
vāsanāvegataḥ prāptasvādhyāsāpanayaṁ kuru || 280||

न अहम् जीवः *na ahaṁ jīvaḥ* "I am not the limited self, jiva" परम् ब्रह्म *paraṁ brahma* "(I am the) supreme Brahman" इति *iti* thus अतत् व्यावृत्तिपूर्वकम् *atat vyāvṛttipūrvakam* eliminating all that is the not-Self अतत् वासनावेगतः *atat vāsanāvegataḥ* through the force of (your past) urges प्राप्त *prāpta* manifests(rises) स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* deny your superimposition

“I am not the limited self (*jiva*). I am the supreme Brahman”---thus by eliminating all that is not-Self, deligently put an end to your superimpositions which arise through the force of your past desires.

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वात्म्यमात्मनः ।

क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ 281 ॥

śrutyā yuktyā svānubhūtyā jñātvā sārvātmyamātmanaḥ |
*kvacidābhāsataḥ prāptasvādhyāsāpanayaṁ kuru || **281**||*

श्रुत्या *śrutyā* through Scriptures युक्त्या *yuktyā* by reasoning स्वानुभूत्या *svānubhūtyā* by direct experience ज्ञात्वा *jñātvā* having realised सार्वात्म्यम् आत्मनः *sārvātmyam ātmanaḥ* your own Self to be the "Self in all" क्वचित् *kvacit* even a little, at any time आभासतः *ābhāsataḥ* as an appearance प्राप्त *prāpta* rising स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* deny your superimposition

Having realized your own Self to be the “Self-in-all” through scriptures, by reasoning and from your own direct experience, deligently put an end to your superimpositions, even when a slight trace appears.

अनादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।

तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ 282 ॥

anādānavisargābhyāmīṣannāsti kriyā muneḥ |
*tadekaniṣṭhayā nityaṁ svādhyāsāpanayaṁ kuru || **282**||*

अनादान विसर्गाभ्याम् *anādāna visargābhyāṁ* with accepting or rejecting ईषत् *īṣat* whatever न अस्ति *na asti* there is no क्रिया *kriyā* action, idea मुनेः *muneḥ* of the sage तत् *tat* therefore एकनिष्ठया *ekaniṣṭhayā* with single-pointed abidance नित्यम् *nityaṁ* continuous स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* deny your superimposition

Having no idea of eating or evacuating, the sage has no connection with any action. Therefore, through continuous absorption in the contemplation of Brahman, deligently put an end to all your superimpositions.

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

ब्रह्मण्यात्मत्वदाढर्याय स्वाध्यासापनयं कुरु ॥ **283** ॥

tattvamasyādivākyotthabrahmātmaikatvabodhataḥ |
*brahmaṇyātmatvadāṛḍhyāya svādhyāsāpanayaṁ kuru || **283**||*

तत् त्वम् असि आदि वाक्योत्थ *tat tvam asi ādi vākyottha* arising from great maxims(of the Vedas) such as "That Thou art" etc ब्रह्म अत्मैकत्वबोधतः *brahma atmaikatvabodhataḥ* by means of the knowledge of the identity of Brahman and Atman ब्रह्मणि *brahmaṇi* with Brahman आत्मत्वदाढर्याय *ātmatvadāṛḍhyāya* for strengthening your identification स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* deny your superimposition

By means of the realized Knowledge of the identity of Brahman and Atman, arising from such great maxims (of the Vedas) as "That Thou Art," deligently put an end to all your superimpositions to strengthen your identity with Brahman.

अहंभावस्य देहेऽस्मिन्निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ **284** ॥

ahambhāvasya dehe'sminniḥśeṣavilayāvadhi |

*sāvadhānena yuktātmā svādhyāsāpanayaṁ kuru || **284**||*

अहंभावस्य *ahambhāvasya* of the "I notion" देहे अस्मिन् *dehe asmin* in this body निःशेषविलयावधि *niḥśeṣavilayāvadhi* till it is completely rooted out सावधानेन *sāvadhānena* with vigilence युक्तात्मा *yuktātmā* being a man of concentration स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* deny your superimposition

Till the identification with the body is completely rooted out, with vigilance and concentration, strive hard to put an end to all your superimpositions.

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।

तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ **285** ॥

pratītirjīvajagatoḥ svapnavadbhāti yāvatā |

*tāvannirantaraṁ vidvansvādhyāsāpanayaṁ kuru || **285**||*

प्रतीतिः *pratītiḥ* perception जीवजगतोः *jīvajagatoḥ* of the jiva and the world स्वप्नवत् *svapnavat* dream like भाति *bhāti* persists यावता *yāvatā* as long as तावत् *tāvat* so long निरन्तरम् *nirantaraṁ* continuously विद्वन् *vidvan* O learned one! स्वाध्यासापनयम् कुरु *svādhyāsāpanayaṁ kuru* deny your superimposition

O learned one! As long as even a dream-like perception of the world of objects and of the experiencing ego persists, continuously strive to put and end to all your superimpositions.

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः।

क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ **286** ॥

nidrāyā lokavārtāyāḥ śabdāderapi vismṛteḥ |
*kvacinnāvasaraṁ dattvā cintayātmānamātmani || **286**||*

निद्राया *nidrāyā* to the sleep लोकवार्तायाः *lokavārtāyāḥ* to the matters of the world शब्दादेः *śabdādeḥ* to the (objects of senses such as) sound etc अपि *api* also विस्मृतेः *vismṛteḥ* to forgetfulness क्वचित् *kvacit* at anytime न *na* not अवसरम् *avasaraṁ* chance दत्त्वा *dattvā* giving चिन्तय *cintaya* reflect or meditate आत्मानम् *ātmānam* upon the Self आत्मनि *ātmani* in the mind

Without giving even the slightest chance to forgetfulness (of the Self) arising from sleep, worldly matters or sense-objects, meditate continuously on the Self in your mind.

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।

त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ **287** ॥

mātāpitrormalodbhūtaṁ malamāṁsamayaṁ vapuḥ |

*tyaktvā cāṇḍālavaddūraṁ brahmībhūya kṛtī bhava || **287**||*

मातापित्रोः *mātāpitroḥ* of the mother and father मल उद्भूतम्

mala udbhūtaṁ risen from the impurities मलमांसमयम्

malamāṁsamayaṁ constituted of flesh and impurities वपुः

vapuḥ the body त्यक्त्वा *tyaktvā* shunning चाण्डालवत्

cāṇḍālavat like an outcase दूरम् *dūraṁ* to a safe

distance ब्रह्मीभूय *brahmībhūya* becoming Brahman कृती भव

kṛtī bhava be fulfilled i.e. Realise the fulfilment of your life or attain the final goal of your life

Shunning to a safe distance, like an outcase, this body which has come from the impurities of the parents, and which itself is constituted of flesh and its impurities, become Brahman and attain the final end of your life.

घटाकाशं महाकाश इवात्मानं परात्मनि ।

विलाप्याखण्डभावेन तूष्णी भव सदा मुने ॥ **288** ॥

ghaṭākāśaṁ mahākāśa ivātmānaṁ parātmani |

*vilāpyākhaṇḍabhāvena tūṣṇī bhava sadā mune || **288**||*

घटाकाशम् *ghaṭākāśaṁ* the pot-space **महाकाशे** *mahākāśe* in the infinite-space **इव** *iva* like **आत्मानम्** *ātmānaṁ* the finite ego **परात्मनि** *parātmani* in the supreme Self **विलाप्य** *vilāpya* having merged **अखण्डभावेन** *akhaṇḍabhāvena* meditating on their identity **तूष्णीम्** *tūṣṇīṁ* peaceful **भव** *bhava* be **सदा** *sadā* forever **मुने** *mune* O Sage!

Merging the finite ego in the supreme Self, like the pot-space merges in the infinite-space, and by meditating on their identity, be for ever peaceful, O sage!

स्वप्रकाशमधिष्ठानं स्वयंभूय सदात्मना।

ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत्॥ 289॥

svaprakāśamadhiṣṭhānaṁ svayambhūya sadātmanā |
*brahmāṇḍamapi piṇḍāṇḍaṁ tyajyatāṁ malabhāṇḍavat || **289**||*

स्वप्रकाशम् *svaprakāśaṁ* the self-luminous **अधिष्ठानम्** *adhiṣṭhānaṁ* substratum **स्वयम् भूय** *svayambhūya* yourself becoming **सदात्मना** *sadātmanā* as that reality **ब्रह्माण्डम्** *brahmāṇḍaṁ* the macrocosm **अपि** *api* also(and) **पिण्डाण्डम्** *piṇḍāṇḍaṁ* the microcosm **त्यज्यताम्** *tyajyatāṁ* may, should be rejected **मलभाण्डवत्** *malabhāṇḍavat* like a vessel full of impurities

Being yourself the self-luminous Brahman, the sole substratum of all things, reject the macrocosm and microcosm, like a vessel full of impurties.

चिदात्मनि सदानन्दे देहारूढामहंधियम्।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ **290** ॥

cidātmani sadānande dehārūḍhāmahandhiyam |
*niveśya liṅgamutsṛjya kevalo bhava sarvadā || **290**||*

चिदात्मनि *cidātmani* to the Atman which is consciousness सदानन्दे *sadānande* Existence and Bliss Absolute देहारूढाम् *dehārūḍhāṁ* fixed in the body अहंधियम् *ahandhiyam* the "I-notion", the identification निवेश्य *niveśya* shifting लिङ्गम् *liṅgaṁ* the subtle body उत्सृज्य *utsṛjya* rejecting or discarding केवलः *kevalaḥ* the pure भव सर्वदा *bhava sarvadā* (may)you become for ever

Shifting your identification which is now rooted in the body to the the Self which is Existence-Knowledge-Bliss Absolute, and discarding the subtle body, remain ever the pure Self alone.

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा।

तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ **291** ॥

yatraiṣa jagadābhāso darpaṇāntaḥ puraṁ yathā |
*tadbrahmāhamiti jñātvā kṛtakṛtyo bhaviṣyasi || **291**||*

यत्र *yatra* there where एषः *eṣaḥ* this जगदाभासः *jagad-ābhāsaḥ* the illusion of the universe दर्पणान्तः *darpaṇāntaḥ* in the mirror पुरम् *puraṁ* city यथा *yathā* just as तत् *tat* that ब्रह्म *brahma* Brahman अहम् *aham* I am इति *iti* thus ज्ञात्वा *jñātvā* knowing कृतकृत्यः *kṛtakṛtyaḥ* fulfilled भविष्यसि *bhaviṣyasi* you will become

That in which there is the 'illusion' of the universe, like a 'city (reflected) in the mirror,' that Brahman you are! Knowing this, attain the fulfillment of your life.

यत्सत्यभूतं निजरूपमाद्यं
चिदद्वयानन्दमरूपमक्रियम्।
तदेत्य मिथ्यावपुरुत्सृजेत
शैलूषवद्वेषमुपात्तमात्मनः ॥ **292** ॥

yatsatyabhūtaṁ nijarūpamādyaṁ
cidadvayānandamarūpamakriyam |
tadetya mithyāvapurutsṛjeta
śailūṣavadveṣamupāttamātmanaḥ || ***292***||

यत् *yat* That which सत्यभूतम् *satyabhūtaṁ* intrinsically one's essence निजरूपम् *nijarūpaṁ* one's nature आद्यम् *ādyaṁ* the Primeval चित् *cit* Absolute Knowledge अद्वय *advaya* Non-dual आनन्दम् *ānandaṁ* Bliss अरूपम् *arūpaṁ* Formless अक्रियम् *akriyam* beyond activities तत् *tat* that एत्य *etya* attaining मिथ्यावपुः *mithyāvapuḥ* the false body उत्सृजेत *utsṛjeta* should give up शैलूषवत् *śailūṣavat* like an actor वेषम् *veṣaṁ* the mask(his dress and make up) उपात्तम् *upāttaṁ* assumed आत्मनः *ātmanaḥ* his

Attaining That which is intrinsically one's own very essence, which is Absolute Knowledge and Bliss, non-dual, beyond all forms and activities, one should cease identifying with the false body, like the actor giving up his mask.

The perceived I factor – false (verses 293-297)

सर्वात्मना दृश्यमिदं मृषैव

नैवाहमर्थः क्षणिकत्वदर्शनात्।

जानाम्यहं सर्वमिति प्रतीतिः

कुतोऽहमादेः क्षणिकस्य सिध्येत्॥ **293** ॥

sarvātmanā dṛśyamidaṁ mṛṣaiva

naivāhamarthaḥ kṣaṇikatvadarśanāt |

jānāmyahaṁ sarvamiti pratītiḥ

kuto'hamādeḥ kṣaṇikasya sidhyet || ***293***||

सर्वात्मना *sarvātmanā* absolutely (quite) दृश्यम् *dṛśyaṁ* the seen (world) इदम् *idaṁ* this मृषा *mṛṣā* unreal एव *eva* indeed न *na* neither एव *eva* verily अहम् *ahaṁ* the ego अर्थः *arthaḥ* real क्षणिकत्व दर्शनात् *kṣaṇikatva darśanāt* for it is seen to be fleeting or momentary जानामि अहम् सर्वम् *jānāmi ahaṁ sarvaṁ* "I know all" इति *iti* thus प्रतीतिः *pratītiḥ* the perception कुतः *kutaḥ* how अहम् आदेः *aham ādeḥ* of the ego etc क्षणिकस्य *kṣaṇikasya* which are momentary सिध्येत् *sidhyet* be true

The whole objective world is non-real. Neither is the ego real, for it is seen to be momentary. How then can the apparent notion "I know all" be true when the ego etc., are themselves momentary?

अहंपदार्थस्त्वहमादिसाक्षी

नित्यं सुषुप्तावपि भावदर्शनात्।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं

तत्प्रत्यगात्मा सदसद्विलक्षणः॥ **294** ॥

ahampadārthastvahamādisākṣī

nityaṁ suṣuptāvapi bhāvadarśanāt |

brūte hyajo nitya iti śrutiḥ svayaṁ

tatpratyagātmā sadasadvilakṣaṇaḥ || ***294***||

अहंपदार्थः *ahampadārthaḥ* the true entity of the word ":I" i.e. The real I तु *tu* but अहमादिसाक्षी *ahamādisākṣī* (is) the witness of the ego etc नित्यम् *nityaṁ* always सुषुप्तौ *suṣuptau* in deep-sleep अपि *api* even भाव दर्शनात् *bhāva darśanāt* it's presence is seen ब्रूते *brūte* says हि *hi* verily अजः *ajaḥ* Unborn नित्यः *nityaḥ* Eternal इति *iti* thus श्रुतिः *śrutiḥ* the Sruti स्वयम् *svayaṁ* Herself तत् *tat* therefore प्रत्यगात्मा *pratyagātmā* the Inner Self सत् असत् विलक्षणः *sat asat vilakṣaṇaḥ* is different from the (relative) truth and untruth

But the real “I” witnesses the ego etc. and is always there, even in deep-sleep. “It is Unborn, Eternal,” as the sruti itself says. It is the inmost Self, different from the (relative) truth and untruth.

विकारिणां सर्वविकारवेत्ता

नित्याविकारो भवितुं समर्हति ।

मनोरथस्वप्नसुषुप्तिषु स्फुटं

पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ **295** ॥

vikāriṇāṁ sarvavikāravettā

nityāvikāro bhavituṁ samarhati |

manorathasvapnasuṣuptiṣu sphuṭaṁ

*punaḥ punardṛṣṭamasattvametayoḥ || **295**||*

विकारिणाम् *vikāriṇāṁ* of the changing things सर्व विकारवेत्ता *sarva vikāravettā* the knower of all changes नित्य अविकारः *nitya avikāraḥ* Eternal, Changeless भवितुम् *bhavituṁ* to be समर्हति *samarhati* deserves,should be मनोरथ *manoratha* (in) fancy स्वप्न *svapna* (in)dream सुषुप्तिषु *suṣuptiṣu* in deep-sleep स्फुटम् *sphuṭaṁ* clearly पुनः पुनः *punaḥ punaḥ* again and again दृष्टम् *dṛṣṭaṁ* is perceived असत्त्वम् *asattvaṁ* the unreality एतयोः *etayoḥ* of their two-the gross and the subtle

That which is the Knower of all changes in all things which undergo change, must doubtless be Eternal and Changeless. Again and again, the unreality of the gross and the subtle bodies is clearly perceived in one's imagination, in dreams and in the dreamless sleep.

अतोऽभिमानं त्यज मांसपिण्डे

पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।

कालत्रयाबाध्यमखण्डबोधं

ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ **296** ॥

ato'bhimānaṁ tyaja māṁsapiṇḍe

piṇḍābhimāninyapi buddhikalpite |

kālatrayābādhyamakhaṇḍabodhaṁ

*jñātvā svamātmānamupaihi śāntim || **296**||*

अतः *ataḥ* therefore अभिमानम् *abhimānaṁ* identification त्यज *tyaja* reject मांसपिण्डे *māṁsapiṇḍe* with the mast of flesh पिण्डाभिमानिनि *piṇḍābhimānini* with the ego or the subtle body अपि *api* and,also बुद्धिकल्पिते *buddhikalpite* imagined by the intellect कालत्रय अबाध्यम् *kālatraya abādhyaṁ* that which cannot be denied in the three periods of time अखण्डबोधम् *akhaṇḍabodhaṁ* Absolute Knowledge ज्ञात्वा *jñātvā* realising स्वम् आत्मानम् *svam ātmānaṁ* your own Self उपैहि *upaihi* attain शान्तिम् *śāntiṁ* the Peace

Therefore, give up your identification with this mass of flesh and with the ego and the subtle body, which are imaginations of the mind. By realizing your own Self which is Absolute Knowledge, which cannot be negated in the three periods of time, attain to the State of Supreme Peace.

त्यजाभिमानं कुलगोत्रनाम-

रूपाश्रमेष्वार्द्रशवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादिं-

स्त्यक्ता भवाखण्डसुखस्वरूपः ॥ **297** ॥

tyajābhimānaṁ kulagotranāma-
rūpāśrameṣvārdraśavāśriteṣu |
liṅgasya dharmānapi kartṛtādiṁ-
*styaktā bhavākhaṇḍasukhasvarūpaḥ || **297**||*

त्यज *tyaja* renounce अभिमानम् *abhimānaṁ* identification कुल *kula* family गोत्र *gotra* lineage नाम *nāma* name रूप *rūpa* Form आश्रमेषु *āśrameṣu* with the order of life आर्द्रशव आश्रितेषु *ārdraśava āśriteṣu* depending upon the foul corpse लिङ्गस्य *liṅgasya* of the subtle body धर्मान् *dharmān* attributes अपि *api* also कर्तृतादिन् *kartṛtādin* doership,etc त्यक्त्वा *tyaktvā* renouncing भव *bhava* become अखण्डसुखस्वरूपः *akhaṇḍasukhasvarūpaḥ* the very essence of Absolute Bliss

Renounce your identification with family, lineage, name, form and order in life—attributes which pertain to the body which is like a foul corpse. So too, renounce your ideas of agency etc., which are attributes of the subtle body. Thus realize your true essence as the Absolute Bliss.

Condemnation of the ego (verses 298-309)

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।

तेषामेवं मूलं प्रथमविकारो भवत्यहंकारः ॥ 298 ॥

santyanye pratibandhāḥ puṁsaḥ saṁsārahetavo dṛṣṭāḥ |
*teṣāmevaṁ mūlaṁ prathamavikāro bhavatyahaṅkāraḥ || **298**||*

सन्ति *santi* there are अन्ये *anye* other प्रतिबन्धाः *pratibandhāḥ* obstacles पुंसः *puṁsaḥ* for this man

संसारहेतवः *saṁsārahetavaḥ* the other causes of samsara दृष्टाः *dṛṣṭāḥ* are seen तेषाम् *teṣāṁ* of them एकम् *ekaṁ* one मूलम् *mūlaṁ* root प्रथमविकारः *prathamavikāraḥ* the first modification भवति *bhavati* is अहंकारः *ahaṅkāraḥ* the ego

It is observed that there are other obstacles also which hurl an individual into a whirl of births and deaths. Their one root cause---for the reasons given above—is the ego—the first modification of ignorance.

यावत्स्यात्स्वस्य सम्बन्धोऽहंकारेण दुरात्मना ।

तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ **299** ॥

yāvatsyātsvasya sambandho'haṅkāreṇa durātmanā |
*tāvanna leśamātrāpi muktivārtā vilakṣaṇā || **299**||*

यावत् *yāvat* as long as स्यात् *syāt* there is स्वस्य *svasya* one's सम्बन्धः *sambandhaḥ* relationship अहंकारेण *ahaṅkāreṇa* with the ego दुरात्मना *durātmanā* the vile तावत् *tāvat* so long न *na* there is not लेशमात्रा अपि *leśamātrā api* even the slightest मुक्तिवार्ता *muktivārtā* talk about liberation विलक्षणा *vilakṣaṇā* (which is) unparalleled or uniquely different

As long as there is any relationship with this vile ego, there cannot be the slightest talk about liberation, which is totally different in nature.

अहंकारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयंप्रभः ॥ **300** ॥

ahaṅkāragrahānmuktaḥ svarūpamupapadyate |
candravadvimalaḥ pūrṇaḥ sadānandaḥ svayamprabhaḥ || 300||

अहंकारग्रहात् *ahaṅkāragrahāt* from the shackles of the ego मुक्तः *muktaḥ* freed स्वरूपम् *svarūpam* true nature उपपद्यते *upapadyate* gains चन्द्रवत् *candravat* like the moon विमलः *vimalaḥ* untainted पूर्णः *pūrṇaḥ* infinite सदानन्दः *sadānandaḥ* ever blissful स्वयंप्रभः *svayamprabhaḥ* self-effulgent

Freed from the shackles of the ego, like the moon freed from the eclipse, one gains one's true nature and becomes Untainted, Infinite, Ever-blissful and Self-effulgent.

यो वा पुरे सोऽहमिति प्रतीतो

बुद्ध्या प्रक्लृप्तस्तमसाऽतिमूढया ।

तस्यैव निःशेषतया विनाशे

ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ **301** ॥

yo vā pure so'hamiti pratīto

buddhyā praklṛptastamasā'timūḍhayā |
tasyaiva niḥśeṣatayā vināśe
*brahmātmabhāvaḥ pratibandhaśūnyaḥ || **301**||*

यः *yaḥ* that which वा *vā* verily पुरे *pure* in the city of the body सः अहम् *saḥ aham* "I am so-and-so" इति *iti* thus प्रतीतः *pratītaḥ* is perceived बुद्ध्या *buddhyā* by the intellect प्रक्लृप्त *praklṛpta* created तमसा *tamasā* by nescience अतिमूढया *atimūḍhayā* extremely deluded तस्य *tasya* it's (ego's) एव *eva* alone निःशेषतया *niḥśeṣatayā* totally विनाशे *vināśe* in the annihilation or when annihilated ब्रह्मात्मभावः *brahmātmabhāvaḥ* identity with Brahman प्रतिबन्धशून्यः *pratibandhaśūnyaḥ* unobstructed

The ego is that which has been produced by the intellect thoroughly deluded by ignorance. It is is perceived in this body as: “I am so-and-so.” When this delusion (ego-sense) is totally annihilated, one attains the unobstructed identity with Brahman.

ब्रह्मानन्दनिधिर्महाबलवताऽहंकारघोराहिना
संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डेस्त्रिभिर्मस्तकैः
विज्ञानाख्यमहासिना श्रुतिमता विच्छिद्य शीर्षत्रयं
निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुंक्षमः ॥ **302** ॥

brahmānandanidhirmahābalavatā'haṅkāraghorāhinā
saṁveṣṭyātmani rakṣyate guṇamayaiścaṇḍestribhirmastakaiḥ
vijñānākhyamahāsinā śrutimatā vicchidya śīrṣatrayaṁ
nirmūlyāhimimaṁ nidhiṁ sukhakaraṁ dhīro'nubhoktuṁkṣamaḥ ||
302||

ब्रह्मानन्दनिधिः *brahmānandanidhiḥ* the treasure of the "Bliss-of-Brahman" महाबलवता *mahābalavatā* by the mighty अहंकार घोर अहिना *ahaṅkāra ghora ahinā* by the dreadful serpent of the ego-sense संवेष्टय *saṁveṣṭya* having enwrapped आत्मनि *ātmani* in the mind रक्ष्यते *rakṣyate* is guarded गुणमयैः *guṇamayaiḥ* made up of (three) gunas चण्डैः *caṇḍaiḥ* (by the) fierce त्रिभिः *tribhiḥ* by three मस्तकैः *mastakaiḥ* by hoods विज्ञान अख्य *vijñāna akhya* named Realisation महा असिना *mahā asinā* with the great sword श्रुतिमता *śrutimatā* in accordance with the scriptural teaching विच्छिद्य *vicchidya* severing शीर्षत्रयम् *śīrṣatrayaṁ* the three hoods निर्मूल्य *nirmūlya* destroying completely अहिम् *ahiṁ* serpent इमम् *imaṁ* this निधिम् *nidhiṁ* the treasure सुखकरम् *sukhakaraṁ* which brings bliss धीरः *dhīraḥ* the wise man अनुभोक्तुम् *anubhoktuṁ* to enjoy क्षमः *kṣamaḥ* becomes fit

The treasure of the Bliss-of-Brahman is enwrapped by the mighty and dreadful serpent of the ego-sense and zealously guarded for its own use, by its three fierce hoods, the three *gunas*. The wise person who destroys it by severing its three heads with the great shining sword of Realisation, in accordance with the teachings of the scriptures, alone can enjoy this treasure which brings Bliss.

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।

कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ **303** ॥

yāvadvā yatkiñcidviṣadoṣasphūrtirasti ceddehe |
kathamārogyāya bhavettadvadahantāpi yogino muktyai || 303||

यावत् *yāvat* as long as वा *vā* verily यत् किञ्चित् *yat kiñcit* even a trace विषदोषस्फूर्तिः *viṣadoṣasphūrtiḥ* the effect of the impurity of poison अस्ति *asti* there is चेत् *cet* if देहे *dehe* in the body कथम् *katham* how आरोग्याय *ārogyāya* for recovery भवेत् *bhavet* can it be तद्वत् *tadvat* similarly अहन्ता *ahantā* the ego-sense अपि *api* also योगिनः *yoginaḥ* of the meditator's मुक्त्यै *muktyai* for liberation

As long as there is even a trace of poison left in the body, how can one hope for complete recovery? Even so, the yogi cannot attain liberation as long as a trace of egoism remains.

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।

प्रत्यक्तत्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम्॥ **304** ॥

ahamo'tyantanivṛttyā tatkṛtanānāvikalpasaṁhṛtyā |
pratyaktattvavivekādidamahamasmīti vindate tattvam || 304||

अहमः *ahamaḥ* of the ego-sense अत्यन्तनिवृत्त्या *atyantanivṛttyā* by the complete cessation तत्कृत *tatkṛta* created by it नानाविकल्प संहृत्या *nānāvikalpa saṁhṛtyā* by restraining the diverse mental waves प्रत्यक् तत्त्वविवेकात् *pratyak tattvavivekāt* through the discrimination of the innermost Reality इदम् अहम् अस्मि *idam aham asmi* "I am This" इति *iti* thus विन्दते *vindate* gains(experiences) तत्त्वम् *tattvam* the Reality

By the complete cessation of the ego-sense, gained by restraining the diverse mental waves, created by the ego itself and through the discrimination of the inmost Self, one experiences the Reality as “I am This.”

अहंकारे कर्तर्यहमिति मतिं मुञ्च सहसा
विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।
यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला
प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम्॥ **305** ॥

ahaṅkāre kartaryahamiti matiṁ muñca sahasā
vikārātmanyātmapratiphalajuṣi svasthitimuṣi |
yadadhyāsātprāptā janimṛtijarāduḥkhabahulā

pratīcaścinmūrtestava sukhatanoḥ saṁsṛtiriyam || 305||

अहंकारे *ahaṅkāre* with the ego कर्तरि *kartari* the doer अहम् इति *aham iti* the I-notion, identification मतिम् *matiṁ* the notion मुञ्च *muñca* renounce सहसा *sahasā* immediately विकारात्मनि *vikārātmani* (which is) mutable आत्मप्रतिफलजुषि *ātmapratiphalajuṣi* (which is) lit up by the reflection of the Self स्वस्थितिमुषि *svasthitimuṣi* the one who diverts man from being established in the Self यत् *yat* which अध्यासात् *adhyāsāt* due to the superimposition प्राप्ता *prāptā* reached जनिमृतिजरा दुःखबहुला *janimṛtijarā duḥkhabahulā* full of the miseries of birth, death and old age प्रतीचः *pratīcaḥ* for the inner self चिन्मूर्तेः *cinmūrteḥ* for the one who is the essence of knowledge तव *tava* for you सुखतनोः *sukhatanoḥ* the embodiment of Bliss संसृतिः *saṁsṛtiḥ* the samsara इयम् *iyam* this

Renounce immediately your identification with the ego-sense, the ‘sense of doership’ which, being a modification, is merely a ‘reflection’ of the Self. It detracts you from being established in the Self. Identifying yourself with this (false sense), you have reached this embodied existence, full of miseries of birth, decay and death—although you essentially are the Witness, the Essence of Knowledge-Bliss-Absolute.

सदैकरूपस्य चिदात्मनो विभो-

रानन्दमूर्तेरनवद्यकीर्तेः ।

नैवान्यथा क्वाप्यविकारिणस्ते

विनाहमध्याससमुष्य संसृतिः ॥ **306** ॥

sadaikarūpasya cidātmano vibho-

rānandamūrteranavadyakīrteḥ |

naivānyathā kvāpyavikāriṇaste

*vināhamadhyāsamamuṣya saṁsṛtiḥ || **306**||*

सदैकरूपस्य *sadaikarūpasya* (for you) who are eternally the same **चिदात्मनः** *cidātmanaḥ* (for) the Knowledge-Absolute **विभोः** *vibhoḥ* (for) the Omnipresent **आनन्दमूर्तेः** *ānandamūrteḥ* (for) Bliss-Absolute **अनवद्यकीर्तेः** *anavadyakīrteḥ* of unsullied glory **न एव** *na eva* never **अन्यथा** *anyathā* otherwise **क्व अपि** *kva api* in the least **अविकारिणः** *avikāriṇaḥ* for the Immutable One **ते** *te* for you **विना** *vinā* without **अहम् अध्यासम्** *aham adhyāsaṁ* (your) identification with the ego **अमुष्य** *amuṣya* to this **संसृतिः** *saṁsṛtiḥ* transmigration

But for your identification with the ego-sense there cannot be any transmigration for you, who are Immutable and eternally the same Knowledge-Absolute, omnipresent, of unsullied glory, and Bliss-Absolute.

तस्मादहंकारमिमं स्वशत्रुं
भोक्तुर्गले कण्टकवत्प्रतीतम्।
विच्छिद्य विज्ञानमहासिना स्फुटं
भुङ्क्ष्वात्मसाम्राज्यसुखं यथेष्टम्॥ **307** ॥

tasmādahaṅkāramimaṁ svaśatruṁ
bhokturgale kaṇṭakavatpratītam |
vicchidya vijñānamahāsinā sphuṭaṁ
bhuṅkṣvātmasāmrājyasukhaṁ yatheṣṭam || 307||

तस्मात् *tasmāt* therefore अहंकारम् *ahaṅkāraṁ* ego-sense इमम् *imaṁ* this स्वशत्रुम् *svaśatruṁ* your enemy भोक्तुः *bhoktuḥ* of the enjoyer(of the eater) गले *gale* in the throat कण्टकवत् *kaṇṭakavat* like a thorn प्रतीतम् *pratītam* (which) appears विच्छिद्य *vicchidya* having destroyed विज्ञानमहासिना *vijñānamahāsinā* with the great sword of Realisation स्फुटम् *sphuṭaṁ* directly भुङ्क्ष्व *bhuṅkṣva* enjoy आत्मसाम्राज्यसुखम् *ātmasāmrājyasukhaṁ* the Bliss of Your own Domain(empire) or Sovereignty यथेष्टम् *yatheṣṭaṁ* freely

Therefore, with the great sword of Realisation, destroying this ego-sense, your enemy---which is like a thorn in the throat of a

man who is eating---enjoy directly and freely the Bliss of Your own Sovereignty, the Majesty of the Self.

ततोऽहमादेर्विनिवर्त्य वृत्तिं

संत्यक्तरागः परमार्थलाभात् ।

तूष्णी समास्स्वात्मसुखानुभूत्या

पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ **308** ॥

tato'hamādervinivartya vṛttiṁ

santyaktarāgaḥ paramārthalābhāt |

tūṣṇīṁ samāssvātmasukhānubhūtyā

pūrṇātmanā brahmaṇi nirvikalpaḥ || 308||

ततः *tataḥ* thereafter अहमादेः *ahamādeḥ* of the ego etc विनिवर्त्य *vinivartya* checking वृत्तिम् *vṛttiṁ* the activities संत्यक्तरागः *santyaktarāgaḥ* renouncing all attachments परमार्थलाभात् *paramārthalābhāt* through the experience of the Supreme Reality तूष्णीम् *tūṣṇīṁ* serene समास्स्व *samāssva* be आत्मसुखानुभूत्या *ātmasukhānubhūtyā* through the enjoyment of Bliss of the Self पूर्णात्मना *pūrṇātmanā* as the Infinite Self ब्रह्मणि *brahmaṇi* in Brahman निर्विकल्पः *nirvikalpaḥ* free from duality

Checking the activities of the ego and renouncing all attachments, through the experience of the Supreme Reality, be free from duality through the enjoyment of the Bliss of the Self and remain serene in Brahman. For, now you have realized your Infinite Self.

समूलकृत्तोऽपि महानहं पुनः

व्युल्लेखितः स्याद्यदि चेतसा क्षणम्।

संजीव्य विक्षेपशतं करोति

नभस्वता प्रावृषि वारिदो यथा॥ 309॥

samūlakṛtto'pi mahānahaṁ punaḥ

vyullekhitaḥ syādyadi cetasā kṣaṇam |

sañjīvya vikṣepaśataṁ karoti

nabhasvatā prāvṛṣi vārido yathā || 309||

समूलकृत्तः *samūlakṛttaḥ* completely rooted out **अपि** *api* even though **महान् अहम्** *mahān aham* terrible ego-sense **पुनः** *punaḥ* again **व्युल्लेखितः** *vyullekhitaḥ* revived **स्यात्** *syāt* be **यदि** *yadi* if **चेतसा** *cetasā* in the mind **क्षणम्** *kṣaṇam* for a moment **संजीव्य** *sañjīvya* returning to life **विक्षेपशतम्** *vikṣepaśataṁ* hundreds of mischiefs or distractions **करोति** *karoti* creates **नभस्वता** *nabhasvatā* by the wind **प्रावृषि** *prāvṛṣi* during the rainy season **वारिदः** *vāridaḥ* the cloud **यथा** *yathā* like

Even though completely rooted out, this terrible ego-sense, if allowed to be revived in the mind even for a moment, returns to life and creates hundreds of distractions, like a cloud ushered in by the wind during the rainy season.

Actions, thoughts and vasanas – renounce (verses 310-319)

निगृह्य शत्रोरहमोऽवकाशः

क्वचिन्न देयो विषयानुचिन्तया ।

स एव संजीवनहेतुरस्य

प्रक्षीणजम्बीरतरोरिवाम्बु ॥ **310** ॥

nigṛhya śatrorahamo'vakāśaḥ

kvacinna deyo viṣayānucintayā |

sa eva sañjīvanaheturasya

prakṣīṇajambīratarorivāmbu || ***310***||

निगृह्य *nigṛhya* having owerpowered or conquered शत्रोः *śatroḥ* to the enemy अहमः *ahamaḥ* to the ego-sense अवकाशः *avakāśaḥ* rest क्वचित् *kvacit* in the least न देयः *na deyaḥ* should not be given विषय अनुचिन्तया *viṣaya anucintayā* ruminating over sense-objects स एव *sa eva* that alone संजीवनहेतुः *sañjīvanahetuḥ* the cause of returning to life or revival अस्य *asya* its प्रक्षीण *prakṣīṇa* dried up जम्बीरतरोः *jambīrataroḥ* of a citron tree इव *iva* like अम्बु *ambu* water

Having once conquered this enemy, the ego, not a single moment's rest should be given to let it ruminate over the sense-objects. That is just what brings it back to life, just like water revives a dried-up citron tree.

देहात्मना संस्थित एव कामी

विलक्षणः कामयिता कथं स्यात्।

अतोऽर्थसन्धानपरत्वमेव

भेदप्रसक्त्या भवबन्धहेतुः ॥ **311** ॥

dehātmanā saṁsthita eva kāmī

vilakṣaṇaḥ kāmayitā kathaṁ syāt |

ato'rthasandhānaparatvameva

*bhedaprasaktyā bhavabandhahetuḥ || **311**||*

देहात्मना *dehātmanā* identified with the body संस्थित *saṁsthita* he who lives एव *eva* alone कामी *kāmī* is greedy विलक्षणः *vilakṣaṇaḥ* one distinct (from body) कामयिता *kāmayitā* greedy कथम् *kathaṁ* how स्यात् *syāt* can be अतः *ataḥ* hence अर्थसन्धान परत्वम् *arthasandhāna paratvaṁ* the tendency to ruminate over sense-objects एव *eva* indeed भेदप्रसक्त्या *bhedaprasaktyā* with

the firm idea of duality भवबन्धहेतुः *bhavabandhahetuḥ* the cause for the "bondage of becoming"

That person alone, who identifies with the body, is greedy of sense-pleasures. How can one devoid of the body-idea be greedy? Hence, the tendency to ruminate over sense-objects is verily the cause of bondage of worldly existence and the sense of duality.

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशाद्बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ **312** ॥

kāryapravardhanādbījapravṛddhiḥ paridṛśyate |

*kāryanāśādbījanāśastasmātkāryaṁ nirodhayet || **312**||*

कार्यप्रवर्धनात् *kāryapravardhanāt* because of the growth of the effects बीजप्रवृद्धिः *bījapravṛddhiḥ* the growth of the "seeds" परिदृश्यते *paridṛśyate* is observed कार्यनाशात् *kāryanāśāt* with the destruction of the effects बीजनाशः *bījanāśaḥ* (there is) the destruction of the seeds तस्मात् *tasmāt* therefore कार्यम् *kāryaṁ* the effects निरोधयेत् *nirodhayet* one must control, must subdue

When the ‘effects’ are flourishing, the ‘seeds’ also are observed to increase. When the ‘effects’ are destroyed, the ‘seeds’ also are destroyed. Therefore, the ‘effect’ must be subdued.

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।

वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ **313** ॥

vāsanāvṛddhitaḥ kāryaṁ kāryavṛddhyā ca vāsanā |
*vardhate sarvathā puṁsaḥ saṁsāro na nivartate || **313**||*

वासनावृद्धितः *vāsanāvṛddhitaḥ* through the increase of vasanas
कार्यम् *kāryaṁ* (ego-centric) "work" कार्यवृद्ध्या *kāryavṛddhyā*
through the increase of effects च *ca* and वासना *vāsanā*
the vasana वर्धते *vardhate* increases सर्वथा *sarvathā*
by all means पुंसः *puṁsaḥ* of man संसारः *saṁsāraḥ*
transmigration न *na* not निवर्तते *nivartate* comes to
an end

Through the increase of desires (*vasanas*), egocentric 'work' increases and when there is an increase of egocentric 'work' there is an increase of desires also. Thus, a person's transmigration never comes to an end.

Note: The Sanskrit word "vasana" is a difficult word to translate. It can denote both the "desire" as well as " residual impression." A repeated desire also creates or leaves subtle impression behind such that it settles as a "tendency" or becomes *sanskaara*. These *sanskaras* (latent tendencies) is what we bring to *sansaara*, the world of becoming. Although, more often than not, the word vasana is used with negative connotations, however, not all vasanas are bad. For example, a quintessential vedantic text, *Avadhut Gita*, begins with the verse stating that the *advaita-vasana* (the desire for non-duality) arises only with the Grace of God to liberate one from the great fear.

संसारबन्धविच्छित्त्यै तद् द्वयं प्रदहेद्यतिः।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः॥ 314 ॥

saṁsārabandhavicchittyai tad dvayaṁ pradahedyatiḥ |
*vāsanāvṛddhiretābhyāṁ cintayā kriyayā bahiḥ || **314**||*

संसारबन्धविच्छित्त्यै *saṁsārabandhavicchittyai* to snap the chain-of-transmigration तद् द्वयम् *tad dvayaṁ* those two प्रदहेत् *pradahet* should burn to ashes यतिः *yatiḥ* the seeker वासनावृद्धिः *vāsanāvṛddhiḥ* the increase in vasanas एताभ्याम् *etābhyāṁ* due to these two चिन्तया *cintayā* thinking of sense-objects क्रियया *kriyayā* by (selfish) actions बहिः *bahiḥ* external

In order to snap the chain-of-transmigration, one should burn to ashes these two (selfish desires and actions); for, dwelling on sense-objects and doing selfish actions lead to the increase of vasanas or desires.

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ **315** ॥

tābhyāṁ pravardhamānā sā sūte saṁsṛtimātmanaḥ |
*trayāṇāṁ ca kṣayopāyaḥ sarvāvasthāsu sarvadā || **315**||*

ताभ्याम् *tābhyāṁ* by these two प्रवर्धमाना *pravardhamānā* augmented or nourished सा *sā* that (vasana) सूते *sūte* produces संसृतिम् *saṁsṛtiṁ* transmigration आत्मनः *ātmanaḥ* one's त्रयाणाम् *trayāṇāṁ* of these three च *ca* and क्षय उपायः *kṣaya upāyaḥ* the means of destruction

सर्व अवस्थासु *sarva avasthāsu* under all circumstances सर्वदा *sarvadā* always

Nourished by these two (thought and selfish action), the *vasanas* further produce one's transmigration. These three, however, are destroyed by looking upon everything, under all circumstances, always....

सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनैः ।

सद्भाववासनादार्ढ्यात्तत्त्रयं लयमश्नुते ॥ **316** ॥

sarvatra sarvataḥ sarvabrahmamātrāvalokanaiḥ |

*sadbhāvavāsanādārḍhyāttattrayaṁ layamaśnute || **316**||*

सर्वत्र *sarvatra* everywhere सर्वतः *sarvataḥ* in all respects सर्व *sarva* all ब्रह्ममात्र अवलोकनैः *brahmamātra avalokanaiḥ* by looking upon everything as pure Brahman alone सद्भाववासनादार्ढ्यात् *sadbhāvavāsanādārḍhyāt* through the strong thinking of the longing to be one with Reality तत् त्रयम् *tat trayaṁ* these three लयम् अश्नुते *layam aśnute* get annihilated

.....everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three* will be annihilated.

*i.e., dwelling on sense-obects, self-centered actions, and latent impressions.

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ **317** ॥

kriyānāśe bhaveccintānāśo'smādvāsanākṣayaḥ |
*vāsanāprakṣayo mokṣaḥ sā jīvanmuktiriṣyate || **317**||*

क्रियानाशे *kriyānāśe* with the end of selfish actions भवेत् *bhavet* there is चिन्तानाशः *cintānāśaḥ* the end of brooding अस्मात् *asmāt* by this वासनाक्षयः *vāsanākṣayaḥ* the destruction of vasanas वासनाप्रक्षयः *vāsanāprakṣayaḥ* the total destruction of vasanas मोक्षः *mokṣaḥ* (is) liberation सा *sā* that जीवन्मुक्तिः *jīvanmuktiḥ* liberation-in-life इष्यते *iṣyate* is considered

With the end of selfish actions, brooding over sense-objects ends, which is followed by destruction of vasanas. The final destruction of vasanas is liberation. This is regarded as Liberation-in-Life.

सद्वासनास्फूर्तिर्विजृम्भणे सति

ह्यसौ विलीनाप्यहमादिवासना ।

अतिप्रकृष्टाप्यरुणप्रभायां

विलीयते साधु यथा तमिस्रा ॥ **318** ॥

sadvāsanāsphūrtivijṛmbhaṇe sati
hyasau vilīnāpyahamādivāsanā |
atiprakṛṣṭāpyaruṇaprabhāyāṁ
*vilīyate sādhu yathā tamisrā || **318**||*

सद्वासना *sadvāsanā* the longing for Reality स्फूर्ति विजृम्भणे सति *sphūrti vijṛmbhaṇe sati* when has vividly risen to expression हि *hi* verily असौ *asau* this विलीना *vilīnā* (will)disappear अपि *api* also अहमादिवासना *ahamādivāsanā* the ego-centric vasana अतिप्रकृष्टा *atiprakṛṣṭā* the most intense अपि *api* even though अरुण प्रभायाम् *aruṇa prabhāyāṁ* in the glow of the rising sun विलीयते *vilīyate* disappears साधु *sādhu* completely यथा *yathā* just as तमिस्रा *tamisrā* darkness

When the longing to be one with Brahman has vividly risen to expression, the ego-centric vasanas will readily disappear, as the most intense darkness completely disappears in the radiant glow of the rising sun.

तमस्तमःकार्यमनर्थजालं

न दृश्यते सत्युदिते दिनेशे।

तथाऽद्वयानन्दरसानुभूतौ

न वास्ति बन्धो न च दुःखगन्धः॥ **319**॥

tamastamaḥkāryamanarthajālaṁ

na dṛśyate satyudite dineśe |

tathā'dvayānandarasānubhūtau

*na vāsti bandho na ca duḥkhagandhaḥ || **319**||*

तमः *tamaḥ* darkness तमः कार्यम् *tamaḥ kāryaṁ* resultant evils of darkness अनर्थजालम् *anarthajālaṁ* numerous calamities न दृश्यते *na dṛśyate* are not noticed सति उदिते दिनेशे *sati udite dineśe* when the sun has risen तथा *tathā* so too अद्वय आनन्द रस अनुभूतौ *advaya ānanda rasa anubhūtau* on realisation of the Essence of the Non-dual Bliss न *na* neither वा *vā* verily अस्ति *asti* there is बन्धः *bandhaḥ* bondage न *na* nor च *ca* and दुःखगन्धः *duḥkhagandhaḥ* the lease trace of misery

Darkness and its resultant evils are not noticed when the sun rises. So too, on the direct realization of Bliss Absolute, there is neither bondage nor the least trace of misery.

Total vigilance – its price (verses 320-329)

दृश्यं प्रतीतं प्रविलापयन्सन्

सन्मात्रमानन्दघनं विभावयन्।

समाहितः सन्बहिरन्तरं वा

कालं नयेथाः सति कर्मबन्धे ॥ **320** ॥

dṛśyaṁ pratītaṁ pravilāpayansan

sanmātramānandaghanaṁ vibhāvayan |

samāhitaḥ sanbahirantaraṁ vā

kālaṁ nayethāḥ sati karmabandhe || 320||

दृश्यम् *dṛśyaṁ* The seen(world) प्रतीतम् *pratītaṁ* (which is) perceived प्रविलापयन् सन् *pravilāpayan san* causing it to vanish सन्मात्रम् *sanmātraṁ* the Reality आनन्दघनम् *ānandaghanaṁ* the "Bliss-Embodied" विभावयन् *vibhāvayan* meditating upon समाहितः सन् *samāhitaḥ san* being vigilant बहिः *bahiḥ* external अन्तरम् *antaraṁ* internal वा *vā* or,and कालम् *kālaṁ* time नयेथाः *nayethāḥ* should pass सति कर्मबन्धे *sati karmabandhe* for any residual prarabdha

Causing the perceived universe, both external and internal, to vanish, and meditating upon the Reality, the Bliss-Embodied, one should pass one's time watchfully for any residual *Prarabdha*.

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।

प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥ **321** ॥

pramādo brahmaniṣṭhāyāṁ na kartavyaḥ kadācana |
*pramādo mṛtyurityāha bhagavānbrahmaṇaḥ sutaḥ || **321**||*

प्रमादः *pramādaḥ* inadvertence or negligence ब्रह्मनिष्ठायाम् *brahmaniṣṭhāyāṁ* in the steady abidance in Brahman न कर्तव्यः *na kartavyaḥ* should not be done कदाचन *kadācana* at any time प्रमादः मृत्युः *pramādaḥ mṛtyuḥ* "inadvertance is death" इति *iti* thus आह *āha* has said भगवान्

bhagavān Bhagavan ब्रह्मणः *brahmaṇaḥ* of the creator

सुतः *sutaḥ* the son i.e. Santakumara

One should never be negligent in one's steady abidance in Brahman. The divine son of Creator, Santakumara, has called negligence as death itself.

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहंधीस्ततो बन्धस्ततो व्यथा ॥ **322** ॥

na pramādādanartho'nyo jñāninaḥ svasvarūpataḥ |
*tato mohastato'handhīstato bandhastato vyathā || **322**||*

न *na* no प्रमादात् *pramādāt* than carelessness अनर्थः *anarthaḥ* danger अन्यः *anyaḥ* other ज्ञानिनः *jñāninaḥ* for the man of wisdom स्वस्वरूपतः *svasvarūpataḥ* about his own Real Nature ततः *tataḥ* from this मोहः *mohaḥ* delusion ततः *tataḥ* thence अहंधीः *ahandhīḥ* egoism ततः *tataḥ* from this बन्धः *bandhaḥ* bondage ततः *tataḥ* thereafter व्यथा *vyathā* misery

For the wise there is no greater danger than negligence about one's own real nature. From this comes delusion; from delusion comes egoism; from egoism comes bondage; and from bondage comes misery.

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।

विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ **323** ॥

viṣayābhimukhaṁ dṛṣṭvā vidvāṁsamapi vismṛtiḥ |
*vikṣepayati dhīdoṣairyoṣā jāramiva priyam || **323**||*

विषय अभिमुखम् *viṣaya abhimukhaṁ* hankering after the sense-objects **दृष्ट्वा** *dṛṣṭvā* finding,seeing **विद्वांसम्** *vidvāṁsaṁ* a wise-man **अपि** *api* even **विस्मृतिः** *vismṛtiḥ* forgetfulness **विक्षेपयति** *vikṣepayati* torments **धीदोषैः** *dhīdoṣaiḥ* through the evil propensities of the intellect **योषा** *yoṣā* a woman **जारम्** *jāraṁ* lover **इव** *iva* just as **प्रियम्** *priyaṁ* excessively fond

Finding one hankering after the sense-objects, forgetfulness, through perverted mind, bewilders even a wise person, just as a woman torments her fond lover.

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ **324** ॥

yathāpakṛṣṭaṁ śaivālaṁ kṣaṇamātraṁ na tiṣṭhati |
*āvṛṇoti tathā māyā prājñaṁ vāpi parāṅmukham || **324**||*

यथा *yathā* just as **अपकृष्टम्** *apakṛṣṭaṁ* removed **शैवालम्** *śaivālaṁ* the moss **क्षणमात्रम्** *kṣaṇamātraṁ* for a moment **न तिष्ठति** *na tiṣṭhati* does not stay away **आवृणोति** *āvṛṇoti*

covers तथा *tathā* so also माया *māyā* maya or illusion

प्राज्ञम् *prājñaṁ* a wise-man वा अपि *vā api* even

पराङ्मुखम् *parāṅmukhaṁ* extrovert

As moss, even if removed, does not stay away for a moment, but closes up to cover the water again, so also illusion covers even the wise, if they ever get extrovert.

लक्ष्यच्युतं चेद्यदि चित्तमीषद्

बहिर्मुखं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः

सोपानपङ्क्तौ पतितो यथा तथा ॥ **325** ॥

lakṣyacyutaṁ cedyadi cittamīṣad
bahirmukhaṁ sannipatettatastataḥ |
pramādataḥ pracyutakelikandukaḥ
*sopānapaṅktau patito yathā tathā || **325**||*

लक्ष्यच्युतम् *lakṣyacyutaṁ* strays from the ideal चेत् यदि *cet yadi* if चित्तम् *cittaṁ* the mind ईषत् *īṣat* slightly बहिर्मुखम् *bahirmukhaṁ* outgoing सन् *san* becoming निपतेत् *nipatet* falls ततः ततः *tataḥ tataḥ* down and down प्रमादतः *pramādataḥ* inadvertently प्रच्युत *pracyuta* dropped केलिकन्दुकः *kelikandukaḥ* a play ball सोपान पङ्क्तौ

sopāna paṅktau on a row of stairs पतितः *patitaḥ* bounces down यथा *yathā* just as तथा *tathā* similarly

If the mind ever so slightly strays from its ideal* and becomes outgoing, then it goes down and down, just like a ball, inadvertently dropped on a row of stairs, bounces down the stairs.

*Brahman

विषयेष्वाविशच्चेतः संकल्पयति तद्गुणान्।

सम्यक्संकल्पनात्कामः कामात्पुंसः प्रवर्तनम्॥ **326** ॥

viṣayeṣvāviśaccetaḥ saṅkalpayati tadguṇān |

*samyaksaṅkalpanātkāmaḥ kāmātpuṁsaḥ pravartanam || **326**||*

विषयेषु *viṣayeṣu* in the sense-objects आविशत् *āviśat* entering or turns to चेतः *cetaḥ* the mind संकल्पयति *saṅkalpayati* becomes intent तद्गुणान् *tadguṇān* upon their qualities सम्यक् संकल्पनात् *samyak saṅkalpanāt* from intentness कामः *kāmaḥ* desire कामात् *kāmāt* from desire पुंसः *puṁsaḥ* of the man प्रवर्तनम् *pravartanam* activity

When the mind turns to sense-objects, it becomes intent on their qualities. From this intentness arises desire. After desiring, a person sets about to gain that thing.

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः।

पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते॥ **327** ॥

tataḥ svarūpavibhraṁśo vibhraṣṭastu patatyadhaḥ |
patitasya vinā nāśaṁ punarnāroha īkṣyate || 327||

ततः *tataḥ* thence स्वरूपविभ्रंशः *svarūpavibhraṁśaḥ* deviation from his Real Nature विभ्रष्टः *vibhraṣṭaḥ* the deviated man तु *tu* verily पतति *patati* falls अधः *adhaḥ* down पतितस्य *patitasya* of the fallen man विना *vinā* without,except नाशम् *nāśaṁ* death पुनः *punaḥ* again न *na* not आरोहः *ārohaḥ* rise ईक्ष्यते *īkṣyate* is seen

Through inadvertence, a person may deviate from the Real Nature. The man, who has thus deviated, falls. The fallen comes to ruin and is rarely seen to rise again.

संकल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम्।
अपथ्यानि हि वस्थूनि व्याधिग्रस्तो यथोत्सृजेत्। ।३२८ ॥

saṅkalpaṁ varjayettasmātsarvānarthasya kāraṇam|
apathyāni hi vasthūni vyādhigrasto yathotsṛjet||328||

संकल्पम् *saṅkalpaṁ* reflection upon objects वर्जयेत् *varjayet* should give up तस्मात् *tasmāt* therefore सर्व अनर्थस्य *sarva anarthasya* for all the mischief कारणम् *kāraṇam* the root-cause अपथ्यानि *apathyāni* prohibited हि *hi* verily वस्थूनि *vasthūni* eatables,things व्याथिग्रस्तः *vyāthigrastaḥ* the victim of the disease यथा *yathā* just as उत्सृजेत् *utsṛjet* gives up

Therefore, just, as the edibles, prohibited by the doctor, are not taken by the sick, one should totally give up the habit of thinking of sense objects, which is the root-cause of all the mischief.

अतः प्रमादान्न परोऽस्ति मृत्युः

विवेकिनो ब्रह्मविदः समाधौ।

समाहितः सिद्धिमुपैति सम्यक्

समाहितात्मा भव सावधानः॥ **329** ॥

ataḥ pramādānna paro'sti mṛtyuḥ

vivekino brahmavidaḥ samādhau |

samāhitaḥ siddhimupaiti samyak

*samāhitātmā bhava sāvadhānaḥ || **329**||*

अतः *ataḥ* therefore प्रमादात् *pramādāt* than inadvertence न *na* not परः *paraḥ* greater अस्ति *asti* there is मृत्युः *mṛtyuḥ* death विवेकिनः *vivekinaḥ* for a man-of-discrimination or discernment ब्रह्मविदः *brahmavidaḥ* (for)the knower of Brahman समाधौ *samādhau* in meditation समाहितः *samāhitaḥ* man of abidance सिद्धिम् *siddhiṁ* success उपैति *upaiti* attains सम्यक् *samyak* complete समाहितात्मा *samāhitātmā* man of abidance भव *bhava* become सावधानः *sāvadhānaḥ* alert

Therefore, to the discerning knower of Brahman, there is no greater death than negligence. But one who regularly practices deep concentration attains complete success. Hence, carefully concentrate upon Brahman in your mind.

In the one, no plurality (verses 330-338)

जीवतो यस्य कैवल्यं विदेहे स च केवलः।

यत्किंचित्पश्यतो भेदं भयं ब्रूते यजुः श्रुतिः ॥३३०॥

jīvato yasya kaivalyaṁ videhe sa ca kevalaḥ|
yatkiñcitpaśyato bhedaṁ bhayaṁ brūte yajuḥ śrutiḥ||330||

जीवतः *jīvataḥ* to one while living यस्य *yasya* for whom कैवल्यम् *kaivalyam* aloneness विदेहे *videhe* when the body is dissolved सः *saḥ* he च *ca* and,indeed केवलः *kevalaḥ* alone यत् किञ्चित् *yat kiñcit* even the least bit पश्यतः *paśyataḥ* he who sees भेदम् *bhedaṁ* distinction or differentiation भयम् *bhayaṁ* fear ब्रूते *brūte* declares यजुः श्रुतिः *yajuḥ śrutiḥ* the Yajur Veda

One who is completely established in unity/oneness (*kaivalyam*), while living, remains so even after the dissolution of the body. The *Yajur-Veda* declares that there is fear for one who sees even the least bit of differentiation.

यदा कदा वापि विपश्चिदेष

ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम्।

पश्यत्यथामुष्य भयं तदैव

यद्वीक्षितं भिन्नतया प्रमादात्॥ **331** ॥

yadā kadā vāpi vipaścideṣa

brahmaṇyanante'pyaṇumātrabhedam |

paśyatyathāmuṣya bhayaṁ tadaiva

*yadvīkṣitaṁ bhinnatayā pramādāt || **331**||*

यदा कदा *yadā kadā* whenever वा *vā* verily अपि *api* even विपश्चित् *vipaścit* wise man एषः *eṣaḥ* this ब्रह्मणि अनन्ते *brahmaṇi anante* in the infinite Brahman अपि *api* even अणुमात्र भेदम् *aṇumātra bhedaṁ* the least difference पश्यति sees अथ then ,at once अमुष्य to him भयम् fear तदैव then itself यत् that which वीक्षितम् was seen भिन्नतया as different प्रमादात् through mistake

Whenever the wise recognize even the least difference in the Infinite Brahman, at once, that which is peceived as difference through inadvertence, becomes a source of fear to them.

श्रुतिस्मृतिन्यायशतैर्निषिद्धे

दृश्येऽत्र यः स्वात्ममतिं करोति।

उपैति दुःखोपरि दुःखजातं

निषिद्धकर्ता स मलिम्लुचो यथा॥ **332** ॥

śrutismṛtinyāyaśatairniṣiddhe

dṛśye'tra yaḥ svātmamatiṁ karoti |
upaiti duḥkhopari duḥkhajātaṁ
*niṣiddhakartā sa malimluco yathā || **332**||*

श्रुति स्मृति न्यायशतैः *śruti smṛti nyāyaśataiḥ* by hundreds of srutis,smritis and reasonings निषिद्धे *niṣiddhe* which has been denied दृश्ये *dṛśye* with the seen objects or world अत्र *atra* in this यः *yaḥ* he who स्वात्ममतिम् करोति *svātmamatiṁ karoti* identifies उपैति *upaiti* suffers दुःख उपरि दुःखजातम् *duḥkha upari duḥkhajātaṁ* one misery after another निषिद्धकर्ता *niṣiddhakartā* doer of the forbidden things सः *saḥ* he मलिम्लुचः *malimlucaḥ* a thief यथा *yathā* like

One who identifies the Self with the perceived objects, which have been negated by hundreds of Srutis, Smritis and reasoning, suffers one misery after another, like a thief---for he indulges in something forbidden.

सत्याभिसंधानरतो विमुक्तो
महत्त्वमात्मीयमुपैति नित्यम्।
मिथ्याभिसन्धानरतस्तु नश्येद्
दृष्टं तदेतद्यदचौरचौरयोः॥ **333**॥

satyābhisandhānarato vimukto

mahattvamātmīyamupaiti nityam |
mithyābhisandhānaratastu naśyed
*dṛṣṭaṁ tadetadyadacauracaurayoḥ || **333**||*

सत्याभिसंधानरतः *satyābhisandhānarataḥ* one who is totally absorbed or established in the Truth विमुक्तः *vimuktaḥ* is free महत्त्वम् *mahattvaṁ* glory आत्मीयम् *ātmīyaṁ* of the Atman उपैति *upaiti* attains नित्यम् *nityam* eternal मिथ्याभिसन्धानरतः *mithyābhisandhānarataḥ* he who dwells on the "unreal" तु *tu* but नश्येत् *naśyet* perishes दृष्टम् *dṛṣṭaṁ* is illustrated तत् एतत् *tat etat* that this is so यत् *yat* which अचौरचौरयोः *acauracaurayoḥ* in the case of one who is not a thief and one who is a thief

One who is totally established in the Truth attains to the eternal glory of the Self. But one who dwells on the unreal perishes. That this is so is illustrated in the case of one who is not a thief and the one who is a thief.

यतिरसदनुसन्धिं बन्धहेतुं विहाय
स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत्
सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या
हरति परमविद्याकार्यदुःखं प्रतीतम्॥ **334** ॥

yatirasadanusandhiṁ bandhahetuṁ vihāya

svayamayamahamasmītyātmadṛṣṭyaiva tiṣṭhet
sukhayati nanu niṣṭhā brahmaṇi svānubhūtyā
harati paramavidyākāryaduḥkhaṁ pratītam || ***334***||

यतिः *yatiḥ* the spiritual seeker असत् अनुसन्धिम् *asat anusandhiṁ* dwelling on the unreal बन्धहेतुम् *bandhahetuṁ* which causes bondage विहाय *vihāya* giving up स्वयम् अयम् अहम् अस्मि *svayam ayam aham asmi* "I myself am this" इति *iti* thus आत्मदृष्ट्या *ātmadṛṣṭyā* as the Atman एव *eva* alone तिष्ठेत् *tiṣṭhet* should remain सुखयति *sukhayati* gives rise to bliss ननु *nanu* indeed निष्ठा *niṣṭhā* steadfastness ब्रह्मणि *brahmaṇi* in Brahman स्वानुभूत्या *svānubhūtyā* gained through Self-Realisation हरति *harati* removes परम् *paraṁ* thoroughly अविद्याकार्यदुःखम् *avidyākāryaduḥkhaṁ* the misery born of ignorance प्रतीतम् *pratītam* which is experienced (in the state of ignorance)

The spiritual seeker should give up dwelling on the unreal, which causes bondage, and should always reamin steadfast with thoughts fixed on the Self, thinking, 'I am This.' For, steadfastness in Brahman gained through the realisation of one's identity with it, gives rise to bliss and thoroughly removes the misery born of nescience*, which one experiences in the state of ignorance.

*Nescience (*avidya*) is not ignorance in the general sense of *lack* of information regarding something. Rather, it denotes a special form of ignorance—about the essential nature of the Self. All systems of Hindu philosophy agree that ignorance is the primary cause of our bondage to the world of becoming, i.e., samsara.

बाह्यानुसन्धिः परिवर्धयेत्फलं

दुर्वासनामेव ततस्ततोऽधिकाम्।

ज्ञात्वा विवेकैः परिहृत्य बाह्यं

स्वात्मानुसन्धिं विदधीत नित्यम्॥ **335** ॥

bāhyānusandhiḥ parivardhayetphalaṁ

durvāsanāmeva tatastato'dhikām |

jñātvā vivekaiḥ parihṛtya bāhyaṁ

*svātmānusandhiṁ vidadhīta nityam || **335**||*

बाह्यानुसन्धिः *bāhyānusandhiḥ* contemplation upon the external objects परिवर्धयेत् *parivardhayet* will intensify फलम् *phalaṁ* its fruits i.e. Vasanas दुर्वासनाम् *durvāsanāṁ* the evil propensities एव *eva* alone ततः ततः *tataḥ tataḥ* from that अधिकाम् *adhikām* will increase ज्ञात्वा *jñātvā* knowing (this) विवेकैः *vivekaiḥ* through discrimination परिहृत्य *parihṛtya* giving up बाह्यम् *bāhyaṁ* (thought of) external स्वात्मानुसन्धिम् *svātmānusandhiṁ* to meditate on the Self विदधीत *vidadhīta* one should apply oneself नित्यम् *nityaṁ* constantly

Constant contemplation upon the external objects will only intensify their fruits in the form of evil peopensities, which grow from bad to worse. Knowing this, through discrimination, one

should leave the thoughts of external objects and constantly apply oneself to the contemplation of the Self.

बाह्ये निरुद्धे मनसः प्रसन्नता

मनःप्रसादे परमात्मदर्शनम्।

तस्मिन्सुदृष्टे भवबन्धनाशो

बहिर्निरोधः पदवी विमुक्तेः ॥ 336 ॥

bāhye niruddhe manasaḥ prasannatā

manaḥprasāde paramātmadarśanam |

tasminsudṛṣṭe bhavabandhanāśo

*bahirnirodhaḥ padavī vimukteḥ || **336**||*

बाह्ये निरुद्धे *bāhye niruddhe* when the objective world is shut out **मनसः** *manasaḥ* of the mind **प्रसन्नता** *prasannatā* quietude(is gained) **मनः प्रसादे** *manaḥ prasāde* in the quiet mind **परमात्म दर्शनम्** *paramātma darśanaṁ* the vision of the Supreme Self **तस्मिन् सुदृष्टे** *tasmin sudṛṣṭe* when :"That" is perfectly realised **भवबन्धनाशः** *bhavabandhanāśaḥ* destruction of the bondage of becoming **बहिर्निरोधः** *bahirnirodhaḥ* the shutting out of the external world **पदवी** *padavī* (is) the initial step **विमुक्तेः** *vimukteḥ* for reaching liberation.

When the objective world is shut out, the mind becomes quiet and in the quiet mind arises the vision of the Supreme Self. When

‘That’ is perfectly realised, bondage to the world of becoming* is destroyed. Hence the cessation of the external world is the initial step on the path to liberation.

**Bhavabandhana* means bondage of the world of becoming or conditioned existence. Hindu religion calls this world of becoming *bhavasaagar*, the ocean of repeated births and deaths.

कः पण्डितः सन्सदसद्विवेकी

श्रुतिप्रमाणः परमार्थदर्शी ।

जानन्हि कुर्यादसतोऽवलम्बं

स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ **337** ॥

kaḥ paṇḍitaḥ sansadasadvivekī

śrutipramāṇaḥ paramārthadarśī |

jānanhi kuryādasato'valambaṁ

*svapātahetoḥ śiśuvanmumukṣuḥ || **337**||*

कः *kaḥ* who पण्डितः सन् *paṇḍitaḥ san* being learned सत् असत् विवेकी *sat asat vivekī* able to discriminate between the Real and the unreal श्रुतिप्रमाणः *śrutipramāṇaḥ* believing the Vedas as the authority परमार्थदर्शी *paramārthadarśī* the seer of the Absolute Truth जानन् *jānan* knowing हि *hi* verily कुर्यात् *kuryāt* will make असतः अवलम्बम् *asataḥ avalambaṁ* the unreal thing as the object of his pursuit स्वपातहेतोः *svapātahetoḥ* the cause of his fall शिशुवत् *śiśuvat* like a child मुमुक्षुः *mumukṣuḥ* a seeker of liberation

Who being learned, able to discriminate between the Real and the unreal, believing the Vedas as authority, fixing his gaze upon the Self, the Supreme Reality, and being a seeker after liberation, will, like a child, consciously run after the unreal, which will surely be the cause of one's downfall?

देहादिसंसक्तिमतो न मुक्तिः

मुक्तस्य देहाद्यभिमत्यभावः।

सुप्तस्य नो जागरणं न जाग्रतः

स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात्॥ **338** ॥

dehādisaṁsaktimato na muktiḥ

muktasya dehādyabhimatyabhāvaḥ |

suptasya no jāgaraṇaṁ na jāgrataḥ

*svapnastayorbhinnaguṇāśrayatvāt || **338**||*

देहादिसंसक्तिमतः *dehādisaṁsaktimataḥ* for one who is attached to body etc न *na* there is no मुक्तिः *muktiḥ* liberation मुक्तस्य *muktasya* for a liberated man देहादि अभिमति अभावः *dehādi abhimati abhāvaḥ* there is the absence of identification with his body etc सुप्तस्य *suptasya* for the sleeping man नो *no* there is never जागरणम् *jāgaraṇaṁ* the waking state न *na* nor जाग्रतः *jāgrataḥ* for the waking man स्वप्नः *svapnaḥ* sleep or dream तयोः *tayoḥ* these two भिन्नगुण आश्रयत्वात् *bhinnaguṇa āśrayatvāt* being contradictory in nature

There is no liberation for the one who is attached to the body etc., and the liberated person has no identification with the body etc. One who is sleep is not awake, and one who is awake does not dream, for these two are opposite in nature.

Spiritual growth – the secret (verses 339-348)

अन्तर्बहिः स्वं स्थिरजङ्गमेषु

ज्ञात्वाऽऽत्मनाधारतया विलोक्य ।

त्यक्ताखिलोपाधिरखण्डरूपः

पूर्णात्मना यः स्थित एष मुक्तः ॥ **339** ॥

antarbahiḥ svaṁ sthirajaṅgameṣu

jñātvā''tmanādhāratayā vilokya |

tyaktākhilopādhirakhaṇḍarūpaḥ

*pūrṇātmanā yaḥ sthita eṣa muktaḥ || **339**||*

अन्तः *antaḥ* inside बहिः *bahiḥ* outside स्वम् *svaṁ* his own Self स्थिरजङ्गमेषु *sthirajaṅgameṣu* in the unmoving and the moving things ज्ञात्वा *jñātvā* knowing आत्मना *ātmanā* as the Self आधारतया *ādhāratayā* as the Substratum विलोक्य *vilokya* observing त्यक्त अखिल उपाधिः *tyakta akhila upādhiḥ* renouncing all superimpositions अखण्डरूपः *akhaṇḍarūpaḥ* as the Absolute पूर्णात्मना *pūrṇātmanā* as the Infinite Self यः *yaḥ* he who स्थितः *sthitaḥ* remains एषः *eṣaḥ* he मुक्तः *muktaḥ* is liberated one

That person alone is liberated, who, knowing the Self as Knowledge only, as the substratum of all that is moving and unmoving—both external and internal—renounces all superimpositions and remains as the Absolute and the Infinite Self.

सर्वात्मता बन्धविमुक्तिहेतुः

सर्वात्मभावान्न परोऽस्ति कश्चित्।

दृश्याग्रहे सत्युपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ **340** ॥

sarvātmatā bandhavimuktihetuḥ

sarvātmabhāvānna paro'sti kaścit |

dṛśyāgrahe satyupapadyate'sau

sarvātmabhāvo'sya sadātmaniṣṭhayā || 340||

सर्वात्मता *sarvātmatā* the recognition of all (the universe) to be the Self बन्धविमुक्तिहेतुः *bandhavimuktihetuḥ* (is)the means of release from bondage सर्वात्मभावात् *sarvātmabhāvāt* than the recognition of all (the universe) as the Self न *na* no परः *paraḥ* greater, higher अस्ति *asti* there is कश्चित् *kaścit* anything दृश्य अग्रहे सति *dṛśya agrahe sati* when the perceptible (world) is excluded (negated) उपपद्यते *upapadyate* is realised असौ *asau* this सर्वात्मभावः *sarvātmabhāvaḥ* all being the

Self अस्य *asya* his (meditator's) सदात्मनिष्ठया *sadātmaniṣṭhayā* through steadfastness in the Eternal Self

To recognise the entire universe to be the Self is the means to complete liberation from bondage. There is nothing higher than realizing that one is the Self of all. One realizes this state by negating the perceptible world through being continuously established in the eternal Self.

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो

बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।

संन्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरैः

तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ 341 ॥

dṛśyasyāgrahaṇaṁ kathaṁ nu ghaṭate dehātmanā tiṣṭhato
bāhyārthānubhavaprasaktamanasastattatkriyāṁ kurvataḥ |
sannyastākhiladharmakarmaviṣayairnityātmaniṣṭhāparaiḥ
*tattvajñaiḥ karaṇīyamātmani sadānandecchubhiryatnataḥ || **341**||*

दृश्यस्य *dṛśyasya* of the perceptible world अग्रहणम् *agrahaṇaṁ* non-apprehension कथम् *kathaṁ* how नु *nu* indeed घटते *ghaṭate* is possible देहात्मना तिष्ठतः *dehātmanā tiṣṭhataḥ* one who remains identified with the physical body बाह्य अर्थ अनुभव प्रसक्तः मनसः *bāhya artha anubhava prasaktaḥ manasaḥ* whose mind is attached to the experience of the external objects तत् तत् क्रियाः कुर्वतः *tat tat kriyāḥ kurvataḥ*

who performs various acts for those ends **संन्यस्त अखिल धर्म कर्म विषयैः** *sannyasta akhila dharma karma viṣayaiḥ* by those who have renounced all kinds of 'duties' (dharma) actions, and sense objects **नित्य आत्म निष्ठा परैः** *nitya ātma niṣṭhā paraiḥ* who are ever-established in the eternal Self **तत्त्वज्ञैः** *tattvajñaiḥ* by the knowers or seers of Truth i.e. Sages **करणीयम्** *karaṇīyaṁ* should be practiced **आत्मनि** *ātmani* in the mind **सदानन्द इच्छुभिः** *sadānanda icchubhiḥ* desirous of eternal Bliss **यत्नतः** *yatnataḥ* carefully

How is the non-apprehension of the perceptible world possible for one who remains identified with the physical body, whose mind is attached to the enjoyment of external-objects and who performs various acts for that end? This should be carefully practised by the seers of truth, desiours of eternal bliss, who have renounced all kinds of duties, actions, and sense objects, and who are ever established in the eternal Self.

सर्वात्मसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ 342 ॥

sarvātmasiddhaye bhikṣoḥ kṛtaśravaṇakarmaṇaḥ |
*samādhiṁ vidadhātyeṣā śānto dānta iti śrutiḥ || **342**||*

सर्वात्मसिद्धये *sarvātmasiddhaye* for realizing that all (the entire universe) is the Self **भिक्षोः** *bhikṣoḥ* to the Samnyasin **कृतश्रवण कर्मणः** *kṛtaśravaṇa karmaṇaḥ* who has listened to the

discourses समाधिम् *samādhiṁ* Samadhi (meditation) विदधाति *vidadhāti* prescribes एषा *eṣā* this शान्तः दान्तः इति *śāntaḥ dāntaḥ iti* "he who is calm, self-controlled etc" श्रुतिः *śrutiḥ* the Sruti i.e. The Upanishads

For the renunciant who has listened to the discourses upon the scriptures and who has cultivated 'calmness, self-control' etc., the Sruti prescribes samadhi for realizing that all is the Self. (*sarvaatmasiddhaye*)

आरूढशक्तेरहमो विनाशः

कर्तुन्न शक्य सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चलाः

तानन्तराऽनन्तभवा हि वासनाः ॥ **343** ॥

ārūḍhaśakterahamo vināśaḥ

kartunna śakya sahasāpi paṇḍitaiḥ |

ye nirvikalpākhyasamādhiniścalāḥ

*tānantarā'nantabhavā hi vāsanāḥ || **343**||*

आरूढशक्तेः अहमः *ārūḍhaśakteḥ ahamaḥ* of the ego that has grown strong विनाशः *vināśaḥ* destruction कर्तुम् *kartuṁ* to do न शक्यः *na śakyaḥ* is not possible सहसा *sahasā* suddenly अपि *api* even पण्डितैः *paṇḍitaiḥ* by the wise-man ये *ye* those निर्विकल्प आख्य *nirvikalpa ākhya*

Nirvikalpa(non-dual) by name समाधिनिश्चलाः *samādhiniścalāḥ* who have become perfectly calm through samadhi तान् अन्तरा *tān antarā* except them अनन्तभवा *anantabhavā* effects of countless births हि *hi* indeed वासनाः *vāsanāḥ* vasanas (desires)

Even the wise find it impossible to suddenly destroy the ego, once it has become strong, except by those who have become perfectly calm through non-dual absorption (*nirvikalpa samadhi)*. Indeed desires* are the effects of innumerable births.

*Desires (*vasanas*) here specifically refer to the residual, subtle impressions that are the effects of countless previous lives.

अहंबुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात्।

विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः॥ **344**॥

ahambuddhyaiva mohinyā yojayitvā''vṛterbalāt |
*vikṣepaśaktiḥ puruṣaṁ vikṣepayati tadguṇaiḥ || **344**||*

अहंबुद्ध्या *ahambuddhyā* with egoistic idea एव *eva* alone मोहिन्या *mohinyā* (with) the deluding योजयित्वा *yojayitvā* connecting अवृतेः बलात् *avṛteḥ balāt* through the aid of the 'veiling-power' विक्षेपशक्तिः *vikṣepaśaktiḥ* the 'projecting power' पुरुषम् *puruṣaṁ* the man विक्षेपयति *vikṣepayati* distracts तद्गुणैः *tadguṇaiḥ* through the attributed (effects) of that (agitation)

The projecting power, through the aid of the veiling power confuses a person with storms of egoistic ideas and distracts him through the attributes of that agitation.

विक्षेपशक्तिविजयो विषमो विधातुं
निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे
नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो
विक्षेपणं नहिं तदा यदि चेन्मृषार्थे ॥ **345** ॥

vikṣepaśaktivijayo viṣamo vidhātuṁ
niḥśeṣamāvaraṇaśaktinivṛttyabhāve |
dṛgdṛśyayoḥ sphuṭapayojalavadvibhāge
naśyettadāvaraṇamātmani ca svabhāvāt |
niḥsaṁśayena bhavati pratibandhaśūnyo
*vikṣepaṇaṁ nahiṁ tadā yadi cenmṛṣārthe || **345**||*

विक्षेपशक्तिविजयः *vikṣepaśaktivijayaḥ* victory over the 'projecting-power' विषमः *viṣamaḥ* extremely difficult विधातुम् *vidhātuṁ* to achieve निःशेषम् *niḥśeṣaṁ* perfectly without remainder आवरणशक्तिनिवृत्ति अभावे *āvaraṇaśaktinivṛtti abhāve* in the absence of the elimination of the 'veiling-power' दृग् दृश्ययोः *dṛg dṛśyayoḥ* between the seer and the seen स्फुटपयोजलवत्

sphuṭapayojalavat like milk from water (is seperated) clearly विभागे *vibhāge* when the discrimination (is done) नश्येत् *naśyet* perishes तत् *tat* that आवरणम् *āvaraṇaṁ* veiling आत्मनि *ātmani* over the Atman च *ca* and स्वभावात् *svabhāvāt* naturally निःसंशयेन *niḥsaṁśayena* undoubtedly भवति *bhavati* there is प्रतिबन्धशून्यः *pratibandhaśūnyaḥ* free from obstacles विक्षेपणम् *vikṣepaṇaṁ* oscillation नहि *nahi* no तदा *tadā* then यदि चेत् *yadi cet* if मृषा अर्थे *mṛṣā arthe* due to the false sense-objects

It is extremely difficult to conquer the 'projecting-power' unless the 'veiling power' is perfectly rooted out. And that covering over the Self naturally vanishes when the seer and the seen are distinguished clearly like milk and water. But the victory is undoubtedly complete, and it becomes free from all obstacles, when there is no resting of the mind in the false sense-objects.

सम्यग्विवेकः स्फुटबोधजन्यो

विभज्य दृग्दृश्यपदार्थतत्त्वम्।

छिनत्ति मायाकृतमोहबन्धं

यस्माद्विमुक्तस्तु पुनर्न संसृतिः॥ **346**॥

samyagvivekaḥ sphuṭabodhajanyo

vibhajya dṛgdṛśyapadārthatattvam |

chinatti māyākṛtamohabandhaṁ

yasmādvimuktastu punarna saṁsṛtiḥ || **346**||

सम्यक् विवेकः *samyak vivekaḥ* perfect discrimination

स्फुटबोधजन्यः *sphuṭabodhajanyaḥ* arising from direct realization

विभज्य *vibhajya* distinguishing दृग् दृश्य पदार्थ तत्त्वम् *dṛg dṛśya padārtha tattvam* the true nature of the 'Seer' from that of the 'seen' छिनत्ति *chinatti* snaps मायाकृत *māyākṛta* created or caused by Maya मोहबन्धम् *mohabandhaṁ* the bond of delusion यस्मात् *yasmāt* from which विमुक्तस्य *vimuktasya* for him who is liberated पुनः *punaḥ* again न *na* there is no संसृतिः *saṁsṛtiḥ* transmigration

Perfect discrimination arising from direct realization distinguishes the true nature of the seer from the seen and snaps the bonds of delusion caused by maya*. There is no more transmigration for one who is liberated from this.

**Maya* is the device by which Advaita explains how One Reality appears as many. In simple words, *maya* means illusion. It is considered as beginngless (*anadi*) and acts through two powers—veiling power (*avarana shakti*) and projecting power (*vikshepa shakti*). Sankara did not diffentiate between *maya* and *avidya* (nescience or ignorance) since both, in effect, tantamount to mistaking one thing for another. In his *Brahmasutra Bhasya*, he regards the mutual superimposition (*adhyasa*) of subject and object, the seer and the seen, as *avidya*. Through the operation of *maya/avidya* as a metaphysical error, we perceive the One (Self-Brahman) as the maniforld world. Even though *maya/avidya* is ultimately unreal (*mithya*), its still plays an important role in explaining the familiar world of variety.

परावरैकत्वविवेकवह्नि ः

दहत्यविद्यागहनं ह्यशेषम्।

किं स्यात्पुनः संसरणस्य बीजं

अद्वैतभावं समुपेयुषोऽस्य ॥ **347** ॥

parāvaraikatvavivekavahniḥ

dahatyavidyāgahanaṁ hyaśeṣam |

kiṁ syātpunaḥ saṁsaraṇasya bījaṁ

*advaitabhāvaṁ samupeyuṣo'sya || **347**||*

पर अवर एकत्व *para avara ekatva* (of) the identity of the Supreme with the lower(jiva) **विवेकवह्नि :** *vivekavahniḥ* the fire of knowledge **दहति** *dahati* burns,consumes **अविद्यागहनम्** *avidyāgahanaṁ* the thick forest of ignorance **हि** *hi* verily **अशेषम्** *aśeṣam* entirely **किम् स्यात्** *kiṁ syāt* is it possible **पुनः** *punaḥ* again **संसरणस्य** *saṁsaraṇasya* for transmigration **बीजम्** *bījaṁ* seed' **अद्वैतभावम्** *advaitabhāvaṁ* the "State of Oneness" or non-duality **समुपेयुषः** *samupeyuṣaḥ* who has gained (realised) **अस्य** *asya* for him

The fire of knowledge of identity of Self with Brahman entirely consumes the impenetrable forest of ignorance. For one who has realised the state of non-duality, is there any ‘seed’ left for future transmigration?

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।

मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ **348** ॥

āvaraṇasya nivṛttirbhavati hi samyakpadārthadarśanataḥ |
*mithyājñānavināśastadvikṣepajanitaduḥkhanivṛttiḥ || **348**||*

आवरणस्य *āvaraṇasya* of the veiling **निवृत्तिः** *nivṛttiḥ* elimination **भवति** *bhavati* takes place **हि** *hi* indeed **सम्यक् पदार्थ दर्शनतः** *samyak padārtha darśanataḥ* when Reality is fully experienced **मिथ्याज्ञानविनाशः** *mithyājñānavināśaḥ* the destruction of illusory knowledge **तद्विक्षेप जनित दुःखनिवृत्तिः** *tadvikṣepa janita duḥkhanivṛttiḥ* the cessation of misery brought about by false projection

The veil that hides Truth gets lifted, indeed, when Reality is fully experienced. Soon follows the destruction of illusory knowledge and the cessation of misery brought about by false projection.

Cause-effect – false (verses 349-353)

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात्।

तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा॥ 349॥

etattritayaṁ dṛṣṭaṁ samyagrajjusvarūpavijñānāt |
*tasmādvastusatattvaṁ jñātavyaṁ bandhamuktaye viduṣā || **349**||*

एतत् *etat* this **त्रितयम्** *tritayaṁ* (group of) three **दृष्टम्** *dṛṣṭaṁ* is observed **सम्यक् रज्जुस्वरूपविज्ञानात्** *samyak rajjusvarūpavijñānāt* in the case of the rope when its true nature is apprehended **तस्मात्** *tasmāt* hence **वस्तुसतत्त्वम्** *vastusatattvaṁ* the true nature of Truth **ज्ञातव्यम्** *jñātavyaṁ*

should be known बन्धमुक्तये *bandhamuktaye* for liberation

from bondage विदुषा *viduṣā* by the wise man

These three* are observed in 'the rope' when its real nature is fully apprehended. Hence the wise person should know the true nature of things for the sake of liberation from bondage.

*Seer, seen, and seeing.

अयोऽग्नियोगादिव सत्समन्वयान्

मात्रादिरूपेण विजृम्भते धीः।

तत्कार्यमेतद्द्वितयं यतो मृषा

दृष्टं भ्रमस्वप्नमनोरथेषु ॥ **350** ॥

ayo'gniyogādiva satsamanvayān

mātrādirūpeṇa vijṛmbhate dhīḥ |

tatkāryametaddvitayaṁ yato mṛṣā

dṛṣṭaṁ bhramasvapnamanoratheṣu || 350||

अयः *ayaḥ* a piece of iron अग्नियोगात् *agniyogāt* through contact with fire इव *iva* just as सत्समन्वयात् *satsamanvayāt* through the immanence of Reality मात्रादिरूपेण *mātrādirūpeṇa* in the form of the knower etc (and known) विजृम्भते *vijṛmbhate* manifests धीः *dhīḥ* the intellect तत्कार्यम् *tatkāryaṁ* its (intellect's) effects एतत् *etat* these द्वितयम् *dvitayaṁ* two यतः *yataḥ* since मृषा *mṛṣā* unreal दृष्टम् *dṛṣṭaṁ*

are observed भ्रमस्वप्नमनोरथेषु *bhramasvapnamanorathesu* in delusion, dream and imagination

Just as a piece of iron through contact with fire manifests as fire, the intellect manifests itself as the knower and the known through the immanence of Brahman. These two---the effects of the intellect---are observed to be unreal as in delusion, dream, and imagination.

ततो विकाराः प्रकृतेरहंमुखा

देहावसाना विषयाश्च सर्वे ।

क्षणेऽन्यथाभावितया ह्यमीषा-

मसत्त्वमात्मा तु कदापि नान्यथा ॥ **351** ॥

tato vikārāḥ prakṛterahammukhā

dehāvasānā viṣayāśca sarve |

kṣaṇe'nyathābhāvitayā hyamīṣā-

*masattvamātmā tu kadāpi nānyathā || **351**||*

ततः *tataḥ* therefore, so too विकाराः *vikārāḥ* modifications प्रकृतेः *prakṛteḥ* of Prakriti अहम् मुखाः *ahaṁ mukhāḥ* beginning from the ego देह अवसानाः *deha avasānāḥ* down the gross body विषयाः *viṣayāḥ* sense-objects च *ca* And सर्वे *sarve* all क्षणे *kṣaṇe* every moment अन्यथाभावितया *anyathābhāvitayā* being subject to change हि *hi* indeed अमीषाम् *amīṣāṁ* of these असत्त्वम् *asattvaṁ* unreality

आत्मा *ātmā* the Atman तु *tu* but कदापि *kadāpi* at any time न *na* not अन्यथा *anyathā* otherwise i.e. The Atman remains the same

So too, the modifications of Nature, from the ego down to the gross body and all the sense-objects, are also unreal. They are unreal, indeed, because they are subject to change every moment. But the Self never changes.

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः।

अहंपदप्रत्ययलक्षितार्थः

प्रत्यक् सदानन्दघनः परात्मा ॥ **352** ॥

nityādvayākhaṇḍacidekarūpo
buddhyādisākṣī sadasadvilakṣaṇaḥ |
ahampadapratyayalakṣitārthaḥ
*pratyak sadānandaghanaḥ parātmā || **352**||*

नित्य *nitya* Eternal अद्वय *advaya* Non-dual अखण्ड *akhaṇḍa* unbroken चित् *cit* Knowledge एकरूपः *ekarūpaḥ* of one form बुद्ध्यादि साक्षी *buddhyādi sākṣī* the Witness of the intellect etc. सत् असत् विलक्षणः *sat asat vilakṣaṇaḥ* distinct from the gross and the subtle अहंपद प्रत्ययलक्षितार्थः *ahampada pratyayalakṣitārthaḥ* which is the implied meaning of the term 'I' प्रत्यक् *pratyak* subjective सदानन्दघनः *sadānandaghanaḥ*

the embodiment of eternal Bliss परात्मा *parātmā* the Supreme Self

The Supreme Self is eternal, non-dual, one, indivisible, pure consciousness, the witness of the Intellect etc., other than the Real and the unreal, indicated by the term “I”, the inmost self, and the embodiment of eternal Bliss.

इत्थं विपश्चित्सदसद्विभज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या ।

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ **353** ॥

ittham vipaścitsadasadvibhajya

niścitya tattvaṁ nijabodhadṛṣṭyā |

jñātvā svamātmānamakhaṇḍabodhaṁ

*tebhyo vimuktaḥ svayameva śāmyati || **353**||*

इत्थम् *ittham* thus विपश्चित् *vipaścit* the wise-man सत् असत् विभज्य *sat asat vibhajya* discriminating between the Real and the unreal निश्चित्य *niścitya* establishing तत्त्वम् *tattvam* Truth निजबोधदृष्ट्या *nijabodhadṛṣṭyā* by the insight of his knowledge ज्ञात्वा *jñātvā* realising स्वम् आत्मानम् *svam ātmānam* his own Self अखण्डबोधम् *akhaṇḍabodham* the unbroken, undifferentiated Knowledge तेभ्यः *tebhyaḥ* from

them विमुक्तः *vimuktaḥ* freed स्वयम् एव *svayam eva* himself शाम्यति *śāmyati* becomes

Thus the wise person, discriminating between the Real and the unreal, determining the Truth by the insight of his knowledge and realising his own Self to be indivisible Knowledge, becomes free and attains peace by himself.

Samadhi – its nature (verses 354-372)

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ **354** ॥

ajñānahṛdayagranthernihśeṣavilayastadā |
*samādhinā'vikalpena yadā'dvaitātmadarśanam || **354**||*

अज्ञानहृदयग्रन्थेः *ajñānahṛdayagrantheḥ* of the heart's 'knots of ignorance' निःशेषविलयः *niḥśeṣavilayaḥ* complete destruction तदा *tadā* then समाधिना अविकल्पेन *samādhinā avikalpena* by the one-pointed Samadhi यदा *yadā* when अद्वैत *advaita* Non-dual आत्मदर्शनम् *ātmadarśanam* the vision of the Self

When the non-dual Self is realized in *nirvikalpa samadhi** , the heart's 'knot of ignorance'** is completely destroyed.

* *Nirvikalpa Samadhi* is attained by means of one-point absorption of the mental activity (*cittavṛtti*) in the Self in such a way that the distinctions (*vikalpas*) of the tripartite process (*triputi*) of knower, known, and knowing get dissolved.

**Heart's knot of ignorance: Hindu scriptures speak about *chid-jadd-granthi,* the knot between the sentient, the conscious (Self) and the insentient, the inert (body). Due to

ignorance about our essential nature, we take the ever-luminous Self to be the insentient body. This knot is not real—thank God, otherwise there will be no way out! It is only imaginary; however, due to timeless *samskaaraas* (tendencies gathered over countless lives), this knot has become very strong and unties with great difficulty.

Says Goswami Tulsidaas:

Jadd-chetan granthi par jaaee,
yadpi mrisha chuutat kathinaaee.

The knot between the conscious (Self) and the inert (body) has come about. Although "unreal", it unties with great difficulty.

Two important verses from Gaudapada's *Karika* on Mandukyopanisad explain the alchemy of untying this knot:

Bidhtey hridyey granthi cheedantey sarva sanshaya,
Ksheeyante chasyey karmaani tasmin drsishtey pravarae. (II.2.viii)

When a person realizes Him in both the high and the low, the knots of heart are rent asunder, doubts dispelled, and all karmas exhausted!

Anaadi mayaya supto yada jeevah prabhudhaytey;
Ajamm, anidaramm, asvapannamm, advaitamm bhudhaytey tada." (I.7. xvi)

When the self, sleeping under the influence of beginningless *Maya* is awakened, it then realizes itself as free from sleep and dream, and as the Birthless and the Non-dual!

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्
प्रभवति परमात्मन्यद्वये निर्विशेषे ।
प्रविलसति समाधावस्य सर्वो विकल्पो
विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ 355 ॥

tvamahamidamitīyaṁ kalpanā buddhidoṣāt
prabhavati paramātmanyadvaye nirviśeṣe |
pravilasati samādhāvasya sarvo vikalpo
vilayanamupagacchedvastutattvāvadhṛtyā || 355||

त्वम् *tvam* You' अहम् *aham* I' इदम् *idam* this' इति *iti* thus इयम् *iyam* this कल्पना *kalpanā* imagination बुद्धिदोषात् *buddhidoṣāt* due to the defects of the intellect प्रभवति *prabhavati* is fancied परमात्मनि *paramātmani* in the Supreme Self अद्वये *advaye* in the Non-dual निर्विशेषे *nirviśeṣe* the Attributeless प्रविलसति समाधौ *pravilasati samādhau* when the Truth is realised in Samadhi अस्य *asya* his(seeker's) सर्वः *sarvaḥ* all विकल्पः *vikalpaḥ* concepts विलयनम् *vilayanam* dissolution उपगच्छेत् *upagacchet* attain वस्तुतत्त्वावधृत्या *vastutattvāvadhṛtyā* by the discrimination of the Truth of the thing

'You', 'I', 'This'--- these concepts are imagined in the Supreme Self, which is attributeless and non-dual, due to the inherent defects of the intellect. When the real nature of Brahman is realised in one-pointed absorption (*samadhi*), all these concepts are dissolved.

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं

कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम्।

तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्

ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः॥ 356॥

śānto dāntaḥ paramuparataḥ kṣāntiyuktaḥ samādhiṁ
kurvannityaṁ kalayati yatiḥ svasya sarvātmabhāvam |

tenāvidyātimirajanitānsādhu dagdhvā vikalpān
*brahmākṛtyā nivasati sukhaṁ niṣkriyo nirvikalpaḥ || **356**||*

शान्तः *śāntaḥ* serene **दान्तः** *dāntaḥ* self-controlled **परम् उपरतः** *param uparataḥ* perfectly withdrawn (from objects) **क्षान्तियुक्तः** *kṣāntiyuktaḥ* steadfast in forbearance **समाधिम् कुर्वन्** *samādhim kurvan* practising meditation **नित्यम्** *nityam* always **कलयति** *kalayati* comtemplates **यतिः** *yatiḥ* the seeker **स्वस्य** *svasya* his own **सर्वात्मभावम्** *sarvātmabhāvam* the nature of being the Self of all **तेन** *tena* by this **अविद्यातिमिरजनितान्** *avidyātimirajanitān* rising from the blindness of ignorance **साधु** *sādhu* very well **दग्ध्वा** *dagdhvā* destroying **विकल्पान्** *vikalpān* imaginations **ब्रह्माकृत्या** *brahmākṛtyā* as Brahman **निवसति** *nivasati* lives **सुखम्** *sukham* blissfully **निष्क्रियः** *niṣkriyaḥ* actionless **निर्विकल्पः** *nirvikalpaḥ* free from duality or oscillations of the mind

Serene, self-controlled, withdrawn from sense-objects, steadfast in in forebearance, practicing one-pointed absorption, the seeker experiences his Self as the Self of all. Destroying, by these means, all imaginations born of the darkness of ignorance, the seeker lives blissfully as Brahman, free from (egocentric) actions and all imaginations.

समाहिता ये प्रविलाप्य बाह्यं

श्रोत्रादि चेतः स्वमहं चिदात्मनि ।

त एव मुक्ता भवपाशबन्धैः

नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ **357** ॥

samāhitā ye pravilāpya bāhyaṁ

śrotrādi cetaḥ svamahaṁ cidātmani |

ta eva muktā bhavapāśabandhaiḥ

*nānye tu pārokṣyakathābhidhāyinaḥ || **357**||*

समाहिताः *samāhitāḥ* are senene **ये** *ye* those who **प्रविलाप्य** *pravilāpya* having merged **बाह्यम्** *bāhyam* the external (world) **श्रोत्रादि** *śrotrādi* the ear etc., i.e. The sense-organs **चेतः** *cetaḥ* the mind **स्वम् अहम्** *svam aham* the very ego itself **चिदात्मनि** *cidātmani* in the Self which is Knowledge Absolute **ते** *te* they **एव** *eva* alone **मुक्ताः** *muktāḥ* are free **भवपाशबन्धैः** *bhavapāśabandhaiḥ* from the bondages of becoming (birth and death) **न** *na* not **अन्ये** *anye* others **तु** *tu* but **पारोक्ष्यकथाभिधायिनः** *pārokṣyakathābhidhāyinaḥ* who blabber their indirect knowledge

They alone are free from the bonds of becoming who, having attained one-pointed absorption (*samadhi*), merge the objective world, the sense-organs, the mind, nay, the very ego, in the Self

as pure Consciousness; and not those who merely blabber about their indirect Knowledge.

उपाधिभेदात्स्वयमेव भिद्यते

चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेर्विलयाय विद्वान्

वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ **358** ॥

upādhibhedātsvayameva bhidyate

copādhyapohe svayameva kevalaḥ |

tasmādupādhervilayāya vidvān

*vasetsadā'kalpasamādhiniṣṭhayā || **358**||*

उपाधिभेदात् *upādhibhedāt* through the many conditioning or limiting adjuncts स्वयमेव *svayameva* the Self Itself भिद्यते *bhidyate* is diversified च *ca* and उपाधि अपोहे *upādhi apohe* when the conditionings are dissolved (negated) स्वयम् एव *svayam eva* Itself केवलः *kevalaḥ* one without differences तस्मात् *tasmāt* hence उपाधेः *upādheḥ* of the conditionings विलयाय *vilayāya* for the dissolution विद्वान् *vidvān* the wise person

वसेत् *vaset* must devote सदा *sadā* always

अकल्पसमाधिनिष्ठया *akalpasamādhiniṣṭhayā* to the practice of Nirvikalpa Samadhi, distinctionless one-pointed absorption

By association with conditioning adjuncts, the many, a person is apt to think of the Self as full of diversity; but my removing these one gains one's own Immutable Self. Hence, until the dissolution of conditionings, let the wise person remain devoted to the practice of *Nirvikalpa Samadhi*.

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ **359** ॥

sati sakto naro yāti sadbhāvaṁ hyekaniṣṭhayā |
*kīṭako bhramaraṁ dhyāyan bhramaratvāya kalpate || **359**||*

सति *sati* to the Real सक्तः *saktaḥ* atached नरः *naraḥ* man याति *yāti* gains, becomes सद्भावम् *sadbhāvam* the Reality हि *hi* indeed एकनिष्ठया *ekaniṣṭhayā* through single-pointed devotion कीटकः *kīṭakaḥ* the 'worm' भ्रमरम् *bhramaram* upon the wasp ध्यायन् *dhyāyan* contemplating भ्रमरत्वाय *bhramaratvāya* to become a wasp कल्पते *kalpate* becomes fit, is transformed

One devoted to the Real becomes the Real through single-pointed devotion, just as the 'worm' exclusively thinking upon the wasp (*bhramara*), becomes itself the wasp.

क्रियान्तरासक्तिमपास्य कीटको

ध्यायन्नलित्वं ह्यलिभावमृच्छति ।

तथैव योगी परमात्मतत्त्वं

ध्यात्वा समायाति तदेकनिष्ठया ॥ **360** ॥

kriyāntarāsaktimapāsya kīṭako
dhyāyannalitvaṁ hyalibhāvamṛcchati |
tathaiva yogī paramātmatattvaṁ
dhyātvā samāyāti tadekaniṣṭhayā || 360||

क्रियान्तरासक्तिम् *kriyāntarāsaktim* attachment to all other activities अपास्य *apāsya* renouncing कीटकः *kīṭakaḥ* the worm ध्यायन् *dhyāyan* thinking यथा *yathā* just as अलिम् *alim* the wasp हि *hi* verily अलिभावम् *alibhāvam* the wasp-nature ऋच्छति *ṛcchati* gains तथा *tathā* so too एव *eva* alone योगी *yogī* a Yogi परमात्मतत्त्वम् *paramātmatattvam* upon the nature of Supreme Self ध्यात्वा *dhyātvā* meditating समायाति *samāyāti* attains तत् *tat* Itself एकनिष्ठया *ekaniṣṭhayā* through one-pointed devotion

Just as the worm, giving up all other activities and thinking intently upon the wasp metamorphoses into that wasp, so too, a yogi meditating on Reality as the Supreme Self, 'enters into It' through one-pointed devotion to It.

अतीव सूक्ष्मं परमात्मतत्त्वं
न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।
समाधिनात्यन्तसुसूक्ष्मवृत्त्या

ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ **361** ॥

atīva sūkṣmaṁ paramātmatattvaṁ
na sthūladṛṣṭyā pratipattumarhati |
samādhinātyantasusūkṣmavṛtyā
*jñātavyamāryairatiśuddhabuddhibhiḥ || **361**||*

अतीव *atīva* extremely सूक्ष्मम् *sūkṣmam* subtle परमात्मतत्त्वम् *paramātmatattvam* the Real Nature of Paramaatman or Supreme Self न *na* not स्थूलदृष्ट्या *sthūladṛṣṭyā* by the coarse vision of mind प्रतिपत्तुम् *pratipattum* to perceive, to reach अर्हति *arhati* deserves, is possible समाधिना *samādhinā* through Samadhi अत्यन्त *atyanta* extreme सुसूक्ष्मवृत्या *susūkṣmavṛtyā* by an extraordinary subtlety of the mind ज्ञातव्यम् *jñātavyam* should be known आर्यैः *āryaiḥ* by the noble ones अतिशुद्धबुद्धिभिः *atiśuddhabuddhibhiḥ* who possess extremely pure intellect

The Real Nature of Supreme Self is extremely subtle and cannot be peceived by the coarse vision of the outward-bound mind. It is accessible to noble ones with extremely pure intellects, through *samadhi*, brought about by extraordinarily subtle mind.

यथा सुवर्णं पुटपाकशोधितं
त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।

तथा मनः सत्त्वरजस्तमोमलं

ध्यानेन सन्त्यज्य समेति तत्त्वम्॥ **362** ॥

yathā suvarṇaṁ puṭapākaśodhitaṁ
tyaktvā malaṁ svātmaguṇaṁ samṛcchati |
tathā manaḥ sattvarajastamomalaṁ
*dhyānena santyajya sameti tattvam || **362**||*

यथा *yathā* just as सुवर्णम् *suvarṇam* gold

पुटपाकशोधितम् *puṭapākaśodhitam* by thorough heating in fire

त्यक्त्वा *tyaktvā* giving up मलम् *malam* impurities

स्वात्मगुणम् *svātmaguṇam* its own lustre समृच्छति *samṛcchati* gains तथा *tathā* so too मनः *manaḥ* the mind

सत्त्वरजस्तमोमलम् *sattvarajastamomalam* the impurities of Sattva, Rajas and Tamas ध्यानेन *dhyānena* by meditation

सन्त्यज्य *santyajya* shedding समेति *sameti* attains

तत्त्वम् *tattvam* the Reality

Just as gold, by thorough heating in fire, gives up its impurities and gains its own lustre, so too, the mind through meditation, sheds its impurities of *Sattva*, *Rajas* and *Tamas* and attains the nature of Brahman.

Guna is a technical term of Sankhya philosophy also used in the same sense by the Vedanta. *Prakrti* or Nature is constituted of three *Gunas*: *Sattva* (equilibrium or purity), *Rajas* (attraction or activity), and *Tamas* (inertia). Prakrti *is* the three *Gunas, not* that she has them. *Guna* is wrongly translated as quality; it is substance as well as quality, matter, *and* force. Where ever there is name and form, there is Guna. Guna also means a rope, that which binds. (Swarupananda, 1996, pp. 55-56)

While it is understandable that one has to shed the taint of *rajas* and *tamas* gunas, it may not be clear at first why one has to give up *sattvas* which signify purity. To get a clarity on this point, let's consult the Bhagavad Gita. Early on, in verse 45 of chapter 2, Sri Krishna has explained to Arjuna that Vedas deal with the subject of the triad of gunas (*traegunyah vishya Veda*) and has urged him to stay free from the pairs of opposites (*nirdvandav*) and the triad of the *gunas*: *nistraigunyah bhava, Arjuna*. The following seems to be clearest expression of the role of gunas, as enunciated in the Bhagavad Gita:

When the seer beholds no agent other than the *gunas* and realizes THAT which is beyond these *gunas*, he attains to My Being (BG 14.19). Sankara's comment: "Seeing all is Vasudeva (*Vasudeva sarvam-iti*—BG 7.19), he attains My status. Or else, transcending the three Gunas (*Gunateeta*), he attains immortality, the Supreme Bliss, Liberation while living." (BG 14.20)

निरन्तराभ्यासवशात्तदित्थं

पक्वं मनो ब्रह्मणि लीयते यदा ।

तदा समाधिः सविकल्पवर्जितः

स्वतोऽद्वयानन्दरसानुभावकः ॥ 363 ॥

nirantarābhyāsavaśāttadittham

pakvaṁ mano brahmaṇi līyate yadā |

tadā samādhiḥ savikalpavarjitaḥ

*svato'dvayānandarasānubhāvakaḥ || **363**||*

निरन्तर अभ्यासवशात् *nirantara abhyāsavaśāt* by constant practice **तत्** *tat* that **इत्थम्** *ittham* thus **पक्वम्** *pakvam* purified **मनः** *manaḥ* mind **ब्रह्मणि** *brahmaṇi* with Brahman **लीयते** *līyate* merges **यदा** *yadā* when **तदा** *tadā* then **समाधिः** *samādhiḥ* Samadhi **सविकल्पवर्जितः** *savikalpavarjitaḥ* without any duality **स्वतः**

svataḥ by itself अद्वयानन्दरसानुभावकः

advayānandarasānubhāvakaḥ leading to the experience of the Bliss of Non-dual Brahman

Thus purified by constant practice when the mind merges with Brahman, then *Samadhi* passes from the *Savikalpa** to the *Nirvikalpa* stage, leading directly to the experience of the Bliss of Brahman, the Non-dual.

**Savikalpa samadhi* is absorption with conceptual distinctions of knower, known and knowing in tact. In *nirvikalpa samadhi*, these distinctions melt away.

समाधिनाऽनेन समस्तवासना-

ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।

अन्तर्बहिः सर्वत एव सर्वदा

स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ **364** ॥

samādhinā'nena samastavāsanā-

granthervināśo'khilakarmanāśaḥ |

antarbahiḥ sarvata eva sarvadā

*svarūpavisphūrtirayatnataḥ syāt || **364**||*

समाधिना अनेन *samādhinā anena* by this Samadhi

समस्तवासना ग्रन्थेः *samastavāsanā grantheḥ* of the knots of all desires विनाशः *vināśaḥ* destruction अखिलकर्मनाशः *akhilakarmanāśaḥ* end of all actions अन्तर्बहिः *antarbahiḥ* within and without सर्वतः *sarvataḥ* everywhere एव *eva*

indeed सर्वदा *sarvadā* always स्वरूपविस्फूर्तिः *svarūpavisphūrtiḥ*

manifestation of one's Real Nature अयत्नतः *ayatnataḥ*

spontaneously स्यात् *syāt* takes place

By this (*nirvikalpa*) *samadhi*, 'knots' of all residual impressions (*vasanas*) get destroyed. All actions come to an end. One's Real Nature (*swarupa*) manifests spontaneously and effortlessly, forever, everywhere and always, within and without.

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।

निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ 365 ॥

śruteḥ śataguṇaṁ vidyānmananaṁ mananādapi |
*nidindhyāsaṁ lakṣaguṇamanantaṁ nirvikalpakam || **365**||*

श्रुतेः *śruteḥ* to "listening" शतगुणम् *śataguṇam*

hundred times superior विद्यात् *vidyāt* should be considered

मननम् *mananam* "reflection" मननात् *mananāt* to

"reflection" अपि *api* and निदिध्यासम् *nididhyāsam*

"meditation" लक्षगुणम् *lakṣaguṇam* a hundred thousand times

superior अनन्तम् *anantam* infinitely (more sacred)

निर्विकल्पकम् *nirvikalpakam* (is) the Nirvikalpaka Samadhi

'Reflection' should be considered a hundred times superior to mere 'listening;' sustained'meditation' a hundred thousand times superior to 'reflection'; but the value of *nirvikalpa samadhi* is infinetely superior to all.

निर्विकल्पकसमाधिना स्फुटं

ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतेः

प्रत्ययान्तरविमिश्रितं भवेत् ॥ **366** ॥

nirvikalpakasamādhinā sphuṭaṁ

brahmatattvamavagamyate dhruvam |

nānyathā calatayā manogateḥ

*pratyayāntaravimiśritaṁ bhavet || **366**||*

निर्विकल्पकसमाधिना *nirvikalpakasamādhinā* by Nirvikalpa Samadhi स्फुटम् *sphuṭam* clearly ब्रह्मतत्त्वम् *brahmatattvam* the true nature of Brahman अवगम्यते *avagamyate* is known ध्रुवम् *dhruvam* definitely न अन्यथा *na anyathā* never otherwise चलतया *calatayā* by the unsteadiness मनोगतेः *manogateḥ* of the mind प्रत्ययान्तरविमिश्रितम् *pratyayāntaravimiśritam* mixed with other perceptions भवेत् *bhavet* apt to become

By *nirvikalpa samadhi*, the true nature of Brahman is clearly and definitely realized, never otherwise; for the mind being unsteady, is apt to get mixed with other modifications.

अतः समाधत्स्व यतेन्द्रियः सन्

निरन्तरं शान्तमनाः प्रतीचि ।

विध्वंसय ध्वान्तमनाद्यविद्यया

कृतं सदेकत्वविलोकनेन ॥ **367** ॥

ataḥ samādhatsva yatendriyaḥ san
nirantaraṁ śāntamanāḥ pratīci |
vidhvaṁsaya dhvāntamanādyavidyayā
*kṛtaṁ sadekatvavilokanena || **367**||*

अतः *ataḥ* therefore समाधत्स्व *samādhatsva* drown (the mind) यतेन्द्रियः सन् *yatendriyaḥ san* being one who has controlled the senses निरन्तरम् *nirantaram* always शान्तमनाः *śāntamanāḥ* peaceful in mind प्रतीचि *pratīci* in the inmost Self विध्वंसय *vidhvaṁsaya* destroy ध्वान्तम् *dhvāntam* darkness अनादि अविद्यया *anādi avidyayā* by the beginningless ignorance कृतम् *kṛtam* created सदेकत्वविलोकनेन *sadekatvavilokanena* by realising your identity with the Reality

Therefore, with a serene mind and the senses controlled, ever concentrating on inmost Self and realizing your identity with That Reality, destroy the darkness of beginningless ignorance.

योगस्य प्रथमद्वारं वाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥ **368** ॥

yogasya prathamadvāraṁ vāṅnirodho'parigrahaḥ |
*nirāśā ca nirīhā ca nityamekāntaśīlatā || **368**||*

योगस्य *yogasya* of yoga प्रथमद्वारम् *prathamadvāram* the first gate way वाङ्निरोधः *vāṅnirodhaḥ* control of speech अपरिग्रहः *aparigrahaḥ* non-acceptance of possessions निराशा *nirāśā* freedom from expectations च *ca* and निरीहा *nirīhā* freedom from activity च *ca* and नित्यम् *nityam* always एकान्तशीलता *ekāntaśīlatā* living in a retired mood

The first doorways to Yoga consists of: (1) control of speech, (2) non-accumulation of possessions, (3) freedom from expectations, (4) freedom from activity and (5) living always in (inner) solitude.

एकान्तस्थितिरिन्द्रियोपरमणे हेनुर्दमश्चेतसः

संरोधे करणं शमेन विलयं यायादहंवासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः

तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नो मुनेः ॥ **369** ॥

ekāntasthitirindriyoparamaṇe henurdamaścetasaḥ
saṁrodhe karaṇaṁ śamena vilayaṁ yāyādahaṁvāsanā |
tenānandarasānubhūtiracalā brāhmī sadā yoginaḥ
*tasmāccittanirodha eva satataṁ kāryaḥ prayatno muneḥ || **369**||*

एकान्तस्थितिः *ekāntasthitiḥ* living in soltitute इन्द्रिय उपरमणे *indriya uparamaṇe* to control the sense-organs हेतुः *hetuḥ* helpful दमः *damaḥ* sense-control चेतसः *cetasaḥ* of the mind संरोधे *saṁrodhe* to control करणम् *karaṇam* a

means शमेन *śamena* by control of mind विलयम् यायात् *vilayam yāyāt* goes to dissolution अहंवासना *ahaṁvāsanā* the ego तेन *tena* by that आनन्दरसानुभूतिः *ānandarasānubhūtiḥ* the experience of the essence of Bliss Absolute अचला *acalā* unbroken ब्राह्मी *brāhmī* of Brahman सदा *sadā* always योगिनः *yoginaḥ* for the yogi तस्मात् *tasmāt* hence चित्तनिरोधः *cittanirodhaḥ* quietitude (restraint) of mind एव *eva* alone सततम् *satatam* constantly कार्यः *kāryaḥ* should be practised प्रयत्नात् *prayatnāt* carefully मुनेः *muneḥ* for the muni (man of reflection)

Living in solitude helps to control the sense organs; control of the senses serves to control the mind and by controlling the mind the ego gets dissolved; this gives the Yogi an Absolute Realisation of the Bliss of Brahman. Hence a sages hould always strive deligently to quieten the mind.

वाचं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व ॥ **370** ॥

vācaṁ niyacchātmani taṁ niyaccha

buddhau dhiyaṁ yaccha ca buddhisākṣiṇi |

taṁ cāpi pūrṇātmani nirvikalpe
vilāpya śāntiṁ paramāṁ bhajasva || 370||

वाचम् *vācam* the Speech नियच्छ *niyaccha* restrain अत्मनि *atmani* in the mind तम् *tam* that(mind) नियच्छ *niyaccha* restrain बुद्धौ *buddhau* in the intellect धियम् *dhiyam* the intellect यच्छ *yaccha* restrain च *ca* and बुद्धिसाक्षिणि *buddhisākṣiṇi* in the witness of the intellect तम् *tam* that च अपि *ca api* and too पूर्णात्मनि *pūrṇātmani* in the Infinite Self निर्विकल्पे *nirvikalpe* the Non-dual विलाप्य *vilāpya* merging शान्तिम् *śāntim* peace परमाम् *paramām* Supreme भजस्व *bhajasva* attain

Restrain speech in the mind and restrain the mind in the intellect; and this again restrain in the 'Witness' of the intellect and merging that too in the infinite Absolute Self, attain Supreme Peace.

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।
यैर्यैर्वृत्तेःसमायोगस्तत्तद्भावोऽस्य योगिनः ॥ 371 ॥

dehaprāṇendriyamanobuddhyādibhirupādhibhiḥ |
yairyairvṛtteḥsamāyogastatadbhāvo'sya yoginaḥ || 371||

देह प्राण इन्द्रिय मनो बुद्धि आदिभिः उपाधिभिः *deha prāṇa indriya mano buddhi ādibhiḥ upādhibhiḥ* with the conditionings i.e. The body, Pranas, sense-organs, mind, intellect, etc यैः यैः *yaiḥ yaiḥ*

with whichever वृत्तेः *vṛtteḥ* of the thought समायोगः *samāyogaḥ* association तत् तत् *tat tat* that and that भावः *bhāvaḥ* nature अस्य *asya* of this योगिनः *yoginaḥ* of yogi

The body, pranas, sense-organs, mind, intellect, etc., whichever of these conditioning adjuncts the mind gets associated with, the Yogi also gets transformed, as it were, into that.

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम्।

संदृश्यते सदानन्दरसानुभवविप्लवः॥ 372॥

tannivṛttyā muneḥ samyak sarvoparamaṇaṁ sukham |
*sandṛśyate sadānandarasānubhavaviplavaḥ || **372**||*

तत् निवृत्त्या *tat nivṛttyā* with the removal of that (association) मुनेः *muneḥ* for a man of reflection सम्यक् *samyak* completely सर्व उपरमणम् सुखम् *sarva uparamaṇam sukham* the joy of total withdrawal संदृश्यते *sandṛśyate* is found सदानन्दरस अनुभव विप्लवः *sadānandarasa anubhava viplavaḥ* the eternal experience of Being and Bliss.

When the mind is completely detached from everything, the wise person attains perfect cessation and is seen immersed in the eternal experience of Being and Bliss.

Fully detached – Samadhi easy (verses 373-378)

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते।

त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ **373** ॥

antastyāgo bahistyāgo viraktasyaiva yujyate |
*tyajatyantarbahiḥsaṅgaṁ viraktastu mumukṣayā || **373**||*

अन्तस्त्यागः *antastyāgaḥ* internal renunciation बहिस्त्यागः *bahistyāgaḥ* external renunciation विरक्तस्य *viraktasya* for a man of dispassion एव *eva* alone युज्यते *yujyate* is possible, is fit त्यजति *tyajati* renounces अन्तर्बहिः सङ्गम् *antarbahiḥ saṅgam* internal and external attachments विरक्तः *viraktaḥ* man of dispassion तु *tu* but मुमुक्षया *mumukṣayā* because of his desire to be liberated

Only a detached person is fit for this internal and external renunciation; for only a dispassionate person, desirous of liberation, readily renounces both internal and external attachments.

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।
विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ **374** ॥

bahistu viṣayaiḥ saṅgaṁ tathāntarahamādibhiḥ |
*virakta eva śaknoti tyaktuṁ brahmaṇi niṣṭhitaḥ || **374**||*

बहिः *bahiḥ* external तु *tu* and विषयैः *viṣayaiḥ* for objects सङ्गम् *saṅgam* attachment तथा *tathā* similarly अन्तर् *antar* internal अहमादिभिः *ahamādibhiḥ*

to the ego etc विरक्तः *viraktaḥ* a man of dispassion एव *eva* alone शक्नोति *śaknoti* is able त्यक्तुम् *tyaktum* to give up ब्रह्मणि *brahmaṇi* in Brahman निष्ठितः *niṣṭhitaḥ* well established

Only a dispassionate person, thoroughly established in Brahman, can give up external attachment for objects and internal attachment to the ego, etc.

वैराग्यबोधौ पुरुषस्य पक्षिवत्

पक्षौ विजानीहि विचक्षण त्वम्।

विमुक्तिसौधाग्रलताधिरोहणं

ताभ्यां विना नान्यतरेण सिध्यति ॥ **375** ॥

vairāgyabodhau puruṣasya pakṣivat

pakṣau vijānīhi vicakṣaṇa tvam |

vimuktisaudhāgralatādhirohaṇaṁ

*tābhyāṁ vinā nānyatareṇa sidhyati || **375**||*

वैराग्यबोधौ *vairāgyabodhau* dispassion and discrimination पुरुषस्य *puruṣasya* for a man(aspirant) पक्षिवत् *pakṣivat* like that for a bird पक्षौ *pakṣau* two wings विजानीहि *vijānīhi* understand विचक्षण *vicakṣaṇa* O wise one त्वम् *tvam* you विमुक्तिसौधाग्रलता अधिरोहणम् *vimuktisaudhāgralatā adhirohaṇam* climbing to the creeper(lata) of liberation which grows, as it were, atop a mansion or bungalow(saudhagra)

ताभ्याम् विना *tābhyām vinā* without these two न *na* not अन्यतरेण *anyatareṇa* with (the help of just) one सिध्यति *sidhyati* possible

Please understand, O wise one, that dispassion and discriminating knowledge in an aspirant are like the two wings of a bird; unless both are active, no one can take the help of just one and soar to the pinnacle of the palace of liberation.

अत्यन्तवैराग्यवतः समाधिः

समाहितस्यैव दृढप्रबोधः।

प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः

मुक्तात्मनो नित्यसुखानुभूतिः॥ **376**॥

atyantavairāgyavataḥ samādhiḥ
samāhitasyaiva dṛḍhaprabodhaḥ |
prabuddhatattvasya hi bandhamuktiḥ
*muktātmano nityasukhānubhūtiḥ || **376**||*

अत्यन्तवैराग्यवतः *atyantavairāgyavataḥ* for a man of extreme dispassion समाधिः *samādhiḥ* samadhi समाहितस्य *samāhitasya* for a man of samadhi एव *eva* alone दृढप्रबोधः *dṛḍhaprabodhaḥ* steady Realisation, firm knowledge प्रबुद्धतत्त्वस्य *prabuddhatattvasya* for a man of Truth (Realisation) हि *hi* alone बन्धमुक्तिः *bandhamuktiḥ* freedom from bondage

मुक्तात्मनः *muktātmanaḥ* for a liberated soul नित्यसुखानुभूतिः *nityasukhānubhūtiḥ* (is) the experience of Eternal Bliss

A person of extreme dispassion alone experiences *samadhi*; a man of *samadhi* alone has steady Realization; a person who has realised Truth alone is free from bondage and the free person alone experiences Eternal Bliss.

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः

तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।

एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं

सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ 377 ॥

vairāgyānna paraṁ sukhasya janakaṁ paśyāmi vaśyātmanaḥ
taccecchuddhatarātmabodhasahitaṁ svārājyasāmrājyadhuk |
etaddvāramajasramuktiyuvateryasmāttvamasmātparaṁ
sarvatrāspṛhayā sadātmani sadā prajñāṁ kuru śreyase || 377||

वैराग्यात् *vairāgyāt* than dispassion न परम् *na param* no greater सुखस्य *sukhasya* of happiness जनकम् *janakam* generator पश्यामि *paśyāmi* I find वश्यात्मनः *vaśyātmanaḥ* for a self-controlled man तत् *tat* that चेत् *cet* if शुद्धतर *śuddhatara* clear अत्मबोधसहितम् *atmabodhasahitam* coupled with Self-Realisation स्वाराज्य साम्राज्यधुक् *svārājya sāmrājyadhuk* that which brings about absolute soverignity-within (svarajya) and

without (samrajya) एतत् *etat* this द्वारम् *dvāram* the gateway अजस्र *ajasra* permanent मुक्तियुवतेः *muktiyuvateḥ* to the damsel of Liberation यस्मात् *yasmāt* since त्वम् *tvam* you अस्मात् परम् *asmāt param* hereafter सर्वत्र *sarvatra* everywhere अस्पृहया *aspṛhayā* with non-attachment सत् आत्मनि *sat ātmani* on the Self which is pure Existence सदा *sadā* always प्रज्ञाम् कुरु *prajñām kuru* fix your mind श्रेयसे *śreyase* for your own welfare.

For a self-controlled person, I find no better generator of happiness than dispassion and if that is coupled with a clear Realization of the Self, it brings about absolute sovereignty, within and without. And since this is the gateway to the damsel of eternal Liberation, for your own well-being be dispassionate both within and without--always fixing your mind on the eternal Self.

आशां छिन्द्धि विषोपमेषु विषयेष्वेषैव मृत्योः कृति-

स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः।

देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि

त्वं द्रष्टास्यमनोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः॥ **378**॥

āśāṁ chinddhi viṣopameṣu viṣayeṣveṣaiva mṛtyoḥ kṛti-
styaktvā jātikulāśrameṣvabhimatiṁ muñcātidūrātkriyāḥ |
dehādāvasati tyajātmadhiṣaṇāṁ prajñāṁ kuruṣvātmani
tvaṁ draṣṭāsyamano'si nirdvayaparaṁ brahmāsi yadvastutaḥ ||
378||

आशाम् *āśām* craving छिन्द्धि *chinddhi* cut asunder विषोपमेषु *viṣopameṣu* for those which are like poison विषयेषु *viṣayeṣu* for sense-objects एषा *eṣā* this एव *eva* very मृत्योः *mṛtyoḥ* of death कृतिः *kṛtiḥ* image त्यक्त्वा *tyaktvā* giving up जातिकुल आश्रमेषु अभिमतिम् *jātikula āśrameṣu abhimatim* pride of caste, family and order of life मुञ्च *muñca* throw away अतिदूरात् *atidūrāt* far क्रियाः *kriyāḥ* (selfish) actions देहादौ *dehādau* in the body etc. असति *asati* which are unreal त्यज *tyaja* renounce अत्मधिषणाम् *atmadhiṣaṇām* identification प्रज्ञाम् कुरुष्व *prajñām kuruṣva* fix(your) mind आत्मनि *ātmani* upon the Self त्वम् *tvam* you द्रष्टा *draṣṭā* the Witness असि *asi* are अमनः *amanaḥ* untainted by the mind अपि *api* also निर्द्वयपरम् *nirdvayaparam* Non-dual Supreme ब्रह्म *brahma* Brahman असि *asi* are यत् *yat* that which वस्तुतः *vastutaḥ* in reality

Cut asunder your craving for sense-objects which are like poison—it is the very image of death; and giving up your pride of caste, family and order of life, throw far away all selfish actions. Renounce your identification with such unreal things as the body and fix your mind upon the Self. For, in reality you are the

Witness, the Brahman, untainted by the mind, Non-dual and Supreme.

Meditation – the technique (verses 379-383)

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं

स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम्।

ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं

ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भृशम्॥ 379 ॥

lakṣye brahmaṇi mānasaṁ dṛḍhataraṁ saṁsthāpya bāhyendriyaṁ
svasthāne viniveśya niścalatanuścopekṣya dehasthitim |
brahmātmaikyamupetya tanmayatayā cākhaṇḍavṛttyā'niśaṁ
brahmānandarasaṁ pibātmani mudā śūnyaiḥ kimanyairbhṛśam ||
379||

लक्ष्ये ब्रह्मणि *lakṣye brahmaṇi* on Brahman-the point of concentration **मानसम्** *mānasam* the mind **दृढतरम्** *dṛḍhataram* firmly **संस्थाप्य** *saṁsthāpya* fixing **बाह्येन्द्रियम्** *bāhyendriyam* the sense-organs **स्वस्थाने** *svasthāne* in their respective centres **विनिवेश्य** *viniveśya* restraining **निश्चलतनुः** *niścalatanuḥ* holding the body steady **च** *ca* and **उपेक्ष्य** *upekṣya* nor worrying **देहस्थितिम्** *dehasthitim* for the maintenance of the body **ब्रह्मात्मैक्यम्** *brahmātmaikyam* the identity of Brahman and Atman **उपेत्य** *upetya* attaining

तन्मयतया *tanmayatayā* being one with It च *ca* and अखण्डवृत्त्या *akhaṇḍavṛttyā* without a break अनिशम् *aniśam* continuously ब्रह्मानन्दरसम् *brahmānandarasam* the Bliss of Brahman पिब *piba* drink आत्मनि *ātmani* in your own Self मुदा *mudā* joyfully शून्यैः *śūnyaiḥ* which are empty किम् *kim* what अन्यैः *anyaiḥ* other things भृशम् *bhṛśam* entirely

Fixing the mind firmly on Brahman, the point of concentration, restraining the sense-organs in their respective centres, holding the body steady and taking no thought for its maintenance, attaining identity with Brahman and being One with It, continuously drink the Bliss of Brahman in your own Self. Of what use are other things? They are entirely false, empty!

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम्।

चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम्॥ 380 ॥

anātmacintanaṁ tyaktvā kaśmalaṁ duḥkhakāraṇam |
cintayātmānamānandarūpaṁ yanmuktikāraṇam || 380||

अनात्मचिन्तनम् *anātmacintanam* All thought of the not-Self त्यक्त्वा *tyaktvā* having renounced कश्मलम् *kaśmalam* which is evil दुःखकारणम् *duḥkhakāraṇam* productive of misery चिन्तय *cintaya* think आत्मानम् *ātmānam* of the Self

आनन्दरूपम् *ānandarūpam* the Bliss Absolute यत् *yat* which is मुक्तिकारणम् *muktikāraṇam* the means for liberation

Having renounced all thought of the not-Self, which is impure and source of of misery, dwell on the Self, the Bliss Absolute, and the source of liberation.

एष स्वयंज्योतिरशेषसाक्षी
विज्ञानकोशो विलसत्यजस्रम् ।
लक्ष्यं विधायैनमसद्विलक्षण-
मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥ **381** ॥

eṣa svayañjyotiraśeṣasākṣī
vijñānakośo vilasatyajasram |
lakṣyaṁ vidhāyainamasadvilakṣaṇa-
*makhaṇḍavṛttyā''tmatayā'nubhāvaya || **381**||*

एषः *eṣaḥ* this स्वयंज्योतिः *svayañjyotiḥ* the Self-effulgent अशेषसाक्षी *aśeṣasākṣī* Witness of all things विज्ञानकोशे *vijñānakośe* in the intellectual sheath विलसति *vilasati* shines अजस्रम् *ajasram* eternally लक्ष्यम् *lakṣyam* point of contemplation विधाय *vidhāya* making एनम् *enam* this(Atman) असद्विलक्षणम् *asadvilakṣaṇam* which is distinct from the unreal अखण्डवृत्त्या *akhaṇḍavṛttyā* with no other thought

आत्मतया *ātmatayā* as your own Self अनुभावय *anubhāvaya* meditate

Eternally shines this Atman, the Self-effulgent Witness of everything, ever-manifest in the sheath of the intellect. Making this Atman, which is distinct from the unreal, the aim of contemplation, meditate upon It as your own Self, eliminating all other thoughts.

एतमच्छीन्नया वृत्त्या प्रत्ययान्तरशून्यया।

उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम्॥ **382** ॥

etamacchīnnayā vṛttyā pratyayāntaraśūnyayā |
*ullekhayanvijānīyātsvasvarūpatayā sphuṭam || **382**||*

एतम् *etam* upon This अच्छीन्नया वृत्त्या *acchīnnayā vṛttyā* with a continuous thought(with the one thought of the identity of Brahman and Atman) प्रत्ययान्तरशून्यया *pratyayāntaraśūnyayā* with no intervention of any other thought उल्लेखयन् *ullekhayan* contemplating,manifesting विजानीयात् *vijānīyāt* one should realise It स्वस्वरूपतया *svasvarūpatayā* as one's own Self स्फुटम् *sphuṭam* clearly

Contemplating continuously upon this Atman, with no intervention of any other thought, one must distinctly realise It as one’s own Real Self.

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु संत्यजन्।

उदासीनतया तेषु तिष्ठेत्स्फुटघटादिवत्॥ **383** ॥

atrātmatvaṁ dṛḍhīkurvannahamādiṣu santyajan |
*udāsīnatayā teṣu tiṣṭhetsphuṭaghaṭādivat || **383**||*

अत्र *atra* Here , in This आत्मत्वम् *ātmatvam* identification दृढीकुर्वन् *dṛḍhīkurvan* strengthening अहमादिषु *ahamādiṣu* with the ego etc. संत्यजन् *santyajan* renouncing उदासीनतया *udāsīnatayā* as one unconcerned तेषु *teṣu* for them तिष्ठेत् *tiṣṭhet* one must live स्फुटघटादिवत् *sphuṭaghaṭādivat* as if they(ego etc) were trifles like a broken pot, etc

By strengthening one's identification with this Self and by renouncing all identifications with the ego etc., one must live with no concern for them, as if they were trivialities like a broken pot or the like.

Continuous attention to the Self (verses 384-397)

विशुद्धमन्तःकरणं स्वरूपे
निवेश्य साक्षिण्यवबोधमात्रे।
शनैः शनैर्निश्चलतामुपानयन्
पूर्णं स्वमेवानुविलोकयेत्ततः॥ **384** ॥

viśuddhamantaḥkaraṇaṁ svarūpe
niveśya sākṣiṇyavabodhamātre |
śanaiḥ śanairniścalatāmupānayan

pūrṇaṁ svamevānuvilokayettataḥ || **384**||

विशुद्धम् *viśuddham* the purified **अन्तःकरणम्** *antaḥkaraṇam* inner organ **स्वरूपे** *svarūpe* in one's True Nature **निवेश्य** *niveśya* restraining, fixing **साक्षिणि** *sākṣiṇi* which is the Witness **अवबोधमात्रे** *avabodhamātre* the Knowledge Absolute **शनैः शनैः** *śanaiḥ śanaiḥ* gradually **निश्चलताम्** *niścalatām* quietude **उपानयन्** *upānayan* bringing it to **पूर्णम्** *pūrṇam* the state of fullness **स्वम्** *svam* one's own Self **एव** *eva* alone **अनुविलोकयेत्** *anuvilokayet* one must realise **ततः** *tataḥ* thereafter

By fixing the purified inner-organ upon the Self, which is the Witness and Knowledge Absolute and gradually making it quiet, one should behold the state of fullness of one's own Self.

देहेन्द्रियप्राणमनोऽहमादिभिः

स्वाज्ञानकल्पैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं

पूर्णं महाकाशमिवावलोकयेत्॥ 385 ॥

dehendriyaprāṇamano'hamādibhiḥ

svājñānaklṛptairakhilairupādhibhiḥ |

vimuktamātmānamakhaṇḍarūpaṁ

pūrṇaṁ mahākāśamivāvalokayet || **385**||

देह इन्द्रिय प्राण मनः अहमादिभिः *deha indriya prāṇa manaḥ ahamādibhiḥ* the body, sense-organs, pranas, mind, ego etc. स्व अज्ञानक्लृप्तैः *sva ajñānaklṛptaiḥ* which are the projections of one's ignorance अखिलैः *akhilaiḥ* All उपाधिभिः *upādhibhiḥ* from conditionings विमुक्तम् *vimuktam* free आत्मानम् *ātmānam* the Atman अखण्डरूपम् *akhaṇḍarūpam* the Indivisible पूर्णं *pūrṇaṁ* the Infinite महाकाशम् इव *mahākāśam iva* like the great endlespace अवलोकयेत् *avalokayet* let one come to see

Free from all limitations like the body, sense-organs, pranas, mind and ego which are projections of one's ignorance, let one come to realise the Self (Atman), the Indivisible and Infinite, like the great all-pervading space.

घटकलशकुसूलसूचिमुख्यैः
गगनमुपाधिशतैर्विमुक्तमेकम् ।
भवति न विविधं तथैव शुद्धं
परमहमादिविमुक्तमेकमेव ॥ **386** ॥

ghaṭakalaśakusūlasūcimukhyaiḥ
gaganamupādhiśatairvimuktamekam |
bhavati na vividhaṁ tathaiva śuddhaṁ
*paramahamādivimuktamekameva || **386**||*

घट *ghaṭa* a pot कलश *kalaśa* a pitcher कुसूल *kusūla* a barn सूचिमुख्यैः *sūcimukhyaiḥ* the eye of a needle गगनम् *gaganam* space उपाधिशतैः *upādhiśataiḥ* from hundreds of limitations विमुक्तम् *vimuktam* free एकम् *ekam* one भवति *bhavati* is न *na* not विविधम् *vividham* many तथा *tathā* so too एव *eva* alone शुद्धम् *śuddham* pure परम् *param* Supreme (Reality) अहमादिविमुक्तम् *ahamādivimuktam* free from ego etc. एकम् *ekam* one एव *eva* indeed

Having dropped hundreds of its limitations such as a pot, a pitcher, a barn or the eye of a needle, space is recognized as one and not as many. So too, the Pure Supreme (Brahman) is indeed one, when freed from the ego and the rest.

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम्॥ 387 ॥

brahmādistambaparyantā mṛṣāmātrā upādhayaḥ |
*tataḥ pūrṇaṁ svamātmānaṁ paśyedekātmanā sthitam || **387**||*

ब्रह्मादिस्तम्बपर्यन्ताः *brahmādistambaparyantāḥ* beginning from Creator Brahma down to a blade of grass मृषामात्राः *mṛṣāmātrāḥ* quite unreal उपाधयः *upādhayaḥ* conditionings ततः *tataḥ* therefore पूर्णम् *pūrṇam* Infinite स्वम् आत्मानम् *svam*

ātmānam one's own Self पश्येत् *paśyet* one should realise

एकात्मना *ekātmanā* as one's Self स्थितम् *sthitam* existent

Right from Brahma down to a blade of grass, all conditioning adjuncts (*upadhis*) are quite unreal. Therefore, one should realise one's own Self as one and only existent Principle.

यत्र भ्रान्त्या कल्पितं तद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम्।

भ्रान्तेर्नाशे भाति दृष्टाहितत्त्वं

रज्जुस्तद्वद्विश्वमात्मस्वरूपम्॥ **388** ॥

yatra bhrāntyā kalpitaṁ tadviveke

tattanmātraṁ naiva tasmādvibhinnam |

bhrānternāśe bhāti dṛṣṭāhitattvaṁ

rajjustadvadviśvamātmasvarūpam || ***388***||

यत्र *yatra* there where भ्रान्त्या *bhrāntyā* by mistake कल्पितम् *kalpitam* imagined तद्विवेके *tadviveke* on its discrimination तत् *tat* that(imagined thing) तन्मात्रम् *tanmātram* that(substratum) alone न एव *na eva* never तस्मात् *tasmāt* from that विभिन्नम् *vibhinnam* different भ्रान्तेः *bhrānteḥ* of the error नाशे *nāśe* in the elimination भ्रान्ति दृष्ट आहितत्त्वम् *bhrānti dṛṣṭa āhitattvam* the reality of the falsely perceived snake रज्जुः *rajjuḥ* the rope तद्वत् *tadvat*

similarly विश्वम् *viśvam* the universe आत्मस्वरूपम् *ātmasvarūpam* is in truth the Atman alone

Where by mistake, something is imagined to exist, there, on right discrimination, the Real itself is recognised---there being nothing other than it. With the error removed, the falsely perceived snake vanishes and the rope appears as the truth. So too, the entire universe is, in truth, only the Self.

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः।

स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन॥ **389** ॥

svayaṁ brahmā svayaṁ viṣṇuḥ svayamindraḥ svayaṁ śivaḥ |
*svayaṁ viśvamidaṁ sarvaṁ svasmādanyanna kiñcana || **389**||*

स्वयम् *svayam* the Self ब्रह्मा *brahmā* Brahma(the creator) स्वयम् *svayam* the Self विष्णुः *viṣṇuḥ* Vishnu स्वयम् *svayam* Self इन्द्रः *indraḥ* deity Indra स्वयम् *svayam* Self शिवः *śivaḥ* Siva स्वयम् *svayam* Self विश्वम् *viśvam* Universe इदम् *idam* this सर्वम् *sarvam* entire स्वस्मात् *svasmāt* than the Self अन्यत् *anyat* other न किञ्चन *na kiñcana* nothing

The Self is Brahma, the Self is Visnu, the Self is Indra, the Self is Siva--the Self is this entire universe. Indeed, nothing exists apart from the Self. अन्तः स्वयं चापि बहिः स्वयं च

स्वयं पुरस्तात् स्वयमेव पश्चात्।

स्वयं ह्यावाच्यां स्वयमप्युदीच्यां

तथोपरिष्टात्स्वयमप्यधस्तात् ॥ **390** ॥

antaḥ svayaṁ cāpi bahiḥ svayaṁ ca
svayaṁ purastāt svayameva paścāt |
svayaṁ hyāvācyāṁ svayamapyudīcyāṁ
tathopariṣṭātsvayamapyadhastāt || 390||

अन्तः *antaḥ* within स्वयम् *svayam* the Self च *ca* and अपि *api* also बहिः *bahiḥ* without स्वयम् *svayam* the Self च *ca* and स्वयम् *svayam* the Self पुरस्तात् *purastāt* in front स्वयम् *svayam* the Self एव *eva* Itself पश्चात् *paścāt* behind स्वयम् *svayam* the Self हि *hi* indeed आवाच्याम् *āvācyām* in the south स्वयम् *svayam* the Self अपि *api* also उदीच्याम् *udīcyām* in the north तथा *tathā* so too उपरिष्टात् *upariṣṭāt* above स्वयम् *svayam* Self अपि *api* also अधस्तात् *adhastāt* below

The Self is within, the Self is without; the Self is in front, the Self is behind; the Self is to the south, the Self is to the north; so too It is above and below.

तरङ्गफेनभ्रमबुद्बुदादि

सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत्

सर्वं चिदेवैकरसं विशुद्धम्॥ **391** ॥

taraṅgaphenabhramabudbudādi

sarvaṁ svarūpeṇa jalaṁ yathā tathā |

cideva dehādyahamantametat

*sarvaṁ cidevaikarasaṁ viśuddham || **391**||*

तरङ्गफेनभ्रमबुद्बुदादि *taraṅgaphenabhramabudbudādi* the wave, the surf, the whirlpool, the bubbles etc सर्वम् *sarvam* All स्वरूपेण *svarūpeṇa* in essence जलम् *jalam* water यथा *yathā* just as तथा *tathā* so too चित् एव *cit eva* Consciousness alone देहादि अहमन्तम् *dehādi ahamantam* from the body etc. To the ego एतत् *etat* this सर्वम् *sarvam* All चित् एव *cit eva* Consciousness alone एकरसम् *ekarasam* homogeneous विशुद्धम् *viśuddham* pure

Just as the wave, the surf, the whirlpool, the bubbles etc., are all in essence nothing but water, so too, Consciousness alone is everything from the body etc., to the ego. Truly, everything is the homogenous, pure Consciousness only.

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः

सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः।

पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं

वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ 392 ॥

sadevedaṁ sarvaṁ jagadavagataṁ vāṅmanasayoḥ
sato'nyannāstyeva prakṛtiparasīmni sthitavataḥ |
pṛthak kiṁ mṛtsnāyāḥ kalaśaghaṭakumbhādyavagataṁ
*vadatyeṣa bhrāntastvamahamiti māyāmadirayā || **392**||*

सत् *sat* Existence(Brahman) **एव** *eva* alone **इदम्** *idam* this **सर्वम्** *sarvam* entire **जगत्** *jagat* the universe **अवगतम्** *avagatam* known **वाङ्मनसयोः** *vāṅmanasayoḥ* through speech and mind **सतः** *sataḥ* than Existence(Brahman) **अन्यत्** *anyat* other **न अस्ति** *na asti* there is nothing **एव** *eva* indeed **प्रकृतिपरसीम्नि** *prakṛtiparasīmni* even beyond the palre of Prakriti **स्थितवतः** *sthitavataḥ* which exists **पृथक्** *pṛthak* different **किम्** *kim* what(is) **मृत्स्नायाः** *mṛtsnāyāḥ* from mud which is the cause **कलश घट कुम्भादि** *kalaśa ghaṭa kumbhādi* the pitcher, the jug, the pot, etc **अवगतम्** *avagatam* known **वदति** *vadati* talks **एषः** *eṣaḥ* this **भ्रान्तः** *bhrāntaḥ* deluded **त्वम्** *tvam* you **अहम्** *aham* I **इति** *iti* thus **मायामदिरया** *māyāmadirayā* due to the wind of Maya

The entire universe known through speech and mind is nothing but Brahman. There is nothing but Brahman, which exists even

beyond the pale of *Prakrti*. Can the pitcher, jug, pot, etc., ever be anything other than the clay of which they are made? Drunk with the wine of illusion (*Maya*), the deluded person talks of 'you' and 'me'.

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।

ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ **393** ॥

kriyāsamabhihāreṇa yatra nānyaditi śrutiḥ |

*bravīti dvaitarāhityaṁ mithyādhyāsanivṛttaye || **393**||*

क्रियासमभिहारेण *kriyāsamabhihāreṇa* with many predicates

यत्र न अन्यत् इति *yatra na anyat iti* where there is thus

nothing else श्रुतिः *śrutiḥ* the Sruti ब्रवीति *bravīti*

declares द्वैतराहित्यम् *dvaitarāhityam* absence of duality

मिथ्या अध्यासनिवृत्तये *mithyā adhyāsanivṛttaye* in order to

remove all false superimposition

With many predicates, Sruti declares the absence of duality with the phrase, "where there is nothing else" etc., in order to remove all false superimpositions.

आकाशवन्निर्मलनिर्विकल्पं

निःसीमनिःस्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ **394** ॥

ākāśavannirmalanirvikalpaṁ

niḥsīmaniḥspandananirvikāram |
antarbahiḥśūnyamananyamadvayaṁ
*svayaṁ paraṁ brahma kimasti bodhyam || **394**||*

आकाशवत् *ākāśavat* like the sky निर्मल *nirmala* untainted निर्विकल्पम् *nirvikalpam* absolute निःसीम *niḥsīma* limitless निःस्पन्दन *niḥspandana* without movement निर्विकारम् *nirvikāram* without modifications अन्तर्बहिःशून्यम् *antarbahiḥśūnyam* which has neither an inside or an outside अनन्यम् *ananyam* not different (from the Self) अद्वयम् *advayam* Non-dual स्वयम् *svayam* oneself परम् ब्रह्म *param brahma* is the Supreme Brahman किम् अस्ति *kim asti* is there anything बोध्यम् *bodhyam* to be known

Like the sky, the supreme Brahman is untainted absolute, limitless, motionless and without modifications; It has neither inside nor an outside; It is One Existence and Non-dual and is one's own Self. Is there *any other* thing to be known?

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं
ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः।
ब्रह्मैवाहमिति प्रबुद्धमतयः संत्यक्तबाह्याः स्फुटं
ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैतद्ध्रुवम्॥ 395 ॥

vaktavyaṁ kimu vidyate'tra bahudhā brahmaiva jīvaḥ svayaṁ

brahmaitajjagadātataṁ nu sakalaṁ brahmādvitīyaṁ śrutiḥ |
brahmaivāhamiti prabuddhamatayaḥ santyaktabāhyāḥ sphuṭaṁ
*brahmībhūya vasanti santatacidānandātmanaitaddhruvam || **395**||*

वक्तव्यम् *vaktavyam* to be said किमु *kimu* what विद्यते *vidyate* is अत्र *atra* here (on this subject) बहुधा *bahudhā* more and more ब्रह्म एव जीवः स्वयम् *brahma eva jīvaḥ svayam* the jiva himself is the Brahman ब्रह्म *brahma* Brahman एतत् जगत् *etat jagat* this Universe आततम् *ātatam* expanse नु *nu* verily सकलम् *sakalam* the whole ब्रह्म *brahma* Brahman अद्वितीयम् *advitīyam* (is) non-dual श्रुतिः *śrutiḥ* Sruti ब्रह्म एव अहम् इति *brahma eva aham iti* "Brahman alone am I" प्रबुद्धमतयः *prabuddhamatayaḥ* those who are enlightened संत्यक्तबाह्याः *santyaktabāhyāḥ* who have given up their association with the outside world स्फुटम् *sphuṭam* very well ब्रह्मीभूय *brahmībhūya* becoming Brahman वसन्ति *vasanti* they live सन्तत *santata* ever चिदानन्दात्मन *cidānandātmana* as the Self which is Consciousness and Bliss एतत् *etat* this ध्रुवम् *dhruvam* (is) certain

What is the use of enlarging upon this subject? The individual is nothing but the Brahman only; the whole expanse of this universe

is nothing but Brahman only. Sruti points out Brahman as being non-dual; and it is an undeniable fact that those who are enlightened, who have established their identity with Brahman and who have given up their associations with the outside world, live ever in union with Brahman, Eternal Knowledge and Bliss.

जहि मलमयकोशेऽहंधियोत्थापिताशां

प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात्।

निगमगदितकीर्तिं नित्यमानन्दमूर्तिं

स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ **396** ॥

jahi malamayakośe'handhiyotthāpitāśāṁ

prasabhamanilakalpe liṅgadehe'pi paścāt |

nigamagaditakīrtiṁ nityamānandamūrtiṁ

*svayamiti paricīya brahmarūpeṇa tiṣṭha || **396**||*

जहि *jahi* annihilate मलमयकोशे *malamayakośe* in the filthy sheath i.e. The gross body अहंधिया *ahandhiyā* by the ego उत्थापित *utthāpita* raised आशाम् *āśām* the hopes प्रसभम् *prasabham* with force अनिलकल्पे *anilakalpe* air like लिङ्गदेहे *liṅgadehe* with the subtle body अपि *api* also पश्चात् *paścāt* then निगमगदितकीर्तिम् *nigamagaditakīrtim* the glory eulogised by the Scriptures नित्यम् *nityam* eternal आनन्दमूर्तिम् *ānandamūrtim* personification of Bliss स्वयम् *svayam* Itself is me" इति *iti* thus परिचीय *paricīya*

realising ब्रह्मरूपेण *brahmarūpeṇa* as Brahman तिष्ठ *tiṣṭha* live

First give up the desires generated by the sense of “I” in the physical body, a bundle of filth; then, with great persistence, do the same with the subtle body. Realizing Brahman—the personification of eternal Bliss--which the scriptures eulogize as your own Self, live as Brahman.

शवाकारं यावद्भजति मनुजस्तावदशुचिः

परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।

यदात्मानं शुद्धं कलयति शिवाकारमचलम्

तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ 397 ॥

śavākāraṁ yāvadbhajati manujastāvadaśuciḥ
parebhyaḥ syātkleśo jananamaraṇavyādhinilayaḥ |
yadātmānaṁ śuddhaṁ kalayati śivākāramacalam
*tadā tebhyo mukto bhavati hi tadāha śrutirapi || **397**||*

शवाकारम् *śavākāram* corpse-like body यावत् *yāvat* as long as भजति *bhajati* worships मनुजः *manujaḥ* man तावत् *tāvat* so long अशुचिः *aśuciḥ* impure परेभ्यः *parebhyaḥ* from others स्यात् *syāt* there is क्लेशः *kleśaḥ* suffering जननमरणव्याधिनिलयः *jananamaraṇavyādhinilayaḥ* birth, death and disease यदा *yadā* when आत्मानम् *ātmānam* Atman शुद्धम् *śuddham* Pure कलयति *kalayati*

thinks शिवाकारम् *śivākāram* the Auspicious अचलम् *acalam* the Immovable तदा *tadā* then तेभ्यः *tebhyaḥ* from them मुक्तः भवति *muktaḥ bhavati* becomes liberated हि *hi* certainly तत् *tat* that,thus आह *āha* testifies श्रुतिः *śrutiḥ* the Sruti अपि *api* also

As long as one worships one's corpse-like body, one is impure and suffers from 'others' and from birth, death and disease. But when one thinks of oneself as the Pure, the Auspicious, the Immovable, certainly one becomes free from them—the Srutis also testify to this.

No diversity in reality (verses 398-406)

स्वात्मन्यारोपिताशेषाभासवर्वस्तुनिरासतः ।

स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ 398 ॥

svātmanyāropitāśeṣābhāsarvastunirāsataḥ |
*svayameva paraṁ brahma pūrṇamadvayamakriyam || **398**||*

स्वात्मनि *svātmani* on one's own Self आरोपित *āropita* superimposed अशेष *aśeṣa* all आभासःवस्तु निरासतः *ābhāsaḥ vastu nirāsataḥ* by the removal of the apparently existent things स्वयम् एव *svayam eva* oneself alone परम् ब्रह्म *param brahma* the Supreme Brahman पूर्णम् *pūrṇam* Infinite

अद्वयम् *advayam* Non-dual अक्रियम् *akriyam* beyond all activities

When the apparent realities superimposed on the Self are removed, then what remains is the Supreme Brahman, the Infinite, Non-dual, actionless, alone, all by itself.

समाहितायां सति चित्तवृत्तौ

परात्मनि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदयं विकल्पः

प्रजल्पमात्रः परिशिष्यते यतः ॥ **399** ॥

samāhitāyāṁ sati cittavṛttau
parātmani brahmaṇi nirvikalpe |
na dṛśyate kaścidayaṁ vikalpaḥ
*prajalpamātraḥ pariśiṣyate yataḥ || **399**||*

समाहितायाम् सति चित्तवृत्तौ *samāhitāyām sati cittavṛttau* when the function of the mind have been quietened परात्मनि *parātmani* in the Paramaatman ब्रह्मणि *brahmaṇi* the Brahman निर्विकल्पे *nirvikalpe* the Absolute न दृश्यते *na dṛśyate* is not perceived कश्चित् *kaścit* any अयम् *ayam* (of)this विकल्पः *vikalpaḥ* plurality प्रजल्पमात्रः *prajalpamātraḥ* a mere talk परिशिष्यते *pariśiṣyate* remains to be यतः *yataḥ* whence

When the functions of the mind, the thoughts, have merged in the Paramatman, the Brahman, the Absolute, then this phenomenal world is perceived no longer. What remains thereafter is all mere talk.

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ **400** ॥

asatkalpo vikalpo'yaṁ viśvamityekavastuni |
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ || 400||

असत्कल्पः *asatkalpaḥ* a mere fancy विकल्पः *vikalpaḥ* concept अयम् *ayam* this विश्वम् इति *viśvam iti* that there is the universe एकवस्तुनि *ekavastuni* in the One Reality निर्विकारे *nirvikāre* in the Changeless निराकारे *nirākāre* the Formless निर्विशेषे *nirviśeṣe* the Absolute भिदा *bhidā* diversity कुतः *kutaḥ* how can there be

In the One Reality, the conception of the universe is a mere imagination. How can there be any distinctions in the reality which is Changeless, Formless, and qualitiless?

द्रष्टुदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ **401** ॥

draṣṭudarśanadṛśyādibhāvaśūnyaikavastuni |
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ || 401||

द्रष्टृ दर्शन दृश्यादि भाव शून्य एक वस्तुनि *draṣṭṛ darśana dṛśyādi bhāva śūnya eka vastuni* in the One Reality which is devoid of the concepts of the seer, seeing, seen, etc निर्विकारे *nirvikāre* which is Changeless निराकारे *nirākāre* the Formless निर्विशेषे *nirviśeṣe* the Absolute भिदा *bhidā* diversity कुतः *kutaḥ* how can be

In the One Reality devoid of the distinctions of seer, seeing, and seen etc., how can there be any distinctions in that which is Changeless, Formless, and Absolute?

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ **402** ॥

kalpārṇava ivātyantaparipūrṇaikavastuni |
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ || 402||

कल्पार्णवः इव *kalpārṇavaḥ iva* like the ocean after the dissolution of the Universe अत्यन्त *atyanta* perfectly परिपूर्ण एक वस्तुनि *paripūrṇa eka vastuni* in the One Reality which is all full to oveflowing निर्विकारे *nirvikāre* the Changeless निराकारे *nirākāre* the Formless निर्विशेषे *nirviśeṣe* the Absolute or undifferentiated भिदा *bhidā* diversity कुतः *kutaḥ* how can be

In that One Reality which is all full to overflowing, like the ocean after the dissolution of the universe, which is the changeless, formless, and Absolute, how can there be any distinctions?

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम्।

अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः॥ **403**॥

tejasīva tamo yatra pralīnaṁ bhrāntikāraṇam |
advitīye pare tattve nirviśeṣe bhidā kutaḥ || 403||

तेजसि *tejasi* into light इव *iva* like तमः *tamaḥ* darkness यत्र *yatra* there where प्रलीनम् *pralīnam* is dissolved भ्रान्तिकारणम् *bhrāntikāraṇam* the root of delusion अद्वितीये *advitīye* which is Non-dual परे तत्त्वे *pare tattve* in the Supreme Reality निर्विशेषे *nirviśeṣe* the Absolute भिदा *bhidā* diversity कुतः *kutaḥ* how can be

How can there be any indication of distinctions in the Supreme Reality which is non-dual and Absolute, in which ignorance, the very root of delusion, dissolves, like darkness into light?

एकात्मके परे तत्त्वे भेदवार्ता कथं वसेत्।

सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः॥ **404**॥

ekātmake pare tattve bhedavārtā kathaṁ vaset |
suṣuptau sukhamātrāyāṁ bhedaḥ kenāvalokitaḥ || 404||

एकात्मके परे तत्त्वे *ekātmake pare tattve* in the One Supreme Reality भेदवार्ता *bhedavārtā* talk of distinctions or difference

कथम् *katham* how वसेत् *vaset* can be there सुषुप्तौ *suṣuptau* in the deep sleep सुखमात्रायाम् *sukhamātrāyām* which is all happiness भेदः *bhedaḥ* diversity केन *kena* by whom अवलोकितः *avalokitaḥ* is observed

In One Supreme Reality, how can there be any talk of distinctions? Who can ever percieve any distinctions in the pure bliss of deep-sleep?

न ह्यस्ति विश्वं परतत्त्वबोधात्

सदात्मनि ब्रह्मणि निर्विकल्पे ।

कालत्रये नाप्यहिरीक्षितो गुणे

न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥ **405** ॥

na hyasti viśvaṁ paratattvabodhāt
sadātmani brahmaṇi nirvikalpe |
kālatraye nāpyahirīkṣito guṇe
na hyambubindurmṛgatṛṣṇikāyām || 405||

न *na* no हि *hi* indeed अस्ति *asti* there is विश्वम् *viśvam* the universe परतत्त्वबोधात् *paratattvabodhāt* (even before) realisation of the Supreme Truth सदात्मनि *sadātmani* in the quintessence of Existence ब्रह्मणि निर्विकल्पे *brahmaṇi nirvikalpe* in the Absolute Brahman कालत्रये *kālatraye* in the three periods of time न अपि *na api* never

अहिः *ahiḥ* the snake ईक्षितः *īkṣitaḥ* is seen गुणे *guṇe* in the rope न हि *na hi* never indeed अम्बुबिन्दुः *ambubinduḥ* a drop of water मृगतृष्णिकायाम् *mṛgatṛṣṇikāyām* in the mirage

Even before realisation of the Supreme Truth, the universe does not exist in the Absolute Brahman, the quintessence of Existence. No snake is ever truly seen in a rope* in past, present or future, , nor a drop of water ever really seen in the mirage.

*Snake-rope analogy: This is a standard Vedantic illustration to explain the existence of the perceptible world. Vedanta postulates three levels of reality: real, unreal, and not-real. The real is that which exists in all three periods of time: past, present, and future. It is called '*sat'* or, simply, the extistent. It cannot be sublated during any of these three periods of time. A prime example of the real is the Self, our essential Natural state. In contrast, the unreal is that which cannot be observed to exist in any of these three periods. It is called '*asat*' or, simply, non-existent. Some examples of unreal are: a square circle, hare's horn, a sky-flower. Then there is an intermediate state between real and unreal called *not-real,* something that is observed or seen *sometimes* but not at *all times*.

Not-real has a special status in being that it is not absolutely real like the Self nor it is absolutely unreal like hare's horn. This is where snake rope analogy is employed. In the dark, a rope appears to be a snake and evokes fear in the mind of the onlooker. However, when in proper light, it is seen as a rope, the fear disappears. So, the snake seen in the rope both exists (during the period of improper lighting) and ceases to exist (during proper lighting). Here we see the operation of both the *avarna-sakti* (concealing power—due to darkness) and *vikshepa sakti* (projecting power—mind's projection of snake in the rope). However, the snake cannot appear to exist without the rope being there as its substratum or basis, as its *adishthana*. Hence the snake is neither real nor unreal. It is called *mithya* in Advaita. One should be careful, however, not to translate it as illusion or illusory. It is real for a person in fright and unreal for a person who has seen its reality as a rope in the proper lighting.

Thus, the snake is *aropita*, superimposed, on the rope which is the *adishthana*, the substratum. In the same manner, says Vedanta, this perceptible world which appears to be real is superimposed on the Brahman, the ultimate Reality. It subsists until the light of Self-knowledge dawns. See below, verse 407.

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।

इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ 406 ॥

māyāmātramidaṁ dvaitamadvaitaṁ paramārthataḥ |
iti brūte śrutiḥ sākṣātsuṣuptāvanubhūyate || 406||

मायामात्रम् *māyāmātram* mere Maya इदम् द्वैतम् *idam dvaitam* this duality अद्वैतम् *advaitam* non-dual (alone is the Truth) परमार्थतः *paramārthataḥ* in reality इति *iti* thus ब्रूते *brūte* declares श्रुतिः *śrutiḥ* the Scripture साक्षात् *sākṣāt* directly सुषुप्तौ *suṣuptau* in deep-sleep अनुभूयते *anubhūyate* (this) is experienced

The scripture itself declare that all duality is a mere illusion (*maya*), Non-duality alone is the Absolute Truth. Such is also our direct experience in deep-sleep.

Atam-vichar – Self-Inquiry (verses 407-413)

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम्।
पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः॥ **407** ॥

ananyatvamadhiṣṭhānādāropyasya nirīkṣitam |
paṇḍitai rajjusarpādau vikalpo bhrāntijīvanaḥ || 407||

अनन्यत्वम् *ananyatvam* identity अधिष्ठानात् *adhiṣṭhānāt* with its substratum आरोप्यस्य *āropyasya* of the superimposed thing निरीक्षितम् *nirīkṣitam* has been observed पण्डितैः *paṇḍitaiḥ* by the wise man रज्जुसर्पादौ *rajjusarpādau* in the perceptions like snake in the rope etc विकल्पः *vikalpaḥ*

the duality भ्रान्तिजीवनः *bhrāntijīvanaḥ* exists only due to delusion

The wise have observed that the superimposition is identical with its substratum—just like the rope and the snake. The distinction exists only due to delusion.

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन।

अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ **408** ॥

cittamūlo vikalpo'yaṁ cittābhāve na kaścana |
ataścittaṁ samādhehi pratyagrūpe parātmani || 408||

चित्तमूलः *cittamūlaḥ* (has its) root in the mind विकल्पः *vikalpaḥ* the pluralistic (world) अयम् *ayam* this चित्त अभावे *citta abhāve* when the mind is annihilated न कश्चन *na kaścana* nothing exists अतः *ataḥ* therefore चित्तम् *cittam* the mind समाधेहि *samādhehi* concentrate प्रत्यग्रूपे परात्मनि *pratyagrūpe parātmani* in the subjective Self

The apparent universe has its root in the mind and cannot exist in the absence of the mind. Therefore, concentrate the mind by fixing it on Supreme Self, the inmost principle.

किमपि सततबोधं केवलानन्दरूपं

निरुपममतिवेलं नित्यमुक्तं निरीहम्।

निरवधिगगनाभं निष्कलं निर्विकल्पं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ **409** ॥

kimapi satatabodhaṁ kevalānandarūpaṁ
nirupamamativelaṁ nityamuktaṁ nirīham |
niravadhigaganābhaṁ niṣkalaṁ nirvikalpaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau || 409||

किमपि *kimapi* something (inexplicable) सततबोधम् *satatabodham* of the essence of eternal Knowledge केवलानन्दरूपम् *kevalānandarūpam* of the nature of pure (complete) Bliss निरुपमम् *nirupamam* unparalleled अतिवेलम् *ativelam* beyond limitations नित्यम् मुक्तम् *nityam muktam* ever free निरीहम् *nirīham* free from activity निरवधिगगनाभम् *niravadhigaganābham* like the limitless space निष्कलम् *niṣkalam* indivisible निर्विकल्पम् *nirvikalpam* absolute हृदि *hṛdi* in the heart कलयति *kalayati* realises विद्वान् *vidvān* the wise man ब्रह्म पूर्णम् *brahma pūrṇam* the infinite Brahman समाधौ *samādhau* in Samadhi

Through Samadhi, the wise realize the infinite Brahman in the heart as something (inexplicable) of the essence of eternal Knowledge and complete Bliss, which is unparalleled, which is beyond all limitations, which is ever free, which has no activity and which is indivisible and absolute like the limitless sky.

प्रकृतिविकृतिशून्यं भावनातीतभावं
समरसमसमानं मानसम्बन्धदूरम्।

निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ **410** ॥

prakṛtivikṛtiśūnyaṁ bhāvanātītabhāvaṁ

samarasamasamānaṁ mānasambandhadūram |

nigamavacanasiddhaṁ nityamasmatprasiddhaṁ

hṛdi kalayati vidvān brahma pūrṇaṁ samādhau || 410||

प्रकृतिविकृतिशून्यम् *prakṛtivikṛtiśūnyam* devoid of cause and effect भावनातीतभावम् *bhāvanātītabhāvam* as the Reality beyond all fancy समरसम् *samarasam* as homogeneous असमानम् *asamānam* matchless मानसम्बन्धदूरम् *mānasambandhadūram* beyond all proofs (means of knowledge) निगमवचनसिद्धम् *nigamavacanasiddham* established by the declarations of scriptures नित्यम् *nityam* always eternally अस्मत् प्रसिद्धम् *asmat prasiddham* self-established हृदि *hṛdi* in the heart कलयति *kalayati* realises विद्वान् *vidvān* the wise man ब्रह्म पूर्णम् *brahma pūrṇam* the infinite Brahman समाधौ *samādhau* in Samadhi

Through Samadhi, the wise realize the infinite Brahman in the heart, as devoid of cause and effect, as the Reality beyond all imagination, as homogenous, beyond all compares and proofs, established by the declarations of the scriptures as eternally self-established.

अजरममरमस्ताभाववस्तुस्वरूपं

स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।

शमितगुणविकारं शाश्वतं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ **411** ॥

ajaramamaramastābhāvavastusvarūpaṁ

stimitasalilarāśiprakhyamākhyāvihīnam |

śamitaguṇavikāraṁ śāśvataṁ śāntamekaṁ

*hṛdi kalayati vidvān brahma pūrṇaṁ samādhau || **411**||*

अजरम् *ajaram* undecaying अमरम् *amaram* immortal अस्त अभाव वस्तुस्वरूपम् *asta abhāva vastusvarūpam* as the positive Entity which debars all negations स्तिमित सलिल राशिप्रख्यम् *stimita salila rāśiprakhyam* like a calm ocean आख्या विहीनम् *ākhyā vihīnam* nameless शमितगुणविकारम् *śamitaguṇavikāram* where modifications of qualities are quietened शाश्वतम् *śāśvatam* eternal शान्तम् *śāntam* One एकम् *ekam* One हृदि *hṛdi* in the heart कलयति *kalayati* realises विद्वान् *vidvān* the wise man ब्रह्म पूर्णम् *brahma pūrṇam* infinite Brahman समाधौ *samādhau* in Samadhi

Through Samadhi, the wise realize the infinite Brahman in the heart as undecaying and immortal, as the positive Entity beyond all negations, like a calm ocean, which has no name, in which there are neither merits nor demerits, eternal, tranquil and One.

समाहितान्तःकरणः स्वरूपे

विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्द्धि बन्धं भवगन्धगन्धितं

यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ **412** ।

samāhitāntaḥkaraṇaḥ svarūpe

vilokayātmānamakhaṇḍavaibhavam |

vicchinddhi bandhaṁ bhavagandhagandhitaṁ

*yatnena puṁstvaṁ saphalīkuruṣva || **412**|*

समाहितान्तःकरणः *samāhitāntaḥkaraṇaḥ* being one who has quietened the mind **स्वरूपे** *svarūpe* in one's True Nature **विलोकय** *vilokaya* "see" **आत्मानम्** *ātmānam* your own Self **अखण्डवैभवम्** *akhaṇḍavaibhavam* of infinite splendour **विच्छिन्द्धि** *vicchinddhi* cut off **बन्धम्** *bandham* bondage **भवगन्धगन्धितम्** *bhavagandhagandhitam* which has been strengthened by the impressions of your previous births **यत्नेन** *yatnena* with effort **पुंस्त्वम्** *puṁstvam* human birth **सफलीकुरुष्व** *saphalīkuruṣva* fulfil

With a concentrated mind, in Samadhi, realize your own self, the Self of infinite splendour. Cut off your bondage which has been strengthened by the impressions of previous births and successfully strive to fulfill your human birth.

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ **413** ॥

sarvopādhivinirmuktaṁ saccidānandamadvayam |
*bhāvayātmānamātmasthaṁ na bhūyaḥ kalpase'dhvane || **413**||*

सर्व उपाधि विनिर्मुक्तम् *sarva upādhi vinirmuktam* which is beyond all limiting adjuncts सत् चित् आनन्दम् *sat cit ānandam* Existence-Knowledge-Bliss अद्वयम् *advayam* Non-dual भावय *bhāvaya* meditate आत्मानम् *ātmānam* upon that Atman आत्मस्थम् *ātmastham* residing in your self न *na* not भूयः *bhūyaḥ* again कल्पसे *kalpase* will be qualified अध्वने *adhvane* for samsara, births and deaths

Meditate upon that Atman which is your Self, which is beyond all limitations, which is Existence-Knowledge-Bliss-Absolute and Non-dual. Never again will you come under the sway of births and deaths.

Give up perceptions (verses 414-418)

छायेव पुंसः परिदृश्यमान

माभासरूपेण फलानुभूत्या ।

शरीरमाराच्छववन्निरस्तं

पुनर्न संधत्त इदं महात्मा ॥ **414** ॥

chāyeva puṁsaḥ paridṛśyamāna-
māBhāsarūpeṇa phalānubhūtyā |

śarīramārācchavavannirastaṁ

*punarna sandhatta idaṁ mahātmā || **414**||*

छाया इव *chāyā iva* like the shadow पुंसः *puṁsaḥ* man's परिदृश्यमानम् *paridṛśyamānam* which is being seen आभासरूपेण *ābhāsarūpeṇa* as an appearance फलानुभूत्या *phalānubhūtyā* owing to the effects of past actions शरीरम् *śarīram* the body आरात् *ārāt* to a distance शववत् *śavavat* like a corpse निरस्तम् *nirastam* is cast off पुनः *punaḥ* again न संधत्ते *na sandhatte* does not attach इदम् *idam* this महात्मा *mahātmā* the wise man

Once the body has been cast off like a corpse, the wise person has no attachment to it, though, like a shadow, it is still visible as appearance, owing to the effects of past actions.

सततविमलबोधानन्दरूपं समेत्य

त्यज जडमलरूपोपाधिमेतं सुदूरे ।

अथ पुनरपि नैष स्मर्यतां वान्तवस्तु

स्मरणविषयभूतं पल्पते कुत्सनाय ॥ **415** ॥

satatavimalabodhānandarūpaṁ sametya

tyaja jaḍamalarūpopādhimetaṁ sudūre |

atha punarapi naiṣa smaryatāṁ vāntavastu

*smaraṇaviṣayabhūtaṁ palpate kutsanāya || **415**||*

सतत *satata* eternal विमलबोधानन्दरूपम् *vimalabodhānandarūpam* the pure(unsullied) Knowledge and Bliss समेत्य *sametya* having realised त्यज *tyaja* throw जडमलरूप उपाधिम् *jaḍamalarūpa upādhim* upadhi (body) which is inert and impure एतम् *etam* this सुदूरे *sudūre* far away अथ *atha* then पुनः अपि *punaḥ api* anymore न *na* not एषः *eṣaḥ* this स्मर्यताम् *smaryatām* should be remembered वान्तवस्तु *vāntavastu* a thing vomitted स्मरणविषयभूतम् *smaraṇaviṣayabhūtam* when remembered कल्पते *kalpate* becomes कुत्सनाय *kutsanāya* cause of disgust

Eternal, unsullied Knowledge-Bliss—thus realizing the Atman, fling far away this body which is inert and impure. Then think of it no more, for a thing vomited brings only disgust when it is remembered.

समूलमेतत्परिदाह्य व वह्नौ

सदात्मनि ब्रह्मणि निर्विकल्पे ।

ततः स्वयं नित्यविशुद्धबोधा-

नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ **416** ॥

samūlametatparidāhya vahnau

sadātmani brahmaṇi nirvikalpe |

tataḥ svayaṁ nityaviśuddhabodhā-

*nandātmanā tiṣṭhati vidvariṣṭhaḥ || **416**||*

समूलम् *samūlam* with its root एतत् *etat* this परिदाह्य *paridāhya* burning वह्नौ *vahnau* in the fire सदात्मनि *sadātmani* the eternal Self ब्रह्मणि निर्विकल्पे *brahmaṇi nirvikalpe* absolute Brahman ततः *tataḥ* then स्वयम् *svayam* himself नित्य विशुद्धबोधानन्दात्मना *nitya viśuddhabodhānandātmanā* as the pure Atman which is Eternal-Knowledge-Bliss तिष्ठति *tiṣṭhati* remains विद्वरिष्ठः *vidvariṣṭhaḥ* one firmly established in the knowledge of Brahman

Burning all this, root and all, in the fire of Brahman, the Eternal, Absolute Self, the truly wise remain alone, established as the pure, eternal, enlightened, blissfulSelf.

प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोरिव स्रक् ।

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ **417** ॥

prārabdhasūtragrathitaṁ śarīraṁ

prayātu vā tiṣṭhatu goriva srak |

na tatpunaḥ paśyati tattvavettā-

*''nandātmani brahmaṇi līnavṛttiḥ || **417**||*

प्रारब्ध सूत्र ग्रथितम् *prārabdha sūtra grathitam* woven from the fabric of Prarabdha शरीरम् *śarīram* the body प्रयातु *prayātu* whether it goes वा *vā* or तिष्ठतु *tiṣṭhatu* remains गोः इव *goḥ iva* like cow's स्रक् *srak* garland न *na* no तत् *tat* that पुनः *punaḥ* again पश्यति *paśyati* sees तत्त्ववेत्ता *tattvavettā* the knower of Truth अनन्दात्मनि *anandātmani* the quintessence of Bliss ब्रह्मणि *brahmaṇi* in Brahman लीनवृत्तिः *līnavṛttiḥ* one whose thoughts are reposed

This body is woven from the fibre of Prarabdha* and the knower of Truth is not concerned whether it drops off or remains—as the garland around the cow's neck, for his thoughts are reposed in Brahman, the quintessence of Bliss.

*The Vedic texts divide Karma into three types: *Sanchita, Agami,* and *Prarabdha*. *Sanchita* is karma accumulated in the past; *Agami* is karma to be worked out in the future; and *Prarabdha* is karma that has begun to fructify in the present. *Prarabdha* karma is selected out of the past accumulated heap in such a manner that the selected portions can produce results without being mutually nullifying. *Prarabdha* karma has to be self-consistent, as otherwise it can't work.

Sometimes it is observed that even a sage has to settle *prarabdha karma* although with the dawn of true knowledge—that he is not the body, hence not the doer—the *sanchita* (accumulated) karma has become debilitated and the *agami* (future) *karma* has lost its entire prospect. This is also only relatively true. Sri Ramana has explained this with an elegant analogy in *Ulladu Narpadu Anubandham*, verse 33: "The statement that the *jnani* retains *prarabdha* while free from *sanchita* and *agami* is only a formal answer to the questions of the ignorant. Of several wives none escapes widowhood when the husband dies; even so, when the doer goes, all three karmas vanish" (*Collected Works*, 2000, p. 127).

In some of the later verses of Vivekachudamani (see verses 455, 459-464 below), Sankara states that *prarabdha* karma cannot be attributed to a jnani or to one who has

realized the Self. For one who has realized that he is not the body, this classification ceases to exist in effect. In verses 463-364, for example, Sankara clearly states that scriptures expound the doctrine of *prarabdha* to satisfy the spiritually ignorant.

In a small treatise on Self-realization titled *Aparokshanubhuti*, Sri Sankara devotes a whole segment to clarify this enigmatic point. He opines that *prarabdha* is spoken of by the scriptures only for those who do not understand the highest truth and cites *vedic* texts to refute *prarabdha*. He asks: "The body also being within the phenomenal world (and therefore unreal), how could *Prarabdha* exit?" (Vimuktananda, 2001, p. 51). Since the sage has become free from the idea 'I am the body,' there is no ego left to claim doership of any sort. And when there is no ego, there is no karma left to work out. Sankara cites an important verse from *Mundakopanisad* (II.2.viii) to support his contention: "And all the actions of a man perish when he realizes the highest Self, the *Atman*." The full verse runs like this: '*bidhtey hridyey granthi cheedantey sarva sanshaya, ksheeyante chasyey karmaani tasmin drsishtey pravarae*' (When a person realizes Him in both the high and the low, the knots of heart are rent asunder, doubts dispelled, and all karmas exhausted).

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति तत्त्ववित् ॥ **418** ॥

akhaṇḍānandamātmānaṁ vijñāya svasvarūpataḥ |

*kimicchan kasya vā hetordehaṁ puṣṇāti tattvavit || **418**||*

अखण्डानन्दम् आत्मानम् *akhaṇḍānandam ātmānam* the Atman which is indivisible Bliss विज्ञाय *vijñāya* having known स्वस्वरूपतः *svasvarūpataḥ* as his own-Self किम् *kim* what इच्छन् *icchan* desiring कस्य हेतोः *kasya hetoḥ* for whose purpose वा *vā* or देहम् *deham* body पुष्णाति *puṣṇāti* should cherish तत्त्ववित् *tattvavit* the knower of Truth

Having known the Atman which is indivisible Bliss, to be one's very own Self, with what motive or for whom will the knower of Truth cherish the body.

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।

बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ 419 ॥

saṁsiddhasya phalaṁ tvetajjīvanmuktasya yoginaḥ |
*bahirantaḥ sadānandarasāsvādanamātmani || **419**||*

संसिद्धस्य *saṁsiddhasya* for the perfected **फलम्** *phalam* result **तु** *tu* indeed **एतत्** *etat* this **जीवन्मुक्तस्य योगिनः** *jīvanmuktasya yoginaḥ* for the Yogi who is liberated-while-living **बहिः** *bahiḥ* without **अन्तः** *antaḥ* within **सदानन्दरस आस्वादनम्** *sadānandarasa āsvādanam* the experience of the essence of perpetual Bliss **आत्मनि** *ātmani* in himself

The perfected Yogi who is liberated-while-living, gets this as a result—in himself he enjoys the Bliss Eternal, both within and without.

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।

स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ 420 ॥

vairāgyasya phalaṁ bodho bodhasyoparatiḥ phalam |
*svānandānubhavācchāntireṣaivoparateḥ phalam || **420**||*

वैराग्यस्य *vairāgyasya* of dispassion **फलम्** *phalam* the fruit **बोधः** *bodhaḥ* is knowledge **बोधस्य** *bodhasya* of knowledge **उपरतिः** *uparatiḥ* withdrawal (from sense-

pleasures) फलम् *phalam* reward स्वानन्दानुभवात् *svānandānubhavāt* from the experience of the Blissful Self शान्तिः *śāntiḥ* (comes) peace एषा *eṣā* this एव *eva* alone उपरतेः फलम् *uparateḥ phalam* the fruit of withdrawal

The reward of dispassion is Knowledge, that knowledge is withdrawal from sense pleasures. The reward of this withdrawal is the peace arising from the experience of one's own Blissful Self.

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम्।

निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः॥ **421** ॥

yadyuttarottarābhāvaḥ pūrvapūrvantu niṣphalam |
*nivṛttiḥ paramā tṛptirānando'nupamaḥ svataḥ || **421**||*

यदि *yadi* if उत्तर उत्तर अभावः *uttara uttara abhāvaḥ* there is the absence of the succeeding stages पूर्व पूर्वम् *pūrva pūrvam* the preceeding ones तु *tu* but निष्फलम् *niṣphalam* fruitless,useless निवृत्तिः *nivṛttiḥ* cessation परमा तृप्तिः *paramā tṛptiḥ* supreme satisfaction आनन्दः *ānandaḥ* Bliss अनुपमः *anupamaḥ* unequalled स्वतः *svataḥ* as a matter of course

When there are no succeeding stages, the preceding ones are useless. (In a perfect series), automatic cessation of the objective world, supreme satisfaction and unequalled Bliss will follow naturally.

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम्।

यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम्।

पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ **422** ॥

dṛṣṭaduḥkheṣvanudvego vidyāyāḥ prastutaṁ phalam |
yatkṛtaṁ bhrāntivelāyāṁ nānā karma jugupsitam |
*paścānnaro vivekena tatkathaṁ kartumarhati || **422**||*

दृष्टदुःखेषु *dṛṣṭaduḥkheṣu* towards worldly sorrows experienced अनुद्वेगः *anudvegaḥ* indifference विद्यायाः *vidyāyāḥ* of knowledge प्रस्तुतम् *prastutam* the result in question फलम् *phalam* result यत् *yat* that which कृतम् *kṛtam* were done भ्रान्तिवेलायाम् *bhrāntivelāyām* in delusion नाना कर्म *nānā karma* various deeds जुगुप्सितम् *jugupsitam* vile पश्चात् *paścāt* thereafter नरः *naraḥ* man विवेकेन *vivekena* on discrimination तत् *tat* that कथम् *katham* how कर्तुम् अर्हति *kartum arhati* can he perform

The result of Knowledge is indifference towards worldly sorrows, How can he, who performs blameworthy deeds in delusion, perform them again when he possesses right discrimination?

विद्याफलं स्यादसतो निवृत्तिः

प्रवृत्तिरज्ञानफलं तदीक्षितम्।

तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ

नोचेद्विदां दृष्टफलं किमस्मात्॥ **423**॥

vidyāphalaṁ syādasato nivṛttiḥ
pravṛttirajñānaphalaṁ tadīkṣitam |
tajjñājñayoryanmṛgatṛṣṇikādau
*nocedvidāṁ dṛṣṭaphalaṁ kimasmāt || **423**||*

विद्याफलम् *vidyāphalam* the result of knowledge स्यात् *syāt* should be असतः *asataḥ* from the unreal निवृत्तिः *nivṛttiḥ* turning away प्रवृत्तिः *pravṛttiḥ* pursuit(of unreal) अज्ञानफलम् *ajñānaphalam* the result of 'ignorance' तत् *tat* this ईक्षितम् *īkṣitam* is seen तज्ज्ञ अज्ञयोः *tajjña ajñayoḥ* experienced in the case of one who knows it and one who does not यत् *yat* which मृगतृष्णिकादौ *mṛgatṛṣṇikādau* about the mirage etc न उ चेत् *na u cet* if this is not so, then विदाम् *vidām* for the wise man दृष्टफलम् *dṛṣṭaphalam* palpable result किम् *kim* what अस्मात् *asmāt* from this

Turning away from the unreal should be the result of Knowledge; attachment to the unreal is the result of ignorance. Such is seen to be the case of one who knows a mirage etc., and one who does not. Else, what other tangible result do the knowers-of-Reality gain?

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः॥ **424**॥

ajñānahṛdayagranthervināśo yadyaśeṣataḥ |
*anicchorviṣayaḥ kiṁ nu pravṛtteḥ kāraṇaṁ svataḥ || **424**||*

अज्ञान हृदय ग्रन्थेः *ajñāna hṛdaya grantheḥ* of the knots of ignorance in the heart **विनाशः** *vināśaḥ* destruction **यदि** *yadi* if **अशेषतः** *aśeṣataḥ* total **अनिच्छोः** *anicchoḥ* for the desireless person **विषयः** *viṣayaḥ* object **किम् नु** *kim nu* what **प्रवृत्तेः** *pravṛtteḥ* to ego centric action **कारणम्** *kāraṇam* cause **स्वतः** *svataḥ* natural

When the knots of ignorance in the heart have been totally destroyed, what natural cause can prompt a person who is averse to sense-pleasures, to ego-centric actions?

वासनानुदयो भोग्ये वैरागस्य तदावधिः।

अहंभावोदयाभावो बोधस्य परमावधिः।

लीनवृत्तैरनुत्पत्तिर्मर्यादोपरतेस्तु सा॥ **425**॥

vāsanānudayo bhogye vairāgasya tadāvadhiḥ |
ahambhāvodayābhāvo bodhasya paramāvadhiḥ |
*līnavṛttairanutpattirmaryādoparatestu sā || **425**||*

वासना अनुदयः *vāsanā anudayaḥ* not rising of desire **भोग्ये** *bhogye* for the pleasure **वैरागस्य** *vairāgasya* of dispassion

तदा *tadā* then अवधिः *avadhiḥ* the culmination अहंभाव उदय अभावः *ahambhāva udaya abhāvaḥ* absence of the rise ego-sense बोधस्य *bodhasya* of knowledge परमावधिः *paramāvadhiḥ* supreme perfection लीनवृत्तेः *līnavṛtteḥ* of the merged thought अनुत्पत्तिः *anutpattiḥ* non-appearance मर्यादा *maryādā* the peak उपरतेः *uparateḥ* of self-withdrawal तु *tu* and सा *sā* that

The culmination of dispassion is when the sense-objects do not excite any more desires. Supreme perfection of Knowledge is when there is no egoistic feeling. The peak of self-withdrawal is reached when the thoughts which have been merged manifest no more.

Signs of a realized seer (verses 426-445)

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-

रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।

स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-

रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥ 426 ॥

brahmākāratayā sadā sthitatayā nirmuktabāhyārthadhī-
ranyāveditabhogyabhogakalano nidrāluvadbālavat |
svapnālokitalokavajjagadidaṁ paśyankvacillabdhadhī-
*rāste kaścidanantapuṇyaphalabhugdhanyaḥ sa mānyo bhuvi || **426**||*

ब्रह्माकारतया *brahmākāratayā* on account of absorption in Brahman सदा *sadā* constantly स्थिततया *sthitatayā* on account of that abidance in Brahman निर्मुक्तबाह्यार्थधीः *nirmuktabāhyārthadhīḥ* freed from the sense of reality of external objects अन्यावेदितभोग्यभोगकलनः *anyāveditabhogyabhogakalanaḥ* only seemingly enjoying the sense-objects when offered by others निद्रालुवत् *nidrāluvat* like one sleepy बालवत् *bālavat* like a baby पश्यन् *paśyan* perceiving जगदिदम् *jagadidam* this world स्वप्नालोकितलोकवत् *svapnālokitalokavat* as one seen in the dream क्वचित् *kvacit* recognizing this world now and then only लब्धधीः *labdhadhīḥ* कश्चित् आस्ते *kaścit āste* such a man is rarely there सः *saḥ* he भुवि *bhuvi* in earth मान्यः *mānyaḥ* is most revered अनन्तपुण्यफलभुक् *anantapuṇyaphalabhuk* is the enjoyer of the fruits of infinite untold merits धन्यः *dhanyaḥ* is truly the blessed

On account of constant absorption in Brahman, freed from the sense of reality of external objects, only seemingly enjoying them when offered by others, like one sleepy or like a baby, perceiving the world as one seen in a dream and recognizing it only now and then, such a person is indeed rare. Such a person is the enjoyer of the fruits of infinite merits and is truly considered blessed and revered on earth.

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ **427** ॥

sthitaprajño yatirayaṁ yaḥ sadānandamaśnute |
*brahmaṇyeva vilīnātmā nirvikāro viniṣkriyaḥ || **427**||*

यः *yaḥ* whoever स्थितप्रज्ञः *sthitaprajñaḥ* is a man of steady wisdom अयम् यति *ayam yati* such a master of senses ब्रह्मणि एव *brahmaṇi eva* in Brahman alone विलीनात्मा *vilīnātmā* having merged himself सदानन्दम् *sadānandam* everlasting Bliss अश्नुते *aśnute* enjoys निर्विकारः *nirvikāraḥ* without modification विनिष्क्रियः *viniṣkriyaḥ* without activity

That person of steady wisdom, having merged oneself in Brahman enjoys everlasting Bliss, without modification, and freed from all activity.

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिताऽसौ भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ **428** ॥

brahmātmanoḥ śodhitayorekabhāvāvagāhinī |
nirvikalpā ca cinmātrā vṛttiḥ prajñeti kathyate |
*susthitā'sau bhavedyasya sthitaprajñaḥ sa ucyate || **428**||*

वृत्तिः *vṛttiḥ* the type of mental activity एक भाव अवगाहिनी *eka bhāva avagāhinī* which admits only the identity (between) शोधितयोः *śodhitayoḥ* between the well analysed ब्रह्मात्मनोः *brahmātmanoḥ* (between) the Self and Brahman निर्विकल्पा

nirvikalpā free from all limitations and duality च *ca* and चिन्मात्रा *cinmātrā* only concerned with pure Knowledge कथ्यते *kathyate* is called प्रज्ञा इति *prajñā iti* as 'illumination' यस्य *yasya* of whom सा *sā* that illumination सुस्थिता भवेत् *susthitā bhavet* is very steady सः *saḥ* he स उच्यते *sa ucyate* is known as स्थितप्रज्ञः *sthitaprajñaḥ* a man of steady wisdom

The type of mental activity which admits only the identity of the Self and Brahman, free from all limitations and devoid of duality, which is only concerned with pure Knowledge, is called the 'illumination'. One who has this steady illumination is known as a person of steady wisdom.

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः।

प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते॥ **429**॥

yasya sthitā bhavetprajñā yasyānando nirantaraḥ |
*prapañco vismṛtaprāyaḥ sa jīvanmukta iṣyate || **429**||*

यस्य *yasya* for whom प्रज्ञा *prajñā* illumination स्थिता भवेत् *sthitā bhavet* is very steady यस्य *yasya* for whom आनन्दः *ānandaḥ* the experience of Bliss निरन्तरः *nirantaraḥ* is endless यस्य *yasya* for whom प्रपञ्चः *prapañcaḥ* the phenomenal world विस्मृतप्रायः *vismṛtaprāyaḥ* is as good as

forgotten सः *saḥ* he इष्यते *iṣyate* is considered

जीवन्मुक्तः *jīvanmuktaḥ* as jivanmukta (liberated while living)

One who has steady wisdom, who experiences endless Bliss, who has forgotten the phenomenal world, that person is considered a *jivan-mukta*, one-liberated-while-living.

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ 430 ॥

līnadhīrapi jāgarti jāgraddharmavivarjitaḥ |
bodho nirvāsano yasya sa jīvanmukta iṣyate || 430||

यः *yaḥ* he who लीनधीरपि *līnadhīrapi* even though merged himself in Brahman जागर्ति *jāgarti* is alert जाग्रद्धर्म विवर्जितः *jāgraddharma vivarjitaḥ* without the characteristics of wakefulness यस्य *yasya* whose बोधः *bodhaḥ* Knowledge निर्वासनः *nirvāsanaḥ* is free from desire सः *saḥ* he इष्यते *iṣyate* is considered जीवन्मुक्तः *jīvanmuktaḥ* *jivan mukta* (liberated while living)

One who has merged oneself in the Brahman, yet is alert, but without the characteristics of wakefulness, whose Knowledge is free from desire, he is considered a *jivan-mukta*.

शान्तसंसारकलनः कलावानपि निष्कलः ।

यस्य चित्तं विनिश्चिन्तं स जीवन्मुक्त इष्यते ॥ 431 ॥

śāntasaṁsārakalanaḥ kalāvānapi niṣkalaḥ |

*yasya cittaṁ viniścintaṁ sa jīvanmukta iṣyate || **431**||*

यः *yaḥ* he who कलावान् अपि *kalāvān api* even though with a body consisting of parts (yet) निष्कलः *niṣkalaḥ* is without parts शान्त संसार कलनः *śānta saṁsāra kalanaḥ* is one whose concern about the world has been stilled (calmed) यस्य *yasya* whose चित्तम् *cittam* mind विनिश्चिन्तम् *viniścintam* is free from anxiety सः *saḥ* he who इष्यते *iṣyate* is considered जीवन्मुक्तः *jīvanmuktaḥ* a jivanmukta (liberated-while-living)

One whose concern about the world has been stilled, who has a body consisting of parts yet is without parts, whose mind is free from anxiety, he is considered a *jivan-mukta*.

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्तामम्ताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ **432** ॥

vartamāne'pi dehe'smiñchāyāvadanuvartini |
*ahantāmamatā'bhāvo jīvanmuktasya lakṣaṇam || **432**||*

अपि *api* even देहेस्मिन् *dehesmin* in this body छायावत् अनुवर्तिनि *chāyāvat anuvartini* following like a shadow वर्तमाने *vartamāne* when it persists अहन्ता ममता अभावः *ahantā mamatā abhāvaḥ* the absence of the concepts of 'I' and 'mine' लक्षणम् *lakṣaṇam* is the indication जीवन्मुक्तस्य *jīvanmuktasya* of a jivanmukta(liberated-while-living)

The absence of concepts of “I” and “mine” even in his body which persists like a shadow—this is the indication of a *jivan-mukta*.

अतीताननुसन्धानं भविष्यदविचारणम्।

औदासीन्यमपि प्राप्तं जीवन्मुक्तस्य लक्षणम्॥ **433** ॥

atītānanusandhānaṁ bhaviṣyadavicāraṇam |
*audāsīnyamapi prāptaṁ jīvanmuktasya lakṣaṇam || **433**||*

अतीत अननुसन्धानम् *atīta ananusandhānam* no thought for the enjoyments of the past भविष्यत् अविचारणम् *bhaviṣyat avicāraṇam* no thought for the future अपि *api* even औदासीन्यम् *audāsīnyam* indifference प्राप्ते *prāpte* in the present accomplishment(pursuit) लक्षणम् *lakṣaṇam* (serve as) indication जीवन्मुक्तस्य *jīvanmuktasya* of a jivanmukta(liberated-while-living)

No thought for the enjoyments of the past, no thought for the future and indifference even for the present—this is the indication of a *jivan-mukta*.

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम्॥ **434** ॥

guṇadoṣaviśiṣṭe'sminsvabhāvena vilakṣaṇe |
*sarvatra samadarśitvaṁ jīvanmuktasya lakṣaṇam || **434**||*

सर्वत्र *sarvatra* everywhere समदर्शित्वम् ज् *samadarśitvam* looking with an equal eye अस्मिन् *asmin* on this world गुणदोषविशिष्टे *guṇadoṣaviśiṣṭe* riddled with elements possessing merit and demirit स्वभावेन *svabhāvena* characteristically by nature विलक्षणे *vilakṣaṇe* different from one another लक्षणम् *lakṣaṇam* (serve as) indication जीवन्मुक्तस्य *jīvanmuktasya* of a jivanmukta (liberated-while-living)

Seeing everywhere with an eye of equality, this world riddled with elements possessing merit and demerit, characteristically different one from other---this is the indication of a *jivan-mukta*.

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ **435** ॥

iṣṭāniṣṭārthasamprāptau samadarśitayā''tmani |
*ubhayatrāvikāritvaṁ jīvanmuktasya lakṣaṇam || **435**||*

इष्ट अनिष्ट अर्थ सम्प्राप्तौ *iṣṭa aniṣṭa artha samprāptau* when confronted with things pleasing or painful उभयत्र अविकारित्वम् *ubhayatra avikāritvam* to be unperturbed in both cases अत्मनि *atmani* in one's own understanding समदर्शितया *samadarśitayā* by maintaining an equal attitude or equinimity लक्षणम् *lakṣaṇam* (serve as) indication जीवन्मुक्तस्य *jīvanmuktasya* of a jivanmukta (liberated-while-living)

When confronted with things pleasant or unpleasant, to remain unperturbed in both cases, by maintaining equanimity—this is the indication of a *jivan-mukta*.

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।

अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ **436** ॥

brahmānandarasāsvādāsaktacittatayā yateḥ |
*antarbahiravijñānaṁ jīvanmuktasya lakṣaṇam || **436**||*

ब्रह्मानन्दरस आस्वाद आसक्त चित्ततया *brahmānandarasa āsvāda āsakta cittatayā* on account of the mind constantly engaged in tasting the Bliss of Brahman यतेः *yateḥ* (of) for a samnyasin or a disciplined person, i.e.,
'master of senses' अन्तर्बहिरविज्ञानम् *antarbahiravijñānam*
non-entertainment of distinctions within and without लक्षणम् *lakṣaṇam* (serve as) indication जीवन्मुक्तस्य *jīvanmuktasya* of a jivanmukta(liberated-while-living)

Constantly absorbed in experiencing the Bliss of Brahman, a disciplined person (*yatih*) entertains no distinctions of within and without---this is the indication of a *jivan-mukta.*

देहेन्द्रियादौ कर्तव्ये ममाहंभाववर्जितः ।

औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ **437** ॥

dehendriyādau kartavye mamāhambhāvavarjitaḥ |
*audāsīnyena yastiṣṭhetsa jīvanmuktalakṣaṇaḥ || **437**||*

देह इन्द्रिय आदौ *deha indriya ādau* with regard to body, sense-organs, etc कर्तव्ये *kartavye* with regard to duties मम अहम् भाव वर्जितः *mama aham bhāva varjitaḥ* having no idea of 'I'and 'mine' औदासीन्येन *audāsīnyena* with an attitude of indifference यः *yaḥ* whoever तिष्ठेत् *tiṣṭhet* remains (would remain always) सः *saḥ* he who जीवन्मुक्तलक्षणः *jīvanmuktalakṣaṇaḥ* is the possessor of the indication of a 'jivan mukta' (liberated while living)

Free from the sense of “I” and “mine” with regard to the actions of the body, sense-organs etc. and living in a spirit of detachment---this is the indication of a *jivan-mukta*.

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात्।

भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ **438** ॥

vijñāta ātmano yasya brahmabhāvaḥ śruterbalāt |
*bhavabandhavinirmuktaḥ sa jīvanmuktalakṣaṇaḥ || **438**||*

यस्य *yasya* for whom आत्मनः *ātmanaḥ* in respect of the Self ब्रह्मभावः *brahmabhāvaḥ* the identity (of the Self) with Brahman विज्ञातः *vijñātaḥ* is known in a deep-rooted way श्रुतेः बलात् *śruteḥ balāt* as affirmed by the scriptures (and) भवबन्ध विनिर्मुक्तः *bhavabandha vinirmuktaḥ* is completely free from the bondage of becoming (transmigration) or conditioned existence सः *saḥ* he (alone) जीवन्मुक्तलक्षणः

jīvanmuktalakṣaṇaḥ is the possessor of the indication of a 'jivan mukta' (liberated while living)

One who has realized that the Self is Brahman, affirmed by the scriptures and free from the bondage of becoming* (transmigration)---this is the indication of a jivan-mukta.

*Bondage of becoming (*bavabandha*). This is an important term in Indian philosophy and must be understood clearly. Hinduism takes the worldly existence (conditioned by time, space, and causality) as bondage. That is, the cycle of births and deaths is referred to as the ocean of samsara (*bhavasaagar*), i.e., ocean of repeated births and deaths and all that goes in between. To seek freedom from the bondage of becoming is considered to be the supreme end of life, the *param-purushartha*.

देहेन्द्रियेष्वहंभाव इदंभावस्तदन्यके ।

यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ 439 ॥

dehendriyeṣvahambhāva idambhāvastadanyake |
*yasya no bhavataḥ kvāpi sa jīvanmukta iṣyate || **439**||*

यस्य *yasya* (of) for whom **देह इन्द्रियेषु** *deha indriyeṣu* with regard to body and organs (sense-organs, organs of action, and the mind and intellect **अहंभावः** *ahambhāvaḥ* an ego (I-sense) **तदन्यके** *tadanyake* with regard to other's or other things **इदंभावः** *idambhāvaḥ* the concept of 'this' **नो** *no* not at all **भवतः** *bhavataḥ* both are **क्व अपि** *kva api* at any place (anywhere) even **सः** *saḥ* he (alone) **इष्यते** *iṣyate* is considered **जीवन्मुक्तः** *jīvanmuktaḥ* a jivanmukta (liberated-while-living)

One who is free from the sense of "I" with regard to body, sense-organs etc., nor the concept of "this" with regard to other things, such a person is considered a *jivan-mukta*.

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्तलक्षणः ॥ 440 ॥

na pratyagbrahmaṇorbhedaṁ kadāpi brahmasargayoḥ |
prajñayā yo vijānāti sa jīvanmuktalakṣaṇaḥ || 440||

यः *yaḥ* he who **प्रज्ञया** *prajñayā* through Knowledge (illumination) **प्रत्यग्ब्रह्मणोः भेदम्** *pratyagbrahmaṇoḥ bhedam* the distinction between the Self and Brahman (and) **ब्रह्मसर्गयोः** *brahmasargayoḥ* (the distinction) between the creation (universe) and Brahman **कदापि** *kadāpi* at any time even **न** *na* does not **विजानाति** *vijānāti* know at all **सः** *saḥ* he (alone) **जीवन्मुक्तलक्षणः** *jīvanmuktalakṣaṇaḥ* is the possessor of the indication of a 'jivan mukta' (liberated while living)

One who, through direct Knowledge, never sees any disctinction between the Self and Brahman and between the universe and Brahman, such a peson is considered to possess the marks of a *jivan-mukta*.

साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्तलक्षणः ॥ 441 ॥

sādhubhiḥ pūjyamāne'sminpīḍyamāne'pi durjanaiḥ |
samabhāvo bhavedyasya sa jīvanmuktalakṣaṇaḥ || 441||

यस्य *yasya* (of) for whom पूज्यमाने *pūjyamāne* eventhough worshipped अस्मिन् *asmin* with regard to his body साधुभिः *sādhubhiḥ* by the virtuous(for) दुर्जनैः *durjanaiḥ* by the wicked पीड्यमाने अपि *pīḍyamāne api* even though tortured समभावः *samabhāvaḥ* sameness of feeling भवेत् *bhavet* would be there सः *saḥ* he (alone) जीवन्मुक्तलक्षणः *jīvanmuktalakṣaṇaḥ* is the possessor of the indication of a 'jivan mukta' (liberated while living)

One who feels the same when his body is adored by the virtuous or tortured by the wicked, is considered a *jivan-mukta*.

यत्र प्रविष्टा विषयाः परेरिता

नदीप्रवाहा इव वारिराशौ ।

लीनन्ति सन्मात्रतया न विक्रियां

उत्पादयन्त्येष यतिर्विमुक्तः ॥ **442** ॥

yatra praviṣṭā viṣayāḥ pareritā

nadīpravāhā iva vārirāśau |

līnanti sanmātratayā na vikriyāṁ

*utpādayantyeṣa yatirvimuktaḥ || **442**||*

एषः *eṣaḥ* this (type of) person (alone) यतिः *yatiḥ* is Samnyasi, the master of senses (ascetic) or disciplined person विमुभः *vimuktaḥ* (who is) liberated truly यत्र *yatra* in

whom **विषयाः** *viṣayāḥ* the sense-objects **पर ईरिता** *para īritā* channeled or directed by others **प्रविष्टा** *praviṣṭā* are entering **इव** *iva* like **नदीप्रवाहा** *nadīpravāhā* the flowing rivers **वारिराशौ** *vārirāśau* into the ocean (and) **लीनन्ति** *līnanti* merging **सन्मात्रतया** *sanmātratayā* because of (his) absorption in Existence Absolute **न** *na* but not **उत्पादयन्ति** *utpādayanti* producing **विक्रियाम्** *vikriyām* any (undue) change

A disciplined person in whom the sense-objects directed by others are received like flowing rivers into the ocean, producing no change because of his absorption in Existence Absolute, is truly liberated.

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ 443 ॥

vijñātabrahmatattvasya yathāpūrvaṁ na saṁsṛtiḥ |
*asti cenna sa vijñātabrahmabhāvo bahirmukhaḥ || **443**||*

विज्ञातब्रह्मतत्त्वस्य *vijñātabrahmatattvasya* for him who has realized the existence of Brahman **यथापूर्वम्** *yathāpūrvam* as before **न** *na* (there) is not **संसृतिः** *saṁsṛtiḥ* reaching out for sense-objects **चेत्** *cet* in case(if) **अस्ति** *asti* there is (reaching out for sense-objects) **सः** *saḥ* he **न** *na*

not at all विज्ञातब्रह्मभावः *vijñātabrahmabhāvaḥ* (then) one who has realized Brahman बहिर्मुखः *bahirmukhaḥ* his senses still have an outgoing tendency.

For one who has realised the essence of Brahman, there is no reaching out for sense-objects any more. If there is, then one has not realized Brahman because the senses still have an outgoing tendency.

प्राचीनवासनावेगादसौ संसरतीति चेत्।

न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ 444 ॥

prācīnavāsanāvegādasau saṁsaratīti cet |
*na sadekatvavijñānānmandī bhavati vāsanā || **444**||*

असौ *asau* this person(though realized) संसरति *saṁsarati* has (still) attachment for sense-objects प्राचीन वासना वेगात् *prācīna vāsanā vegāt* because of the momentum of past vasanas(impressions/tendencies) इति *iti* thus चेत् *cet* if it is asserted न *na* (the reply is) No (for) वसना *vasanā* any vasana (impression/tendency) भवति *bhavati* becomes मन्दी *mandī* weakened सदेकत्वविज्ञानात् *sadekatvavijñānāt* when there is realization of oneness with Brahman

If it is asserted that still there is attachment for sense-objects because of the momentum of past *vasanas**, the reply is, “NO”. For the *vasanas* get weakened when there is realization of oneness with Brahman.

*residual impressions from previous lives.

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ **445** ॥

atyantakāmukasyāpi vṛttiḥ kuṇṭhati mātari |
*tathaiva brahmaṇi jñāte pūrṇānande manīṣiṇaḥ || **445**||*

मातरि *mātari* in the presence of (his) mother वृत्तिः *vṛttiḥ* the (propensity) propensities अत्यन्त कामुकस्य अपि *atyanta kāmukasya api* of even a downright rake कुण्ठति *kuṇṭhati* (gets) get checked तथा *tathā* so too एव *eva* indeed ब्रह्मणि *brahmaṇi* when Brahman पूर्णानन्दे *pūrṇānande* (when) the Bliss Absolute ज्ञाते *jñāte* is realized in Knowledge(steady illumination) मनीषिणः *manīṣiṇaḥ* (of) for such a realized one (in the presence of the mother of absolute Bliss, whatever be the previous worldly propensities, there are no more)

The propensities of even a downright rake are checked in the presence of his mother. So too, there are no more any worldly propensities in one who has realised Brahman, the Bliss Absolute.

Prarabdha for a saint (verses 446-464)

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।

ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ **446** ॥

nididhyāsanaśīlasya bāhyapratyaya īkṣyate |
*bravīti śrutiretasya prārabdhaṁ phaladarśanāt || **446**||*

निदिध्यासनशीलस्य *nididhyāsanaśīlasya* (of) for his who is an adept at meditation, (and yet) **बाह्यप्रत्ययः** *bāhyapratyayaḥ* external perception **ईक्ष्यते** *īkṣyate* is seen **श्रुतिः** *śrutiḥ* Sruti (Veda) **ब्रवीति** *bravīti* says **प्रारब्धम्** *prārabdham* (this is) 'Prarabdha'(the results of previous activities to be exhausted in this birth) at work **फलदर्शनात्** *phaladarśanāt* (this can be inferred) since actual results are seen

He who is an adept at meditation is yet seen to have external perceptions. Sruti says, this is *prarabdha* at work. This can be inferred from actual results seen.

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ 447 ॥

sukhādyanubhavo yāvattāvatprārabdhamiṣyate |
*phalodayaḥ kriyāpūrvo niṣkriyo na hi kutracit || **447**||*

यावत् *yāvat* as long as **सुखादि अनुभवः** *sukhādi anubhavaḥ* (there is) the experience of happiness, etc **तावत्** *tāvat* so long **प्रारब्धम्** *prārabdham* the work of 'Prarabdha' **इष्यते** *iṣyate* is seen to persist **फलोदयः** *phalodayaḥ* (every) appearance of result **कुत्रचित्** *kutracit* anywhere **क्रियापूर्वः** *kriyāpūrvaḥ* is (seen) to have a preceding action **न** *na*

(there) cannot be (a result) हि *hi* indeed निष्क्रियः *niṣkriyaḥ* independent of action

As long as there is the experience of happiness etc., the work of *prarabdha** is seen to persist. Every result is seen to have a preceding action; there can be no result independent of action.

*past actions that have begun in the present life to fructify or to bear fruit.

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम्।

सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत्॥ **448** ॥

ahaṁ brahmeti vijñānātkalpakoṭiśatārjitam |

*sañcitaṁ vilayaṁ yāti prabodhātsvapnakarmavat || **448**||*

अहम् *aham* I (am) ब्रह्म *brahma* Brahman(alone) इति *iti* thus विज्ञानात् *vijñānāt* with the Realization सञ्चितं *sañcitaṁ* the accumulated result of actions कल्प कोटि शत आर्जितम् *kalpa koṭi śata ārjitam* earned in a hundred crore cycles (of creation) याति *yāti* (go to) get विलयम् *vilayam* negation स्वप्नकर्मवत् *svapnakarmavat* like the actions in the dream प्रबोधात् *prabodhāt* on waking up

“I am Brahman”---with this Realization, the actions of a hundreds of millions of world cycles come to nought, like the actions of the dream-life on waking up.

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम्।

सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥ **449** ॥

yatkṛtaṁ svapnavelāyāṁ puṇyaṁ vā pāpamulbaṇam |
*suptotthitasya kintatsyātsvargāya narakāya vā || **449**||*

स्वप्नवेलायाम् *svapnavelāyām* at the time of dream यत् *yat* whatever कृतम् *kṛtam* is (imagined as) done पुण्यम् *puṇyam* (either) the meritorious act वा *vā* or उल्बणम् *ulbaṇam* intense पापम् *pāpam* sinful deed किम् *kim* what तत् *tat* (all) that स्यात् *syāt* would it be सुप्त उत्थितस्य *supta utthitasya* (of) for (him) the awakened स्वर्गाय *svargāya* (for him) to go to heaven वा *vā* or नरकाय *narakāya* (for him) to go to hell

Can the meritorious acts or sinful deeds that a person has imagined doing in a dream take one to heaven or hell when one has woken up?

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।
न श्लिष्यति च यक्किञ्चित्कदाचिद्भाविकर्मभिः ॥ **450** ॥

svamasaṅgamudāsīnaṁ parijñāya nabho yathā |
*na śliṣyati ca yakkiñcitkadācidbhāvikarmabhiḥ || **450**||*

यथा *yathā* just as नभः *nabhaḥ* the sky उदासीनम् *udāsīnam* is indifferent असङ्गम् *asaṅgam* (and is)

unattached तथा *tathā* in the same way is स्वम् *svam* one's own Self परिज्ञाय *parijñāya* very well realizing (the Self in this way) यत् किञ्चित् कदाचित् भाविकर्मभिः *yat kiñcit kadācit bhāvikarmabhiḥ* about the actions, of any type, or at any time, yet to be performed कस्चित् *kascit* anyone न *na* never in the least श्लिष्यति *śliṣyati* is concerned

Being unattached and indifferent like the sky, one who is realised is never concerned in the least about the actions yet to be performed.

न नभो घटयोगेन सुरागन्धेन लिप्यते।

तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते॥ 451॥

na nabho ghaṭayogena surāgandhena lipyate |
*tathātmopādhiyogena taddharmairnaiva lipyate || **451**||*

नभः *nabhaḥ* the Sky घटयोगेन *ghaṭayogena* because of (its) contact with the jar न *na* is not लिप्यते *lipyate* affected सुरागन्धेन *surāgandhena* by the smell of the liquor in it तथा *tathā* so too आत्मा *ātmā* the Self, Atman नैव *naiva* not at all लिप्यते *lipyate* is affected उपाधियोगेन *upādhiyogena* because of (Its) contact with the conditioning adjuncts तद्धर्मैः *taddharmaiḥ* with regard to the properties or conditionings of the adjuncts

The space, because of its contact with the jar, is not tainted by the smell of the liquor in it. So too, the Self is not affected by the attributes of the conditioning adjuncts (*upadhis*) because of its contact with them.

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।

अदत्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ **452** ॥

jñānodayātpurārabdhaṁ karmajñānānna naśyati |
*adatvā svaphalaṁ lakṣyamuddiśyotsṛṣṭabāṇavat || **452**||*

कर्म *karma* (that) work आरब्धम् *ārabdham* which was performed पुरा *purā* before ज्ञानोदयात् *jñānodayāt* the dawn of the Knowledge (of the Self) न *na* not (at all) नश्यति *naśyati* gets destroyed ज्ञानात् *jñānāt* because of Self-knowledge अदत्वा *adatvā* without yielding स्वफलम् *svaphalam* its fruits उत्सृष्टबाणवत् *utsṛṣṭabāṇavat* just like the released arrow लक्ष्यमुद्दिश्य *lakṣyamuddiśya* aimed at an object (target)

Accumulated actions performed before the dawn of Knowledge (because of which this body has come about) conjured up, do not get destroyed by the Self-Knowledge without yielding their fruits...just like an arrow shot at an object.

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।

न तिष्ठति छिनत्येव लक्ष्यं वेगेन निर्भरम् ॥ **453** ॥

vyāghrabuddhyā vinirmukto bāṇaḥ paścāttu gomatau |
*na tiṣṭhati chinatyeva lakṣyaṁ vegena nirbharam || **453**||*

व्याघ्रबुद्ध्या *vyāghrabuddhyā* thinking it to be a tiger बाणः *bāṇaḥ* (if) an arrow विनिर्मुक्तः *vinirmuktaḥ* is shot(as an object) न *na* (it) does not तु *tu* then तिष्ठति *tiṣṭhati* (stops) stop पश्चात् *paścāt* later गोमतौ *gomatau* because it turns out to be a cow छिनत्ति *chinatti* (still) it (pierces and) injures लक्ष्यम् *lakṣyam* the target एव *eva* definitely वेगेन *vegena* with force निर्भरम् *nirbharam* fully used

Thinking it to be a tiger if an arrow is shot at an object, it does not then stop because it turns out to be a cow. It still pierces it with full force.

प्राब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः

सम्यग्ज्ञानहुताशनेन विलयः प्राक्संचितागामिनाम्।

ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः

तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम्॥ 454 ॥

prābdhaṁ balavattaraṁ khalu vidāṁ bhogena tasya kṣayaḥ
samyagjñānahutāśanena vilayaḥ prāksañcitāgāminām |
brahmātmaikyamavekṣya tanmayatayā ye sarvadā saṁsthitāḥ

*teṣāṁ tattritayaṁ nahi kvacidapi brahmaiva te nirguṇam || **454**||*

विदाम् *vidām* for the realised man (even) प्राब्धम् *prābdham* Prarabdha' karma बलवत्तरम् *balavattaram* is very powerful खलु *khalu* indeed (and) तस्य *tasya* its क्षयः *kṣayaḥ* negation भोगेन *bhogena* (is) by the exhaustion of its fruits प्राक् संचित आगामिनाम् *prāk sañcita āgāminām* in respect of 'samcita' of the past, and 'agami' विलयः *vilayaḥ* destruction(happens) सम्यक् ज्ञान हुताशनेन *samyak jñāna hutāśanena* by the fire of perfect Knowledge (of Self) ब्रह्म आत्म ऐक्यम् अवेक्ष्य *brahma ātma aikyam avekṣya* having realised the oneness of Brahman with the Self सर्वदा *sarvadā* always संस्थिताः *saṁsthitāḥ* very well remains तन्मयतया *tanmayatayā* identified with it तेषाम् *teṣām* (of) for them तत् *tat* (all) that त्रितयम् *tritayam* triad (of 'samcita', 'agami' and 'prarabdha') क्वचित् अपि *kvacit api* even anywhere न हि *na hi* do not indeed exist (to have any effect) ते *te* (of) for them (the realised ones as cited) एव *eva* are verily निर्गुणम् *nirguṇam* the qualityless ब्रह्म *brahma* Brahman

Prarabdha is very powerful indeed for the realised person and becomes nought only through the exhaustion of its fruits; while the *sancita* and *agami* karmas are dissolved in the fire of perfect Knowledge. But none of these three affect them who have realized Brahman and always live established in It. They are truly the Transcendental Brahman.

उपाधितादात्म्यविहीनकेवल-

ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।

प्रारब्धसद्भावकथा न युक्ता

स्वप्नार्थसंबन्धकथेव जाग्रतः ॥ **455** ॥

upādhitādātmyavihīnakevala-

brahmātmanaivātmani tiṣṭhato muneḥ |

prārabdhasadbhāvakathā na yuktā

*svapnārthasambandhakatheva jāgrataḥ || **455**||*

मुनेः *muneḥ* (of) for the sage आत्मनि *ātmani* with regard to his individuality तिष्ठतः *tiṣṭhataḥ* when (he) remains तस्य *tasya* प्रारब्ध सद्भाव कथा *prārabdha sadbhāva kathā* the question of the existence of prarabdha न युक्ता *na yuktā* is meaningless इव *iva* just as स्वप्नार्थ संबन्ध कथा *svapnārtha sambandha kathā* the question of a man having anything to do with dream objects जाग्रतः *jāgrataḥ* when he has awakened (for the awakened)

For the sage who is ever absorbed in his own Self as Brahman, Non-dual and free from limitations---the question of existence of

prarabdha is meaningless, just as the question of a man having anything to do with dream-objects is meaningless when he has awakened.

न हि प्रबुद्धः प्रतिभासदेहे

देहोपयोगिन्यपि च प्रपञ्चे ।

करोत्यहन्तां ममतामिदन्तां

किन्तु स्वयं तिष्ठति जागरेण ॥ **456** ॥

na hi prabuddhaḥ pratibhāsadehe

dehopayoginyapi ca prapañce |

karotyahantāṁ mamatāmidantāṁ

*kintu svayaṁ tiṣṭhati jāgareṇa || **456**||*

हि *hi* (for) indeed प्रबुद्धः *prabuddhaḥ* he, who has awakened from sleep प्रतिभास देहे *pratibhāsa dehe* with respect to the dream-body च *ca* (and) or प्रपञ्चे *prapañce* with respect to the world(dream world) अपि *api* even though देह उपयोगिनि *deha upayogini* very much connected to the body (dream body) न करोति *na karoti* does not entertain (any idea of) अहन्ताम् *ahantām* I'ness ममताम् *mamatām* mine' idea (My ness) (or) इदन्ताम् *idantām* this' ness किन्तु *kintu* but then स्वयम् *svayam* as himself, he तिष्ठति *tiṣṭhati* (ever) lives जागरेण *jāgareṇa* fully awake always as his own self (awake-self)

He who has awakened from sleep has no idea of “I” and “mine” with respect to the dream-body and the dream-objects. He remains ever awake as his own Self.

न तस्य मिथ्यार्थसमर्थनेच्छा

न संग्रहस्तज्जगतोऽपि दृष्टः ।

तत्रानुवृत्तिर्यदि चेन्मृषार्थे

न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ **457** ॥

na tasya mithyārthasamarthanecchā

na saṅgrahastajjagato'pi dṛṣṭaḥ |

tatrānuvṛttiryadi cenmṛṣārthe

*na nidrayā mukta itīṣyate dhruvam || **457**||*

तस्य *tasya* for him (who has awakened from the dream) मिथ्यार्थसमर्थनेच्छा *mithyārthasamarthanecchā* the wish to prove the unreal (dream) objects to be real न *na* nor अपि *api* even दृष्टः *dṛṣṭaḥ* is to be observed (with regard to him) संग्रहः *saṅgrahaḥ* a (continued) maintenance तत् जगतः *tat jagataḥ* of that world (dream-world) यदि *yadi* if it is asserted that तत्र *tatra* in that मृषार्थे *mṛṣārthe* unreal(world) object चेत् *cet* why not अनुवृत्तिः *anuvṛttiḥ* a sort of maintenance(then) ध्रुवम् *dhruvam* definetely, (it is emphatically) इष्यते *iṣyate* (it is) declared that निद्रया

nidrayā from sleep **न मुक्तः** *na muktaḥ* is not (yet) feee

इति *iti* thus

He does not wish to prove the unreal objects to be real, nor is he seen to maintain the dream-world. If he still clings to the unreal objects, he is really not yet awoken from sleep.

तद्वत्परे ब्रह्मणि वर्तमानः

सदात्मना तिष्ठति नान्यदीक्षते ।

स्मृतिर्यथा स्वप्नविलोकितार्थे

तथा विदः प्राशनमोचनादौ ॥ 458 ॥

tadvatpare brahmaṇi vartamānaḥ
sadātmanā tiṣṭhati nānyadīkṣate |
smṛtiryathā svapnavilokitārthe
tathā vidaḥ prāśanamocanādau || 458||

तद्वत् *tadvat* so too **परे ब्रह्मणि वर्तमानः** *pare brahmaṇi vartamānaḥ* the awakened man who remains identified with (or established in) the Eternal Reality **सदा** *sadā* always **तिष्ठति** *tiṣṭhati* remains (would remain always) **आत्मना** *ātmanā* in the form of the true Self **न ईक्षते** *na īkṣate* he does not perceive **अन्यत्** *anyat* anything else **यथा** *yathā* just as **स्वप्नविलोकितार्थे** *svapnavilokitārthe* in respect of the object in the dream **स्मृतिः** *smṛtiḥ* one remembers (having seen it) **तथा**

tathā in that way (alone) विदः *vidaḥ* the Realised one (remembers) प्राशनमोचनादौ *prāśanamocanādau* in respect of the day-to-day acts of eating, releasing etc.

Even so, the sage abiding in Eternal Reality in the form of the true Self does not perceive anything else. Just as one recollects the objects in the dream, the Realised one remembers his day-to-day acts of eating, releasing etc.

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम्।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः॥ **459** ॥

karmaṇā nirmito dehaḥ prārabdhaṁ tasya kalpyatām |
*nānāderātmano yuktaṁ naivātmā karmanirmitaḥ || **459**||*

देहः *dehaḥ* the body निर्मितः *nirmitaḥ* has been fashioned कर्मणा *karmaṇā* by the 'prarabdha karma' (so) तस्य *tasya* (of) in respect of that (body) प्रारब्धं *prārabdhaṁ* (the relevance of) 'prarabdha' कल्प्यताम् *kalpyatām* let it be accepted (but then) न युक्तं *na yuktaṁ* it is not reasonable (to attribute to 'prarabdha') आत्मनः *ātmanaḥ* in respect of the Self अनादेः *anādeḥ* (which is) (of the) beginningless (uncreated);*(for) आत्मा *ātmā* the Atman (Self) नैव *naiva* is never कर्म निर्मितः *karma nirmitaḥ* the result of any earlier work

The body has been fashioned by *prarabdha*. So, regard *prarabdha* as belonging to the body. But it is not reasonable to attribute it to the Self, for the Self is beginningless and never created as a result of the past actions.

अजो नित्यः शाश्वत इति ब्रूते श्रुतिरमोघवाक् ।

तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ **460** ॥

ajo nityaḥ śāśvata iti brūte śrutiramoghavāk |
tadātmanā tiṣṭhato'sya kutaḥ prārabdhakalpanā || 460||

अजः *ajaḥ* (The Atma is) birthless नित्यः *nityaḥ* eternal शाश्वतः *śāśvataḥ* undecaying इति *iti* thus अमोघ वाक् *amogha vāk* infallible declaration श्रुतिः *śrutiḥ* the Sruti (the scriptures) ब्रूते *brūte* says कुतः *kutaḥ* (wherefrom) how can? प्रारब्ध कल्पना *prārabdha kalpanā* the attributing of 'Prarabdha' be there अस्य *asya* for this (realized one) तिष्ठतः *tiṣṭhataḥ* when (he) remains तदात्मना *tadātmanā* identified as that Self alone (birthless etc.)

The Self is “birthless, eternal and undecaying”---such is the infallible declaration of the Sruti. How can *prarabdha* be attributed to one abiding in the Self?

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।

देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ **461** ॥

prārabdhaṁ sidhyati tadā yadā dehātmanā sthitiḥ |

dehātmabhāvo naiveṣṭaḥ prārabdhaṁ tyajyatāmataḥ || ***461***||

यदा *yadā* (only) as long as देहात्मना स्थितिः *dehātmanā sthitiḥ* one lives identified with one's body तदा *tadā* so long (alone) प्रारब्धम् *prārabdham* prarabdha' सिध्यति *sidhyati* gets accepted नैव *naiva* (But) not at all इष्टः *iṣṭaḥ* it is accepted by any one (that for the Realized) देहात्मभावः *dehātmabhāvaḥ* (there is) identification with body अतः *ataḥ* hence (in the case of the Realised) प्रारब्धम् *prārabdham* prarabdha' work त्यज्यताम् *tyajyatām* should be rejected or abandoned

Only as long as one lives identified with one's body, can one accept that *prarabdha* exists. But no one accepts that a man of Realisation ever identifies with the body. Hence, in this case, *prarabdha* should be abandoned.

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।

अध्यस्तस्य कुतः सत्त्वमसत्यस्य कुतो जनिः ।

अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ **462** ॥

śarīrasyāpi prārabdhakalpanā bhrāntireva hi |
adhyastasya kutaḥ sattvamasatyasya kuto janiḥ |
ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ || ***462***||

शरीरस्य *śarīrasya* (of) with respect to the body अपि *api* even प्रारब्ध कल्पना *prārabdha kalpanā* to attribute 'prarabdha

हि *hi* indeed भ्रान्तिः *bhrāntiḥ* illusion एव *eva* alone कुतः *kutaḥ* (wherefrom) how can there be? सत्त्वम् *sattvam* any existence असत्यस्य *asatyasya* (of) for a superimposition कुतः *kutaḥ* (wherefrom) how can (there) be? जनिः *janiḥ* birth असत्यस्य *asatyasya* (of) for the unreal कुतः *kutaḥ* (wherefrom) how can (there) be? नाशः *nāśaḥ* death अजातस्य *ajātasya* (of) for the never born (so) कुतः *kutaḥ* (wherefrom) how can (there) be? प्रारब्धम् *prārabdham* prarabdha' karma (even) असतः *asataḥ* (of) for the unreal body?

To attribute *prarabdha* even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And how can that which is never born, die? So how can prarabdha function for something unreal?

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।

तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ॥ **463** ॥

समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ।

न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ॥ **464** ॥

jñānenājñānakāryasya samūlasya layo yadi |
*tiṣṭhatyayaṁ kathaṁ deha iti śaṅkāvato jaḍān || **463**||*
samādhātuṁ bāhyadṛṣṭyā prārabdhaṁ vadati śrutiḥ |
*na tu dehādisatyatvabodhanāya vipaścitām || **464**||*

यदि *yadi* if अज्ञान कार्यस्य *ajñāna kāryasya* (of) for the effects of ignorance समूलस्य *samūlasya* complete, root and all लयः *layaḥ* destruction (is there) ज्ञानेन *jñānena* because of Knowledge अयम् *ayam* this देहः *dehaḥ* body कथम् *katham* how does तिष्ठति *tiṣṭhati* it remain (living) इति *iti* thus (considering those with such questions) शङ्कावतः *śaṅkāvataḥ* who entertain (such) doubts श्रुतिः *śrutiḥ* Sruti (the scripture) बाह्यदृष्ट्या *bāhyadṛṣṭyā* from a relative stand-point जडान् समाधतुम् *jaḍān samādhatum* to answer (those fools) or ignorant people विपश्चिताम् *vipaścitām* (of) for the man of Realisation (the question of prarabdha as expounded by the Upanisads) तु *tu* in contrast to miscontentious न *na* not at all देहादि सत्यत्व बोधनाय *dehādi satyatva bodhanāya* is for proving the reality of the body etc यतः *yataḥ* because श्रुतेः अभिप्रायः *śruteḥ abhiprāyaḥ* the heart of the sruti (the scriptures which contain the Upanishads) परमार्थ एक गोचरः *paramārtha eka gocaraḥ* is without exception striving to point out the one Supreme Reality (alone)

If the effects of ignorance are completely destroyed by Knowledge, how can the body continue to exist? Sruti, from a relative standpoint, postulates the concept of *prarabdha* for the ignorant people who entertain such doubts. The idea of

prarabdha has been expounded by the Upanishads not for proving the reality of the body etc., for the wise----because the Upanishads are without exception striving to point out the one Supreme Reality.

There is no plurality (verses 465-471)

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम्।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन॥ 465 ॥

paripūrṇamanādyantamaprameyamavikriyam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 465||

एकम् ekam One Reality **एव** eva alone **ब्रह्म** brahma (called) Brahman (is there as the truth of the whole world) which is) **अद्वयम्** advayam non-dual **परिपूर्णम्** paripūrṇam infinite (full & complete) **अनादि-अन्तम्** anādi-antam with no beginning or end **अप्रमेयम्** aprameyam ineffable **अविक्रियम्** avikriyam changeless **इह** iha in this (Brahman) **किञ्चन** kiñcana whatsoever **नाना** nānā duality **न अस्ति** na asti is not there

Only Brahman there is, one without a second, complete, infinite, without beginning or end, Ineffable and changeless; in It there is no duality whatsoever.

सद्घनं चिद्घनं नित्यमानन्दघनमक्रियम्।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन॥ 466 ॥

sadghanaṁ cidghanaṁ nityamānandaghanamakriyam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 466||

एकम् ekam One Reality **एव** eva alone **ब्रह्म** brahma (called) Brahman(is there as the truth of the whole world) which is) **अद्वयम्** advayam non-dual **सत्घनम्** satghanam the essence of Existence **चित्घनम्** citghanam the essence of Knowledge **नित्यम्** nityam always **आनन्दघनम्** ānandaghanam the essence of Eternal Bliss(as also) **अक्रियम्** akriyam devoid of any activity **इह** iha in this (Brahman) **किञ्चन** kiñcana whatsoever **नाना** nānā duality **न अस्ति** na asti is not there(at all)

The essence of Existence, the essence of Knowledge, the essence of Eternal Bliss, Non-dual, devoid of any activity, is only the Brahman; one without a second; in It there is no duality whatsoever.

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम्।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन॥ 467 ॥

pratyagekarasaṁ pūrṇamanantaṁ sarvatomukham |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 467||

एकम् ekam One Reality **एव** eva alone **ब्रह्म** brahma (called) Brahman(is there as the truth of the whole world) which is) **अद्वयम्** advayam non-dual **प्रत्यक् एक रसम्** pratyak eka rasam the subject within all **पूर्णम्** pūrṇam homogeneous infinite **अनन्तम्** anantam endless **सर्वतः मुखम्** sarvataḥ mukham all-pervading **इह** iha in this (Brahman) **किञ्चन** kiñcana whatsoever **नाना** nānā duality **न अस्ति** na asti is not there (at all)

The Subject within all, Non-dual, homogeneous, endless, all-pervading, there is only the Brahman; one without a second; in It there is no duality whatsoever.

अहेयमनुपादेयमनादेयमनाश्रयम्।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन॥ 468॥

aheyamanupādeyamanādeyamanāśrayam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 468||

एकम् ekam One Reality **एव** eva alone **ब्रह्म** brahma (called) Brahman(is there as the truth of the whole world) which is) **अद्वयम्** advayam non-dual **अहेयम्** aheyam free from the propensity for anything to be shunned **अनुपादेयम्** anupādeyam free from the propensity for anything to be taken up **अनादेयम्** anādeyam free from the propensity for anything to be accepted **अनाश्रयम्** anāśrayam from any sort of dependence on a support **इह** iha in this (Brahman) **किञ्चन** kiñcana whatsoever **नाना** nānā duality **न अस्ति** na asti is not there (at all)

That which is to be neither shunned nor taken up nor accepted, that which is non-dual and without support--there is only the Brahman; in it there is no duality whatsoever.

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम्।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन॥ 469॥

nirguṇaṁ niṣkalaṁ sūkṣmaṁ nirvikalpaṁ nirañjanam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 469||

एकम् ekam One Reality **एव** eva alone **ब्रह्म** brahma (called) Brahman(is there as the truth of the whole world) which is) **अद्वयम्** advayam non-dual **निर्गुणम्** nirguṇam free from dualities **निष्कलम्** niṣkalam free from parts **सूक्ष्मम्** sūkṣmam subtle (subtlest) **निर्विकल्पम्** nirvikalpam free from disturbances (and) **निरञ्जनम्** nirañjanam taintless **इह** iha in this (Brahman) **किञ्चन** kiñcana whatsoever **नाना** nānā duality **न अस्ति** na asti is not there (at all)

With no qualities or parts, It is subtle without disturbances and taintless--there is only the Brahman; one without a second; in it there is no duality whatsoever.

अनिरूप्य स्वरूपं यन्मनोवाचामगोचरम्।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन॥ 470 ॥

anirūpya svarūpaṁ yanmanovācāmagocaram |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 470||

यत् yat That (Reality) which (is) **अनिरूप्यस्वरूपम्** anirūpyasvarūpam incomprehensible with regard to its Real Nature. and) **मनो वाचाम् अगोचरम्** mano vācām agocaram beyond mind and speech **एकम्** ekam is One (Reality) **एव** eva alone **ब्रह्म** brahma (called) Brahman(is there as the truth of the whole world) which is) **अद्वयम्** advayam non-dual **इह** iha in this (Brahman) **किञ्चन** kiñcana whatsoever **नाना** nānā duality **न अस्ति** na asti is not there (at all)

The Real Nature which is incomprehensible, which is beyond mind and speech and non-dual, there is only the Brahman; in It there is no duality whatsoever.

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम्।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ 471 ॥

satsamṛddhaṁ svataḥsiddhaṁ śuddhaṁ buddhamanīdṛśam |
ekamevādvayaṁ brahma neha nānāsti kiñcana || 471||

एकम् ekam One Reality **एव** eva alone **ब्रह्म** brahma (called) Brahman(is there as the truth of the whole world) which is) **अद्वयम्** advayam non-dual **सत्** sat essence of existence **समृद्धम्** samṛddham full and infinite **स्वतः** svataḥ self **सिद्धम्** siddham evident **शुद्धम्** śuddham pure **बुद्धम्** buddham intelligence **अनीदृशम्** anīdṛśam unlike anything finite **इह** iha in this (Brahman) **किञ्चन** kiñcana whatsoever **नाना** nānā duality **न अस्ति** na asti is not there (at all)

Self-existing, Self-evident, pure Intelligence, unlike anything finite, non-dual, there is only the Brahman; in It there is no plurality whatsoever.

Experience of Self-hood (verses 472-479)

निरस्तरागा विनिरस्तभोगाः

शान्ताः सुदान्ता यतयो महान्तः।

विज्ञाय तत्त्वं परमेतदन्ते

प्राप्ताः परां निर्वृतिमात्मयोगात्॥ 472 ॥

nirastarāgā vinirastabhogāḥ

śāntāḥ sudāntā yatayo mahāntaḥ |
vijñāya tattvaṁ parametadante
prāptāḥ parāṁ nirvṛtimātmayogāt || 472||

निरस्तरागाः nirastarāgāḥ (Noble-hearted) renunciates who are rid of attachments **विनिरस्तभोगाः** vinirastabhogāḥ who have very well given up all sense enjoyments **शान्ताः** śāntāḥ who are calm **सुदान्ताः** sudāntāḥ who are very well controlled **यतयः** yatayaḥ (such) masters of senses **महान्तः** mahāntaḥ who are identified with glorious Self **विज्ञाय** vijñāya realising **तत्त्वम्** tattvam (this) Truth **परम्** param which is supreme **एतत् अन्ते** etat ante at the end of this (life) **प्राप्ताः** prāptāḥ (they) gain **पराम्** parām supreme **निर्वृतिम्** nirvṛtim final bliss **आत्मयोगात्** ātmayogāt as a result of their Self-realisation

Noble-hearted renunciates who have abandoned all attachments and discarded all sense-enjoyments, who are calm and controlled, realize this supreme Truth. And at the end, they gain Bliss Supreme as a result of their Self-realization.

भवानपीदं परतत्त्वमात्मनः
स्वरूपमानन्दघनं विचार्य ।
विधूय मोहं स्वमनःप्रकल्पितं
मुक्तः कृतार्थो भवतु प्रबुद्धः ॥ 473 **॥**

bhavānapīdaṁ paratattvamātmanaḥ
svarūpamānandaghanaṁ vicārya |

vidhūya moham svamanaḥprakalpitam
muktaḥ kṛtārtho bhavatu prabuddhaḥ || 473||

भवान् bhavān you the glorious seeker) **अपि** api too **विचार्य** vicārya discriminating **इदम्** idam this **परतत्त्वम्** paratattvam surpassing Truth (which is) **आत्मनः स्वरूपम्** ātmanaḥ svarūpam the real nature of the Atman(Self), **आनन्द घनम्** ānanda ghanam which is Bliss Absolute **विधूय** vidhūya shaking off **मोहम्** moham the delusion **स्व मनः प्रकल्पितम्** sva manaḥ prakalpitam created by your own mind, (and thus), **प्रबुद्धः सन्** prabuddhaḥ san being illumined steadily **मुक्तः सन्** muktaḥ san being liberated **भवतु** bhavatu may (you the glorious) be **कृतार्थः** kṛtārthaḥ one who has reached the fulfillment of his own life.

You too, discriminating thus, be established in this surpassing Truth, the real nature of the Self which is Bliss Absolute, and shaking off the delusion created by your own mind, be liberated and illumined and fulfill your destiny.

समाधिना साधुविनिश्चलात्मना
पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।
निःसंशयं सम्यगवेक्षितश्चे-
च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥ 474 ॥

samādhinā sādhuviniścalātmanā
paśyātmatattvam sphuṭabodhacakṣuṣā |
niḥsaṁśayam samyagavekṣitaśce-
cchrutaḥ padārtho na punarvikalpyate || 474||

पश्य paśya perceive **आत्मतत्त्वम्** ātmatattvam The nature of the Self **स्फुट बोध चक्षुषा** sphuṭa bodha cakṣuṣā with the eye of perfect knowledge **समाधिना** samādhinā thro 'Samadhi" (true absorption in Self) **साधु विनिश्चल आत्मना** sādhu viniścala ātmanā with the mind very well brought to steady and complete quietitude **चेत्** cet if **श्रुतः** śrutaḥ the declarations of Sruti (scriptures) **पदार्थः** padārthaḥ heard (rightly from the competent teacher) **सम्यक्** samyak are perfectly **अवेक्षितः** avekṣitaḥ understood **निःसंशयम्** niḥsaṁśayam without a trace of doubt **पुनः** punaḥ (then) once again **न विकल्प्यते** na vikalpyate (such as understanding/a realized one) is not (at all) led to any more scepticism

Perceive the nature of the Self with the eye of perfect Knowledge through *Samadhi*, where the mind has been brought to complete quietude. If the declarations of Sruti (heard from the Teacher) are perfectly understood without a trace of doubt, it can lead to no more scepticism.

स्वस्याविद्याबन्धसम्बन्धमोक्षा-

त्सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं

चान्तःसिद्धा स्वानुभूतिः प्रमाणम्॥ 475 ॥

svasyāvidyābandhasambandhamokṣā-
tsatyajñānānandarūpātmalabdhau |
śāstraṁ yuktirdeśikoktiḥ pramāṇaṁ

cāntaḥsiddhā svānubhūtiḥ pramāṇam || 475||

सत्य ज्ञान आनन्द रूप आत्म लब्धौ satya jñāna ānanda rūpa ātma labdhau when the Self, the Existence-Knowledge-Bliss, is realised **स्वस्य अविद्या बन्ध सम्बन्ध मोक्षात्** svasya avidyā bandha sambandha mokṣāt through liberation from one's bondage of ignorance related to oneself (9in a beginning less and endless way) then) **प्रमाणम्** pramāṇam (the first consideration of) proof (will be) **शास्त्रम्** śāstram the scriptures **युक्तिः** yuktiḥ logical reasoning **देशिक उक्तिः** deśika uktiḥ the words of the Teacher **च** ca and (the final) **प्रमाणम्** pramāṇam proof (will be) **अन्तः सिद्धा** antaḥ siddhā one's own inner mind's accomplishment (with reference to things inside and outside in the steadiness of illumination free from all duality). **स्व अनुभूतिः** sva anubhūtiḥ the internal realization or experience (of)

When the Self, the Existence-Knowledge-Bliss, is realised, through liberation from one's bondage of ignorance, then the scriptures, logical reasoning, the words of the Teacher--these are proofs; the internal realization of one's own concentrated mind is yet another proof.

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुदादयः।

स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम्॥ 476 ॥

bandho mokṣaśca tṛptiśca cintā''rogyakṣudādayaḥ |
svenaiva vedyā yajjñānaṁ pareṣāmānumānikam || 476||

यत् yat since **ज्ञानम्** jñānam knowledge **परेषाम्** pareṣām of theirs **आनुमानिकम्** ānumānikam is always open for appreciation (only) by mere inference, (therefore) **बन्धः** bandhaḥ bondage **मोक्षः** mokṣaḥ liberation **च** ca and **तृप्तिः** tṛptiḥ contentment **च** ca and **चिन्ता** cintā anxiety **अरोग्य क्षुदा आदयः** arogya kṣudā ādayaḥ health, hunger etc.

Bondage and liberation, contentment and anxiety, health, hunger, etc. are directly known only by the person concerned; others have knowledge of these by mere inference.

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।

प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ 477 ॥

taṭasthitā bodhayanti guravaḥ śrutayo yathā |
prajñayaiva taredvidvānīśvarānugṛhītayā || 477||

गुरवः guravaḥ (All the) Teachers (realised ones) **यथा** yathā like (even) **श्रुतयः** śrutayaḥ the scriptures **बोधयन्ति** bodhayanti instruct the disciple **तटस्थिताः** taṭasthitāḥ standing apart (on the shore after crossing the ocean of bondage) **विद्वान्** vidvān the (true) discriminative pursuer of realisation **तरेत्** taret would cross over (the ocean of bondage) **प्रज्ञया** prajñayā by illumination (acquired by oneself with the guidance of Teacher and scriptures) **एव** eva alone **ईश्वर अनुगृहीतया** īśvara anugṛhītayā through the Grace of

Standing apart, the teachers and the scriptures instruct the disciple; the learned must cross over (avidya) by illumination backed by the Grace of God.

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।

संसिद्धः सम्मुखं तिष्ठेन्निर्विकल्पात्मनाऽऽत्मनि ॥ 478 ॥

svānubhūtyā svayaṁ jñātvā svamātmānamakhaṇḍitam |
saṁsiddhaḥ sammukhaṁ tiṣṭhennirvikalpātmanā''tmani || 478||

ज्ञात्वा jñātvā knowing स्वम् svam one's own स्वयम् svayam (achieved) by oneself (with the guidance of the Teacher and Scriptures) आत्मानम् ātmānam self अखण्डितम् akhaṇḍitam absolute (without divisions) स्वानुभूत्या svānubhūtyā through Realisation संसिद्धः saṁsiddhaḥ (such) a realised perfect one (in his realisation) तिष्ठेत् tiṣṭhet would remain आत्मनि ātmani with regard to the mind within सम्मुखम् sammukham face to face with the essence of Existence, (Atman, the Self) निर्विकल्प आत्मना nirvikalpa ātmanā with the mind free from all concepts of dualism.

Knowing one's own Absolute Self through Realization, becoming perfect, one should stand face to face before the Self, with mind free from all concepts of dualism.

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ 479 ॥

vedāntasiddhāntaniruktireṣā
brahmaiva jīvaḥ sakalaṁ jagacca |
akhaṇḍarūpasthitireva mokṣo
brahmādvitīye śrutayaḥ pramāṇam || 479||

वेदान्त सिद्धान्त निरुक्तिः vedānta siddhānta niruktiḥ The final opinion of all Vedantic discussions **एषा** eṣā is (as follows) this **जीवः** jīvaḥ the jiva (individual being) **च** ca and **जगत्** jagat the universe **सकलम्** sakalam in its entirety **ब्रह्म एव** brahma eva are Brahman alone **मोक्षः** mokṣaḥ liberation **अखण्डरूपस्थितिः एव** akhaṇḍarūpasthitiḥ eva to be rooted in the indivisible Entity, Brahman alone. **ब्रह्म अद्वितीये** brahma advitīye with regard to the statement concerning non-dual Brahman **प्रमाणम्** pramāṇam the main source of Knowledge or Authority (is) **श्रुतयः** śrutayaḥ (contained in) Srutis (alone) (Scriptures)

The conclusive view of all Vedantic doctrines is this: that the individual self as well as the entire universe are in truth only the Brahman; that liberation means to abide in the Brahman, the indivisible entity; the statement that Brahman is non-dual has its proven authority in the sriptures.

Practice of Knowledge – disciple (verses 480-520)

इति गुरुवचनाच्छ्रुतिप्रमाणात्
परमवगम्य सतत्त्वमात्मयुक्त्या ।
प्रशमितकरणः समाहितात्मा
क्वचिदचलाकृतिरात्मनिष्ठतोऽभूत् ॥ 480 ॥

iti guruvacanācchrutipramāṇāt

paramavagamya satattvamātmayuktyā |
praśamitakaraṇaḥ samāhitātmā
kvacidacalākṛtirātmaniṣṭhato'bhūt || 480||

इति iti thus **गुरुवचनात्** guruvacanāt through the words of the teacher **श्रुतिप्रमाणात्** śrutipramāṇāt through the pronouncements of the scriptures (and) **आत्मयुक्त्या** ātmayuktyā by one's own reasoning **प्रशमित करणः सन्** praśamita karaṇaḥ san with senses duly controlled **समाहितात्मा** samāhitātmā with mind steadily fixed in the illumination **क्वचित्** kvacit at an auspicious moment or part of life **आत्मनिष्ठतः सन्** ātmaniṣṭhataḥ san (the seeker) realising the Supreme Self (Truth) **परमवगम्य** paramavagamya having apprehended steadily the Supreme Truth **सतत्त्वम्** satattvam along with with its true nature (Now it is non-dual Self identified with Brahman) **अभूत्** abhūt becomes (became in respect of every realised one) **अचलाकृतिः** acalākṛtiḥ motionless in form and perfectly established in Self (free from any distractions or propensities of life).

Through the words of the teachers, the pronouncements of the scriptures and by one's own reasoning with senses controlled and mind fixed, at an auspicious moment realising the supreme Truth, such a person becomes motionless in form and perfectly established in the Self.

किञ्चित्कालं समाधाय परे ब्रह्मणि मानसम्।

उत्थाय परमानन्दादिदं वचनमब्रवीत्॥ 481॥

kiñcitkālaṁ samādhāya pare brahmaṇi mānasam |

utthāya paramānandādidaṁ vacanamabravīt || 481||

मानसम् mānasam (Such a realised one) own mind, **किञ्चित् कालम्** kiñcit kālam for some time **समाधाय** samādhāya keeping steadily merged **परे ब्रह्मणि** pare brahmaṇi in the Supreme Brahman **परम आनन्दात्** parama ānandāt (as it were) due to the Supreme Bliss overflowing (unable to contain the infinite joy within) **उत्थाय** utthāya raising from the seat of meditation **अब्रवीत्** abravīt speaks(spoke) **वचनम्** vacanam expression to the realisation (as it were) **इदम्** idam this

After concentrating his mind on the supreme Brahman for some time, he rose, and out of supreme Bliss, he spoke as follows.

बुद्धिर्विनष्टा गलिता प्रवृत्तिः

ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेऽप्यनिदं न जाने

किं वा कियद्वा सुखमस्त्यपारम्॥ 482 ॥

buddhirvinaṣṭā galitā pravṛttiḥ
brahmātmanorekatayā'dhigatyā |
idaṁ na jāne'pyanidaṁ na jāne
kiṁ vā kiyadvā sukhamastyapāram || 482||

बुद्धिः buddhiḥ (My) intellect **विनष्टा** vinaṣṭā is completely erased (and) **प्रवृत्तिः** pravṛttiḥ all activities and propensities (any propensity) **गलिता** galitā have been dropped off (has been dropped off) **अधिगत्या** adhigatyā by realising **एकतया** ekatayā as one and the same truth **ब्रह्म**

आत्मनोः brahma ātmanoḥ between identity of Self and that of Brahman.

(Now)(in this ecstasy) **न जाने** na jāne I do not (see) understand **इदम्** idam this (thought) **अपि** api (or) even **अनिदम्** anidam not-this (thought) **न जाने** na jāne (also) I do not know **किं वा** kiṁ vā of which type **कियद् वा** kiyad vā (or) of how much measure **अस्ति** asti is this **अपारम्** apāram endless **सुखम्** sukham Bliss (being enjoyed by me in this realisation).

My intellect is completely vanished and all activities have dropped off by realizsing the oneness of the Self and the Brahman; I understand neither 'this' nor 'not-this', nor do I know what or of what measure is this endless Bliss.

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते

स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम्।

अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो

यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्वृतम्॥ 483 ॥

vācā vaktumaśakyameva manasā mantuṁ na vā śakyate
svānandāmṛtapūrapūritaparabrahmāmbudhervaibhavam |
ambhorāśiviśīrṇavārṣikaśilābhāvaṁ bhajanme mano
yasyāṁśāṁśalave vilīnamadhunā''nandātmanā nirvṛtam || 483||

वाचा vācā Through speech **वक्तुम्** vaktum to express **एव** eva indeed **अशक्यम्** aśakyam (that which is) impossible **वा** vā or **मनसा** manasā through mind **मन्तुम्** mantum to conceive **न शक्यते** na śakyate

(that which is) not possible **स्व आनन्द अमृत पूर पूरित परब्रह्म अम्बुधेः वैभवम्**

sva ānanda amṛta pūra pūrita parabrahma ambudheḥ vaibhavam splendor of the ocean of the Supreme Brahman, replete with the swell of the (waters of the) nectarine Bliss of the Self **भजन्** bhajan fully enjoying **मे** me my **मनः** manaḥ mind **यस्य** yasya whose **अंशांशलवे** aṁśāṁśalave in each infinitesimal part **अधुना** adhunā now **विलीनम्** vilīnam merger is there **अनन्द आत्मना** ananda ātmanā in the form of identification with Blissful Self **निर्वृतम्** nirvṛtam remains content (with) **अम्भोराशिविशीर्णवार्षिकशिलाभावम्** ambhorāśiviśīrṇavārṣikaśilābhāvam (with) the like of the hailstone merged in the ocean (with every part of the mind like hail stone merged in ocean of Bliss of Self)

Impossible for speech to express, impossible for the mind to conceive is the splendour of the ocean of the supreme Brahman, replete with the swell of the nectarine Bliss of the Self. In an infinitesimal part of It my mind has merged like a hailstone in the ocean, is now content with the essence of that Bliss.

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत्।

अधुनैव मया दृष्टं नास्ति किं महदद्भुतम्॥ 484 ॥

kva gataṁ kena vā nītaṁ kutra līnamidaṁ jagat |
adhunaiva mayā dṛṣṭaṁ nāsti kiṁ mahadadbhutam || 484||

क्व kva where **गतम्** gatam has (this world) gone? **वा केन** vā kena by whom **नीतम्** nītam is (this world) removed? **कुत्र** kutra where **लीनम्** līnam is merged(has merged) **इदं** idaṁ (all) this **जगत्** jagat universe **अधुना एव** adhunā eva just now **दृष्टम्** dṛṣṭam was (it) seen **मया**

mayā by me **किं नास्ति** kiṁ nāsti what has it ceased to be! **महत् अद्भुतम्** mahat adbhutam (what a) stupendous wonder of wonders?!!!

Where has it gone, who has removed it, where has the universe merged? Just now it was seen by me; has it now ceased to be? Wonder of wonders!

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम्।

अखण्डानन्दपीयूषपूर्णे ब्रह्ममहार्णवे ॥ 485 **॥**

kiṁ heyaṁ kimupādeyaṁ kimanyatkiṁ vilakṣaṇam |
akhaṇḍānandapīyūṣapūrṇe brahmamahārṇave || 485||

किं हेयम् kiṁ heyam what is to be rejected **किम् उपादेयम्** kim upādeyam what is to be accepted **किम् अन्यत्** kim anyat what is different **किम् विलक्षणम्** kim vilakṣaṇam (and) what is dissimilar **ब्रह्म महा अर्णवे** brahma mahā arṇave in the mighty ocean of Brahman **अखण्ड आनन्द पीयूष पूर्णे** akhaṇḍa ānanda pīyūṣa pūrṇe filled with the nectar of Absolute Bliss?

In the great ocean of Brahman filled with the nectar of absolute Bliss, what is then to be rejected or accepted? What else exists and what is there that is different in any way?

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम्।

स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ 486 **॥**

na kiñcidatra paśyāmi na śṛṇomi na vedmyaham |
svātmanaiva sadānandarūpeṇāsmi vilakṣaṇaḥ || 486||

अत्र atra in this (state of realisation) **न पश्यामि** na paśyāmi I do not see (in spite of so called seeing) **किञ्चित्** kiñcit anything **न** na nor **शृणोमि** śṛṇomi do I hear (anything), and **न वेद्मि** na vedmi much less do I know(any thing). In fact) **अहम्** aham I **अस्मि** asmi am **एव** eva indeed **स्वात्मना** svātmanā through identification with 'Atman' , Self **सदा आनन्द रूपेण** sadā ānanda rūpeṇa (and) through existence in the form of Absolute Bliss (of Self) always, **विलक्षणः** vilakṣaṇaḥ (completely) distinct from anything else (in the dual world).

In this, I see nothing, hear nothing, know nothing. I abide as the Self, Bliss Eternal, completely different from everything else.

नमो नमस्ते गुरवे महात्मने

विमुक्तसङ्गाय सदुत्तमाय ।

नित्याद्वयानन्दरसस्वरूपिणे

भूम्ने सदाऽपारदयाम्बुधाम्ने ॥ 487 ॥

namo namaste gurave mahātmane
vimuktasaṅgāya saduttamāya |
nityādvayānandarasasvarūpiṇe
bhūmne sadā'pāradayāmbudhāmne || 487||

नमो नमः namo namaḥ Repeated salutations **ते** te to thee **गुरवे** gurave (unto the teacher). Oh! Teacher! **महात्मने** mahātmane Unto (You) The Noblest(Teacher) **विमुक्तसङ्गाय** vimuktasaṅgāya (unto one, who is) free from all attachments **सत् उत्तमाय** sat uttamāya (unto one, who is) the best

among the noble ones **नित्य अद्वय आनन्द रस स्वरूपिणे** nitya advaya ānanda rasa svarūpiṇe (unto one, who is) the ever embodiment of the essence of the Eternal, Non-dual Bliss **भूम्ने** bhūmne (unto one, who is) the Substratum, endless, of the Universe **सदा अपार दया अम्बु धाम्ने** sadā apāra dayā ambu dhāmne and (unto one, who is) always the ocean of limitless compassion.

Salutations to thee, O noble Guru, who art free from attachments, best of the best among the noble ones, the embodiment of the essence Eternal, Non-dual Bliss, who art endless, ever the shoreless ocean of compassion.

यत्कटाक्षशशिसान्द्रचन्द्रिका-

पातधूतभवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवा-

नन्दमात्मपदमक्षयं क्षणात् ॥ 488 ॥

yatkaṭākṣaśaśisāndracandrikā-
pātadhūtabhavatāpajaśramaḥ |
prāptavānahamakhaṇḍavaibhavā-
nandamātmapadamakṣayaṁ kṣaṇāt || 488||

नमो नमः ते namo namaḥ te repeated salutations unto thee, O! Teacher **यत् यस्य** yat yasya whose **कटाक्ष** kaṭākṣa glance **शशि** śaśi (moon) when it acted as moon (with) **सान्द्रचन्द्रिका पात** sāndracandrikā pāta fall of dense cascade like beams of moon-light **धूतभवतापज श्रमः सन्** dhūtabhavatāpaja śramaḥ san having been cleansed of the weariness

caused by the afflictions of the world **अहम्** aham I **क्षणात्** kṣaṇāt in but a moment **प्राप्तवान्** prāptavān am the attainer (of) **आत्म पदम्** ātma padam the state of self (which is) **अक्षयम्** akṣayam indestructible **अखण्ड वैभव आनन्दम्** akhaṇḍa vaibhava ānandam Bliss of infinite Splendour

Whose gracious glance, like a cascade of moon-beams, has removed the weariness caused by the afflictions of the world, and has taken me to the state of indestructible Bliss of infinite splendour, the Self, in but a moment.

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात्।

नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात्॥ 489 ॥

dhanyo'haṁ kṛtakṛtyo'haṁ vimukto'haṁ bhavagrahāt |
nityānandasvarūpo'haṁ pūrṇo'haṁ tvadanugrahāt || 489||

त्वद् अनुग्रहात् tvad anugrahāt (O Teacher) all by your grace **अहम् धन्यः** aham dhanyaḥ I am blessed **अहम्** aham I (am) **कृत कृत्यः** kṛta kṛtyaḥ the one who has reached the fulfilment of life **अहम्** aham I **विमुक्तः** vimuktaḥ (am) free **भव ग्रहात्** bhava grahāt from the shark (jaws) of transmigration **अहम्** aham I (am) **नित्य आनन्द स्वरूपः** nitya ānanda svarūpaḥ the embodiment of eternal Bliss and **अहम्** aham I (am) **पूर्णः** pūrṇaḥ am full and infinite.

Blessed am I, have reached the fulfillment of my life and am free from thejaws of transmigration. I am the embodiment of eternal Bliss, I am the Infinite, all by your Grace.

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः।

प्रशान्तोऽहमनन्तोऽहममलोऽहं चिरन्तनः ॥ 490 ॥

asaṅgo'hamanaṅgo'hamaliṅgo'hamabhaṅguraḥ |
praśānto'hamananto'hamamalo'haṁ cirantanaḥ || 490||

अहम् aham (O Teacher all by your grace) I (am) **असङ्गः** asaṅgaḥ unattached **अहम्** aham I (am) **अनङ्गः** anaṅgaḥ disembodied **अहम्** aham I (am) **अलिङ्गः** aliṅgaḥ free from subtle body **अभङ्गुरः** abhaṅguraḥ and (I am) free from any decay **अहम्** aham also, I (am) **प्रशान्तः** praśāntaḥ serene **अहम्** aham I (am) **अनन्तः** anantaḥ infinite **अहम्** aham I (am) **अमलः** amalaḥ unsullied (and) **चिरन्तनः** cirantanaḥ endless (too).

Unattached am I, disembodied am I, free from the subtle body am I and undecaying; serene am I, Infinite am I, unsullied am I, and endless too.

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ 491 ॥

akartāhamabhoktāhamavikāro'hamakriyaḥ |
śuddhabodhasvarūpo'haṁ kevalo'haṁ sadāśivaḥ || 491||

अहम् aham (O Teacher all by your grace) I (am) **अकर्ता** akartā not the doer **अहम्** aham I (am) **अभोक्ता** abhoktāa not the experiencer **अहम्** aham I (am) **अविकारः** avikāraḥ without modification **अक्रियः** akriyaḥ without activity **शुद्ध बोध स्वरूपः** śuddha bodha svarūpaḥ the embodiment of pure knowledge **अहम्** aham I (am) **केवलः** kevalaḥ Absolute **अहम्** aham I

(am) **सदाशिवः** sadāśivaḥ eternal auspiciousness. (Prostrations unto you, O Such Teacher!)

I am not the doer, I am not the enjoyer, I am without modification and without activity; I am the embodiment of pure Consciousness, I am Absolute, and ever-auspicious.

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम्।

नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ 492 **॥**

draṣṭuḥ śroturvaktuḥ karturbhokturvibhinna evāham |
nityanirantaraniṣkriyaniḥsīmāsaṅgapūrṇabodhātmā || 492||

अहम् aham । **एव** eva indeed **विभिन्नः** vibhinnaḥ (am) distinct **द्रष्टुः** draṣṭuḥ from seer **श्रोतुः** śrotuḥ from hearer **वक्तुः** vaktuḥ from speaker **कर्तुः** kartuḥ from doer **भोक्तुः** bhoktuḥ from experiencer **अत्मा** atmā (I am) the Self (which is) **नित्य** nitya eternal **निरन्तर** nirantara unbroken **निष्क्रिय** niṣkriya beyond activity **निःसीम** niḥsīma boundless **असङ्ग** asaṅga unattached **पूर्ण** pūrṇa complete **बोध** bodha the essence of Knowledge

Indeed, I am other than the seer, the hearer, the speaker, the doer and the enjoyer of individual experience . I am eternal, unbroken, beyond activity, boundless, unattached and Infinite, the essence of all-pervading Knowledge.

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम्।

बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम्॥ 493 **॥**

nāhamidaṁ nāhamado'pyubhayoravabhāsakaṁ paraṁ śuddham |
bāhyābhyantaraśūnyaṁ pūrṇaṁ brahmādvitīyamevāham || 493||

अहम् aham (I know by the grace of the Teacher that), I (am) **न** na not **इदम्** idam this' (anything that can be called as 'this') (and) **अहम्** aham I (am) **न** na not **अदः** adaḥ that' (anything that can be called as 'that') (but then) **अहम्** aham I (am) **उभयोः अपि** ubhayoḥ api (of) for even both ('this' and 'that') **अवभासकम्** avabhāsakam that which is the illuminator **परम्** param supreme **शुद्धम्** śuddham (ever) Pure (Truth of the Universe) **बाह्य अभ्यन्तर शून्यम्** bāhya abhyantara śūnyam free from the consideration of 'exterior' and 'interior' **पूर्णम्** pūrṇam infinite **अद्वितीयम्** advitīyam non-dual **ब्रह्म** brahma Brahman **एव** eva alone(surely)

I am neither this nor that but the supreme Illuminator of both, pure, devoid of anything inner or outer.I am infinite; verily, I am the non-dual Brahman.

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम्।

नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम्॥ 494॥

nirupamamanāditattvaṁ tvamahamidamada iti kalpanādūram |
nityānandaikarasaṁ satyaṁ brahmādvitīyamevāham || 494||

अहम् aham I (am) **ब्रह्म** brahma Brahman **एव** eva alone (surely) which is **अद्वितीयम्** advitīyam non-dual **निरुपमम्** nirupamam unparalled **अनादि** anādi originless **तत्त्वम्** tattvam reality **कल्पना दूरम्** kalpanā dūram free from the imaginations **इति** iti (thus) such as **त्वम्** tvam a 'you'-sense **अहम्**

aham as 'I' sense **इदम्** idam as 'this'-sense **अदः** adaḥ as 'that'-sense **नित्य** nitya (ever) eternal **आनन्द एक रसम्** ānanda eka rasam essence of Absolute Bliss, and **सत्यम्** satyam the Truth (of the Universe)

I am unparalled, the beginningless Reality, beyond all imagined disctintions such as 'you' and 'I', 'this' and 'that.' The essence of Bliss eternal, the Truth, non-dual Brahman am I.

नारायणोऽहं नरकान्तकोऽहं

पुरान्तकोऽहं पुरुषोऽहमीशः ।

अखण्डबोधोऽहमशेषसाक्षी

निरीश्वरोऽहं निरहं च निर्ममः ॥ 495 ॥

nārāyaṇo'haṁ narakāntako'haṁ
purāntako'haṁ puruṣo'hamīśaḥ |
akhaṇḍabodho'hamaśeṣasākṣī
nirīśvaro'haṁ niraham ca nirmamaḥ || 495||

अहम् aham I (am) **नारायणः** nārāyaṇaḥ Narayana **अहम्** aham I (am) **नरकान्तकः** narakāntakaḥ the slayer of Naraka **अहम्** aham I (am) **पुरान्तकः** purāntakaḥ the destroyer of Three Puras **अहम्** aham I (am) **पुरुषः** puruṣaḥ the Supreme Being **ईशः** īśaḥ the Lord **अखण्ड बोधः** akhaṇḍa bodhaḥ undifferentiated consciousness or Unbroken Knowledge **अहम्** aham I (am) **अशेष साक्षी** aśeṣa sākṣī the witness of everything **अहम्** aham I (am) **निरीश्वरः** nirīśvaraḥ without another Lord (in view of pursuit) (and) **निरहम्** niraham free from 'I'-ness **च** ca and **निर्ममः** nirmamaḥ free from 'my'-ness

I am Narayana, I am the slayer of Naraka, I am the destroyer of Tripurasura; I am the supreme Being, the Lord, I am the undifferentiated consciousness, I am the Witness of everything; I have no other Lord and I am devoid of sense of "I" and "mine".

सर्वेषु भूतेष्वहमेव संस्थितो

ज्ञानात्मनाऽन्तर्बहिराश्रयः सन्।

भोक्ता च भोग्यं स्वयमेव सर्वं

यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ 496 ॥

sarveṣu bhūteṣvahameva saṁsthito
jñānātmanā'ntarbahirāśrayaḥ san |
bhoktā ca bhogyaṁ svayameva sarvaṁ
yadyatpṛthagdṛṣṭamidantayā purā || 496||

अहम् aham I (am) **एव** eva alone **संस्थितः** saṁsthitaḥ the true resident **सर्वेषु** sarveṣu in all **भूतेषु** bhūteṣu beings **आश्रयः सन्** āśrayaḥ san remaining as the support **अन्तः** antaḥ inside (them) and **बहिः** bahiḥ outside (external to them) **ज्ञान आत्मना** jñāna ātmanā through my abidance as (essence of) knowledge **स्वयम्** svayam I myself, (am) **एव** eva indeed **सर्वम्** sarvam all **भोक्ता** bhoktā the experiencer **च** ca and **भोग्यम्** bhogyam the experienced (and) **पुरा** purā previously (in the state of ignorance) **यत् यत्** yat yat what all **इदन्तया** idantayā with the considerations of 'this' and 'not-this' **दृष्टम्** dṛṣṭam was perceived by me **पृथक्** pṛthak (as if) separate (from me) (all those also are now seen by me as I, the Self)

I am the sole reality residing in all beings in the form of Knowledge. Being their external and internal support, I myself am the experiencer and the experienced; I am all that was previously experienced by me distinctly as 'this' and 'not-this.'

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ 497 ॥

mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ |
utpadyante vilīyante māyāmārutavibhramāt || 497||

मयि mayi In me अखण्ड akhaṇḍa the unbroken सुख अम्भोधौ sukha ambhodhau ocean of bliss बहुधा bahudhā in innumerable ways विश्व वीचयः viśva vīcayaḥ the waves of the universe उत्पद्यन्ते utpadyante are created (and) विलीयन्ते vilīyante are destroyed विभ्रमात् vibhramāt by the play (of) मारुत māruta the wind, storm (of) माया māyā Maya (the principle of apparent creation)

In me, the ocean of unbroken Bliss, endless waves of the universe arise and subside by the play of the storm of Maya.

स्थुलादिभावा मयि कल्पिता भ्रमा-

दारोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्सराय-

णत्वा दयो निष्कलनिर्विकल्पे ॥ 498 ॥

sthulādibhāvā mayi kalpitā bhramā-
dāropitānusphuraṇena lokaiḥ |
kāle yathā kalpakavatsarāya-
ṇartvā dayo niṣkalanirvikalpe || 498||

यथा yathā just as **निष्कले** niṣkale in the indivisible **निर्विकल्पे** nirvikalpe absolute **काले** kāle time **कल्पकाः** kalpakāḥ (through imagination are conceived) cycles **वत्सराः** vatsarāḥ years **अयनानि** ayanāni solistices (half-years) **ऋतयः** ṛtayaḥ seasons **आदयः** ādayaḥ etc. (so also) **मयि** mayi in me **लोकैः** lokaiḥ by people **भ्रमात्** bhramāt through imagination **आरोपित अनुस्फुरणेन** āropita anusphuraṇena because of the (continuous) manifestations (through propensities remembered) of the super impositions **कल्पिताः** kalpitāḥ are conceived **भावाः** bhāvāḥ concepts **स्थूल** sthūla gross **आदि** ādi etc..

Concepts of gross etc., are wrongly imagined in me by people due to the continuous manifestation of superimpositions---just as in time, which is the indivisible and absolute, cycles, years, half-years, seasons etc. are imagined.

आरोपितं नाश्रयदूषकं भवेत्

कदापि मूढैरतिदोषदूषितैः।

नार्द्रिकरोत्यूषरभूमिभागं

मरीचिकावारि महाप्रवाहः॥ 499॥

āropitaṁ nāśrayadūṣakaṁ bhavet
kadāpi mūḍhairatidoṣadūṣitaiḥ |
nārdrikarotyūṣarabhūmibhāgaṁ
marīcikāvāri mahāpravāhaḥ || 499||

यथा yathā Just as **महा प्रवाहः** mahā pravāhaḥ the great on-rush **वारि वरीणाम्** vāri varīṇām of waters **मरीचिकायाः** marīcikāyāḥ (coming) from the mirage (perceived in delusion as a superimposition) **न** na do not **अर्द्रिकरोति अर्द्रिकुर्वन्ति** ardrikaroti ardrikurvanti (at all) wet **ऊषर भूमि भागम्** ūṣara bhūmi bhāgam the part of the earth, which is the desert tract, (barren land of sand), (so also) **मूढैः** mūḍhaiḥ by ignorant fools **अतिदोष दूषितैः** atidoṣa dūṣitaiḥ (who are) sullied by the supreme contamination of defect of ignorance **आरोपितम्** āropitam (whatever) superimposition (is entertained) all that **कदा अपि** kadā api even at any time(or place) **दूषकम्** dūṣakam the contaminator or sullying agent **आश्रय** āśraya of the substratum(Self) **न** na never **भवेत्** bhavet becomes (world become)

That which is superimposed by people deluded by the defects in their minds can never sully the substratum, even as the great onrush of waters perceived in a mirage can never wet the desert tract.

आकाशवल्लेपविदूरगोऽहं

आदित्यवद्भास्यविलक्षणोऽहम्।

अहार्यवन्नित्यविनिश्चलोऽहं

अम्भोधिवत्पारविवर्जितोऽहम्॥ 500 ॥

ākāśavallepavidūrago'haṁ

ādityavadbhāsyavilakṣaṇo'ham |

ahāryavannityaviniścalo'haṁ

ambhodhivatpāravivarjito'ham || 500||

आकाशवत् ākāśavat like space **अहम्** aham I (am) **विदूरगः** vidūragaḥ far beyond **लेप** lepa contamination **आदित्यवत्** ādityavat like the Sun **अहम्** aham I (am) **विलक्षणः** vilakṣaṇaḥ distinct(from) **भास्य** bhāsya anything illumined **अहार्यवत्** ahāryavat like the mountain **अहम्** aham I (am) **विनिश्चलः** viniścalaḥ fully motionless **नित्य** nitya always **अम्भोधिवत्** ambhodhivat like the ocean **अहम्** aham I (am) **पारविवर्जितः** pāravivarjitaḥ limitless

Like space, I am beyond all contamination, like the sun I am distinct from things illumined, like the mountain I am always motionless, like the ocean I am limitless.

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।

अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ 501 ॥

na me dehena sambandho megheneva vihāyasaḥ |
ataḥ kuto me taddharmā jākratsvapnasuṣuptayaḥ || 501||

न na no **मे** me for me **देहेन** dehena with the body **सम्बन्धः** sambandhaḥ relationship **मेघेन** meghena with the clouds **इव** iva just as **विहायसः** vihāyasaḥ for the sky **अतः** ataḥ so **कुतः** kutaḥ how can **मे** me for me **तत्** tat of them **धर्माः** dharmāḥ attributes **जाग्रत्स्वप्नसुषुप्तयः** jākratsvapnasuṣuptayaḥ waking, dream and deep-sleep states

I am not connected with the body just as the clouds (have no connection) with the sky; so how can I be subject to the states of waking, dreaming and deep-sleep (that are attributes of the body).

उपाधिरायाति स एव गच्छति

स एव कर्माणि करोति भुङ्क्ते ।

स एव जीर्यन् म्रियते सदाहं

कुलाद्रिवन्निश्चल एव संस्थितः ॥ 502 ॥

upādhirāyāti sa eva gacchati
sa eva karmāṇi karoti bhuṅkte |
sa eva jīryan mriyate sadāhaṁ
kulādrivanniścala eva saṁsthitaḥ || 502||

उपाधिः upādhiḥ the conditionings आयाति āyāti comes सः saḥ that एव eva alone गच्छति gacchati goes सः saḥ that एव eva alone कर्माणि karmāṇi actions करोति karoti performs भुङ्क्ते bhuṅkte experiences (their results) सः saḥ that एव eva alone जीर्यन् jīryan decays म्रियते mriyate dies सदा sadā always अहम् aham I (am) कुलाद्रिवत् kulādrivat like the Kula mountains निश्चलः niścalaḥ immovable एव eva alone संस्थितः saṁsthitaḥ remains

It is only the conditioning adjunct which comes and goes; it performs actions and experiences (their results); it alone grows old and dies---I remain immovable like the Kula mountain.

न मे प्रवृत्तिर्न च मे निवृत्तिः

सदैकरूपस्य निरंशकस्य ।

एकात्मको यो निविडो निरन्तरो

व्योमेव पूर्णः स कथं नु चेष्टते ॥ 503 ॥

na me pravṛttirna ca me nivṛttiḥ
sadaikarūpasya niraṁśakasya |
ekātmako yo niviḍo nirantaro
vyomeva pūrṇaḥ sa kathaṁ nu ceṣṭate || 503||

न na neither **मे** me for me **प्रवृत्तिः** pravṛttiḥ engaging-in-work **न** na nor **च** ca and **मे** me for me **निवृत्तिः** nivṛttiḥ abstaining-from-work' **सदा** sadā always **एक रूपस्य** eka rūpasya same **निरंशकस्य** niraṁśakasya without parts **एकात्मकः** ekātmakaḥ (that which is) one **यः** yaḥ that which is **निविडः** niviḍaḥ un-broken **निरन्तरः** nirantaraḥ infinite **व्योम** vyoma the sky **एव** eva like **पूर्णः** pūrṇaḥ complete **सः** saḥ that **कथम्** katham how can **नु** nu indeed **चेष्टते** ceṣṭate ever strive

There is neither 'engaging-in-work' nor 'abstaining-from-it' for me who am always the same and without parts. How can that which is One, complete, and infinite like the sky, ever strive?

पुण्यानि पापानि निरिन्द्रियस्य
निश्चेतसो निर्विकृतेर्निराकृतेः ।
कुतो ममाखण्डसुखानुभूतेः
ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ 504 ॥

puṇyāni pāpāni nirindriyasya
niścetaso nirvikṛternirākṛteḥ |
kuto mamākhaṇḍasukhānubhūteḥ
brūte hyananvāgatamityapi śrutiḥ || 504||

पुण्यानि puṇyāni merits **पापानि** pāpāni demerits **निरिन्द्रियस्य** nirindriyasya for one who has no sense organs **निश्चेतसः** niścetasaḥ for one who has no mind **निर्विकृतेः** nirvikṛteḥ for one who is without any modifications **निराकृतेः** nirākṛteḥ for one who is without any form **कुतः** kutaḥ how can **मम** mama for me **अखण्ड सुख अनुभूतेः** akhaṇḍa sukha anubhūteḥ who am the realisation of Absolute Bliss **ब्रूते** brūte it has been said **हि** hi indeed **अनन्वागतम्** ananvāgatam non-touched **इत्यपि** ityapi also **श्रुतिः** śrutiḥ Sruti

How can there be merits and demerits for me who have no sense-organs, no mind, who am without modification and form---who am the realization of Absolute Bliss? In the passage, 'not touched' etc., Sruti also mentions this.

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।

न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ 505 ॥

chāyayā spṛṣṭamuṣṇaṁ vā śītaṁ vā suṣṭhu duḥṣṭhu vā |
na spṛśatyeva yatkiñcitpuruṣaṁ tadvilakṣaṇam || 505||

छायया chāyayā with the shadow **स्पृष्टम्** spṛṣṭam is touched **उष्णम्** uṣṇam heat **वा** vā or **शीतम्** śītam cold **वा** vā or **सुष्ठु** suṣṭhu good **दुःष्ठु** duḥṣṭhu evil **वा** vā or **न** na does not **स्पृशति** spṛśati touch **एव** eva certainly **यत्** yat that **किञ्चित्** kiñcit which is **पुरुषम्** puruṣam man **तत्** **विलक्षणम्** tat vilakṣaṇam other than that (shadow)

If the shadow of a person is touched by heat or cold, good or evil, it does not in the least affect the person who is other than the shadow.

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम्।

अविकारमुदासीनं गृहधर्माः प्रदीपवत्॥ 506 ॥

na sākṣiṇaṁ sākṣyadharmāḥ saṁspṛśanti vilakṣaṇam |
avikāramudāsīnaṁ gṛhadharmāḥ pradīpavat || 506||

न na not **साक्षिणम्** sākṣiṇam the witness **साक्ष्यधर्माः** sākṣyadharmāḥ properties of things observed **संस्पृशन्ति** saṁspṛśanti affected **विलक्षणम्** vilakṣaṇam (for it is) distinct **अविकारम्** avikāram without modifications **उदासीनम्** udāsīnam indifferent **गृहधर्माः** gṛhadharmāḥ the properties of room **प्रदीपवत्** pradīpavat (do not affect) the lamp

In the same way, the witness is not affected by the properties of things observed, for it is distinct from them; it is without modification and indifferent just as the properties of a room (do not affect) the lamp (that illumines it).

रवेर्यथा कर्मणि साक्षिभावो
व वह्नेर्यथा दाहनियामकत्वम्।
रज्जोर्यथाऽऽरोपितवस्तुसङ्गः
तथैव कूटस्थचिदात्मनो मे॥ 507 ॥

raveryathā karmaṇi sākṣibhāvo
vahneryathā dāhaniyāmakatvam |
rajjoryathā''ropitavastusaṅgaḥ
tathaiva kūṭasthacidātmano me || 507||

रवेः raveḥ the sun **यथा** yathā just as **कर्माणि** karmaṇi of the actions **साक्षिभावः** sākṣibhāvaḥ is witness **वन्हेः** vanheḥ for the fire **यथा** yathā just as **दाहनियामकत्वम्** dāhaniyāmakatvam burns everything **रज्जोः** rajjoḥ for the rope **यथा** yathā just as **आरोपित वस्तु सङ्गः** āropita vastu saṅgaḥ connections with the superimposed object **तथा** tathā in the same way **एव** eva alone **कूटस्थ चिदात्मनः** kūṭastha cidātmanaḥ unchangeable essence of intelligence **मे** me for me

Just as the sun is the witness of all actions, just as the fire burns everything without distinction, just as the rope is connected with a superimposition, so too am I, the immutable Self, the pure consciousness.

कर्तापि वा कारयितापि नाहं

भोक्तापि वा भोजयितापि नाहम्।

द्रष्टापि वा दर्शयितापि नाहं

सोऽहं स्वयंज्योतिरनीदृगात्मा ॥ 508 **॥**

kartāpi vā kārayitāpi nāhaṁ
bhoktāpi vā bhojayitāpi nāham |
draṣṭāpi vā darśayitāpi nāhaṁ
so'haṁ svayañjyotiranīdṛgātmā || 508||

कर्ता kartā doer **अपि** api even **वा** vā or **कारयिता** kārayitā prompter of actions **अपि** api even **न** na not **अहम्** aham । **भोक्ता** bhoktā enjoyer **अपि** api even **वा** vā or **भोजयिता** bhojayitā (nor do I) make others enjoy **अपि**

api even **न** na not **अहम्** aham । **द्रष्टा** draṣṭā seer **अपि** api even **वा** vā or **दर्शयिता** darśayitā (nor do I) make others see **अपि** api also **न** na not **अहम्** aham । **सः** saḥ that **अहम्** aham (am) । **स्वयंज्योतिः** svayañjyotiḥ self-luminous **अनीदृगात्मा** anīdṛgātmā transcendent Self

I am neither the doer nor do I make others do anything, I am neither the experiencer nor do I make other experience, I am neither the seer nor do I make others see. That Self am I, self-luminous and transcendent.

चलत्युपाधौ प्रतिबिम्बलौल्य-

मौपाधिकं मूढधियो नयन्ति ।

स्वबिम्बभूतं रविवद्विनिष्क्रियं

कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ 509 ॥

calatyupādhau pratibimbalaulya-
maupādhikaṁ mūḍhadhiyo nayanti |
svabimbabhūtaṁ ravivadviniṣkriyaṁ
kartāsmi bhoktāsmi hato'smi heti || 509||

चलति calati moves **उपाधौ** upādhau in the conditioning **प्रतिबिम्बलौल्यम्** pratibimbalaulyam movement of the reflections **औपाधिकम्** aupādhikam of the Upadhi (conditioning) **मूढधियः** mūḍhadhiyaḥ fools or the confused **नयन्ति** nayanti believe **स्व बिम्ब भूतम्** sva bimba bhūtam resulting from the object reflected **रविवत्** ravivat like the sun **विनिष्क्रियम्** viniṣkriyam devoid of

activity **कर्ता अस्मि** kartā asmi I am the doer **भोक्ता** bhoktā asmi I am the enjoyer **हतः अस्मि** hataḥ asmi I am killed **हा इति** hā iti Alas

When the conditioning adjunct moves, the confused attribute the resulting movement of the reflection to the object reflected, like the sun which is devoid of any activity; and they cry out, "I am the doer, I am the enjoyer. I am being killed, Alas!"

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।

नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ 510 ॥

jale vāpi sthale vāpi luṭhatveṣa jaḍātmakaḥ |
nāhaṁ vilipye taddharmairghaṭadharmairnabho yathā || 510||

जले jale in the water **वा** vā or **अपि** api even **स्थले** sthale on the land **वा** vā or **अपि** api even **लुठतु** luṭhatu let it drop down **एषः** eṣaḥ this **जडात्मकः** jaḍātmakaḥ inert body **न** na not **अहम्** aham । **विलिप्ये** vilipye touched **तत् धर्मैः** tat dharmaiḥ by its properties ghaṭadharmaiḥ with the properties of the pot **नभः** nabhaḥ the sky **यथा** yathā just as

Let his inert body move on water or on land ; I am untouched by its properties like the space (is untouched) by the properties of the jar.

कर्तृत्वभोक्तृत्वखलत्वमत्तता-

जडत्वबद्धत्वविमुक्ततादयः ।

बुद्धेर्विकल्पा न तु सन्ति वस्तुतः

स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ 511 ॥

kartṛtvabhoktṛtvakhalatvamattatā-
jaḍatvabaddhatvavimuktatādayaḥ |
buddhervikalpā na tu santi vastutaḥ
svasminpare brahmaṇi kevale'dvaye || 511||

कर्तृत्व kartṛtva doer ship भोक्तृत्व bhoktṛtva enjoyer ship खलत्व khalatva cunning less मत्तता mattatā drunkenness जडत्व jaḍatva dullness बद्धत्व baddhatva bondage विमुक्तता vimuktatā freedom आदयः ādayaḥ etc., बुद्धेः buddheḥ of the intellect विकल्पाः vikalpāḥ states of न na not तु tu indeed सन्ति santi is वस्तुतः vastutaḥ for the Self स्वस्मिन् svasmin in the Self परे ब्रह्मणि pare brahmaṇi In the Supreme Brahman केवले kevale absolute अद्वये advaye non-dual

Doership, enjoyership, cunning, drunkenness, dullness, bondage and freedom---these passing states of the intellect are, in reality, never in the Self, which is the supreme Brahman, Absolute and Non-dual.

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।

किं मेऽसङ्गचितस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ 512 ॥

santu vikārāḥ prakṛterdaśadhā śatadhā sahasradhā vāpi |
kiṁ me'saṅgacitastairna ghanaḥ kvacidambaraṁ spṛśati || 512||

सन्तु santu let there be विकाराः vikārāḥ modifications प्रकृतेः prakṛteḥ of the Prakriti दशधा daśadhā in tens शतधा śatadhā hundreds सहस्रधा sahasradhā thousands (ways) वा vā or अपि api even किम् kim what मे me

to me **असङ्गचितः** asaṅgacitaḥ unattached knowledge **तैः** taiḥ by it **न** na not ghanaḥ clouds **क्वचित्** kvacit never **अम्बरम्** ambaram sky **स्पृशति** spṛśati touches

Let there be modifications in Prakriti* ten, hundred or thousand ways. What have I, unattached, Knowledge Absolute, got to do with them? The clouds can never touch the sky!

*Material Nature characterized by three qualities of *sattva, rajas*, and *tamas*.

अव्यक्तादिस्थूलपर्यन्तमेतत्

विश्व यत्राभासमात्रं प्रतीतम्।

व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 513 ॥

avyaktādisthūlaparyantametat
viśva yatrābhāsamātraṁ pratītam |
vyomaprakhyaṁ sūkṣmamādyantahīnaṁ
brahmādvaitaṁ yattadevāhamasmi || 513||

अव्यक्तादि avyaktādi from the unmanifest **स्थूल पर्यन्तम्** sthūla paryantam down to the gross **एतत्** etat that **विश्वम्** viśvam the universe **यत्र** yatra where (in which) **आभासमात्रम्** ābhāsamātram merely as shadow **प्रतीतम्** pratītam appears **व्योम प्रख्यम्** vyoma prakhyam like the sky **सूक्ष्मम्** sūkṣmam subtle **आदि अन्त हीनम्** ādi anta hīnam without beginning and end **ब्रह्म** brahma Brahman **अद्वैतम्** advaitam Non-dual **यत्**

yat that which is तत् tat That एव eva alone अहम् aham । अस्मि asmi am

That in which the entire universe from the unmanifest, down to the grossest thing, appears as but a shadow, which is like the sky, subtle and without beginning and end, indeed, that non-dual Brahman am I.

सर्वाधारं सर्ववस्तुप्रकाशं

सर्वाकारं सर्वगं सर्वशून्यम् ।

नित्यं शुद्धं निश्चलं निर्विकल्पं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 514 ॥

sarvādhāraṁ sarvavastuprakāśaṁ
sarvākāraṁ sarvagaṁ sarvaśūnyam |
nityaṁ śuddhaṁ niścalaṁ nirvikalpaṁ
brahmādvaitaṁ yattadevāhamasmi || 514||

सर्वाधारम् sarvādhāram (That which is) the support of all सर्ववस्तुप्रकाशम् sarvavastuprakāśam illuminator of the things सर्वाकारम् sarvākāram of all forms सर्वगम् sarvagam omnipresent सर्वशून्यम् sarvaśūnyam devoid of all multiplicity नित्यम् nityam eternal शुद्धम् śuddham pure निश्चलम् niścalam motionless निर्विकल्पम् nirvikalpam free from modifications ब्रह्म brahma Brahman अद्वैतम् advaitam non-dual यत् yat that which is तत् tat That एव eva alone अहम् aham । अस्मि asmi am

That which is the support of all, which is the illuminator of all things, which is of all forms, which is omnipresent, devoid of

multiplicity, eternal, pure, motionless and Absolute, indeed, that non-dual Brahman am I.

यत्प्रत्यस्ताशेषमायाविशेषं

प्रत्यग्रूपं प्रत्ययागम्यमानम् ।

सत्यज्ञानानन्तमानन्दरूपं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ 515 ॥

yatpratyastāśeṣamāyāviśeṣaṁ

pratyagrūpaṁ pratyayāgamyamānam |

satyajñānānantamānandarūpaṁ

brahmādvaitaṁ yattadevāhamasmi || 515||

यत् yat that which प्रत्यस्त pratyasta transcends अशेष aśeṣa endless मायाविशेषम् māyāviśeṣam differentiations of Maya प्रत्यक् रूपम् pratyak rūpam (that which is) the inmost essence प्रत्यय pratyaya (by) the mind अगम्यमानम् agamyamānam can't be reached सत्य ज्ञान अनन्तम् satya jñāna anantam Truth Knowledge Endless आनन्दरूपम् ānandarūpam of the nature of the Bliss ब्रह्म brahma Brahman अद्वैतम् advaitam Non-dual यत् yat That which is तत् tat That एव eva alone अहम् aham । अस्मि asmi am

That which transcends the endless differentiations of Maya, which is the inmost essence in all, which is beyond the range of Consciousness, which is of the nature of Truth, Knowledge and endless Bliss, indeed, that non-dual Brahman am I.

निष्क्रियोऽस्म्यविकारोऽस्मि

निष्कलोऽस्मि निराकृतिः ।

निर्विकल्पोऽस्मि नित्योऽस्मि

निरालम्बोऽस्मि निर्द्वयः ॥ 516 ॥

niṣkriyo'smyavikāro'smi
niṣkalo'smi nirākṛtiḥ |
nirvikalpo'smi nityo'smi
nirālambo'smi nirdvayaḥ || 516||

निष्क्रियः niṣkriyaḥ devoid of activity अस्मि asmi I am अविकारः avikāraḥ devoid of modification अस्मि asmi I am निष्कलः niṣkalaḥ devoid of parts अस्मि asmi I am निराकृतिः nirākṛtiḥ devoid of form निर्विकल्पः nirvikalpaḥ free from changes अस्मि asmi I am नित्यः nityaḥ eternal अस्मि asmi I am निरालम्बः nirālambaḥ devoid of any support अस्मि asmi I am निर्द्वयः nirdvayaḥ free from duality

I am devoid of activity, modifications, parts and forms. I am absolute and eternal, not depending on any other support, and non-dual am I.

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।

केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ 517 ॥

sarvātmako'haṁ sarvo'haṁ sarvātīto'hamadvayaḥ |
kevalākhaṇḍabodho'hamānando'haṁ nirantaraḥ || 517||

सर्वात्मकः sarvātmakaḥ Self of all अहम् aham I am सर्वः sarvaḥ All अहम् aham I am सर्व अतीतः sarva atītaḥ transcendental अहम् aham I am अद्वयः

advayaḥ non-dual **केवल अखण्ड बोधः** kevala akhaṇḍa bodhaḥ absolute indivisible knowledge **अहम्** aham I am **आनन्दः** ānandaḥ Bliss **अहम्** aham I am **निरन्तरः** nirantaraḥ eternal

I am the Universal, I am all in all, I am transcendent and non-dual, I am absolute, indivisible knowledge, I am Bliss and eternal am I.

स्वाराज्यसाम्राज्यविभूतिरेषा

भवत्कृपाश्रीमहिमप्रसादात्।

प्राप्ता मया श्रीगुरवे महात्मने

नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ 518 ॥

svārājyasāmrājyavibhūtireṣā
bhavatkṛpāśrīmahimaprasādāt |
prāptā mayā śrīgurave mahātmane
namo namaste'stu punarnamo'stu || 518||

स्वाराज्य svārājya own kingdom **साम्राज्य** sāmrājya sovereignty **विभूतिः** vibhūtiḥ the grandeur **एषा** eṣā this **भवत्कृपा** bhavatkṛpā by your grace **श्रीमहिम** śrīmahima (by your) glory of knowledge **प्रसादात्** prasādāt because of your grace **प्राप्ता** prāptā has been gained **मया** mayā by me **श्रीगुरवे** śrīgurave O noble teacher! **महात्मने** mahātmane O the great one! **नमः** namaḥ Salutations! **नमस्ते** namaste Salutations to thee! **अस्तु** astu may there be **पुनः** punaḥ again **नमः** namaḥ salutations **अस्तु** astu may there be

By the supreme majesty of your Grace, I have gained the grandeur of the soverignity of Self-effulgence. O noble Teacher, salutations to thee, again and again.

महास्वप्ने मायाकृतजनिजरामृत्युगहने

भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम्।

अहंकारव्याघ्रव्यथितमिममत्यन्तकृपया

प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो॥ 519 ॥

mahāsvapne māyākṛtajanijarāmṛtyugahane
bhramantaṁ kliśyantaṁ bahulataratāpairanudinam |
ahaṅkāravyāghravyathitamimamatyantakṛpayā
prabodhya prasvāpātparamavitavānmāmasi guro || 519||

महास्वप्ने mahāsvapne in the great dream **मायाकृत** māyākṛta created by illusion **जनि** jani births **जरा** jarā decay **मृत्यु** mṛtyu deaths **गहने** gahane in this never ending **भ्रमन्तम्** bhramantam wandering **क्लिश्यन्तम्** kliśyantam tormented **बहुल तर तापैः** bahula tara tāpaiḥ by innumerable afflictions **अनुदिनम्** anudinam day after day **अहंकार** ahaṅkāra ego **व्याघ्र** vyāghra tiger **व्यथितम्** vyathitam persecuted **इमम्** imam this **अत्यन्त** atyanta extreme **कृपया** kṛpayā compassion **प्रबोध्य** prabodhya having woken me up **प्रस्वापात्** prasvāpāt from 'deep' sleep **परम् अवितवान्** param avitavān but (you have) saved **माम्** mām to me **असि** asi **गुरो** guro are O teacher!

By your sheer Grace, O Teacher, you have awakened me from 'sleep' and saved me, who was roaming in a never-ending

'dream', in the forest of birth, decay and death created by illusion, and was tormented day after day by innumerable illusory afflictions and greatly tormented by the tiger of the ego.

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः ।

यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ 520 **॥**

namastasmai sadaikasmai kasmaicinmahase namaḥ |
yadetadviśvarūpeṇa rājate gururāja te || 520||

नमः namaḥ salutations **तस्मै** tasmai to thee **सदा** sadā always **एकस्मै** ekasmai to him who is one **कस्मैचित्** kasmaicit to some one **महसे** mahase to the great one **नमः** namaḥ salutations **यत्** yat that which is **एतत्** etat this **विश्वरूपेण** viśvarūpeṇa as the entire universe **राजते** rājate abides as **गुरुराज** gururāja O pride among teachers! **ते** te to thee

Salutations to you O king among Teachers, and to that great unfathomable glory of yours, which manifests as the splendor this entire universe. To you my salutations.

Final words of advice (verses 521-575)

इति नतमवलोक्य शिष्यवर्यं
समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।
प्रमुदितहृदयं स देशिकेन्द्रः
पुनरिदमाह वचः परं महात्मा ॥ 521 **॥**

iti natamavalokya śiṣyavaryaṁ
samadhigatātmasukhaṁ prabuddhatattvam |
pramuditahṛdayaṁ sa deśikendraḥ

punaridamāha vacaḥ paraṁ mahātmā || 521||

इति iti thus **नतम्** natam prostrating **अवलोक्य** avalokya having seen **शिष्यवर्यम्** śiṣyavaryam worthy student **समधिगत** samadhigata (one who) has very well got **आत्मसुखम्** ātmasukham bliss of the Self **प्रबुद्ध तत्त्वम्** prabuddha tattvam (one who has) awakened to that Reality **प्रमुदित** pramudita very glad **हृदयः** hṛdayaḥ (at) heart **सः** saḥ that **देशिकेन्द्रः** deśikendraḥ great teacher **पुनः** punaḥ again **इदम्** idam this **आह** āha spoke **वचः** vacaḥ words **परम्** param supreme **महात्मा** mahātmā the great one

Seeing that the worthy student has gained the Bliss of the Self, is enlightened, and is prostrating, the noble Teacher being glad at heart again spoke these supreme words.

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव तत्सर्वतः

पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।

रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां दृश्यते

तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥ 522 ॥

brahmapratyayasantatirjagadato brahmaiva tatsarvataḥ
paśyādhyātmadṛśā praśāntamanasā sarvāsvavasthāsvapi |
rūpādanyadavekṣitaṁ kimabhitaścakṣuṣmatāṁ dṛśyate
tadvadbrahmavidaḥ sataḥ kimaparaṁ buddhervihārāspadam || 522||

ब्रह्म brahma (of) Brahman **प्रत्यय** pratyaya perception **सन्ततिः** santatiḥ unbroken stream **जगत्** jagat (is this) universe **अतः** ataḥ therefore **ब्रह्म**

brahma Brahman **एव** eva alone **तत्सर्वतः** tatsarvataḥ in every aspect **पश्य** paśya see **अध्यात्मदृशा** adhyātmadṛśā with the subjective visions **प्रशान्त मनसा** praśānta manasā with the serene mind **सर्वासु अवस्थासु** sarvāsu avasthāsu in all conditions **अपि** api even **रूपात्** rūpāt (apart) from forms **अन्यत्** anyat apart **अवेक्षितम्** avekṣitam having ability to see **किमभितः** kimabhitaḥ what else **चक्षुष्मताम्** cakṣuṣmatām those who have eyes **दृश्यते** dṛśyate see **तद्वद्** tadvad in the same way **ब्रह्मविदः** brahmavidaḥ the knowers of Brahman **सतः** sataḥ there is **किम् अपरम्** kim aparam what else apart from it **बुद्धेः** buddheḥ of the intellect **विहार आस्पदम्** vihāra āspadam matter to engage to?

An unbroken stream of perceptions of Brahman is this universe; so in every respect it is nothing but Brahman. In all conditions perceive the Brahman with the vision of illumination and a serene mind. Is it ever possible that one who has eyes can see anything other than forms all around? So too, what is there to engage the intellect of a realized person, save Brahman?

कस्तां परानन्दरसानुभूति-

मृत्सृज्य शून्येषु रमेत विद्वान्।

चन्द्रे महाल्हादिनि दीप्यमाने

चित्रेन्दुमालोकयितुं क इच्छेत्॥ 523 ॥

kastāṁ parānandarasānubhūti-
mṛtsṛjya śūnyeṣu rameta vidvān |
candre mahālhādini dīpyamāne

citrendumālokayituṁ ka icchet || 523||

कः kaḥ which ताम् tām that परानन्द parānanda supreme bliss रस अनुभ ूतिम् rasa anubhūtim revelling in essence उत्सृज्य utsṛjya giving up शून्येषु śūnyeṣu pith less रमेत rameta will revel विद्वान् vidvān wise man चन्द्रे candre in the moon महाल्हादिनि mahālhādini greatly enchanting दीप्यमाने dīpyamāne is shining चित्रेन्दुम् citrendum painted moon आलोकयितुम् ālokayitum desirous to see कः kaḥ who इच्छेत् icchet would desire

Which wise man would relinquish reveling in supreme Bliss for the enjoyment of paltry things? When the greatly enchanting moon is shining, who would wish to gaze upon a painted moon?

असत्पदार्थानुभवेन किञ्चिन्

न ह्यस्ति तृप्तिर्न च दुःखहानिः।

तदद्वयानन्दरसानुभूत्या

तृप्तः सुखं तिष्ठ सदात्मनिष्ठया॥ 524॥

asatpadārthānubhavena kiñcin
na hyasti tṛptirna ca duḥkhahāniḥ |
tadadvayānandarasānubhūtyā
tṛptaḥ sukhaṁ tiṣṭha sadātmaniṣṭhayā || 524||

असत् asat unreal पदार्थ padārtha objects अनुभवेन anubhavena by their experience किञ्चित् kiñcit even little bit न na no हि hi indeed अस्ति asti there is तृप्तिः tṛptiḥ contentment न na no च ca and दुःखहानिः

duḥkhahāniḥ cessation of misery **तत्** tat That **अद्वयानन्द** advayānanda non-dual bliss **रस** rasa essence **अनुभूत्या** anubhūtyā by its realisations **तृप्तः** tṛptaḥ contented **सुखम्** sukham happy **तिष्ठ** tiṣṭha may you abide **सदा** sadā always **आत्मनिष्ठया** ātmaniṣṭhayā abiding or established in the Self

In the perception of objects unreal, there is neither the slightest contentment nor the cessation of misery. Therefore, content in the realization of the essence of non-dual Bliss, remain happy, ever established in the Self.

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम्।

स्वानन्दमनुभुञ्जानः कालं नय महामते॥ 525 ॥

svameva sarvathā paśyanmanyamānaḥ svamadvayam |
svānandamanubhuñjānaḥ kālaṁ naya mahāmate || 525||

स्वमेव svameva Yourself alone **सर्वथा** sarvathā always **पश्यन्** paśyan beholding **मन्यमानः** manyamānaḥ contemplating **स्वम्** svam the Self **अद्वयम्** advayam as non-dual **स्वानन्दम्** svānandam the bliss of the self **अनुभुञ्जानः** anubhuñjānaḥ enjoying **कालम्** kālam time **नय** naya may you pass **महामते** mahāmate O intelligent one!

O noble one, beholding your Self everywhere, contemplating upon the Self, pass your time enjoying the Bliss of the non-dual Self.

अखण्डबोधात्मनि निर्विकल्पे

विकल्पनं व्योम्नि पुरप्रकल्पनम्।

तदद्वयानन्दमयात्मना सदा

शान्तिं परामेत्य भजस्व मौनम्॥ 526॥

akhaṇḍabodhātmani nirvikalpe
vikalpanaṁ vyomni puraprakalpanam |
tadadvayānandamayātmanā sadā
śāntiṁ parāmetya bhajasva maunam || 526||

अखण्ड बोध आत्मनि akhaṇḍa bodha ātmani in the unbroken knowledge निर्विकल्पे nirvikalpe in the one which free from changes विकल्पनम् vikalpanam dualistic conceptions व्योम्नि vyomni in the sky पुरप्रकल्पनम् puraprakalpanam imaginations of the city तत् tat in the same way अद्वयानन्दमय advayānandamaya non-dual bliss आत्मना ātmanā yourself सदा sadā always शान्तिम् śāntim peace पराम् parām supreme एत्य etya having got भजस्व bhajasva may you live मौनम् maunam (in) silence

In the indivisible Knowledge Absolute, the Self, dualistic conceptions are like castles in the air. Therefore, attaining supreme Peace, live in silence, identifying yourself with the non-dual Bliss Supreme.

तूष्णीमवस्था परमोपशान्तिः

बुद्धेरसत्कल्पविकल्पहेतोः।

ब्रह्मात्मन ब्रह्मविदो महात्मनो

यत्राद्वयानन्दसुखं निरन्तरम्॥ 527॥

tūṣṇīmavasthā paramopaśāntiḥ

buddherasatkalpavikalpahetoḥ |
brahmātmana brahmavido mahātmano
yatrādvayānandasukhaṁ nirantaram || 527||

तूष्णीम् tūṣṇīm quiescence **अवस्था** avasthā state of **परम** parama supreme **उपशान्तिः** upaśāntiḥ peace **बुद्धेः** buddheḥ of the mind **असत्** asat unreal **कल्पविकल्प** kalpavikalpa fancies **हेतोः** hetoḥ (that which is)the cause **ब्रह्मात्मनः** brahmātmanaḥ by one who is ever identified with Brahman **ब्रह्मविदः** brahmavidaḥ the knowers of Brahman **महात्मनः** mahātmanaḥ the great one **यत्र** yatra where (in which) **अद्वयानन्द** advayānanda non-dual bliss **सुखम्** sukham (its) joy **निरन्तरम्** nirantaram constantly

The cause of all imaginations, the mind, becomes perfectly serene to the sage who has known Brahman. Indeed, this is the state of quiescence in which, ever identified with Brahman, one constantly enjoys the non-dual Bliss Absolute.

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम्।

विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः॥ 528 ॥

nāsti nirvāsanānmaunātparaṁ sukhakṛduttamam |
vijñātātmasvarūpasya svānandarasapāyinaḥ || 528||

नास्ति nāsti there is nothing **निर्वासनात्** nirvāsanāt than freedom from vasanaas **मौनात्** maunāt than the quiescence **परम्** param supreme **सुखकृत्** sukhakṛt source of happiness **उत्तमम्।** uttamam | great **विज्ञातात्मस्वरूपस्य** vijñātātmasvarūpasya to one who has directly

known his nature **स्वानन्दरसपायिनः** svānandarasapāyinaḥ to one who savors the Bliss of the Self

There is nothing more exhilarating than the quiescence which comes from being free of subtle urges (*vasanas)*, to one who has known one's own essential nature and who savors the Bliss of the Self.

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा ।

यथेच्छया वेसेद्विद्वानात्मारामः सदा मुनिः ॥ 529 ॥

gacchaṁstiṣṭhannupaviśañchayāno vā'nyathāpi vā |
yathecchayā vesedvidvānātmārāmaḥ sadā muniḥ || 529||

गच्छन् gacchan going **तिष्ठन्** tiṣṭhan staying **उपविशन्** upaviśan sitting **शयानः** śayānaḥ lying down **वा** vā or **अन्यथा** anyathā in any other state **अपि** api even **वा** vā or **यथेच्छया** yathecchayā as per his desires **वेसेत्** veset lives **विद्वान्** vidvān the wise man **आत्मारामः** ātmārāmaḥ revelling in the Self **सदा** sadā always **मुनिः** muniḥ the enlightened Sage

Whether going or staying, sitting or lying down, or in any other state, the enlightened sage whose sole pleasure is in the Self, lives ever at ease.

न देशकालासनदिग्यमादि-

लक्ष्याद्यपेक्षाऽप्रतिबद्धवृत्तेः ।

संसिद्धतत्त्वस्य महात्मनोऽस्ति

स्ववेदने का नियमाद्यवस्था ॥ 530 ॥

na deśakālāsanadigyamādi-

lakṣyādyapekṣā'pratibaddhavṛtteḥ |
saṁsiddhatattvasya mahātmano'sti
svavedane kā niyamādyavasthā || 530||

न na no **देश** deśa (of) place **काल** kāla time **आसन** āsana posture **दिग्** dig directions **यम** yama moral discipline **आदि** ādi etc., **लक्ष्यादि** lakṣyādi pointers for mediation **अपेक्षा** apekṣā dependence **अप्रतिबद्धवृत्तेः** apratibaddhavṛtteḥ encounters no obstructions **संसिद्धतत्त्वस्य** saṁsiddhatattvasya one who has perfect realisation **महात्मनः** mahātmanaḥ the sage **अस्ति** asti is **स्ववेदने** svavedane for recognising one's own Self **का** kā what **नियमादि** niyamādi formulae etc., **अवस्था** avasthā can there be

The sage who has perfect Realization of Truth and whose mind, therefore, encounters no obstruction, no more relies upon conditions of place, time, posture, direction, moral discipline, objects of meditation etc. What formulae can there be for recognising one's own Self?

घटोऽयमिति विज्ञातुं नियमः कोऽन्ववेक्षते ।

विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥ 531 ॥

ghaṭo'yamiti vijñātuṁ niyamaḥ ko'nvavekṣate |
vinā pramāṇasuṣṭhutvaṁ yasminsati padārthadhīḥ || 531||

घटः ghaṭaḥ pot **अयम्** ayam this is **इति** iti thus **विज्ञातुम्** vijñātum to know **नियमः** niyamaḥ conditions **कः** kaḥ what **अन्ववेक्षते** anvavekṣate is

necessary **विना** vinā without **प्रमाणसुष्ठुत्वम्** pramāṇasuṣṭhutvam the proper use of proper means of knowledge **यस्मिन् सति** yasmin sati when it is so **पदार्थधीः** padārthadhīḥ (ensures) the cognition of the object.

This is a 'jar'--to know this what condition is necessary save that the means of knowledge be without any defects, which alone ensure a cognition of the object?

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।

न देशं नापि कालं न शुद्धिं वाप्यपेक्षते ॥ 532 ॥

ayamātmā nityasiddhaḥ pramāṇe sati bhāsate |
na deśaṁ nāpi kālaṁ na śuddhiṁ vāpyapekṣate || 532||

अयम् ayam This **आत्मा** ātmā Self **नित्यसिद्धः** nityasiddhaḥ ever-established **प्रमाणे सति** pramāṇe sati when the proper means of knowledge (is used) **भासते** bhāsate manifests **न देशम्** na deśam not place **न** na neither **अपि** api even **वा** vā or **कालम्** kālam time **न** na nor **शुद्धिम्** śuddhim (outward) purity **वा** vā or **अपि** api even **अपेक्षते** apekṣate is dependent

This Self which is an eternal Truth, manifests Itself in the presence of the right means of knowledge. It is dependent neither on place nor time nor (outward) purity.

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।

तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ 533 ॥

devadatto'hamotyetadvijñānaṁ nirapekṣakam |

tadvadbrahmavido'pyasya brahmāhamiti vedanam || 533||

देवदत्तः devadattaḥ Devadatta अहम् aham I am इति iti thus एतत् etat this विज्ञानम् vijñānam direct knowledge निरपेक्षकम्। nirapekṣakam | is independent of any conditions तद्वद् tadvad in the same way ब्रह्मविदः brahmavidaḥ the knowers of Brahman अपि api also अस्य asya of this ब्रह्म brahma Brahman अहम् aham I am इति iti this वेदनम् vedanam knowledge

"I am Devadatta", this direct knowledge depends on no other conditions. Precisely thus, the knower of Brahman realizes that he is Brahman (without depending upon anything else).

भानुनेव जगत्सर्वं भासते यस्य तेजसा।

अनात्मकमसत्तुच्छं किं नु तस्यावभासकम्॥ 534॥

bhānuneva jagatsarvaṁ bhāsate yasya tejasā |
anātmakamasattucchaṁ kiṁ nu tasyāvabhāsakam || 534||

भानुना bhānunā the sun इव iva like जगत् jagat the universe सर्वम् sarvam entire भासते bhāsate shines यस्य yasya of whom तेजसा tejasā by its effulgence अनात्मकम् anātmakam fallacious असत् asat unreal तुच्छम् tuccham unimportant किम् kim what नु nu indeed तस्य tasya of it अवभासकम् avabhāsakam can illumine it

What indeed can manifest That whose effulgence, like the sun, causes the entire false, unreal and unimportant universe to appear at all?

वेदशास्त्रपुराणानि भूतानि सकलान्यपि।

येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत्॥ 535॥

vedaśāstrapurāṇāni bhūtāni sakalānyapi |
yenārthavanti taṁ kinnu vijñātāraṁ prakāśayet || 535||

वेद veda Vedas शास्त्र śāstra shastras पुराणानि purāṇāni puranaas भूतानि bhūtāni beings सकलानि sakalāni all अपि api also येन yena by which अर्थवन्ति arthavanti are endowed with meaning तम् tam that किम् kim what नु nu indeed विज्ञातारम् vijñātāram the knower प्रकाशयेत् prakāśayet would illumine

That by which all Vedas, Sastras and Puranas and all other beings are endowed with meaning, verily, what can illumine That Supreme Knower?

एष स्वयंज्योतिरनन्तशक्तिः

आत्माऽप्रमेयः सकलानुभूतिः।

यमेव विज्ञाय विमुक्तबन्धो

जयत्ययं ब्रह्मविदुत्तमोत्तमः॥ 536॥

eṣa svayañjyotiranantaśaktiḥ
ātmā'prameyaḥ sakalānubhūtiḥ |
yameva vijñāya vimuktabandho
jayatyayaṁ brahmaviduttamottamaḥ || 536||

एषः eṣaḥ this स्वयंज्योतिः svayañjyotiḥ self-effulgent अनन्तशक्तिः anantaśaktiḥ endless power आत्मा ātmā Self अप्रमेयः aprameyaḥ beyond all conditioned knowledge सकलानुभूतिः sakalānubhūtiḥ the direct experience of all यम् yam which एव eva alone विज्ञाय vijñāya having

realised **विमुक्तबन्धः** vimuktabandhaḥ freed from bondage **जयति** jayati wins **अयम्** ayam this **ब्रह्मविदुत्तमोत्तमः** brahmaviduttamottamaḥ the best amongst the knowers of Brahman

Here is the Self-effulgent Self, of endless power, beyond all conditioned knowledge and yet the direct experience of all. Freed from bondage, realising this alone, the best among the knowers of Brahman reign supreme.

न खिद्यते नो विषयैः प्रमोदते
न सज्जते नापि विरज्यते च ।
स्वस्मिन्सदा क्रीडति नन्दति स्वयं
निरन्तरानन्दरसेन तृप्तः ॥ 537 ॥

na khidyate no viṣayaiḥ pramodate
na sajjate nāpi virajyate ca |
svasminsadā krīḍati nandati svayaṁ
nirantarānandarasena tṛptaḥ || 537||

न na neither **खिद्यते** khidyate grieves **न उ** na u nor **विषयैः** viṣayaiḥ with sense objects **प्रमोदते** pramodate (gets) elated **न** na neither **सज्जते** sajjate gets attached **न** na nor **अपि** api even **विरज्यते** virajyate gets averse **च** ca and **स्वस्मिन्** svasmin in the Self **सदा** sadā always **क्रीडति** krīḍati sports **नन्दति** nandati revels **स्वयम्** svayam by oneself **निरन्तर**

nirantara continuously **आनन्दरसेन** ānandarasena by the essence of bliss **तृप्तः** tṛptaḥ is content

Neither grieved nor elated, neither attached nor averse to sense-objects, but content in the essence of endless Bliss, he sports and revels in the Self.

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनिः ।

तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ 538 ॥

kṣudhāṁ dehavyathāṁ tyaktvā bālaḥ krīḍati vastuniḥ |
tathaiva vidvān ramate nirmamo niraham sukhī || 538||

क्षुधाम् kṣudhām hunger **देहव्यथाम्** dehavyathām physical pains **त्यक्त्वा** tyaktvā having given up (forgotten) **बालः** bālaḥ the child **क्रीडति** krīḍati plays **वस्तुनिः** vastuniḥ in (with) toys **तथा** tathā in the same way **एव** eva alone **विद्वान्** vidvān wise man **रमते** ramate revels **निर्ममः** nirmamaḥ without any idea of mine **निरहम्** niraham without any idea of 'I' **सुखी** sukhī is happy

Forgetting his hunger and physical pains a child plays with toys. In the same way the wise person is happy and revels without the ideas of "I" and "mine."

चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु

स्वातन्त्र्येण निरंकुशा स्थितिरभीर्निद्रा श्मशाने वने ।

वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही

संचारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ 539 ॥

cintāśūnyamadainyabhaikṣamaśanaṁ pānaṁ saridvāriṣu
svātantryeṇa niraṅkuśā sthitirabhīrnidrā śmaśāne vane |
vastraṁ kṣālanaśoṣaṇādirahitaṁ digvāstu śayyā mahī
sañcāro nigamāntavīthiṣu vidāṁ krīḍā pare brahmaṇi || 539||

चिन्ता cintā anxiety **शून्यम्** śūnyam free from (without) **अदैन्य** adainya without any humiliation **भैक्षम्** bhaikṣam begging **अशनम्** aśanam food **पानम्** pānam drink **सरिद्वारिषु** saridvāriṣu waters of rivers **स्वातन्त्र्येण** svātantryeṇa with freedom **निरंकुशा** niraṅkuśā without any restraint **स्थितिः** sthitiḥ they live **अभीः** abhīḥ fearless **निद्रा** nidrā sleeping (in) **श्मशाने** śmaśāne cremation grounds **वने** vane (or) in forests **वस्त्रम्** vastram (their) clothing **क्षालन** kṣālana washing **शोषण** śoṣaṇa drying **आदि** ādi etc **रहितम्** rahitam free from **दिग्** dig quarters **वास्तु** vāstu their dwelling place and **शय्या** śayyā bed **मही** mahī the earth **संचारः** sañcāraḥ their wanderings **निगमान्त** nigamānta Vedanta **वीथिषु** vīthiṣu in the avenues **विदाम्** vidām the wise ones **क्रीडा** krīḍā revel **परे** pare in the Supreme **ब्रह्मणि** brahmaṇi Brahman

Free from anxiety and humiliation, the wise ones have their food, and drink the waters of rivers; they live, free and independent, sleeping without fear in a cemetary or in forest; their robe is the space, which needs no washing or drying, or some bark etc, the earth is their bed and they roam in the avenues of Vedanta while they revel in the supreme Brahman.

विमानमालम्ब्य शरीरमेतद्

भुनक्त्यशेषान्विषयानुपस्थितान्।

परेच्छया बालवदात्मवेत्ता

योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥ 540 ॥

vimānamālambya śarīrametad
bhunaktyaśeṣānviṣayānupasthitān |
parecchayā bālavadātmavettā
yo'vyaktaliṅgo'nanuṣaktabāhyaḥ || 540||

विमानम् vimānam non-identification **आलम्ब्य** ālambya having resorted to **शरीरम्** śarīram the body **एतत्** etat this **भुनक्ति** bhunakti experiences **अशेषान्** aśeṣān completely **विषयान्** viṣayān the sense-objects **उपस्थितान्** upasthitān present around **परेच्छया** parecchayā by His wish **बालवत्** bālavat like a child **आत्मवेत्ता** ātmavettā the knower of the Self **यः** yaḥ he who **अव्यक्तलिङ्गः** avyaktaliṅgaḥ with no insignia externally **अननुषक्त** ananuṣakta free from attachment **बाह्यः** bāhyaḥ towards external objects

The knower of Brahman wears no insignia and is unattached to sense-objects; like a child, he remains in this body without identifying with it and experiences sense-objects as they come, by the wish of others.

दिगम्बरो वापि च साम्बरो वा

त्वगम्बरो वापि चिदम्बरस्थः।

उन्मत्तवद्वापि च बालवद्वा

पिशाचवद्वापि चरत्यवन्याम्॥ 541 ॥

digambaro vāpi ca sāmbaro vā
tvagambaro vāpi cidambarasthaḥ |
unmattavadvāpi ca bālavadvā
piśācavadvāpi caratyavanyām || 541||

दिगम्बरः digambaraḥ (sometimes) wearing no clothes **वा** vā or **अपि च** api ca even **साम्बरः** sāmbaraḥ with clothes **वा** vā or **त्वग् अम्बरः** tvag ambaraḥ wearing skins **वा** vā or **अपि** api even **चिदम्बरस्थः** cidambarasthaḥ abiding in the ethereal plane of knowledge **उन्मत्तवत्** unmattavat like one intoxicated **वा** vā or **अपि** api even **च** ca and **बालवत्** bālavat like child **वा** vā or **पिशाचवत्** piśācavat like ghost **वा** vā or **अपि** api even **चरति** carati roams **अवन्याम्** avanyām in the world

Sometimes robed inspace, sometimes with clothes, sometimes wearing skins, established in the ethereal plane of Knowledge Absolute, he roams about in the world, sometimes like one intoxicated, sometimes like a child and sometimes like a ghost.

कामान्निष्कामरूपी संश्चरत्येकचारो मुनिः ।

स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः॥ 542 ॥

kāmānniṣkāmarūpī saṁścaratyekacāro muniḥ |
svātmanaiva sadā tuṣṭaḥ svayaṁ sarvātmanā sthitaḥ || 542||

कामान् kāmān sense-objects **निष्कामरूपी** niṣkāmarūpī being of the nature of desirelessness **संचरति** saṁcarati wonders(enjoys) **एकचारः** ekacāraḥ (but) lives alone **मुनिः** muniḥ the Sage **स्वात्मना** svātmanā by himself **एव** eva

indeed **सदा** sadā always **तुष्टः** tuṣṭaḥ satisfied **स्वयम्** svayam

himself **सर्वात्मना** sarvātmanā as Self of all **स्थितः** sthitaḥ exists

Being of the nature of desirelessness, the sage roams alone seemingly enjoying sense-objects. He remains ever satisfied with his own Self, abiding as the Self of all.

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः

क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।

क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदितः

चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ 543 ॥

kvacinmūḍho vidvān kvacidapi mahārājavibhavaḥ
kvacidbhrāntaḥ saumyaḥ kvacidajagarācārakalitaḥ |
kvacitpātrībhūtaḥ kvacidavamataḥ kvāpyaviditaḥ
caratyevaṁ prājñaḥ satataparamānandasukhitaḥ || 543||

क्वचित् kvacit sometimes **मूढः** mūḍhaḥ a fool **विद्वान्** vidvān the wise man **क्वचित्** kvacit sometimes **अपि** api even **महाराजविभवः** mahārājavibhavaḥ royal grandeur **क्वचित्** kvacit sometimes **भ्रान्तः** bhrāntaḥ deluded **सौम्यः** saumyaḥ peaceful **क्वचित्** kvacit sometimes **अजगर** ajagara serpent **आचारकलितः** ācārakalitaḥ adopting its habits (of motionless) **क्वचित्** kvacit sometimes **पात्रीभूतः** pātrībhūtaḥ respected **क्वचित्** kvacit sometimes **अवमतः** avamataḥ insulted **क्वापि** kvāpi somewhere even **अविदितः** aviditaḥ unknown **चरति** carati wanders **एवम्**

evam in this way **प्राज्ञः** prājñaḥ the wise man **सतत** satata

constantly **परमानन्दसुखितः** paramānandasukhitaḥ happy with Infinite Bliss

Ever rejoicing in the Blissful state of wisdom the realised person lives, sometimes looking like a fool, sometimes a sage, sometimes with royal grandeur; sometimes roaming, sometimes like a motionless serpent; sometimes respected, sometimes insulted and sometimes unknown.

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।

नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ 544 ॥

nirdhano'pi sadā tuṣṭo'pyasahāyo mahābalaḥ |
nityatṛpto'pyabhuñjāno'pyasamaḥ samadarśanaḥ || 544||

निर्धनः nirdhanaḥ without wealth **अपि** api even **सदा** sadā always **तुष्टः** tuṣṭaḥ content **अपि** api even **असहायः** asahāyaḥ without help **महाबलः** mahābalaḥ very powerful **नित्यतृप्तः** nityatṛptaḥ always content **अपि** api even **अभुञ्जानः** abhuñjānaḥ without enjoying **अपि** api even **असमः** asamaḥ without exemplar **समदर्शनः** samadarśanaḥ has equal vision

Though without wealth, he is ever-content, though without help he is very powerful, though he does not enjoy sense-objects, he is eternally content, and though without an equal, he sees equality everywhere.

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।

शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ 545 ॥

api kurvannakurvāṇaścābhoktā phalabhogyapi |
śarīryapyaśarīryeṣa paricchinno'pi sarvagaḥ || 545||

अपि api though **कुर्वन्** kurvan acting **अकुर्वाणः** akurvāṇaḥ inactive **च** ca and **अभोक्ता** abhoktā (he is not) the enjoyer **फलभोगी** phalabhogī enjoys the fruits (of actions) **अपि** api still **शरीरि** śarīri possessed of body **अपि** api yet **अशरीरि** aśarīri devoid of any body **येषः** yeṣaḥ this **परिच्छिन्नः** paricchinnaḥ limited **अपि** api yet **सर्वगः** sarvagaḥ omnipresent

Though acting he is inactive, though experiencing the fruits of past actions he is untouched by them, though he has a body he is not identified with it and though limited he is Omnipresent.

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित्।

प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ 546 **॥**

aśarīraṁ sadā santamimaṁ brahmavidaṁ kvacit |
priyāpriye na spṛśatastathaiva ca śubhāśubhe || 546||

अशरीरम् aśarīram without body(idea) **सदा** sadā always **सन्तम्** santam exists **इमम्** imam this **ब्रह्मविदम्** brahmavidam the knower of Brahman **क्वचित्** kvacit some rare one **प्रिय अप्रिये** priya apriye pleasure or pain **न** na no **स्पृशतः** spṛśataḥ touches **तथा** tathā in the same way **एव** eva also **च** ca and **शुभ अशुभे** śubha aśubhe good or evil

This knower of Brahman lives without the body idea, and neither pleasure nor pain, neither good nor evil ever touch him.

स्थूलादिसम्बन्धवतोऽभिमानिनः

सुखं च दुःखं च शुभाशुभे च ।

विध्वस्तबन्धस्य सदात्मनो मुनेः

कुतः शुभं वाऽप्यशुभं फलं वा ॥ 547 ॥

sthūlādisambandhavato'bhimāninaḥ

sukhaṁ ca duḥkhaṁ ca śubhāśubhe ca |

vidhvastabandhasya sadātmano muneḥ

kutaḥ śubhaṁ vā'pyaśubhaṁ phalaṁ vā || 547||

स्थूलादि sthūlādi gross etc **सम्बन्धवतः** sambandhavataḥ one who has identification **अभिमानिनः** abhimāninaḥ for that identifies(ego) **सुखम्** sukham (there is) happiness **च** ca and **दुःखम्** duḥkham sorrow **च** ca and **शुभ अशुभे** śubha aśubhe in good and evil **च** ca and **विध्वस्तबन्धस्य** vidhvastabandhasya one who has revered all bondage **सदात्मनः** sadātmanaḥ one who has known his Self as the Reality **मुनेः** muneḥ the Sage **कुतः** kutaḥ how can **शुभम्** śubham good **वा** vā or **अपि** api even **अशुभम्** aśubham evil **फलम्** phalam result **वा** vā or

Only he who has connections with the gross body etc., and is identified with them is affected by happiness and sorrow, good and evil. How can any good or evil or their effects affect the sage who has severed his bondage and has realized his Self as the Reality?

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।

ग्रस्त इत्युच्यते भ्रान्त्यां ह्यज्ञात्वा वस्तुलक्षणम्॥ 548॥

tamasā grastavadbhānādagrasto'pi ravirjanaiḥ |
grasta ityucyate bhrāntyāṁ hyajñātvā vastulakṣaṇam || 548||

तमसा tamasā by darkness(Raghu) ग्रस्तवत् grastavat as though swallowed भानात् bhānāt appears अग्रस्तः agrastaḥ not swallowed अपि api even रविः raviḥ the Sun जनैः janaiḥ by the People ग्रस्तः grastaḥ swallowed इति iti thus उच्यते ucyate say भ्रान्त्यां bhrāntyāṁ because of delusions हि hi indeed अज्ञात्वा ajñātvā not knowing वस्तुलक्षणम् vastulakṣaṇam the real nature of the object

The sun which appears to be swallowed by Raahu is not actually so. People who do not the real nature of the sun, in their delusion, say that it has been swallowed.

तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम्।
पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात्॥ 549॥

tadvaddehādibandhebhyo vimuktaṁ brahmavittamam |
paśyanti dehivanmūḍhāḥ śarīrābhāsadarśanāt || 549||

तद्वत् tadvat in the same way देहादि dehādi (of the) body etc बन्धेभ्यः bandhebhyaḥ from the bondages विमुक्तम् vimuktam liberated ब्रह्मवित्तमम् brahmavittamam the perfect knower of Brahman पश्यन्ति paśyanti see देहिवत् dehivat as possessed of the body मूढाः mūḍhāḥ the fools, the

ignorant **शरीर** śarīra the body **आभासदर्शनात्** ābhāsadarśanāt (they see) an appearance of it.

So too, the perfect knower of Brahman, liberated from the bondages of body, etc. is looked upon by the ignorant as possessing a body; they but see only an appearance of it.

अहिर्निर्ल्वयनीवायं मुक्त्वा देहं तु तिष्ठति ।

इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥ 550 **॥**

ahirnirlvayanīṁ vāyaṁ muktvā dehaṁ tu tiṣṭhati |
itastataścālyamāno yatkiñcitprāṇavāyunā || 550||

अहिर्निर्ल्वयनीम् ahirnirlvayanīm the slough of the snake **इव** iva like **अयम्** ayam this **मुक्त्वा** muktvā freeing from the bondage **देहम्** deham of this body **तु** tu however **तिष्ठति** tiṣṭhati exists **इतः** itaḥ here **ततः** tataḥ there **चाल्यमानः** cālyamānaḥ moving **यत् किञ्चित्** yat kiñcit whatever little(it moves) **प्राणवायुना** prāṇavāyunā by the force of Pranas

The body of the liberated person remains like the slough of the snake. Here and there, it is moved about by the force of *Prana*, the way it pleases.

स्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।

दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ 551 **॥**

srotasā nīyate dāru yathā nimnonnatasthalam |
daivena nīyate deho yathākālopabhuktiṣu || 551||

स्रोतसा srotasā by the current of river **नीयते** nīyate is carried **दारु** dāru a piece of wood **यथा** yathā just as **निम्न** nimna low **उन्नत** unnata (or)

high **स्थलम्** sthalam ground **दैवेन** daivena by Iswara(past actions) **नीयते** nīyate is carried **देहः** dehaḥ the body **यथाकाल** yathākāla as per the time (of) **उपभुक्तिषु** upabhuktiṣu in which they are to be enjoyed

Just as a piece of wood is carried by the current to a high ground or low ground, so too the body of the liberated one is carried by the momentum of its past actions and their fruits, as and when they appear.

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णी

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ 552 ॥

prārabdhakarmaparikalpitavāsanābhiḥ
saṁsārivaccarati bhuktiṣu muktadehaḥ |
siddhaḥ svayaṁ vasati sākṣivadatra tūṣṇīṁ
cakrasya mūlamiva kalpavikalpaśūnyaḥ || 552||

प्रारब्धकर्म prārabdhakarma prarabdha-karma **परिकल्पित** parikalpita prompted **वासनाभिः** vāsanābhiḥ with desires **संसारिवत्** saṁsārivat like one subject to transmigration **चरति** carati moves **भुक्तिषु** bhuktiṣu in the sense-objects **मुक्तदेहः** muktadehaḥ one who is bereft of the body idea **सिद्धः** siddhaḥ fulfilled **स्वयम्** svayam himself **वसति** vasati lives **साक्षिवत्** sākṣivat like a witness **अत्र** atra here **तूष्णीम्** tūṣṇīm in

silence **चक्रस्य** cakrasya of the wheel **मूलम्** mūlam pivot **इव** iva

like **कल्पविकल्प** kalpavikalpa agitations **शून्यः** śūnyaḥ free from(without)

Through desires produced by *Prarabdha Karma*, the man of Perfection, bereft of the body-idea, moves in the midst of sense-enjoyments, looking like one subject to the transmigration. He, however, lives unmoved in the body like a witness, free from mental agitations, like the pivot of a potter's wheel.

नैवेन्द्रियाणि विषयेषु नियुंक्त एष

नैवापयुंक्त उपदर्शनलक्षणस्थः।

नैव क्रियाफलमपीषदवेक्षते स

स्वानन्दसान्द्ररसपानसुमत्तचित्तः॥ 553 ॥

naivendriyāṇi viṣayeṣu niyuṅkta eṣa

naivāpayuṅkta upadarśanalakṣaṇasthaḥ |

naiva kriyāphalamapīṣadavekṣate sa

svānandasāndrarasapānasumattacittaḥ || 553||

न na neither **एव** eva certainly **इन्द्रियाणि** indriyāṇi the sense-organs **विषयेषु** viṣayeṣu in the sense-objects **नियुंक्ते** niyuṅkte directs **एषः** eṣaḥ this **न** na nor **एव** eva certainly **अपयुंक्ते** apayuṅkte detach **उपदर्शनलक्षणस्थः** upadarśanalakṣaṇasthaḥ one who is indicated as abiding as the witness **न** na nor **एव** eva certainly **क्रियाफलम्** kriyāphalam the fruits of actions **अपि** api even **ईषद्** īṣad little bit **अवेक्षते** avekṣate looks forward to **च** ca

and **स्वानन्द** svānanda bliss of the Self **सान्द्र** sāndra abundant **रस** rasa essence **पान** pāna drink **सुमत्त** sumatta inebriated **चित्तः** cittaḥ his mind

He does not direct the sense-organs to their objects, nor does he detach them from these, but he remains like an indifferent onlooker. His mind being drunk with the 'wine' of Bliss of the Self, he holds not the least regard for the fruits of actions.

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।

शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥ 554 **॥**

lakṣyālakṣyagatiṁ tyaktvā yastiṣṭhetkevalātmanā |
śiva eva svayaṁ sākṣādayaṁ brahmaviduttamaḥ || 554||

लक्ष्य lakṣya the goal **अलक्ष्य** alakṣya not the goal **गतिम्** gatim anxiety (something to be achieved) **त्यक्त्वा** tyaktvā having given up **यः** yaḥ he who **तिष्ठेत्** tiṣṭhet abides **केवलात्मना** kevalātmanā by himself in the Self **शिवः** śivaḥ Siva **एव** eva alone **स्वयम्** svayam himself **साक्षात्** sākṣāt personified **अयम्** ayam this **ब्रह्मविदुत्तमः** brahmaviduttamaḥ the best amongst the knowers of Brahman

He who has renounced the anxiety to reach the Goal or not to reach the goal, and abides as the Self alone, indeed, he is verily Siva himself, the best among the knowers of Brahman.

जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।

उपाधिनाशाद्ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥ 555 **॥**

jīvanneva sadā muktaḥ kṛtārtho brahmavittamaḥ |

upādhināśādbrahmaiva san brahmāpyeti nirdvayam || 555||

जीवन् jīvan (while) living **एव** eva even **सदा** sadā always **मुक्तः** muktaḥ free **कृतार्थः** kṛtārthaḥ fulfilled **ब्रह्मवित्तमः** brahmavittamaḥ the perfect knower of Brahman **उपाधिनाशात्** upādhināśāt through the destruction of his conditionings **ब्रह्म** brahma Brahman **एव सन्** eva san alone is **ब्रह्म** brahma Brahman **अप्येति** apyeti attains **निर्द्वयम्** nirdvayam non-dual

The perfect knower of Brahman becomes eternally free, even in this life and is fulfilled; he merges with the non-dual Brahman---which he had been all along---through the destruction of limitations (*upadhis*).

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान्।

तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः॥ 556 ॥

śailūṣo veṣasadbhāvābhāvayośca yathā pumān |
tathaiva brahmavicchreṣṭhaḥ sadā brahmaiva nāparaḥ || 556||

शैलूषः śailūṣaḥ actor **वेषसद्भाव** veṣasadbhāva (whether) wearing his dress (of his role) **अभावयोः** abhāvayoḥ (or) without the dress of his role **च** ca and **यथा** yathā just as **पुमान्** pumān in man **तथा** tathā in the same way **एव** eva alone **ब्रह्मवित् श्रेष्ठः** brahmavit śreṣṭhaḥ the best amongst the knowers of Brahman **सदा** sadā always **ब्रह्म** brahma Brahman **एव** eva alone **न** na (and) nothing **अपरः** aparaḥ else

Just as an actor, whether he wears the dress of his role or not, is always the same person, so too, the perfect knower of Brahman is always Brahman.

यत्र क्वापि विशीर्णं सत्पर्णमिव तरोर्वपुः पततात्।

ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम्॥ 557॥

yatra kvāpi viśīrṇaṁ satparṇamiva tarorvapuḥ patatāt |
brahmībhūtasya yateḥ prāgeva taccidagninā dagdham || 557||

यत्र yatra where **क्वापि** kvāpi wherever **विशीर्णम्** viśīrṇam hithered **सत्** sat is **पर्णम्** parṇam leaf **इव** iva like **तरोः** taroḥ of the tree **वपुः** vapuḥ body **पततात्** patatāt fallen **ब्रह्मीभूतस्य** brahmībhūtasya of one who has realised himself to be the Brahman **यतेः** yateḥ of the Sage **प्राक्** prāk before the fall of the body **एव** eva itself **तच्चित्** taccit (because of) the knowledge of **अग्निना** agninā by the fire of Knowledge **दग्धम्** dagdham has been burnt.

The body of a sage, who has realized himself as the Brahman, may wither and fall anywhere like the leaf of a tree; (it matters not) for it has already been burnt by the fire of Knowledge.

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः

पूर्णाऽद्वयानन्दमयात्मना सदा।

न देशकालाद्युचितप्रतीक्षा

त्वङ्मांसविट्पिण्डविसर्जनाय॥ 558॥

sadātmani brahmaṇi tiṣṭhato muneḥ

pūrṇā'dvayānandamayātmanā sadā |
na deśakālādyucitapratīkṣā
tvaṅmāṁsaviṭpiṇḍavisarjanāya || 558||

सदा sadā always **आत्मनि** ātmani in the Self **ब्रह्मणि** brahmaṇi in Brahman **तिष्ठतः** tiṣṭhataḥ abiding **मुनेः** muneḥ of the contemplative sage **पूर्ण** pūrṇa infinite **अद्वय** advaya non-dual **आनन्द मय** ānanda maya full of Bliss **आत्मना** ātmanā by himself **सदा** sadā always **न** na not **देश** deśa place **काल** kāla time **आदि** ādi etc **उचित** ucita usual considerations **प्रतीक्षा** pratīkṣā waiting **त्वङ्** tvaṅ skin **मांस** māṁsa flesh **विट्** viṭ excrement **पिण्ड** piṇḍa this body **विसर्जनाय** visarjanāya for giving up

The sage who is firmly established in the eternal Reality, Brahman, as Infinite, non-dual Bliss, depends not on the usual consideration of place, time etc. for giving up this bundle of skin, flesh and excrement.

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।

अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ 559 **॥**

dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloḥ |
avidyāhṛdayagranthimokṣo mokṣo yatastataḥ || 559||

देहस्य dehasya of the body **मोक्षः** mokṣaḥ liberation **न उ** na u no **मोक्षः** mokṣaḥ (is no) liberation **न** na not **दण्डस्य** daṇḍasya of the staff **कमण्डलोः** kamaṇḍaloḥ of the water bowl **अविद्या** avidyā ignorance **हृदय ग्रन्थि मोक्षः**

hṛdaya granthi mokṣaḥ liberation of the knots of heart **मोक्षः** mokṣaḥ is liberation **यतः** yataḥ that which is **ततः** tataḥ that alone is

For, giving up the body or the staff or the water bowl is not liberation; true liberation is the sundering of the heart's knots formed by ignorance.

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।

पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ 560 ॥

kulyāyāmatha nadyāṁ vā śivakṣetre'pi catvare |
parṇaṁ patati cettena taroḥ kiṁ nu śubhāśubham || 560||

कुल्यायाम् kulyāyām in a stream **अथ** atha or **नद्याम्** nadyām in a river **वा** vā or **शिवक्षेत्रे** śivakṣetre in a place consecrated to Siva **अपि** api even **चत्वरे** catvare at cross roads **पर्णम्** parṇam the leaf **पतति चेत्** patati cet if falls **तेन** tena by it **तरोः** taroḥ for the tree **किम्** kim what **न उ** na u indeed **शुभ अशुभम्** śubha aśubham good or evil

If a leaf falls in a stream or a river, in a place consecrated to Siva or at a crossroad, what good or evil will it bestow upon the tree?

पत्रस्य पुष्पस्य फलस्य नाशवद्-

देहेन्द्रियप्राणधियां विनाशः ।

नैवात्मनः स्वस्य सदात्मकस्या-

नन्दाकृतेर्वृक्षवदस्ति चैषः ॥ 561 ॥

patrasya puṣpasya phalasya nāśavad-

dehendriyaprāṇadhiyāṁ vināśaḥ |
naivātmanaḥ svasya sadātmakasyā-
nandākṛtervṛkṣavadasti caiṣaḥ || 561||

पत्रस्य patrasya of a leaf **पुष्पस्य** puṣpasya of a flower **फलस्य** phalasya of a fruit **नाशवत्** nāśavat like their destruction **देह** deha body **इन्द्रिय** indriya sense-organs **प्राण** prāṇa vital airs **धियाम्** dhiyām and of intellect **विनाशः** vināśaḥ is the destruction **न** na not **एव** eva certainly **आत्मनः** ātmanaḥ of the Self **स्वस्य** svasya of itself **सदात्मकस्य** sadātmakasya of the Self which is the eternal Reality **आनन्दाकृतेः** ānandākṛteḥ (which is the) embodiment of Bliss **वृक्षवत्** vṛkṣavat like the tree **अस्ति** asti exists **च** ca and **एषः** eṣaḥ this

Like the destruction of a leaf, flower or fruit does not affect the tree; even so, by the destruction of the body, sense-organs, pranas and intellect, the Self, the eternal Reality, is never affected. It is the embodiment of Bliss which is one's own Real Nature and abides like the tree.

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम्।

अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम्॥ 562 ॥

prajñānaghana ityātmalakṣaṇaṁ satyasūcakam |
anūdyaupādhikasyaiva kathayanti vināśanam || 562||

प्रज्ञानघनः prajñānaghanaḥ homogeneous mass of Consciousness **इति** iti thus **आत्मलक्षणम्** ātmalakṣaṇam indication for the nature of the

Self **सत्यसूचकम्** satyasūcakam establish Its Reality **अनूद्य** anūdya having established **औपाधिकस्य** aupādhikasya of the conditioning **एव** eva alone **कथयन्ति** kathayanti voice **विनाशनम्** vināśanam the destruction

"The embodiment of consciousness"---in these words the scriptures indicate the true nature of the Self. Having established its Reality, the scriptures speak of the destruction of apparent conditionings only.

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।

प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ 563 ॥

avināśī vā are'yamātmeti śrutirātmanaḥ |
prabravītyavināśitvaṁ vinaśyatsu vikāriṣu || 563||

अविनाशी avināśī indestructible **वै** vai indeed **अरे** are dear **अयम्** ayam this **आत्मा** ātmā Self **इति** iti thus **श्रुतिः** śrutiḥ the Sruti **आत्मनः** ātmanaḥ for this Self **प्रब्रवीति** prabravīti speaks **अविनाशित्वम्** avināśitvam indestructibility **विनश्यत्सु** vinaśyatsu amidst destructible **विकारिषु** vikāriṣu (and) changing

"Immortal is this Self (Atman), my dear"---this passage from the scriptures speaks of the Immortal in the midst of things finite and subject to modification.

पाषाणवृक्षतृणधान्यकडङ्कराद्या

दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमन आदि समस्तदृश्यं

ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ 564 ॥

pāṣāṇavṛkṣatṛṇadhānyakaḍaṅkarādyā
dagdhā bhavanti hi mṛdeva yathā tathaiva |
dehendriyāsumana ādi samastadṛśyaṁ
jñānāgnidagdhamupayāti parātmabhāvam || 564||

पाषाण pāṣāṇa stone **वृक्ष** vṛkṣa tree **तृण** tṛṇa straw **धान्य** dhānya grain **कडङ्कर** kaḍaṅkara husk **आद्याः** ādyāḥ etc **दग्धाः** dagdhāḥ burnt **भवन्ति** bhavanti become (burnt) **हि** hi indeed **मृद्** mṛd clay **एव** eva alone **यथा** yathā just as **तथा** tathā in the same way **एव** eva alone **देह** deha body **इन्द्रिय** indriya sense-organs **असु** asu pranas **मनः** manaḥ mind **आदि** ādi etc **समस्त** samasta entire **दृश्यम्** dṛśyam objectifiable universe **ज्ञानाग्नि** jñānāgni fire of knowledge **दग्धम्** dagdham burnt **उपयाति** upayāti attains **परात्मभावम्** parātmabhāvam state of Supreme Self

Just as stone, tree, straw, grain, husk, etc. are reduced to ashes when burnt, so too, the whole objective universe comprising the body, sense-organs, Pranas, mind etc. are reduced to the supreme Self when burnt into the fire-of-Knowledge.

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।

तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ 565 ॥

vilakṣaṇaṁ yathā dhvāntaṁ līyate bhānutejasi |

tathaiva sakalaṁ dṛśyaṁ brahmaṇi pravilīyate || 565||

विलक्षणम् vilakṣaṇam distinctly different **यथा** yathā just as **ध्वान्तम्** dhvāntam darkness **लीयते** līyate vanishes **भानुतेजसि** bhānutejasi in the Sun's effulgence **तथा** tathā in the same way **एव** eva alone **सकलम्** sakalam entire **दृश्यम्** dṛśyam objective universe **ब्रह्मणि** brahmaṇi into Brahman **प्रविलीयते** pravilīyate vanishes

Just as darkness---which is distinctly different from sunlight---vanishes in the sun's effulgence, so too, this entire objective universe vanishes into Brahman.

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम्।

तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम्॥ 566 ॥

ghaṭe naṣṭe yathā vyoma vyomaiva bhavati sphuṭam |
tathaivopādhivilaye brahmaiva brahmavitsvayam || 566||

घटे ghaṭe naṣṭe when the pot is broken **यथा** yathā just as **व्योम** vyoma (pot) space **व्योम** vyoma (limitless) space **एव** eva alone **भवति** bhavati becomes **स्फुटम्** sphuṭam clearly **तथा** tathā in the same way **एव** eva alone **उपाधिविलये** upādhivilaye when conditioning is destructed **ब्रह्म** brahma Brahman **एव** eva alone **ब्रह्मवित्** brahmavit the knower of Brahman **स्वयम्** svayam himself

Just as when a pot is broken the pot-space becomes the limitless space, so too, when the conditionings are destroyed, the knower of Brahman becomes Brahman Itself.

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।

संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ 567 ॥

kṣīraṁ kṣīre yathā kṣiptaṁ tailaṁ taile jalaṁ jale |
saṁyuktamekatāṁ yāti tathā''tmanyātmavinmuniḥ || 567||

क्षीरम् kṣīram milk **क्षीरे** kṣīre in milk **यथा** yathā just as **क्षिप्तम्** kṣiptam is poured **तैलम्** tailam oil **तैले** taile in oil **जलम्** jalam water **जले** jale in water **संयुक्तम्** saṁyuktam united **एकताम्** ekatām state of being one **याति** yāti attains **तथा** tathā in the same way **आत्मनि** ātmani in the Self **आत्मवित्** ātmavit the knower of the Self **मुनिः** muniḥ the Sage

Just as milk poured into milk, oil into oil and water into water each becomes united and one, so too, one who has realised the Sefl becomes one with the Self.

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।

ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ 568 ॥

evaṁ videhakaivalyaṁ sanmātratvamakhaṇḍitam |
brahmabhāvaṁ prapadyaiṣa yatirnāvartate punaḥ || 568||

एवम् evam in this way **विदेह** videha disembodied one **कैवल्यम्** kaivalyam being one; without a second **सन्मात्रत्वम्** sanmātratvam pure existence **अखण्डितम्** akhaṇḍitam unbroken **ब्रह्मभावम्** brahmabhāvam state of Brahman **प्रपद्य** prapadya having attained **एषः** eṣaḥ this **यतिः** yatiḥ

seeker **न** na (does) not **आवर्तते** āvartate transmigrate **पुनः** punaḥ again

It does not suffer transmigration having experienced seclusion as a result of being disembodied--being ever-identified with the one Reality, Brahman.

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।

अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ 569 **॥**

sadātmaikatvavijñānadagdhāvidyādivarṣmaṇaḥ |
amuṣya brahmabhūtatvād brahmaṇaḥ kuta udbhavaḥ || 569||

सत् sat Brahman **आत्मा** ātmā jeeva (Self) **एकत्व** ekatva oneness **विज्ञान** vijñāna (by this) direct knowledge **दग्ध** dagdha burnt **अविद्यादि** avidyādi ignorance **वर्ष्मणः** varṣmaṇaḥ bodies **अमुष्य** amuṣya this **ब्रह्मभूतत्वात्** brahmabhūtatvāt because of being Brahman **ब्रह्मणः** brahmaṇaḥ of Brahman **कुत** kuta how can (there be) **उद्भवः** udbhavaḥ rebirth

By realizing the oneness of the individual Self and Brahman, his bodies (gross, subtle and casual) consisting of ignorance etc. are burnt and he becomes Brahman Itself; how can Brahman (the unborn), ever have rebirth?

मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।

यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ 570 **॥**

māyāklṛptau bandhamokṣau na staḥ svātmani vastutaḥ |
yathā rajjau niṣkriyāyāṁ sarpābhāsavinirgamau || 570||

मायाक्लृप्तौ māyāklṛptau Maya-conjured **बन्धमोक्षौ** bandhamokṣau bondage and liberation **न** na do not **स्तः** staḥ exist **स्वात्मनि** svātmani in the Self **वस्तुतः** vastutaḥ in reality **यथा** yathā just as **रज्जौ** rajjau in the rope **निष्क्रियायाम्** niṣkriyāyām (which) undergoes no change **सर्प आभास** sarpa ābhāsa the appearance of snake **विनिर्गमौ** vinirgamau and disappearance (is not there)

Maya-conjured up bondage and liberation do not really exist in the Reality, one's Self, just as the appearance and disappearance of the snake are not in the rope which undergoes no changes.

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।

नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।

यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ 571 ॥

āvṛteḥ sadasattvābhyāṁ vaktavye bandhamokṣaṇe |
nāvṛtirbrahmaṇaḥ kācidanyābhāvādanāvṛtam |
yadyastyadvaitahāniḥ syād dvaitaṁ no sahate śrutiḥ || 571||

आवृतेः āvṛteḥ of the veiling **सत् असत्त्वाभ्याम्** sat asattvābhyām (its) presence or its absence **वक्तव्ये** vaktavye can be spoken of **बन्धमोक्षणे** bandhamokṣaṇe the bondage & liberation **न** na no **आवृतिः** āvṛtiḥ the veiling **ब्रह्मणः** brahmaṇaḥ for Brahman **काचित्** kācit of any kind **अन्य अभावात्** anya abhāvāt because of the absence of any second entity **अनावृतम्** anāvṛtam (always) unveiled **यदि** yadi if **अस्ति** asti (this veiling)

exists **अद्वैतहानिः** advaitahāniḥ (it will) contradict the non-duality (of Brahman) **स्याद्** syād will **द्वैतम्** dvaitam duality **न उ** na u does not **सहते** sahate bears or allows or accepts **श्रुतिः** śrutiḥ the Sruti

When there is the presence or absence of veiling, bondage and liberation can be spoken of. There can be no veiling for Brahman as It is obvious, there being no second thing besides it. If there is, it will contradict the non-duality of Brahman; the scriptures will never allow duality.

बन्धञ्च मोक्षञ्च मृषैव मूढा

बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।

दृगावृतिं मेघकृतां यथा रवौ

यतोऽद्वयाऽसङ्गचिदेतदक्षरम् ॥ 572 ॥

bandhañca mokṣañca mṛṣaiva mūḍhā
buddherguṇaṁ vastuni kalpayanti |
dṛgāvṛtiṁ meghakṛtāṁ yathā ravau
yato'dvayā'saṅgacidetadakṣaram || 572||

बन्धम् bandham bondage **च** ca and **मोक्षम्** mokṣam liberation **च** ca and **मृषा** mṛṣā uselessly **एव** eva alone **मूढाः** mūḍhāḥ the deluded fools, the ignorant ones **बुद्धेः** buddheḥ of the intellect **गुणम्** guṇam attributes **वस्तुनि** vastuni on the reality **कल्पयन्ति** kalpayanti superimpose **दृग्** dṛg eyes **आवृतिम्** āvṛtim veiling **मेघ कृताम्** megha kṛtām brought about by clouds **यथा** yathā just as **रवौ** ravau upon the Sun **यतः**

yataḥ therefore **अद्वय** advaya non-dual **असङ्ग** asaṅga unattached **चित्** cit consciousness **एतत्** etat this **अक्षरम्** akṣaram immutable

Bondage and liberation are attributes of the intellect which the ignorant superimpose upon the Reality, as the hiding from eyes by clouds is superimposed upon the sun. In fact, this Immutable Reality is Absolute Knowledge, non-dual and unattached.

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।

बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ 573 ॥

astīti pratyayo yaśca yaśca nāstīti vastuni |
buddhereva guṇāvetau na tu nityasya vastunaḥ || 573||

अस्ति asti (something) is **इति** iti this **प्रत्ययः** pratyayaḥ concept **यः** yaḥ that which is **च** ca and **यः** yaḥ that which is **च** ca and **न अस्ति** na asti (something) is not **इति** iti this **वस्तुनि** vastuni in the objects **बुद्धेः** buddheḥ of the intellect **एव** eva alone **गुणौ** guṇau both these attributes' **एतौ** etau both of these **न** na not **तु** tu indeed **नित्यस्य** nityasya eternal **वस्तुनः** vastunaḥ reality

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

अतस्तौ मायया कल्पितौ बन्धमोक्षौ न चात्मनि ।

निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने।

अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः॥ 574॥

atastau māyayā klṛptau bandhamokṣau na cātmani |
niṣkale niṣkriye śānte niravadye nirañjane |
advitīye pare tattve vyomavatkalpanā kutaḥ || 574||

अतः ataḥ therefore तौ tau these two मायया māyayā by Maya क्लृप्तौ klṛptau conjured बन्धमोक्षौ bandhamokṣau bondage and liberation न na not च ca and आत्मनि ātmani in the Self निष्कले niṣkale partless निष्क्रिये niṣkriye devoid of activity शान्ते śānte serene निरवद्ये niravadye unimpeachable निरञ्जने nirañjane untainted अद्वितीये advitīye non-dual परे pare supreme तत्त्वे tattve reality व्योमवत् vyomavat like space कल्पना kalpanā imagination(about its limitation) कुतः kutaḥ where is it

Therefore, bondage and liberation are conjured up by Maya and do not exist in the Self. 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?

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता॥ 575॥

na nirodho na cotpattirna baddho na ca sādhakaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 575||

न na neither is there **निरोधः** nirodhaḥ death **न** na nor **च** ca and **उत्पत्तिः** utpattiḥ birth **न** na neither is there **बद्धः** baddhaḥ bondage **न** na nor **च** ca and **साधकः** sādhakaḥ the struggling one **न** na neither is there **मुमुक्षुः** mumukṣuḥ the seeker **न** na nor **वै** vai indeed **मुक्तः** muktaḥ a liberated one **इति** iti thus **एषा** eṣā this is **परमार्थता** paramārthatā the ultimate truth

There is no birth, no death, no bondage, no spiritual aspirant, no seeker after liberation, no one liberated. This is the ultimate Truth.

Blessed disciple liberated (verses 576-578)

सकलनिगमचूडास्वान्तसिद्धान्तरूपं

परमिदमतिगुह्यं दर्शितं ते मयाद्य ।

अपगतकलिदोषं कामनिर्मुक्तबुद्धिं

स्वसुतवदसकृत्त्वां भाव्यित्वा मुमुक्षुम् ॥ 576 ॥

sakalanigamacūḍāsvāntasiddhāntarūpaṁ
paramidamatiguhyaṁ darśitaṁ te mayādya |
apagatakalidoṣaṁ kāmanirmuktabuddhiṁ
svasutavadasakṛttvāṁ bhāvyitvā mumukṣum || 576||

सकल sakala all **निगम** nigama scriptures **चूडा** cūḍā the crest (the essence) **स्वान्त** svānta the ultimate truth about ourselves **सिद्धान्त रूपम्** siddhānta rūpam of the nature of the innermost essence **परम्** param supreme **इदम्** idam this **अतिगुह्यम्** atiguhyam profound secret **दर्शितम्**

darśitam has been shown **ते** te to you **मया** mayā by me **अद्य** adya today **अपगत** apagata purged **कलि** kali of this dark-age **दोषम्** doṣam tainted **काम** kāma desire **निर्मुक्त** nirmukta free **बुद्धिम्** buddhim mind **स्वसुतवत्** svasutavat like my own son **असकृत्** asakṛt again and again **त्वाम्** tvām to you **भाव्यित्वा** bhāvyitvā considering you to be **मुमुक्षुम्** mumukṣum a seeker after liberation

Considering you to be a seeker after liberation, void of the taints of this Dark Age, with a mind free from desires, I have today revealed to you, again and again, as I would to my own son, the supreme and profound secret, the inmost essence of Vedanta, the crown of all Vedas.

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृतानतिः ।

स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ 577 ॥

iti śrutvā gurorvākyaṁ praśrayeṇa kṛtānatiḥ |
sa tena samanujñāto yayau nirmuktabandhanaḥ || 577||

इति iti thus **श्रुत्वा** śrutvā having heard **गुरोः** guroḥ of the teacher's **वाक्यम्** vākyam words **प्रश्रयेण** praśrayeṇa with humility **कृत** kṛta did **आनतिः** ānatiḥ prostration **सः** saḥ he **तेन** tena by his **समनुज्ञातः** samanujñātaḥ obtaining his permission **ययौ** yayau went (his way) **निर्मुक्त बन्धनः** nirmukta bandhanaḥ freed from all bondages

Hearing the words of the Teacher, the disciple prostrated to him with reverence, and obtaining his permission, went his way, freed from bondage.

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।

पावयन्वसुधां सर्वां विचचार निरन्तरः ॥ 578 **॥**

gurureva sadānandasindhau nirmagnamānasaḥ |
pāvayanvasudhāṁ sarvāṁ vicacāra nirantaraḥ || 578||

गुरुः guruḥ the teacher **एव** eva alone **सदानन्द** sadānanda eternal Bliss **सिन्धौ** sindhau in the ocean of **निर्मग्न** nirmagna immersed **मानसः** mānasaḥ his mind **पावयन्** pāvayan blessing **वसुधाम्** vasudhām the (whole) world **सर्वाम्** sarvām whole **विचचार** vicacāra wandered **निरन्तरः** nirantaraḥ constantly

And the Teacher, his mind immersed in the ocean of eternal Bliss, forever wandered about, verily blessing the whole world.

The glory of the text-book (verses 579-581)

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।

निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ 579 **॥**

ityācāryasya śiṣyasya saṁvādenātmalakṣaṇam |
nirūpitaṁ mumukṣūṇāṁ sukhabodhopapattaye || 579||

इति iti thus **आचार्यस्य** ācāryasya the teacher **शिष्यस्य** śiṣyasya of the disciple **संवादेन** saṁvādena dialogue **आत्मलक्षणम्** ātmalakṣaṇam indicating

the Self **निरूपितम्** nirūpitam expounded **मुमुक्षूणाम्** mumukṣūṇām for the seekers after liberation **सुखबोध** sukhabodha easy comprehension **उपपत्तये** upapattaye for attaining

Thus, by means of a dialogue between the Teacher and the disciple, the true nature of the Self (Atman) has been indicated for the easy comprehension of seekers after liberation.

हितमिदमुपदेशमाद्रियन्तां

विहितनिरस्तसमस्तचित्तदोषाः ।

भवसुखविरताः प्रशान्तचित्ताः

श्रुतिरसिका यतयो मुमुक्षवो ये ॥ 580 **॥**

hitamidamupadeśamādriyantāṁ
vihitanirastasamastacittadoṣāḥ |
bhavasukhaviratāḥ praśāntacittāḥ
śrutirasikā yatayo mumukṣavo ye || 580||

हितम् hitam beneficial **इदम्** idam this **उपदेशम्** upadeśam teaching **आद्रियन्ताम्** ādriyantām to the seekers **विहित** vihita (by following) the prescribed methods **निरस्त** nirasta eliminated **समस्त** samasta entire **चित्तदोषाः** cittadoṣāḥ the impurities of the mind **भवसुख** bhavasukha the pleasures of the world **विरताः** viratāḥ averse **प्रशान्त** praśānta serene **चित्ताः** cittāḥ mind **श्रुतिरसिकाः** śrutirasikāḥ those who take delight in scriptures **यतयः** yatayaḥ the strivers **मुमुक्षवः** mumukṣavaḥ the seekers after liberation **ये** ye they

May the seekers after liberation appreciate this salutary teaching, those who have cleansed themselves of the taints of the mind by observing the prescribed methods, who are indifferent to worldly enjoyments, who have serene minds and take a delight in the scriptures.

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकांक्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम्।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसंदायिनी ॥ 581 ॥

saṁsārādhvani tāpabhānukiraṇaprodbhūtadāhavyathā-
khinnānāṁ jalakāṅkṣayā marubhuvi bhrāntyā paribhrāmyatām |
atyāsannasudhāmbudhiṁ sukhakaraṁ brahmādvayaṁ darśaya-
tyeṣā śaṅkarabhāratī vijayate nirvāṇasandāyinī || 581||

संसाराध्वनि saṁsārādhvani in the journey through this realm of change **तापभानुकिरण** tāpabhānukiraṇa the rays of the scorching sun **प्रोद्भूत** prodbhūta very well caused **दाहव्यथखिन्नानाम्** dāhavyathakhinnānām for those afflicted by the burning pains **जलकांक्षया** jalakāṅkṣayā desirous of water **मरुभुवि** marubhuvi in the desert **भ्रान्त्या** bhrāntyā by delusion **परिभ्राम्यताम्** paribhrāmyatām desperately search **अत्यासन्न** atyāsanna in very close proximity **सुधाम्बुधिम्** sudhāmbudhim the ocean of Bliss **सुखकरम्** sukhakaram brings happiness **ब्रह्म** brahma Brahman **अद्वयम्** advayam non-dual **दर्शयति** darśayati is shown **एषा** eṣā this **शङ्करभारती**

śaṅkarabhāratī (glorious message) of Sankara विजयते vijayate is victorious निर्वाण संदायिनी nirvāṇa sandāyinī for it very well leads one to liberation

For those who are afflicted in this samsara by the burning pains caused by the scorching sun rays of the three-fold sorrows (*adhyatmika, adhidaivika,* and *adhibhautika*), and those who, in delusion, roam in a desert in search of water, for them this is the glorious message of Sankara pointing out the Ocean of Nectar, the non-dual Brahman, within easy reach, in order to lead them to liberation. Om Tat Sat.