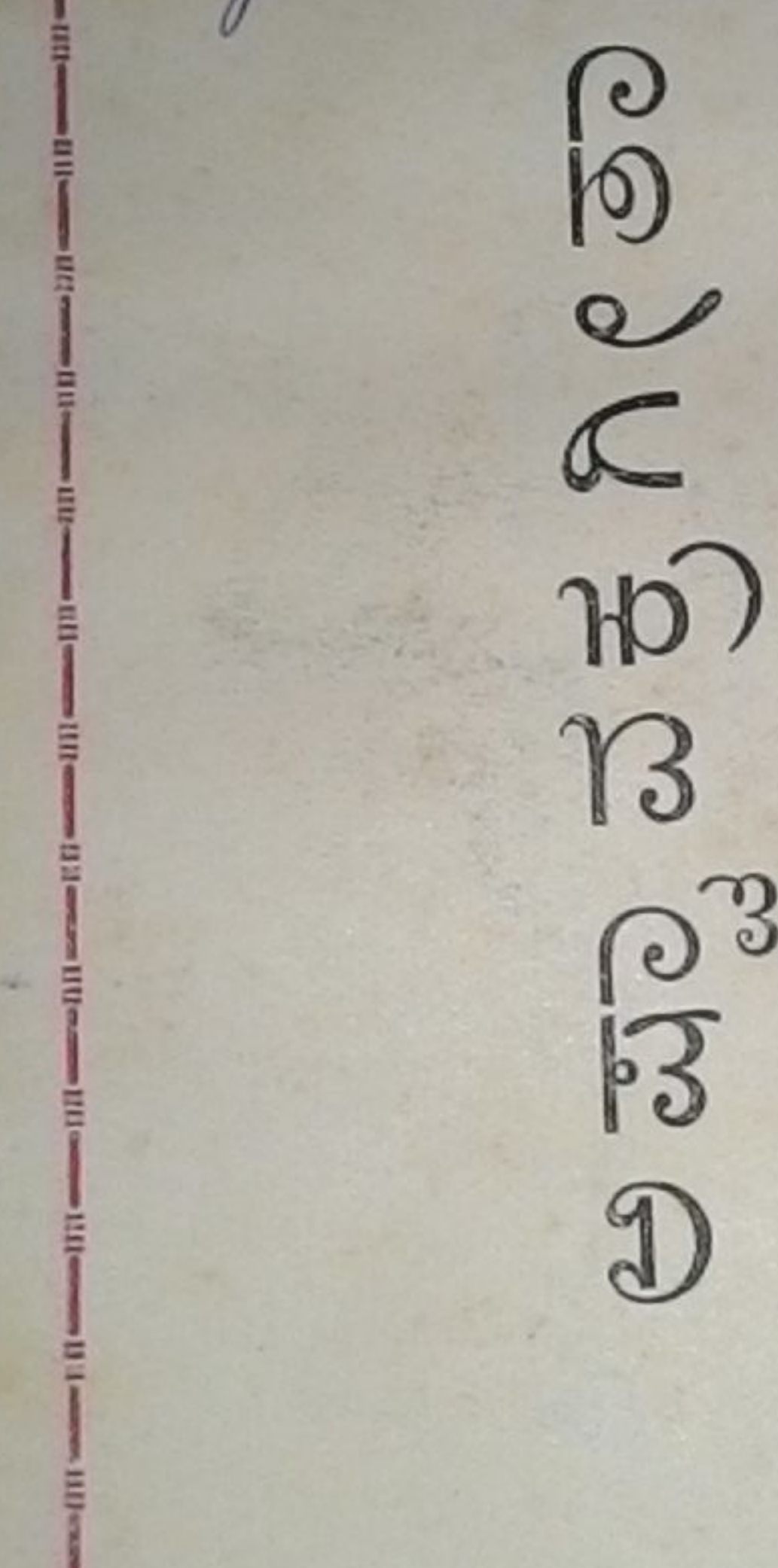
characters as a transliteration of the actual Sanskrit words) [redacted].

[redacted] The translation of this book is faulty because (a) translator did not know English accurately (b) he interpreted philosophical terms as though they were mystic ones.



॥ ಶ್ರೀ ॥

ಶ್ರೀಮತ್ಕೃಷ್ಣರಾಜೇಂದ್ರ ಮಹಾರಾಜಾಜ್ಞಯಾ

ಮುದ್ರಾಪಿತಂ

1936

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॥ ಶ್ರೀ ಗುರುಭ್ಯೋನಮಃ ॥

ಅಷ್ಟಾವಕ್ರಗೀತಾ

WITH ENGLISH TRANSLATION

BY

SWAMY NITYASWARUPANANDA OF RAMAKRISHNA MISSION

NOTE

ASHTAVAKRA GITA (or Ashtavakra Samhita, as it is also called) teaches the essence of the highest knowledge of Advaita. It deals with the actual realization of the eternal Atman (Self), which is not something that dawns only when this world is renounced; or when it

ceases to exist or ceases to be perceived as when one is said to go to another sphere after death; or when one is in yogic *samadhi*; or when one is otherwise unconscious as in deep sleep. But it is realized in its absoluteness as Brahman when one is in the very midst of the world, perceiving all objects, conscious of all feelings, and thinking all thoughts, as King Janaka did realize while actually dis-

charging his duties as ruler of his kingdom in the spirit of the teachings of Ashtavakra.

"Seeing, hearing, touching, smelling, eating, taking, speaking and walking, the great-souled one, free from all efforts and non-efforts, is verily emancipated." (XVII, 12.)

"The wise one who lives on happily doing what

comes to one to be done, does not feel troubled either in activity or inactivity." (XVIII, 20.)

"The man of knowledge does not feel any desire for the dissolution of the universe or aversion to its existence." (XVII, 7.)

"For the wise man there is nothing to be renounced nor accepted nor destroyed." (VI, 4.)

In fact, the highest knower (Jnanin) realizes *at all times* that whatever exists is nothing but *his* very self, the Atman or Brahman.

He who has attained Brahman cannot be distinguished from other men of the world, either in their dress or in their behaviour. "He wears no external signs." (Mahabharata.)

"The man of knowledge lives like other men of the world." (XVIII, 18.)

"Only those like him can understand him." (XVIII, 56.)

Such a person ever feels his oneness with the *All*.

Ashtavakra further furnishes the key to the means of

attaining this supreme knowledge in the words "As one thinks, so one becomes." (I, 10.)

But the steps, as may be gathered from the following verses, require the hardest and the most patient efforts to climb. Till the ego "I" is effaced, the *Truth* cannot be known. (VIII, 4; XVI, 10 and XVIII, 73.)

"If you desire liberation (from the bondage of

ignorance), my child, shun the objects of the senses like poison, and seek forgiveness, sincerity, kindness, contentment and truth like nectar." (I, 1.)

"In whatever you perceive you alone appear. Completely give up all such distinctions as 'I am he' and 'I am not this.' Consider all as thy self." (XV, 14–15.)

"The man of ignorance does not attain peace either by action or by inaction. The wise becomes happy by merely ascertaining the *Truth*." (XVIII, 34.)

This second edition also has been published under the gracious patronage of His Highness Sri Krishnarajendra Wadiyar Bahadur IV, Maharaja of Mysore, who is

throughout India recognized as a modern King Janaka, and who is so often referred to in current literature as a '*model*' for other rulers, which great distinction he has attained by his unique devotion to Vedanta, in its highest aspect.

V. SUBRAHMANYA IYER.

June 1936.

ON ASHTAVAKRA

BY

Swami Nityaswarupananda.

Ashtavakra was born of Kahor (Kahoda) and Sujātā. While Ashtavakra was still in his mother's womb, Kahor was once reciting the Vedas sitting beside his wife. To

their great surprise, the child in the womb suddenly cried out: "Father, even lying in my mother's womb I have already learnt all the Vedas through your grace. But I regret that you often make mistakes in your recitation." Kahor took this as a grave insult and cursed him saying that he would be born with eight parts of his body deformed. Accordingly in course of time the child was

born with a twisted form and was named Ashtavakra (Eight-curved). In the meanwhile Kahor went to the court of Janaka to beg money from the king. The king had at that time in his court a great scholar called Vandi (Vandin), son of King Varuna. He was profoundly versed in the Vedas. Kahor was called to a debate by him, was defeated and thrown into the sea where he had to

be engaged as a priest in a sacrifice performed by Varuna.

When Ashtavakra grew to be a lad of twelve and heard of the sad plight of his father, he repaired to the court of Janaka in company with his maternal uncle Svetaketu. Being a mere boy he was not at first allowed entrance into the court, but when he gave proof of his

extraordinary learning in the Shastras, he was cordially welcomed. He at once sought out his father's opponent Vandi, and entered into a debate with him. A wonderful controversy ensued and the boy of twelve defeated the foremost veteran scholar of the court of Janaka. He rescued his father from the grip of Varuna. Kahor was highly satisfied with his son and asked him to bathe in

the river Samānga, and lo! he came out of the waters with all his limbs made straight. But his name continued the same for ever.

—*Mahabharata.*

ಜನಕ ಉವಾಚ—

ಕಥಂ ಜ್ಞಾನಮವಾಪ್ನೋತಿ ಕಥಂ ಮುಕ್ತಿರ್ಭವಿಷ್ಯತಿ।
ವೈರಾಗ್ಯಂ ಚ ಕಥಂ ಪ್ರಾಪ್ತಮೇತದ್ಬ್ರೂಹಿ ಮಮ ಪ್ರಭೋ॥

Janaka said—

1. How can knowledge be acquired? How can liberation be attained? How is renunciation possible?—Tell me this, O ~~Lord~~ Master,

ಪ್ರಥಮೋಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಮುಕ್ತಿಮಿಚ್ಛಸಿಚೇತ್ತಾತ ವಿಷಯಾನ್ವಿಷವತ್ತ್ಯಜ।
ಕ್ಷಮಾರ್ಜವದಯಾತೋಷ ಸತ್ಯಂ ಪೀಯೂಷವದ್ಭಜ ॥ ೨ ॥

Ashtavakra said—

2. If you aspire after liberation, my child, shun the objects of the senses as poison and ~~betake to~~ have forgiveness, sincerity, kindness, contentment and truth as nectar. *

* this Code is only for those who seek truth as tho' it were nectar.

ನ ಪೃಥ್ವೀ ನ ಜಲಂ ನಾಗ್ನಿರ್ನ ವಾಯುರ್ವ್ಯೋರ್ನ ವಾ ಭವಾನ್।
ಏಷಾಂ ಸಾಕ್ಷಿಣಮಾತ್ಮಾನಂ ಚಿದ್ರೂಪಂ ವಿದ್ಧಿ ಮುಕ್ತಯೇ ॥

3. You are neither earth, nor water, nor fire, nor air, nor ether. In order to attain liberation, realise yourself as the ~~knower~~ seer of all these and consciousness itself.

+ bondage = thinking that you are the body, and thus suffering with it.
△ dissociate yourself from identification with the body

ಯದಿ ದೇಹಂ ಪೃಥಕ್ಕೃತ್ಯ ಚಿತಿ ವಿಶ್ರಾವ್ಯ ತಿಷ್ಠಸಿ।
ಅಧುನೈವ ಸುಖೀ ಶಾಂತೋ ಬಂಧಮುಕ್ತೋ ಭವಿಷ್ಯಸಿ ॥೪॥

4. If you put aside (the idea of) the body and rest in Intelligence, you will at once be happy, peaceful and free from bondage.

the Absolute

ನ ತ್ವಂ ವಿಪ್ರಾದಿಕೋ ವರ್ಣೋ ನಾಶ್ರಮಿ ನಾಕ್ಷಗೋಚರಃ ।
ಅಸಂಗೋಽಸಿ ನಿರಾಕಾರೋ ವಿಶ್ವಸಾಕ್ಷೀ ಸುಖೀ ಭವ ॥ ೫ ॥

5. You do not belong to the Brahmana or any other caste or to any Ashram. You are not visible to the eyes. Unattached, formless and witness of all are you. Be happy.

ಧರ್ಮಾಧರ್ಮೌ ಸುಖಂ ದುಃಖಂ ಮಾನಸಾನಿ ನ ತೇ ವಿಭೋ।
ನ ಕರ್ತಾಸಿ ನ ಭೋಕ್ತಾಸಿ ಮುಕ್ತಏವಾಸಿ ಸರ್ವದಾ ॥ ೬ ॥

6. Virtue and vice, pleasure and pain, are of the mind, not of you, O All-pervading One. You are neither doer nor enjoyer. Verily you are ever free.

ಏಕೋ ದ್ರಷ್ಟಾಸಿ ಸರ್ವಸ್ಯ ಮುಕ್ತಪ್ರಾಯೋಽಸಿ ಸರ್ವದಾ।
ಅಯಮೇವ ಹಿ ತೇ ಬಂಧೋ ದ್ರಷ್ಟಾರಂ ಪಶ್ಯಸೀತರಮ್ ॥೭॥

7. You are the one seer ~~of~~ in all and really ever free. Verily this alone is your bondage that you see the seer as other than such. ×

or: that you see another seer.

ಅಹಂ ಕರ್ತೇತ್ಯಹಮ್ಮಾನಮಹಾಕೃಷ್ಣಾಹಿದಂಶಿತಃ।
ನಾಹಂ ಕರ್ತೇತಿ ವಿಶ್ವಾಸಾಮೃತಂ ಪೀತ್ವಾ ಸುಖೀ ಭವ ॥ ೮ ॥

8. Do you who have been bitten by the great black serpent of the egoism "I am the doer," drink the nectar of the faith "I am not the doer," and be happy.

ಏಕೋ ವಿಶುದ್ಧಬೋಧೋಽಹಮಿತಿ ನಿಶ್ಚಯವಹ್ನಿನಾ ।
ಪ್ರಜ್ವಾಲ್ಯಾಜ್ಞಾನಗಹನಂ ವೀತಶೋಕಃ ಸುಖೀ ಭವ ॥ ೯ ॥

9. Burn down the wilderness of ignorance with the fire of the knowledge, "I am the One and Pure Intelligence," and be free from grief and be happy.

ಯತ್ರ ವಿಶ್ವಮಿದಂ ಭಾತಿ ಕಲ್ಪಿತಂ ರಜ್ಜುಸರ್ಪವತ್।
ಆನಂದಪರಮಾನನ್ದಃ ಸಬೋಧಸ್ತ್ವಂ ಸುಖಂ ಚರ ॥ ೧೦॥

10. That (Consciousness) in which this universe appears, being conceived like a snake in a rope, is Bliss—Supreme Bliss. You are that Consciousness. Be happy.

ಮುಕ್ತಾಭಿಮಾನೀ ಮುಕ್ತೋ ಹಿ ಬದ್ಧೋ ಬದ್ಧಾಭಿಮಾನ್ಯಪಿ।
ಕಿಂವದನ್ತೀ ಹಸತ್ಯೇಯಂ ಯಾ ಮತಿಸ್ಸಾ ಗತಿರ್ಭವೇತ್॥೧೧॥

11. One who considers oneself free is free indeed and one who considers oneself bound remains bound. "As one thinks, so one becomes," is a popular saying in this world, which is true.

or: so is the action.

ಆತ್ಮಾ ಸಾಕ್ಷೀ ವಿಭುಃ ಪೂರ್ಣ ಏಕೋ ಮುಕ್ತಶ್ಚಿದಕ್ರಿಯಃ।
ಅಸಙ್ಗೋ ನಿಸ್ಪೃಹಃ ಶಾನ್ತೋ ಭ್ರಮಾತ್ ಸಂಸಾರವಾನಿವ ॥

12. The Self is the witness and all-pervading perfect, one, free, Intelligence, actionless, unattached, desireless and quiet. Through illusion it appears as of the world.

ಕೂಟಸ್ಥಂ ಬೋಧಮದ್ವೈತಮಾತ್ಮಾನಂ ಪರಿಭಾವಯ।
ಆಭಾಸೋಽಹಂಭ್ರಮಂಮುಕ್ತ್ವಾಭಾವಂ ಬಾಹ್ಯಮಥಾನ್ತರಂ॥

THINK deeply

13. ~~Meditate~~ on the Atman as immovable Intelligence and non-dual, having given up external and internal ~~illusion~~ modifications and the illusion that you are the reflected self (individual soul).

ದೇಹಾಭಿಮಾನಪಾಶೇನ ಚಿರಂ ಬದ್ಧೋಽಸಿ ಪುತ್ರಕ।
ಬೋಧೋಽಹಂ ಜ್ಞಾನಖಡ್ಗೇನ ತಂ ನಿಕೃಂತ್ಯ ಸುಖೀ ಭವ॥

14. My child, you have long been trapped by body-consciousness. Sever the trap with the sword of the knowledge "I am Intelligence" and be happy.

ನಿಸ್ಸಂಗೋ ನಿಷ್ಕ್ರಿಯೋಽಸಿ ತ್ವಂ ಸ್ವಪ್ರಕಾಶೋ ನಿರಂಜನಃ ।
ಅಯಮೇವ ಹಿತೇ ಬಂಧಃ ಸಮಾಧಿಮನುತಿಷ್ಠಸಿ ॥ ೧೫ ॥

15. You are unattached, actionless, self-effulgent and without any blemish. This indeed is your bondage that you practise Samadhi (through ignorance) (suppression of thoughts).

ತ್ವಯಾ ವ್ಯಾಪ್ತಮಿದಂ ವಿಶ್ವಂ ತ್ವಯಿ ಪ್ರೋತಂ ಯಥಾರ್ಥತಃ।
ಶುದ್ಧಬುದ್ಧಸ್ವರೂಪಸ್ತ್ವಂ ಮಾ ಗಮಃ ಕ್ಷುದ್ರಚಿತ್ತತಾಮ್ ॥

16. You pervade this universe and this universe exists in you. You are really Pure [redacted] Conscious. Do not be small-minded.

ನಿರಪೇಕ್ಷೋ ನಿರ್ವಿಕಾರೋ ನಿರ್ಭರಃ ಶೀತಲಾಶಯಃ।
ಅಗಾಧಬುದ್ಧಿರಕ್ಷುಬ್ಧೋ ಭವ ಚಿನ್ಮಾತ್ರವಾಸನಃ ॥ ೧೭ ॥

17. You are unconditioned, immutable, formless, unimpassioned, of unfathomable intelligence and unperturbed. Desire for Chit alone. Br: Direct thy thoughts towards the Absolute Intelligence alone.

ಸಾಕಾರಮನೃತಂ ವಿದ್ಧಿ ನಿರಾಕಾರಂ ತು ನಿಶ್ಚಲಮ್।
ಏತತ್ತತ್ತ್ವೋಪದೇಶೇನ ನ ಪುನರ್ಭವಸಂಭವಃ ॥ ೧೮ ॥

18. Know that which has form to be unreal and the formless to be permanent. Through this ~~spiritual~~ instruction you will escape the possibility of rebirth.

leading to truth

ಯಥೈವಾದರ್ಶಮಧ್ಯಸ್ಥೇ ರೂಪೇಽನ್ತಃಪರಿತಸ್ತು ಸಃ।
ತಥೈವಾಸ್ಮಿನ್ ಶರೀರೇಽನ್ತಃ ಪರಿತಃ ಪರಮೇಶ್ವರಃ ॥ ೧೯ ॥

19. Just as a mirror exists within and without the image reflected in it, even so the Supreme Lord exists inside and outside this body.

ಏಕಂ ಸರ್ವಗತಂ ವ್ಯೋಮ ಬಹಿರನ್ತರ್ಯಥಾ ಘಟೇ ।
ನಿತ್ಯಂ ನಿರನ್ತರಂ ಬ್ರಹ್ಮ ಸರ್ವಭೂತಗಣೇ ತಥಾ ॥ ೨೦॥

20. As the same all-pervading ether is inside and outside a jar, even so the eternal all-pervasive Brahman exists in all things.

ಇತಿ ಪ್ರಥಮೋಧ್ಯಾಯಃ

ದ್ವಿತೀಯೋಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಅಹೋ ನಿರಞ್ಜನಃ ಶಾನ್ತೋ ಬೋಧೋಽಹಂ ಪ್ರಕೃತೇಃ ಪರಃ।
ಏತಾವನ್ತಮಹಂ ಕಾಲಂ ಮೋಹೇನೈವ ವಿಡಮ್ಬಿತಃ ॥ ೧ ॥

Janaka said—

1. O, I am spotless, tranquil, pure consciousness and beyond ~~Nature~~ The objective world. All this time I have been mocked by illusion.

ಯಥಾ ಪ್ರಕಾಶಯಾಮ್ಯೇಕೋ ದೇಹಮೇನಂ ತಥಾ ಜಗತ್ |
ಅತೋ ಮಮ ಜಗತ್ಸರ್ವಮಥವಾ ನ ಚ ಕಿಞ್ಚನ ॥ ೨ ॥

(as knower)

2. As I alone reveal this body, even so do I reveal this universe. Therefore mine is all this universe, or verily nothing is mine.*

A or illumine

* because everything is myself.

ಸಶರೀರಮಹೋ ವಿಶ್ವಂ ಪರಿತ್ಯಜ್ಯ ಮಯಾಽಧುನಾ ।
ಕುತಶ್ಚಿತ್ ಕೌಶಲಾದೇವ ಪರಮಾತ್ಮಾ ವಿಲೋಕ್ಯತೇ ॥ ೩ ॥

3. O, having renounced the universe* along with the body, I am now perceiving the Supreme Self through wisdom (received from my Guru).

* as something separate.

ಯಥಾ ನ ತೋಯತೋ ಭಿನ್ನಾಸ್ತರಙ್ಗಾಃ ಫೇನಬುದ್ಬುದಾಃ।
ಆತ್ಮನೋ ನ ತಥಾ ಭಿನ್ನಂ ವಿಶ್ವಮಾತ್ಮವಿನಿರ್ಗತಮ್ ॥೪॥

4. As waves, foam and bubbles are not different from water, even so the universe emanating from the Atman is not different from it.

ತನ್ತುಮಾತ್ರೋ ಭವೇದೇವ ಪಟೋ ಯದ್ವದ್ವಿಚಾರಿತಃ।
ಆತ್ಮತನ್ಮಾತ್ರಮೇವೇದಂ ತದ್ವದ್ವಿಶ್ವಂ ವಿಚಾರಿತಮ್ ॥ ೫ ॥

5. As cloth when analysed△ is found to be nothing but thread, even so this× universe, duly considered, is nothing but the Atman.

× not the world seen in dream or samadhi but this external world
△ there must be scientific analysis in the modern way.

ಯಥೈವೇಕ್ಷುರಸೇ ಕ್ಲೃಪ್ತಾ ತೇನ ವ್ಯಾಪ್ತೈವ ಶರ್ಕರಾ।
ತಥಾ ವಿಶ್ವಂ ಮಯಿ ಕ್ಲೃಪ್ತಂ ಮಯಾ ವ್ಯಾಪ್ತಂ ನಿರನ್ತರಂ॥

6. Just as sugar generated in sugarcane juice is wholly pervaded by it (juice), even so the universe produced in me is permeated by me through and through.

ಆತ್ಮಾಜ್ಞಾನಾಜ್ಜಗದ್ಭಾತಿ ಆತ್ಮಜ್ಞಾನಾನ್ನ ಭಾಸತೇ।
ರಜ್ಜ್ವಜ್ಞಾನಾದಹಿರ್ಭಾತಿ ತಜ್ಜ್ಞಾನಾದ್ಭಾಸತೇ ನಹಿ ॥೭॥

7. The world appears* owing to the ignorance of the Self and disappears with the knowledge of the Self, even as the snake appears owing to the non-cognition of the rope and disappears with its recognition.

* as different from yourself

ಪ್ರಕಾಶೋ ಮೇ ನಿಜಂ ರೂಪಂ ನಾತಿರಿಕ್ತೋಽಸ್ಮ್ಯಹಂ ತತಃ।
ಯದಾ ಪ್ರಕಾಶತೇ ವಿಶ್ವಂ ತದಾಹಮಾಭಸ ಏವ ಹಿ ॥೮॥

8. Light* is my very (or inmost) nature and I am no other than that. When the universe manifests itself, verily then it is I that shine.

* Knowledge, the capacity to know, the mind itself lights up, i.e. makes you aware, of any thought, idea or object.

ಅಹೋ ವಿಕಲ್ಪಿತಂ ವಿಶ್ವಮಜ್ಞಾನಾನ್ಮಯಿ ಭಾಸತೇ ।
ರೂಪ್ಯಂ ಶುಕ್ತೌ ಫಣೀ ರಜ್ಜೌ ವಾರಿ ಸೂರ್ಯಕರೇ ಯಥಾ ॥

9. O, the universe appears in me being conceived through ignorance, even as silver appears in mother of pearl, snake in the rope and water in the sunbeam.

ಮತ್ತೋ ವಿನಿರ್ಗತಂ ವಿಶ್ವಂ ಮಯ್ಯೇವ ಲಯಮೇಷ್ಯತಿ ।
ಮೃದಿ ಕುಮ್ಭೋ ಜಲೇ ವೀಚಿಃ ಕನಕೇ ಕಟಕಂ ಯಥಾ ॥೧೦॥

10. Just as a jug dissolves into earth, a wave into water or a bracelet into gold, even so the universe which has emanated from me will dissolve into me.*

* just as in dream

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಂ ವಿನಾಶೋ ಯಸ್ಯ ನಾಸ್ತಿ ಮೇ।
ಬ್ರಹ್ಮಾದಿಸ್ತಮ್ಬಪರ್ಯನ್ತಂ ಜಗನ್ನಾಶೇಽಪಿ ತಿಷ್ಠತಃ ॥೧೧॥

11. Wonderful am I! Adoration to myself who know no decay and survive even the destruction of the world from Brahma down to the clump of grass.

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಮೇಕೋಽಹಂ ದೇಹವಾನಪಿ।
ಕ್ವಚಿನ್ನ ಗನ್ತಾ ನಾಗನ್ತಾ ವ್ಯಾಪ್ಯ ವಿಶ್ವಮವಸ್ಥಿತಃ ॥೧೨॥

12. Wonderful am I! Adoration to myself who, though with a body am one, who neither go anywhere nor come from anywhere but abide pervading the universe.

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಂ ದಕ್ಷೋ ನಾಸ್ತೀಹ ಮತ್ಸಮಃ।
ಅಸಂಸ್ಪೃಸ್ಯ ಶರೀರೇಣ ಯೇನೆ ವಿಶ್ವಂ ಚಿರಂ ಧೃತಮ್ ॥೧೩॥

13. Wonderful am I! Adoration to myself! There is none so capable as I, who am bearing the universe for all eternity* without touching it with the body.

* in contrast to the ephemerality of objects seen, the Seer ever remains th

ಅಹೋ ಅಹಂ ನಮೋ ಮಹ್ಯಂ ಯಸ್ಯ ಮೇ ನಾಸ್ತಿ ಕಿಞ್ಚನ।
ಅಥವಾ ಯಸ್ಯ ಮೇ ಸರ್ವಂ ಯದ್ವಾಙ್ಮನಸಗೋಚರಮ್ ॥

14. Wonderful am I! Adoration to myself who have nothing or have all that is thought about and spoken of.

ಜ್ಞಾನಂ ಜ್ಞೇಯಂ ತಥಾಜ್ಞಾತಾತ್ರಿತಯಂನಾಸ್ತಿ ವಾಸ್ತವಮ್।
ಅಜ್ಞಾನಾದಾಭಾತಿ ಯತ್ರೇದಂ ಸೋಽಹಮಸ್ಮಿ ನಿರಞ್ಜನಃ ॥

15. Knowledge, knower and knowable—these three do not in reality exist. I am that stainless (Self) in which this triad appears through ignorance.

ದ್ವೈತಮೂಲಮಹೋ ದುಃಖಂ ನಾನ್ಯತ್ತಸ್ಯಾಸ್ತಿ ಭೇಷಜಮ್ ।
ದೃಶ್ಯಮೇತನ್ಮೃಷಾ ಸರ್ವಂ ಏಕೋಽಹಂ ಚಿದ್ರಸೋಽಮಲಃ ॥

16. Oh, duality is the root of misery. There is no other remedy for it except the realisation that all objects known are unreal and that I am the One, all pure intelligence and bliss.

ಬೋಧಮಾತ್ರೋಽಹಮಜ್ಞಾನಾದುಪಾಧಿಃಕಲ್ಪಿತೋಮಯಾ।
ಏವಂ ವಿಮೃಶತೋ ನಿತ್ಯಂ ನಿರ್ವಿಕಲ್ಪೇ ಸ್ಥಿತಿರ್ಮಮ ॥೧೭॥

17. I am pure intelligence.* Through ignorance I have imposed limitation (upon myself). Constantly reflecting in this way,⊛ I am abiding in the Absolute.△

or "I have now found rest in That which is Beyond intellect

* i.e. knowing, awareness.

⊛ This is given as a practical exercise to achieve Gnan.

ನಮೋಬನ್ಧೋಕಸ್ತಿ ಮೋಕ್ಷೋವಾಭ್ರಾನ್ತಿಃಶಾನ್ತಾ ನಿರಾಶಯಾ।
ಅಹೋ ಮಯಿ ಸ್ಥಿತಂ ವಿಶ್ವಂ ವಸ್ತುತೋ ನ ಮಯಿಸ್ಥಿತಮ್' ॥

18. I have neither bondage nor freedom. The illusion, having lost its support, has ceased. Oh, the universe, though existing in me does not in reality so exist.

* in the atman as in a dream ⊕ but as an appearance, an idea

ಸಶರೀರಮಿದಂ ವಿಶ್ವಂ ನ ಕಿಞ್ಚಿದಿತಿ ನಿಶ್ಚಿತಮ್ ।
ಶುದ್ಧಚಿನ್ಮಾತ್ರ ಆತ್ಮಾ ಚ ತತ್ಕಸ್ಮಿನ್ ಕಲ್ಪನಾಽಧುನಾ ॥೧೯॥

19. I have known for certain that the body and the universe are nothing* and that the Atman is only pure intelligence.⊕ So, on which now can superimposition be possible?△

* not realities (this does not mean non-existent!). ⊕ undifferentiated mental, i.e. cannot be perceived even internally as an object.

△ How can ideas be super-imposed where there is no basis for them, & when there is no second thing to receive them?[39] As in a dream the super-imposition of world is not real because Atman is everywhere.

ಶರೀರಂ ಸ್ವರ್ಗನರಕೌ ಬನ್ಧಮೋಕ್ಷೌ ಭಯಂ ತಥಾ ।
ಕಲ್ಪನಾಮಾತ್ರಮೇವೈತತ್ ಕಿಂ ಮೇ ಕಾರ್ಯಂ ಚಿದಾತ್ಮನಃ ॥

20. Body, heaven and hell, bondage and freedom, as also fear, all these are mere imagination. What have I to do with all these—I whose nature is Chit!

△ materialism ○ religion
□ of death

i.e. ideas, mental constructions,
* which come and go, unreal.

⊗ i.e. the Seer, the Knower, Mind.

21. Better translation: Even when I am in the midst of a multitude of human beings, even then I do not find any duality for I know all these bodies to be only Mind ultimately.

ಅಹೋ ಜನಸಮೂಹೇಽಪಿ ನ ದ್ವೈತಂ ಪಶ್ಯತೋ ಮಮ ।
ಅರಣ್ಯಮಿವ ಸಂವೃತ್ತಂ ಕ್ವ ರತಿಂ ಕರವಾಣ್ಯಹಮ್ ॥ ೨೧ ॥

21. O, I do not find any duality. Even the multitude of human beings, therefore, has become like a ~~desert~~ wilderness.* What should I attach myself to?

or: For me who see no duality even in the midst of a crowd there is a forest (solitude) even here.

* where there are no signs or paths and only confusion arises.

△ this includes himself

○ only when he thinks about it (not suddenly)

41

ನಾಹಂದೇಹೋನವೇದೇಹೋಜೀವೋನಾಹವಮಹಂಚಿತ್ |
ಅಯವೇವ ಹಿ ವೇ ಬನ್ಧ ಆಸೀತ್ ಯಾ ಜೀವಿತೇ ಸ್ಪೃಹಾ ॥

22. Neither am I this body, nor is the body mine. I am not Jiva,[x] I am Chit.[⊕] This indeed was my bondage that I had thirst for life. i.e. the life of the ego and the body of which the seed is the I. or that I was attached to embodied existence.

x the personality,

⊕ the Seer of the personality; or Consciousness without reference to it

ಅಹೋ ಭುವನಕಲ್ಲೋಲೈರ್ವಿಚಿತ್ರೈರ್ದಾರ್ಢ್ಯಕ್ ಸಮುತ್ಥಿತಮ್ ।
ಮಯ್ಯನನ್ತಮಹಾವ್ಯೋಧೌ ಚಿತ್ತವಾತೇ ಸಮುದ್ಯತೇ ॥

23. Oh, in me the limitless ocean, diverse waves of worlds are produced forthwith on the rising of the wind of the mind.* (that which moves the mind) (or ~~that~~ which produces worlds as in dream).

* as soon as thoughts come.

△ sea-travelling merchant

ಮಯ್ಯನನ್ತಮಹಾವೊಬ್ಧೌ ಚಿತ್ತವಾತೇ ಪ್ರಶಾವ್ಯತಿ ।
ಅಭಾಗಾ್ಯಜ್ಜಿವವಣೊಜೋ ಜಗತೊ್ಪೋತೋ ವಿನಶ್ವರಃ ॥ ೨೪ ॥

24. With the calming of the wind of the mind in the infinite ocean of myself, the ark of the universe of Jiva, the trader,△ unfortunately meets with destruction. *

(The ego and its world objects are created by the mind, as in dream, and must vanish when mind is still)

* i.e. the ego disappears, (as in sleep.)

ಮಯ್ಯನನ್ತಮಹಾವ್ಯೋಧಾವಾಶ್ಚರ್ಯಂ ಜೀವವೀಚಯಃ ।
ಉದ್ಯನ್ತಿ ಘ್ನನ್ತಿ ಖೇಲನ್ತಿ ಪ್ರವಿಶನ್ತಿ ಸ್ವಭಾವತಃ ॥ ೨೫ ॥

25. How wonderful! In me, the shoreless ocean, the waves of individual selves rise, strike* (each other), play* (for a time) and disappear, each according to its nature.°

ಇತಿ ದ್ವಿತೀಯೋಧ್ಯಾಯಃ

▲ individuals are daily being born and daily dying like ideas in the mind

* the movement, conflict and occurring. Similarly ideas after being active for awhile.

° changes among individuals constantly in dream are created and dissolved ° There is immense variety in Nature

ತೃತೀಯೋಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಅವಿನಾಶಿನಮಾತ್ಮಾನಮೇಕಂ ವಿಜ್ಞಾಯ ತತ್ತ್ವತಃ ।
ತವಾತ್ಮಜ್ಞಸ್ಯ ಧೀರಸ್ಯ ಕಥಮರ್ಥಾರ್ಜನೇ ರತಿಃ ॥ ೧ ॥

Ashtavakra said—

1. Having ~~known~~ learnt the conception of yourself as really indestructible and one, how is it that you, serene, knower of Self, feel attached to the acquisition of wealth!*

* It is not enough to read books, not enough to interpret scriptures, one must fearlessly apply one's knowledge.

△ you know intellectually what are the characteristics of Self but you have yet to consistently realize them. There are two stages of knowing it, 1st forming an idea, 2nd becoming identified with it.

ಆತ್ಮಾಜ್ಞಾನಾದಹೋ ಪ್ರೀತಿರ್ವಿಷಯಭ್ರಮಗೋಚರೇ ।
ಶುಕ್ತೇರಜ್ಞಾನತೋಲೋಭೋ ಯಥಾ ರಜತವಿಭ್ರಮೇ ॥ ೨ ॥

2. Alas, as greed arises from the illusion of silver* caused by the ignorance of the pearl-oyster, even so does the attachment to the objects of illusory perception arise from the ignorance of the Self.

* the ignorance arises from twofold cause, 1st, the silver is regarded as
Second thing, 2nd, You have the desire for the silver

* Brahman is indescribable by any other word than That

° Tho' the waves appear to be different from the sea, in essence they are the same. Tho' men appear different from each other, in essence they are not: they are one.

ವಿಶ್ವಂ ಸ್ಫುರತಿ ಯತ್ರೇದಂ ತರಙ್ಗಾ ಇವ ಸಾಗರೇ ।
ಸೋಽಹಮಸ್ಮೀತಿ ವಿಜ್ಞಾಯ ಕಂ ದೀನ ಇವ ಧಾವಸಿ ॥ ೩ ॥

3. Having known yourself to be That* in which the universe appears° like waves on the sea, why do you run about like a miserable being! △

△ Just as the waves are still water whether they sink and disappear or rise and are active, so everything is Brahman whether it is seen or not, (still) kept or lost, gained or not gained.

Δor: no flaw, no defect, exists there, hence it is the most attractive of all.

He then decided to marry so as to confine his sex thoughts to one person only, and from that point to strive for gnana and conquest of sex.

ಶ್ರುತ್ವಾಪಿ ಶುದ್ಧಚೈತನ್ಯಮಾತ್ಮಾನಮತಿಸುನ್ದರಮ್ ।
ಉಪಸ್ಥೇಽತ್ಯನ್ತಸಂಸಕ್ತೋ ಮಾಲಿನ್ಯಮಧಿಗಚ್ಛತಿ ॥ ೪ ॥

4. Even after hearing oneself to be pure intelligence and surpassingly beautiful, how can one have devotion to lust and become unclean?*

beautiful

Ashtavakra himself (when a student) once had some thoughts of a woman being and suddenly awakened, asking himself "I am a seeker after Brahman above all else. Why then am I making use of sex?"

o lust is connected with that part of the body which is most unclean.

* fall into ignorance and duality?

6

He analysed himself and thus checked the beginnings of lust.

He has not gained the highest realization, but is trying to get it. Hence he is occasionally troubled by lapses into regarding possessions and women not as ideas, but as realities. He knows the truth intellectually and has only partially realized it. He is still in the stage of a seeker. He is not a jnani.

ಸರ್ವಭೂತೇಷು ಚಾತ್ಮಾನಂ ಸರ್ವಭೂತಾನಿ ಚಾತ್ಮನಿ ।
ಮುನೇರ್ಜಾನತ ಆಶ್ಚರ್ಯಂ ಮಮತ್ವಮನುವರ್ತತೇ ॥೫॥

5. It is strange that the sense of ownership should continue even in the sage△ who has realised the Self in all and all in the Self.

△ This refers to the so-called sages, who are really yogis and mystics, who are the heads of ashrams and institutions or organizations, who pretend to be indifferent to money, world etc, but their agents or sevadikaris continue to own possessions.

ಆಸ್ಥಿತಃ ಪರಮಾದ್ವೈತಂ ಮೋಕ್ಷಾರ್ಥೇಽಪಿ ವ್ಯವಸ್ಥಿತಃ ।
ಆಶ್ಚರ್ಯಂ ಕಾಮವಶಗೋ ವಿಕಲಃ ಕೇಲಿಶಿಕ್ಷಯಾ ॥ ೬ ॥

6. It is strange that abiding in supreme non-duality and intent on liberation, one should yet be subject to lust or get unsettled by having recourse to amorous pastimes!

* one who is still a seeker but knows truth intellectually.
° Indian shastras say there are seven kinds of sex intercourse, even looking at a woman, for instance, or merely thinking of her, just as modern Psycho-analysis declares. Even smiling at her is a kind of sex intercourse. even memory of sex intercourse is a kind.

Δ unsettled mentally

^ wisdom
○ or one who sees his end approaching

ಉದ್ಭೂತಂ ಜ್ಞಾನದುರ್ಮಿತ್ರಮವಧಾರ್ಯಾತಿದುರ್ಬಲಃ।
ಆಶ್ಚರ್ಯಂ ಕಾಮಮಾಕಾಂಕ್ಷೇತ್ ಕಾಲಮನ್ತಮನುಶ್ರಿತಃ ॥

7. It is strange that knowing lust to be an enemy of Knowledge,^ one who has grown extremely weak and reached one's last days,○ should yet be eager for ~~sensual~~ sexual enjoyments.*

* Lust is so difficult to overcome that mere intellectual knowledge of Vedanta is not enough; you must practise every day the oneness, the non-duality wherein sexual vasanas, otherwise (as a second thing) lust won't go.

ಇಹಾಮುತ್ರ ವಿರಕ್ತಸ್ಯ ನಿತ್ಯಾನಿತ್ಯವಿವೇಕಿನಃ ।
ಆಶ್ಚರ್ಯಂ ಮೋಕ್ಷಕಾಮಸ್ಯ ಮೋಕ್ಷಾದೇವ ಬಿಭೀಷಿಕಾ ॥

8. It is strange that one who is unattached to the objects of this world and the next, who discriminates the eternal from the non-eternal and who longs for emancipation, should fear emancipation itself, (because he will lose his ego)[a]? a Gaudapada also brings out this point.

a He wants the pseudo-emancipation where the I is satisfied, like the dualists.

△ Both these emotions are based on duality.
○ highly intelligent one

ಧೀರಸ್ತು ಭೋಜ್ಯಮಾನೋಽಪಿ ಪೀಡ್ಯಮಾನೋಽಪಿ ಸರ್ವದಾ।
ಆತ್ಮಾನಂ ಕೇವಲಂ ಪಶ್ಯನ್ ನ ತುಷ್ಯತಿ ನ ಕುಪ್ಯತಿ ॥ ೯ ॥

9. But feted and feasted (or: spurned) or ~~tormented~~,* the serene° one ever sees the absolute Self and is thus neither gratified nor angry.△

* All these things are only the mind's picture. It is the Mind that has appeared in these forms. The sage recognizes all of them as being only Brahman

ಚೇಷ್ಟಮಾನಂ ಶರೀರಂ ಸ್ವಂ ಪಶ್ಯತ್ಯನ್ಯಶರೀರವತ್ ।
ಸಂಸ್ತವೇ ಚಾಪಿ ನಿನ್ದಾಯಾಂ ಕಥಂ ಕ್ಷುಭ್ಯೇತ್ ಮಹಾಶಯಃ॥

10. The high-souled person witnesses his own body acting as if it were another's. As such, how can he be disturbed by praise or blame!

* This is the universal gnana yoga practice-exercise given to all. In dream we may have different-appearing bodies, such as king, etc., thus showing us our bodies objectively. So, we have to regard our body as somebody else's, that we are looking at it as an outsider. Pedantically, the body is a diagram as much as anything else.

[For beginners to get rid of the body-idea. The other exercise to see all bodies as Mind, as Self, is much more advanced.]

△ A seeker may occasionally feel the world is idea, unreal, etc but he often lapses therefrom: this is not enough. He must steadily, permanently, regard the world for what it is.

ಮಾಯಾಮಾತ್ರಮಿದಂ ವಿಶ್ವಂ ಪಶ್ಯನ್ ವಿಗತಕೌತುಕಃ ।
ಅಪಿ ಸನ್ನಿಹಿತೇ ಮೃತ್ಯೌ ಕಥಂ ತ್ರಸ್ಯತಿ ಧೀರಧೀಃ ॥ ೧೧ ॥

11. Viewing this universe as mere illusion* and losing all ~~interest~~ wonder therein at, how can one of steady △ (enlightened) mind fear even the approach of death?

* appearing to be real, maya; such understanding can come only when you know world to be mental, otherwise it is impossible.

ನಿಸ್ಪೃಹಂ ಮಾನಸಂ ಯಸ್ಯ ನೈರಾಶ್ಯೇಽಪಿ ಮಹಾತ್ಮನಃ ।
ತಸ್ಯಾತ್ಮಜ್ಞಾನತೃಪ್ತಸ್ಯ ತುಲನಾ ಕೇನ ಜಾಯತೇ ॥ ೧೨ ॥

12. With whom can we compare that great-souled one, contented with the knowledge of Self, who is desireless even in disappointment.*

*or: whose mind is without desire for even that which is beyond desire

ಸ್ವಭಾವಾದೇವ ಜಾನಾನೋ ದೃಶ್ಯಮೇತನ್ನ ಕಿಞ್ಚನ ।
ಇದಂ ಗ್ರಾಹ್ಯಮಿದಂ ತ್ಯಾಜ್ಯಂ ಸ ಕಂ ಪಶ್ಯತಿ ಧೀರಧೀಃ ॥

13. Why should that steady-minded one who knows the Object to be in its very nature nothing,* consider this fit to be accepted and that fit to be rejected.△

* nothing real, nothing other than Brahman

△ It is impossible to reject anything, as all is Brahman; we can get rid of B. However the seeker may set up such a code, whilst he has not attained, for practical but not philosophical purposes

ಅನ್ತಸ್ತ್ಯಕ್ತಕಷಾಯಸ್ಯ ನಿರ್ದ್ವನ್ದ್ವಸ್ಯ ನಿರಾಶಿಷಃ ।
ಯದೃಚ್ಛಯಾಗತೋಭೋಗೋ ನ ದುಃಖಾಯ ನ ತುಷ್ಟಯೇ ॥

14. To Him who has given up worldly attachment in his mind, who is beyond the pairs of opposites, and who is free from desire, any experience coming as a matter of course does not cause either pleasure or pain.

ಇತಿ ತೃತೀಯೋಽಧ್ಯಾಯಃ

* If you have duality, you will always be faced by the pairs of opposites. Only in non-duality is one exempt from them.

Δ renunciation should be mental, otherwise it indicates that you are deluded into believing the body to be real, not an idea. 59

□ He does not seek them out or run after them

○ because desire means duality

ಚತುರ್ಥೋಽಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಹನ್ತಾತ್ಮಜ್ಞಸ್ಯ ಧೀರಸ್ಯ ಖೇಲತೋ ಭೋಗಲೀಲಯಾ ।
ನ ಹಿ ಸಂಸಾರವಾಹೀಕೈರ್ಮೂಢೈಃ ಸಹ ಸಮಾನತಾ ॥ ೧ ॥

Ashtavakra said—

1. Oh, the intelligent knower of Self who plays the game of enjoyment,* has no similarity to the deluded beasts of the world.

* If pleasant things come to him, he accepts them and enjoys them but all the same he sees thru their unreality. He does not run after them like the deluded who take them to be real and hence strongly want them.

ಯತ್ಪದಂ ಪ್ರೇಪ್ಸವೋ ದೀನಾಃ ಶಕ್ರಾದ್ಯಾಃ ಸರ್ವದೇವತಾಃ।
ಅಹೋ ತತ್ರ ಸ್ಥಿತೋ ಯೋಗೀ ನ ಹರ್ಷಮುಪಗಚ್ಛತಿ ॥ ೨ ॥

2. Oh, the Yogi* does not feel elated abiding in that position, (which Indra and all other gods hanker after), ~~and~~ or not attaining it become unhappy.

He does not get carried away by extremes, not jubilatory if he becomes a king and not feeling depressed if he does not, because he knows everything to be Brahman. Hence he remains even, calm.

~~* who is disciplining the mind~~

Δ or: inner self

ತಜ್ಞಸ್ಯ ಪುಣ್ಯಪಾಪಾಭ್ಯಾಂಸ್ಪರ್ಶೋ ಹ್ಯನ್ತರ್ನ ಜಾಯತೇ ।
ನ ಹ್ಯಾಕಾಶಸ್ಯ ಧೂಮೇನ ದೃಶ್ಯಮಾನಾಪಿ ಸಙ್ಗತಿಃ ॥ ೩ ॥

3. The heart[Δ] of one who has known That is not touched by virtue[*] and vice, as the sky is not affected by smoke, even though it appears to be.

* Virtue implies vice, when you think of one you have to think of the other, hence duality; virtue is the thorn to pull out another thorn of vice. But both are Brahman to the sage who has risen to the level of non-duality.

ಆತ್ಮೈವೇದಂ ಜಗತ್ಸರ್ವಂ ಜ್ಞಾತಂ ಯೇನ ಮಹಾತ್ಮನಾ ।
ಯದೃಚ್ಛಯಾ ವರ್ತಮಾನಂ ತಂ ನಿಷೇದ್ಧುಂ ಕ್ಷಮೇತ ಕಃ ॥

4. Who can prohibit the great-souled one who has known this entire universe to be the Self alone,* from living as he pleases!

*The sage identifies himself with everything.

△ He will not live in such a way as to show that he has changed or to distinguish himself from the rest. Doing 'as he pleases' means he takes the greatest pleasure in doing good and making others happy. He does not want anyone to recognize that he is a jnani. The word 'pleases' in the Sanskrit is passive, not active, so it means not deliberate purpose but acceptance calmly.

△ The four kinds of organ, seed, eggs, etc indicating the four groups of plants, insects, animals & man.

ಆಬ್ರಹ್ಮಸ್ತಮ್ಬಪರ್ಯನ್ತೇ ಭೂತಗ್ರಾಮೇ ಚತುರ್ವಿಧೇ ।
ವಿಜ್ಞಸ್ಯೈವ ಹಿ ಸಾಮರ್ಥ್ಯಮಿಚ್ಛಾನಿಚ್ಛಾವಿವರ್ಜನೇ ॥ ೫ ॥

5. Of the four kinds △ of created things from Brahma down to the clump of grass, it is the wise one alone who is capable of renouncing desire and aversion.*

* Because such differences indicate belief in duality. How can the sage give anything up when he knows all to be Brahman? He is always equal-minded.

~~Etc~~ "The non-dual atman is the same as the universe" — this is the meaning of the first sentence.

ಆತ್ಮಾನಮದ್ವಯಂ ಕಶ್ಚಿಜ್ಜಾನಾತಿ ಜಗದೀಶ್ವರಂ ।
ಯದ್ವೇತ್ತಿ ತತ್ ಸ ಕುರುತೇ ನ ಭಯಂ ತಸ್ಯ ಕುತ್ರಚಿತ್ ॥

6. Rare is the man who knows himself as one without a second, △ ~~as well as~~ the lord of the universe.° He does what he knows* and has no fear from any quarter.

ಇತಿ ಚತುರ್ಥೋಽಧ್ಯಾಯಃ

△ Like himself ° The two things — self and universe — must be there and yet you must see the oneness only. He identifies himself with God and world; he is both God and world.

* He acts according to this knowledge of external matters (or) as he feels inclined to do.

△ of material things, the totality of the world. ◦ As pure Mind, as Drik, you have no relation with drsyam, you are non-dual.
(or the total personality;)

ಪಞ್ಚಮೋಽಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ನ ತೇ ಸಙ್ಗೋಽಸ್ತಿ ಕೇನಾಪಿ ಕಿಂ ಶುದ್ಧಸ್ತ್ಯಕ್ತುಮಿಚ್ಛಸಿ ।
ಸಙ್ಘಾತವಿಲಯಂ ಕುರ್ವನ್ನೇವಮೇವ ಲಯಂ ವ್ರಜ ॥ ೧ ॥

Ashtavakra said—

1. You have no attachment contact with anything whatsoever. Therefore, pure as you are, what do you want to renounce! Destroy the complex△ and even thus enter into (the state of) Dissolution.* (or): thy own Self.

* When you know universe to be an idea, you are dissolving it into your mind; it is not the blankness of samadhi, not-seeing the world, not sleep. World is Brahma and must be seen as such.

world
dreamless out of deep sleep, and the waking world out of dream, water bubbles

66

and must be seen as such.

you are dissolving it into your mind; it is darkness of samadhi, not-seeing the world, not sleep. World is Brahman

o dreamlessness out of deep sleep, and the waking world out of dream, just as bubbles rise from water; hence universe is like bubble (but even the bubbles are Brahman, never forget)

ಉದೇತಿ ಭವತೋ ವಿಶ್ವಂ ವಾರಿಧೇರಿವ ಬುದ್ಬುದಃ।
ಇತಿ ಜ್ಞಾತ್ವೈಕಮಾತ್ಮಾನಮೇವಮೇವ ಲಯಂ ವ್ರಜ ॥ ೨ ॥

2. The universe* rises from you like bubbles° rising from the sea. Thus know the Atman to be one and enter even thus into (the state of) Dissolution.⊕

* The philosopher has to deal with the universe and explain it, not refusing to see it. Here it is explained

and vice versa.

⊕ The next stage is to know the essence of all ideas, Atman. Here you find yourself in the universe & world is Brahman, hence indissoluble, so it is your ideas of it that dissolve, not the universe in itself.

67

ಪ್ರತ್ಯಕ್ಷವಪ್ಯವಸ್ತುತ್ವಾದ್ವಿಶ್ವಂ ನಾಸ್ತ್ಯಮಲೇ ತ್ವಯಿ ।
ರಜ್ಜುಸರ್ಪ ಇವ ವ್ಯಕ್ತಮೇವಮೇವ ಲಯಂ ವ್ರಜ ॥ ೩ ॥

3. The universe, being manifested like the snake in the rope, does not exist in you who are pure, even though it is present to the senses,* because it is unreal.° Thus verily do you enter into (the state of) Dissolution (of all forms into their primal Element), of the idea of the reality of the world's form.

* like the snake in the rope it has an appearance and is therefore not to be denied.
° maya. science has proved world is maya: it is a fact, not belief.

ಸಪುದುಃಖಸುಖಃ ಪೂರ್ಣ ಆಶಾನ್ಯೆರಾಶ್ಯಯೋಃ ಸಪಮಃ ।
ಸಪುಜೀವಿತವ್ಯೃತ್ಯುಃ ಸನ್ನೇವಮೇವ ಲಯಂ ವ್ರಜ ॥ ೪ ॥

4. You are perfect and equanimous in misery and happiness, hope and despair, and life and death.* Therefore even thus do you attain (the state of) Dissolution (in the universe and not away from it, as in samadhi or the next world).

ಇತಿ ಪಞ್ಚಮೋಧ್ಯಾಯಃ

* These are the inseparable dualities of life but when you see Yourself in them and them in Yourself, you keep your equanimity.

This verse declares that Knowledge is of both the I and the world, the two together uniting to give it. One without the other is imperfect.

○ The Self is indescribable but as an illustration only, it is likened to space.

△ This is to show that the I is greater than the world, if you think in terms of space; but note that the world is not ignored all the same.

ಷಷ್ಠೋಽಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಆಕಾಶವದನನ್ತೋಽಹಂ ಘಟವತ್ ಪ್ರಾಕೃತಂ ಜಗತ್ ।
ಇತಿ ಜ್ಞಾನಂ ತಥೈತಸ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ॥

Ashtavakra said—

1. Boundless as space am I. The phenomenal world is like a jar (in space △). This is Knowledge. So it has neither to be renounced (by asceticism) □ nor accepted (as real) nor destroyed (dissolved) (in samadhi) * .

* because it is yourself

□ as different from Me

ಮಹೋದಧಿರಿವಾಹಂ ಸ ಪ್ರಪಞ್ಚೋ ವೀಚಿಸನ್ನಿಭಃ ।
ಇತಿ ಜ್ಞಾನಂ ತಥೈತಸ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ॥

2. That I am like the ocean and the phenomenal* universe is like the wave. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

* "The world of Nature" in original

This verse thinks in terms not of space as previous one, but of substance. Of what stuff am I made? This can be learnt by finding it to be the same as yourself.

knowing, analysing, the phenomenal world, and

(stuff)

ಅಹಂ ನ ಶುಕ್ತಿಸಜ್ಞಾಶೋ ರೂಪ್ಯವದ್ವಿಶ್ವಕಲ್ಪನಾ ।
ಇತಿ ಜ್ಞಾನಂ ತಥ್ಯೈತಸ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ॥

3. That I am like the pearl-oyster; and the world-ideation is like silver. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

the superimposed idea that it is

Mind creates form of the world, the senses see it, the I sees it, yet it is only idea. Hence world-existence needs no explanation when it is unreal, uncreated, uncaused. Hence fallacy of seeking Cause.

ಅಹಂ ವಾ ಸರ್ವಭೂತೇಷು ಸರ್ವಭೂತಾನ್ಯಥೋ ಮಯಿ ।
ಇತಿ ಜ್ಞಾನಂ ತಥ್ಯೈತಸ್ಯ ನ ತ್ಯಾಗೋ ನ ಗ್ರಹೋ ಲಯಃ ॥

4. I am indeed in all beings and all beings are in me.* This is Knowledge. So it has neither to be renounced nor accepted° nor destroyed.

ಇತಿ ಷಷ್ಠಾಧ್ಯಾಯಃ

* similar sentence in Gita. This is the last stage (which is) beyond all religion, all yoga.

° acceptance can only occur when a second thing is recogniged.

° Knowing he is the changeless Brahman, he is ever calm
△ the same substance appears in various forms, according to the combinations it passes thru

ಸಪ್ತಮಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಮಯ್ಯನನ್ತಮಹಾಮ್ಭೋಧೌ ವಿಶ್ವಪೋತ ಇತಸ್ತತಃ ।
ಭ್ರಮತಿ ಸ್ವಾನ್ತವಾತೇನ ನ ಮಮಾಸ್ತ್ಯಸಹಿಷ್ಣುತಾ ॥ ೧ ॥

Janaka said—

1. In me, the boundless ocean, the ark of the universe moves hither and thither* impelled by the wind of its own nature.△ I am not impatient.°

* i.e. appears and disappears daily as I sleep or wake.

△ (or) of thoughts.

* the jnani does not mind this because he knows that everything which comes and goes is still himself, Brahman: he never loses sight of this fact.

ಮಯ್ಯನನ್ತಮಹಾವ್ಯೋಧೌ ಜಗದ್ವೀಚಿಃ ಸ್ವಭಾವತಃ ॥
ಉದೇತು ವಾಽಸ್ತಮಾಯಾತು ನ ಮೇ ವೃದ್ಧಿರ್ನ ಚ ಕ್ಷತಿಃ ॥

2. In me, the limitless ocean, let the wave of the world rise or vanish of itself.* I neither increase nor decrease thereby.⊕

⊕ My mind does not grow when it becomes the Himalayas in dream, nor does it diminish when it becomes a seed seen in dream. Similarly in waking; there is the indestructibility of atoms, energy, etc.

° On the Atman, which is immortal, do I alone rely.

ಮಯ್ಯನನ್ತಮಹಾಮ್ಭೋಧೌ ವಿಶ್ವಂ ನಾಮ ವಿಕಲ್ಪನಾ ।
ಅತಿಶಾನ್ತೋ ನಿರಾಕಾರ ಏತದೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೩ ॥

3. In me, the boundless ocean, is the imagination* of the universe. I am highly tranquil and formless. In this alone do I abide.°

* either in the sense that scientific analysis of sense-perception shows or in the sense that dream experience reveals; i.e. a construction of the mind.

ನಾತ್ಮಾ ಭಾವೇಷು ನೋ ಭಾವಸ್ತತ್ರಾನನ್ತೇ ನಿರಞ್ಜನೇ ।
ಇತ್ಯಸಕ್ತ್ಯೈಕಸ್ಪೃಹಃ ಶಾನ್ತ ಏತದೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೪ ॥

4. The Self is not in the objects* nor the object in That⊕ which is infinite and stainless. Thus It is free from attachment° and desire°, and is tranquil. In this alone do I abide.

* when you think only of their forms, you are on an inferior viewpoint; there is no separate object in reality.
⊕ when you think of them as being non-separate from That.
° These are dependent on duality

ಅಹೋ ಚಿನ್ಮಾತ್ರಮೇವಾಹಮಿನ್ದ್ರಜಾಲೋಪಮಂ ಜಗತ್ ।
ಅತೋ ಮಮ ಕಥಂ ಕುತ್ರ ಹೇಯೋಪಾದೇಯಕಲ್ಪನಾ ॥

5. Oh, I am really Intelligence* itself. The world is like a juggler's show.° So how and where can there be any thought of rejection and acceptance in me!

ಇತಿ ಸಪ್ತಮೋಧ್ಯಾಯಃ

*pure awareness, devoid of all objects.
° those that do not know the truth, think it is real.

ಅಷ್ಟಮೋಧ್ಯಾಯಃ

ತದಾ ಬನ್ಧೋ ಯದಾ ಚಿತ್ತಂ ಕಿಞ್ಚಿದ್ವಾಞ್ಛತಿ ಶೋಚತಿ ।
ಕಿಞ್ಚನ್ಮುಞ್ಚತಿ ಗೃಹ್ಣಾತಿ ಕಿಞ್ಚಿದ್ಧೃಷ್ಯತಿ ಕುಪ್ಯತಿ ॥ ೧ ॥

1. It is bondage* when the mind desires or grieves at anything, rejects or accepts anything, feels happy or angry at anything.°

* to ideas, its own imagined creations.
° because such action implies belief in duality

ತದಾ ಮುಕ್ತಿರ್ಯದಾ ಚಿತ್ತಂ ನ ವಾಞ್ಛತಿ ನ ಶೋಚತಿ ।
ನ ಮುಞ್ಚತಿ ನ ಗೃಹ್ಣಾತಿ ನ ಹೃಷ್ಯತಿ ನ ಕುಪ್ಯತಿ ॥ ೨ ॥

2. It is liberation when the mind does not desire or grieve or reject or grab or feel happy or angry., i.e. when it is in oneness.

This verse can be interpreted in two ways, 1st yogic, ethical or mystic: 2nd, philosophic or truth. In the latter, giving up desire is giving up a second thing

ತದಾ ಬನ್ಧೋ ಯದಾ ಚಿತ್ತಂ ಸಕ್ತಂ ಕಾಸ್ವಪಿ ದೃಷ್ಟಿಷು ।
ತದಾ ಮೋಕ್ಷೋ ಯದಾ ಚಿತ್ತಮಸಕ್ತಂ ಸರ್ವದೃಷ್ಟಿಷು ॥

3. It is bondage^Δ when the mind is attached* to any particular senses.° It is liberation when the mind is not attached to any of the senses.° (or) conditions.

* through the akam, the I.
° i.e. sense-objects, whether internal imaginations or external objects.
Thus the senses operate both internally and externally.
Δ i.e. to a second thing

° this word is interpreted by religious men as after-death heaven, but in Vedanta "liberation" means Gnan. [mystics interpret it as samadhi]

ಯದಾ ನಾಹಂ ತದಾ ಮೋಕ್ಷೋ ತದಾಹಂ ಬನ್ಧನಂ ತದಾ।
ಮತ್ವೇತಿ ಹೇಲಯಾ ಕಿಞ್ಚಿತ್ ಮಾ ಗೃಹಾಣ ವಿಮುಞ್ಚಮಾ ॥

4. When there is no 'I,' there is liberation°; when there is 'I,' there is bondage. Considering this, easily refrain from accepting or rejecting anything.*

ಇತಿ ಅಷ್ಟಮೋಧ್ಯಾಯಃ

* Every kind of like or dislike is based on the ego, for it means "I like this," or "I dislike that."

ನವಮೋಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಕೃತಾಕೃತೇ ಚ ದ್ವನ್ದ್ವಾನಿ ಕದಾ ಶಾನ್ತಾನಿ ಕಸ್ಯ ವಾ।
ಏವಂ ಜ್ಞಾತ್ವೇಹ ನಿರ್ವೇದಾದ್ಭವ ತ್ಯಾಗಪರೋಽಪ್ರತೀ ॥

Ashtavakra said—

1. Duties done and not done as well as the pairs of opposites—when do they cease and for whom! Knowing this, be intent on renunciation and be desireless through complete indifference* to the world.

The yogis misinterpret this to be running away 83, but philosophic interpretation is keeping the idea of the I out of life.

ಕಸ್ಯಾಪಿ ತಾತ ಧನ್ಯಸ್ಯ ಲೋಕಚೇಷ್ಟಾವಲೋಕನಾತ್ ।
ಜೀವಿತೇಚ್ಛಾ ಬುಭುಕ್ಷಾ ಚ ಬುಭುತ್ಸೋಪಶಮಂ ಗತಾಃ ॥

2. My child, who is that blessed person whose desires to live, to enjoy and to know have been extinguished by observing the ways of men? and their worthlessness. (or) by observing the world-show.

* He rates life at its proper value by having seen its transiency, etc

□ because no effort is needed for attainment as it is not a second thing. Whereby is only One you may remain inwardly quiet, but outwardly active in service that is helpful to others. This is not to be confused with yogic Quietism.

° mental, physical and cosmic (beyond man's control such as earthquakes)

ಅನಿತ್ಯಂ ಸರ್ವಮೇವೇದಂ ತಾಪತ್ರಿತಯದೂಷಿತಮ್ ।
ಅಸಾರಂ ನಿನ್ದಿತಂ ಹೇಯಮಿತಿ ನಿಶ್ಚಿತ್ಯ ಶಾಮ್ಯತಿ ॥ ೩ ॥

3. A wise man becomes quiet□ by realising that all this is vitiated by the threefold° misery and is transient, unsubstantial,* contemptible△ and worthy to be rejected.

* only an idea; as the mango eaten yesterday has no more 'substance' for you, being only a memory-idea

△ the ugliness in life arouse disgust

° He is contented with the rewards which come for his work, whether they are insufficient or not.

⊕ Only when you know the Truth, which can happen at any age, do these opposites get transcended. Man gets tired of the dualities of life, discovering them to be ideas only, appearances which come and go, and rests satisfied with Atman.

ಕೋ೭ಸೌಕಾಲೋ೭ವಯಃಕಿಂವಾಯತ್ರದ್ವನ್ದ್ವಾನಿನೋ೭ನೃಣಾಂ
ತಾನ್ಯುಪೇಕ್ಷ್ಯ ಯಥಾ ಪ್ರಾಪ್ತವರ್ತೀ ಸಿದ್ಧಿಮವಾಪ್ನುಯಾತ್ ॥

4. What is that time or that age in which the pairs of opposites do not exist for men?⊕ One who is content with what comes of itself°, quits these and attains perfection.*

* He does not run away from men and the world. That is the first ascetic stage. He accepts them, in this second stage, but remains indifferent

This is one of the most important verses in the book, and indeed in all Indian philosophy.
□ He no longer wants to trouble himself with these contradictions and thus gets peace of mind.

ನಾನಾಮತಂಮಹರ್ಷಿಣಾಂಸಾಧೂನಾಂಯೋಗಿನಾಂತಥಾ।
ದೃಷ್ಟ್ವಾ ನಿರ್ವೇದಮಾಪನ್ನಃ ಕೋ ನ ಶಾಮ್ಯತಿ ಮಾನವಃ ॥

5. What man is there, who having observed the diversity of opinions among the great, seers, saints and yogis, does not become completely indifferent (to their opinions) and attain quietude?

△ reputed Rishee-
○ □

None of these see the Truth, so it is useless to quarrel with them: better to sit quietly in their presence and not argue; better still, to stay at a distance and join no party.

△ Even Muhammad, Jesus and Buddha's teachings show diversity of opinion; ○ all these are mistaken by popular belief 87 ~~opinion~~ for gnanis, whereas they are only holders of opinions (matams).

△ (or) the Conscious Essence

ಕೃತ್ವಾ ಮೂರ್ತಿಪರಿಜ್ಞಾನಂ ಚೈತನ್ಯಸ್ಯ ನ ಕಿಂ ಗುರುಃ ।
ನಿರ್ವೇದಸಮತಾಯುಕ್ತ್ಯಾ ಯಸ್ತಾರಯತಿ ಸಂಸೃತೇಃ ॥

6. He who gains a clear knowledge of the true nature of (pure ~~or transcendental~~) Consciousness△ by means of complete indifference* to the world, by equanimity and by reasoning, and saves others from the sufferings of the world,--is he not really the ~~spiritual~~ guide?

* when the mind remains the same at all times, you thus help to get rid of ego. when there is no worldly attachment, you are less attached to the ?.

Better Translation: "Look upon the modification of the elements as well as the primary elements, as nothing in reality but Brahman. Immediately you will abide in the true self."

ಪಶ್ಯ ಭೂತವಿಕಾರಾಂಸ್ತ್ವಂಭೂತಮಾತ್ರಾನ್ ಯಥಾರ್ಥತಃ।
ತತ್‌ಕ್ಷಣಾದ್ಬನ್ಧನಿರ್ಮುಕ್ತಃ ಸ್ವರೂಪಸ್ಥೋ ಭವಿಷ್ಯಸಿ ॥ ೭ ॥

7. Look upon the modifications of the elements* as nothing in reality but (analyse them into) the primary elements themselves and you will at once be free from bondage ⊕ and abide in your true self.°

* the five elements: earth water air fire space.

⊕ Body is nothing but the Elements, and these (ultimately are) but ideas of the Atman.

° all the elements - light, water, sun, etc - can be found in a dream. So what are they? Ideas. What are ideas? Mind itself. What is Mind? Self.

°/original words Vasana = desires of the previous lives continued into the present as a result of past attachments. : propensities : tendencies (Prenatal instinctive)

△ renunciation = knowing the world is imagination

ವಾಸನಾ ಏವ ಸಂಸಾರ ಇತಿ ಸರ್ವಾ ವಿಮುಞ್ಚ ತಾಃ ।
ತತಾ ತ್ಯಗೋ ವಾಸನಾತ್ಯಾಗಾತ್ ಸ್ಥಿತಿರದ್ಯ ಯಥಾ ತಥಾ ॥

8. Desire° alone is the world. Do you, therefore, renounce all those. The renunciation△ of that (i.e., the world) follows the renunciation of desire.* Now you may live wherever you are. i.e. You may remain in the world merely to work out remainder of your karma

ಇತಿ ನವಮೋಧ್ಯಾಯಃ

* It is enough to renounce desires inwardly: this is equivalent to ascetic running away from the world.

° Desire depends upon egoism; it implies I.

ದಶಮೋಧ್ಯಾಯಃ

ವಿಹಾಯ ವೈರಿಣಂ ಕಾಮಮರ್ಥಂ ಚಾನರ್ಥಸಂಕುಲಮ್ ।
ಧರ್ಮಮಪ್ಯೇತಯೋರ್ಹೇತುಂ ಸರ್ವತ್ರಾನಾದರಂ ಕುರು ॥

1. Be indifferent* to every thing having given up Kama (desire) the enemy, Artha° (worldly riches) which is attended with mischief; as well as Dharma* (good deed) the cause that seeks to produce these two.

* religious duty also.

* do not get attached

° which prevent one from attaining the goal; also which bring suffering in the re-action later

ಸ್ವಪ್ನೇಂದ್ರಜಾಲವತ್ ಪಶ್ಯ ದಿನಾನಿ ತ್ರೀಣಿ ಪಞ್ಚ ವಾ।
ಮಿತ್ರಕ್ಷೇತ್ರ ಧನಾಗಾರದಾರದಾಯಾದಿಸವ್ಪದಃ ॥ ೨ ॥

the transiency of

2. Look upon / friends, lands, wealth, houses, wives, presents and such other good fortunes as a dream or a juggler's show,° lasting three or five days.*

* Even the happiest men must die; all is short-lived.
° She knows of the truth is never duped by good fortune, but others are; he realizes that it is passing away but they never think fit.

△ Even though you realize world to be dream, idea, do not make yourself miserable on that account.

ಯತ್ರ ಯತ್ರ ಭವೇತ್ ತೃಷ್ಣಾ ಸಂಸಾರಂ ವಿದ್ಧಿ ತತ್ರ ವೈ ।
ಪ್ರೌಢವೈರಾಗ್ಯಮಾಶ್ರಿತ್ಯ ವೀತತೃಷ್ಣಃ ಸುಖೀ ಭವ ॥ ೩ ॥

troubles and worries of

3. Know the world (Samsara) to be indeed wherever there is desire°. Betake yourself to firm non-attachment*, being freed from desire and be happy△.

* my house, my wife, etc is the egoistic attachment to be got rid of. You have to attain the stage where the world, your possessions and properties are all seen as idea.

° desire = getting attachment. attachment 93 = believing world to be real, or incapacity to see it is idea.

ತೃಷ್ಣಾವಾತಾತ್ಮಕೋ ಬನ್ಧಃ ತನ್ನಾಶೋ ಮೋಕ್ಷ ಉಚ್ಯತೆ।
ಭವಾಸಂಸಕ್ತಿಮಾತ್ರೇಣ ಪ್ರಾಪ್ತಿತುಷ್ಟಿರ್ಮುಹುರ್ಮುಹುಃ ॥

4. Bondage° consists only in desire and its destruction is called liberation. By (practising) non-attachment to the world alone is attained constant ~~joy~~* (satisfaction) from the realisation (of the Self).

* absence of illusion and the troubles bred by it
° When you think there is a second thing, you are in bondage for belief in the presence of other things causes desire for them.

Till you know that world is self, there is duality. Once you know this, then even the word know loses its meaning, for there is no second thing to be known. Hence its opposite, ignorance, becomes just as meaningless.

ತ್ವಮೇಕಶ್ಚೇತನಃ ಶುದ್ಧೊ ಜಡಂ ವಿಶ್ವಮಸತ್ತಥಾ ।
ಅವಿದ್ಯಾಪಿ ನ ಕಿಂಚಿತ್ಸಾ ಕಾ ಬುಭುತ್ಸಾ ತಥಾಪಿ ತೇ ॥ ೫ ॥

5. You are One, Intelligent and Pure. The universe is non-intelligent and non-existent.° Even Ignorance is not anything. Yet what desire to know (anything) can there be for you?×

× when you know that there is nothing different from you!

° it is disappearing every moment. It is seen, just as a mirage is seen, that is undeniable, but it is changing and going every flash of a second, as science proves.

ರಾಜ್ಯಂ ಸುತಾಃ ಕಳತ್ರಾಣಿ ಶರೀರಾಣಿ ಸುಖಾನಿ ಚ।
ಸಂಸಕ್ತಸ್ಯಾಪಿ ನಷ್ಟಾನಿ ತವ ಜನ್ಮನಿ ಜನ್ಮನಿ ॥ ೬ ॥

6. Kingdom, sons, wives, bodies and pleasures have been lost to you birth after birth, even though you were attached (to them).

Hence understand that what you possess or enjoy in this birth will also go; hence be detached from them and be attached to Atman only. But even those who dont believe in rebirth, can understand that dream possessions seemed quite real, but where is that reality now? And as life is but a dream, i.e. idea, the same argument remains.

ಅಲಮರ್ಥೈನ ಕಾಮೇನ ಸುಕೃತೇನಾಪಿ ಕರ್ಮಣಾ ।
ಏಭ್ಯಃ ಸಂಸಾರಕಾಂತಾರೇ ನ ವಿಶ್ರಾನ್ತಮಭೂನ್ಮನಃ ॥ ೭ ॥

7. Enough of prosperity, desire and even pious deeds.* The mind did not find repose in the dreary wilderness of the world. ~~from these~~ in any ~~some~~ of them.

* done with hope of reaching heaven, or even taking sanyass!
o so long as it had a desire for anything, for there can be no peace so long as there is duality.

°ALTERNATIVE RENDERING:— Although you have had so many births ↑ still you are not satisfied.
(and performed so many duties)

ಕೃತಂ ನ ಕತಿ ಜನ್ಮಾನಿ ಕಾಯೇನ ಮನಸಾ ಗಿರಾ ।
ದುಃಖಮಾಯಾಸದಂ ಕರ್ಮ ತದದ್ಯಾಪ್ಯುಪರಮ್ಯತಾಂ ॥

8. During so many incarnations have you not done hard and painful work °(or) actions with your body, mind and speech! * Therefore rest (in BRAHMAN, in Non-Duality) at least to-day.
(all resulting in trouble only.)

ಇತಿ ದಶಮೋಧ್ಯಾಯಃ

* and yet you have no peace! And even in this birth you find the same lack of purpose. For nobody ever has perfect satisfaction in a world of duality, because the second thing is impermanent, it will go on changing. Hence desire is never fulfilled perfectly.

ಏಕಾದಶೋಧ್ಯಾಯಃ

ಭಾವಾಭಾವವಿಕಾರಶ್ಚ ಸ್ವಭಾವಾದಿತಿ ನಿಶ್ಚಯಾ ।
ನಿರ್ವಿಕಾರೋ ಗತಕ್ಲೇಶಃ ಸುಖೇನೈವೋಪಶಾಮ್ಯತಿ ॥ ೧ ॥

1. One who has realised that existence, non-existence and change are in the nature of things,* easily finds repose, being unperturbed and free from pain.△

* necessarily unpreventable and uncontrollable when you regard the world as a world of multiplicity and duality, the mind must look in this way when it takes up such a standpoint. But when it views all as Brahman only, then all these things disappear

△ because pain is cause by having the idea of two

° Because there is no second thing for him. △ see p 102.

ಈಶ್ವರಃ ಸರ್ವನಿರ್ಮಾತಾ ನೇಹಾನ್ಯ ಇತಿ ನಿಶ್ಚಯಾ।
ಅನ್ತರ್ಗಳಿತಸರ್ವಾಶಃ ಶಾನ್ತಃ ಕ್ವಾಪಿ ನ ಸಜ್ಜತೇ ॥ ೨ ॥

2. Knowing for certain△ that Isvara is the creator of all (*) and that there is no other here, one becomes peaceful with all his desires set at rest within and is not attached to anything whatsoever.°

So that you can prove it to others

(*) This is put in for those of religious temperament only. That it refers to Isvara as Brahman is indicated by the qualifying words "there is no other here."

° because the senses give the wrong idea of the reality of objects. Hence sense-control is an attitude which treats them with indifference, as though they were unreal.

ಆಪದಃ ಸಂಪದಃ ಕಾಲೇ ದೈವಾದೇವೇತಿ ನಿಶ್ಚಯಾ ।
ತೃಪ್ತಃ ಸ್ವೈಸ್ಥೇನ್ದ್ರಿಯೋ ನಿತ್ಯಂನವಾಞ್ಛತಿ ನ ಶೋಚತಿ ॥೩॥

3. Knowing for certain that adversity and prosperity come△ in (their own) time through fate,* one is ever contented, has all his senses under control° and does not desire or grieve.

* i.e. whether you, the ego, like it or not; through the nature of things beyond your control; i.e. the past actions

△ they come and go because they are only ideas, and it is the nature of ideas to appear and disappear. They are maya, because Nature is maya.

ಸುಖದುಃಖೇ ಜನ್ಮಮೃತ್ಯೂ ದೈವಾದೇವೇತಿ ನಿಶ್ಚಯಾ ।
ಸಾಧ್ಯಾದರ್ಶೀ ನಿರಾಯಾಸಃ ಕುರ್ವನ್ನಪಿ ನ ಲಿಪ್ಯತೆ ॥ ೪ ॥

4. Knowing for certain* that happiness and misery, birth and death are due to one's fate (~~Divine will~~ (karma)), and coming to see that it is not possible to accomplish all that is desired one becomes inactive and is not attached (or) stained even though engaged in action.

* many mystics feel these things intermittently, but retain no permanent attitude because ajnan is absent. Certitude comes only from knowledge. The first step in Vedanta is to make sure that what you know is truth. Hence this means "knowing so that you can prove it to others."

ಚಿನ್ತಯಾ ಜಾಯತೇ ದುಃಖಂ ನಾನ್ಯಥೇಹೇತಿ ನಿಶ್ಚಯಾ ।
ತಥಾ ಹೀನಃ ಸುಖೀ ಶಾಂತಃ ಸರ್ವತ್ರಗಲಿತಸ್ಪೃಹಃ ॥ ೫ ॥

5. One who has realised that care* breeds misery in this world and nothing else, becomes free from it, is happy, peaceful and is rid of desires everywhere.

* keeping the I as the root, instead of treating it as idea, fiction. Kaal the ego out of activity - root by understanding its illusoriness.

ನಾಹಂದೇಹೋ ನಮೇದೇಹೋ ಬೋಧೋಹಮಿತಿನಿಶ್ಚಯಾ ।
ಕೈವಲ್ಯಮಿವ ಸಂಪ್ರಾಪ್ತೋ ನ ಸ್ಮರತ್ಯಕೃತಂ ಕೃತಂ ॥ ೬ ॥

6. "I am not the body, nor is the body mine. I am Intelligence itself." One who has (practiced and) realised this for certain does not remember what he has done or not done* as if he has attained the state of Absoluteness.

(Non-dual truth or uncontradictable (alm))

* He looks on I as fleeting, appearing and disappearing, in the midst of activity: he regards all his actions as ideas, also.

ಆಬ್ರಹ್ಮಸ್ತಮ್ಬಪರ್ಯನ್ತಂ ಅಹಮೇವೇತಿ ನಿಶ್ಚಯಾ ।
ನಿರ್ವಿಕಲ್ಪಃ ಶುಚಿಃ ಶಾನ್ತಃ ಪ್ರಾಪ್ತಾಪ್ರಾಪ್ತವಿನಿರ್ಮುಕ್ತಃ ॥

7. "It is verily I from Brahma down to the clump of grass,"—one who knows this for certain, becomes free from the conflict* of thought, pure, and peaceful and turns away from what is attained and not attained.

* contradictions inherent in untruth

° Mind, Awareness.

(or) ~~One who knows for certain, "I am not the body~~

ನಾನಾಶ್ಚರ್ಯಮಿದಂ ವಿಶ್ವಂ ನ ಕಿಞ್ಚಿದಿತಿ ನಿಶ್ಚಯಾ ।
ನಿರ್ವಾಸನಃ ಸ್ಫೂರ್ತಿಮಾತ್ರೋ ನ ಕಿಂಚಿದಿವ ಶಾಮ್ಯತಿ ॥೮॥

8. One who knows for certain that this manifold and wonderful universe is nothing, becomes desireless and pure Intelligence°, and finds peace as if* nothing exists.

ಇತಿ ಏಕಾದಶೋಧ್ಯಾಯಃ

* not that the world disappears for him. He sees the world exists but by enquiry discovers that it really appears to exist. The mirage which is known for what it really is, still appears to you. only you are no longer deceived.

only you are no longer deceived.

Here Janaka, as the student, ~~has~~ begins to review the progressive stages of his development, first thru yoga, then philosophy.

ದ್ವಾದಶೋಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಕಾಯಕೃತ್ಯಾಸಹಃ ಪೂರ್ವಂ ತತೋ ವಾಗ್ವಿಸ್ತರಾಸಹಃ ।
ಅಥ ಚಿನ್ತಾಸಹಸ್ತಸ್ಮಾತ್ ಏವಮೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೧ ॥

Janaka said—

1. First I become intolerant (+) (or) disinclined to of physical action, then of extensive speech° and then of thought.* Thus verily do I therefore abide.

* because They are all drisyam, with my knowledge of the Duke. I do not allow them to interfere of the existence

(+) detach myself from: it is the

° semantic self-restraint in words, owing to their ambiguity and incommunicateness.

getting rid of the sense of phyical reality

This verse is for the lower stage of which makes yogic concentration its highest goal.

ಪ್ರೀತ್ಯಭಾವೇನ ಶಬ್ದಾದೇರದೃಶ್ಯತ್ವೇನ ಚಾತ್ಮನಃ ।
ವಿಕ್ಷೇಪೈಕಾಗ್ರ್ಯಹೃದಯ ಏವಮೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೨ ॥

2. I have no attachment for sound, etc., and the Self also not being an object of perception, I have my mind free from distraction and one-pointed.* Even thus do I abide.

* in the Drik

Those who cannot concentrate perfectly do well in going to ashrams or Kailas to learn and practise yoga, as a stage, for here they will be free from distractions. But the few who are so gifted as to have the natural capacity to concentrate, do not need to do this and need not go through a yoga-course.

ಸಮಾಧ್ಯಾಸಾದಿ ವಿಕ್ಷಿಪ್ತೌ ವ್ಯವಹಾರಃ ಸಮಾಧಯೇ।
ಏವಂ ವಿಲೋಕ್ಯ ನಿಯಮಮೇವಮೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೩ ॥

3. Effort is made for concentration when there is distraction of mind ~~owing to superimposition, etc.~~ Seeing this to be the rule (of Nature), thus verily do I abide.

° being devoid of the sense of ♀, which causes likes and dislikes

ಹೇಯೋಪಾದೇಯವಿರಹಾದೇವಂ ಹರ್ಷವಿಷಾದಯೋಃ ।
ಅಭಾವಾದದ್ಯ ಹೇ ಬ್ರಹ್ಮನ್ನೇವಮೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೪ ॥

4. Being devoid of the sense° of the rejectable and the acceptable,(X) and having no joy or sorrow, thus, O Brahman, do I abide to-day.

(X) because I think of everything as being Brahman

△ whether one be a householder or a sanyassin
○ at set fixed times for discipline

ಆಶ್ರಮಾನಾಶ್ರಮಂ ಧ್ಯಾನಂ ಚಿತ್ತಸ್ಯೇಕೃತವರ್ಜನಂ ।
ವಿಕಲ್ಪಂ ಮಮ ವೀಕ್ಷ್ಯೈತ್ಯೈರೇವಮೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೫ ॥

5. A stage (order) of life or no stage (order) of life△, meditation○ or renunciation of the objects of the mind—finding all these* to cause only distractions in me, verily do I abide.

* They concern the body only

The key is to understood that whatever is done by the ego, whether it be action or its cessation, is ignorance. The presence or absence of 'I' makes the difference.

ಕರ್ಮಾನುಷ್ಠಾನಮುಜ್ಝಾನಾದ್ಯಥೈವೋಪರಮಸ್ತಥಾ ।
ಬುಧ್ವಾ ಸಮ್ಯಗಿದಂ ತತ್ವಮೇವಮೇವಾಹಮಾಸ್ಥಿತಃ ॥ ೬ ॥

6. The cessation from action* is as much an outcome of ignorance as the performance(+) thereof. Knowing this truth fully well, verily do I abide.

* Sanyassa: this is proper at the earlier stages only, for disciplinary purpose. (+) Nothing must be done by the Gnani because all acts are the same to him - Brahmen

ಅಚಿನ್ತ್ಯಂ ಚಿನ್ತ್ಯಮಾನೋಪಿ ಚಿನಾತ್ತರೂಪಂ ಭಜತ್ಯಸೌ ।
ತ್ಯಕ್ತ್ವಾ ತದಾ ಭವನಂ ತಸ್ಮಾದೇವಮೇವಾಹಮಾಸ್ಥಿತಃ ॥

7. Thinking on the Unthinkable One, one betakes oneself only to a form of thought.* Therefore giving up that thought, thus verily do I abide.

* The mind can only yield ideas, which are imaginations. This applies both to God and objects, all being drsyam.

△ after having passed thru the various stages of development in the course of time ○ Nothing more is to be achieved by him, hence perfect satisfaction

ಏವಮೇವ ಕೃತಂ ಯೇನ ಸ ಕೃತಾರ್ಥೋ ಭವೇದಸೌ ।
ಏವಮೇವ ಸ್ವಭಾವೋ ಯಃ ಸ ಕೃತಾರ್ಥೋ ಭವೇದಸೌ ॥

8. Blessed ○ is the man who has accomplished this (permanently thru practice). Blessed is he who is such by nature.*

ಇತಿ ದ್ವಾದಶಾಧ್ಯಾಯಃ

* who has made it a natural state, or alternatively, who are born so and manifest it at an early age.

△ egolessness, resulting in not being influenced by one thing or another

ತ್ರಯೋದಶಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಅಕಿಂಚನಭವಂ ಸ್ವಾಸ್ಥ್ಯಂ ಕೌಪೀನತ್ವೇಽಪಿ ದುರ್ಲಭಮ್ ।
ತ್ಯಾಗಾದಾನೇವಿಹಾಯಾಸ್ಮಾತ್ಅಹಮಾಸೇಯಥಾಸುಖಮ್‘॥

Janaka said—

1. The poise of mind△ that springs in one who is without anything, is rare even when one possesses nothing but a loin-cloth.* Therefore giving up renunciation and acceptance, I live happily.

* Even sanyasis who have given up everything may lack the serenity that knowledge alone gives so long as the 'I' is present. 115 Everything external may be renounced and yet the ego may not leave a man

*2 Hence look upon all speech as drajam. What has become of all the words? They vanished somewhere. △ The only thing to be relied on is the dick. Because it is permanent. There is no special happiness: only the absence of misery, cares and anxieties.

ಕುತ್ರಾಪಿ ಖೇದಃ ಕಾಯಸ್ಯ ಜಿಹ್ವಾ ಕುತ್ರಾಪಿ ವಿದ್ಯತೇ ।
ಮನಃ ಕುತ್ರಾಪಿ ತತ್ತ್ಯಕ್ತ್ವಾ ಪುರುಷಾರ್ಥೈಕಸ್ಥಿತಃ ಸುಖಮ್ ॥

2. There is trouble of the body◊ somewhere, trouble of the tongue* somewhere and trouble of the mind⊛ somewhere. Having renounced these, I live happily△ in life's supreme goal.

(or alternatively words spoken against you in criticism)

* words spoken for which you are sorry later ◊ physical illness
⊛ mental anxieties

ಕೃತಂ ಕಿಮುಪಿ ನೈವಸ್ಯಾದಿತಿ ಸಞ್ಚಿನ್ತ್ಯ ತತ್ತ್ವತಃ ।
ಯದಾ ಯತ್ಕರ್ತುಮಾಯಾತಿ ತತ್ಕೃತ್ವಾಸೇ ಯಥಾಸುಖಂ ॥

3. Fully realising that nothing whatsoever is really done by the Self,* I do whatever presents itself to be done and live happily.

* because I am only the Witness.

ಕರ್ಮನೈಷ್ಕರ್ಮ್ಯ ಸಿದ್ಧಿಭಾವಾ ದೇಹಸ್ಥಯೋಗಿನಃ ।
ಸಂಯೋಗಾ ಯೋಗವಿರಹಾದಹಮಾಸೇ ಯಥಾಸುಖಮ್ ॥

4. The yogis who are attached to the body insist upon action* or inaction△. Owing to the absence of association and dissociation°, I live happily.

* sit in one place, go to Kailas, build an asram, etc.
△ refusal to do anything for the world.
° the I and its preferences or dislikes

ಅಥಾರ್ಜನಥೌರ್ ನ ಮೇ ಸ್ಥಿತ್ವಾ ಗತ್ವಾ ನ ಶಯನೇನ ವಾ ।
ತಿಷ್ಠನ್ ಗಚ್ಛನ್ ಸ್ವಪನ್ ತಸ್ಮಾದಹಮಾಸೇ ಯಥಾಸುಖಮ್ ॥

(or) Igain and lose nothing by sitting moving or sleeping.

5. No good or evil accrues to me by staying, going or sleeping.△ So I live happily whether I stay, go or sleep.

△ because the ego is absent.

ನಷ್ಟಪತೋ ನಾಸ್ತಿ ಮೇ ಹಾನಿಃ ಸಿದ್ಧಿರ್ಯತ್ನವತೋ ನ ವಾ ।
ನಾಶೋಲ್ಲಾಸೌ ವಿಹಾಯಾಸ್ಮಾದಹಮಾಸೇಯಥಾಸುಖಮ್॥

6. I do not lose by sleeping or gain by striving.* So giving up (thoughts of) loss and elation I live happily.

* because both are Brahman to the jnani so he preserves mental poise amid loss or gain.

ಸುಖಾದಿರೂಪಾನಿಯಮಂ ಭಾವೇಷ್ವಾಲೋಕ್ಯ ಭೂರಿಶಃ ।
ಶುಭಾಶುಭೇ ವಿಹಾಯಾಸ್ಮಾದಹಮಾಸೇ ಯಥಾಸುಖಮ್ ॥

7. Observing again and again the fluctuations* of pleasure, etc., under different conditions, I have renounced good and evil and am happy.◇

ಇತಿ ತ್ರಯೋದಶಾಧ್ಯಾಯಃ

* even millionaires are subject to changes of fortune
◇ given up the I. Good is a dream which disappears like other ideas
◇ untouched by ego.

* even gnani has thots but he regards them as dreyam; they come of their own accord, sohe lets them come. △ he does not see dreyam as real, hence is asleep to their reality.

ಚತುರ್ದಶಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಪ್ರಕೃತ್ಯಾ ಶೂನ್ಯಚಿತ್ತೋ ಯಃ ಪ್ರಮಾದಾದ್ಭಾವಭಾವನಃ ।
ನಿದ್ರಿತೋ ಬೋಧಿತ ಇವ ಕ್ಷೀಣಸಂಸರಣೋ ಹಿ ಸಃ ॥ ೧ ॥

□ (or) whose mind has naturally become vacant of all thoughts,

Janaka said—

1. He verily has his worldly life° exhausted, who has a mind emptied of ~~(worldly)~~ thoughts* by nature,□ who thinks of objects through inadvertence*, and who is as it were awake though asleep.△

° thinking the phenomena to be real, for even the gnani has worldly thoughts only he knows them to be unreal.

ಕ್ವ ಧನಾನಿ ಕ್ವ ಮಿತ್ರಾಣಿ ಕ್ವ ಮೇ ವಿಷಯದಸ್ಯವಃ ।
ಕ್ವ ಶಾಸ್ತ್ರಂ ಕ್ವ ಚ ವಿಜ್ಞಾನಂ ಯದಾ ಮೇ ಗಲಿತಾ ಸ್ಪೃಹಾ॥

2. When my desire has melted away*, where are my riches, where my friends and the robbers° in the forms of the sense-objects, and where are scripture° and knowledge ~~(of the world)~~! implying knower and known!

* when ego has vanished | ° sense-objects take away the mind, awareness, from the Real.

° all scriptures are but ideas.

ವಿಜ್ಞಾತೇ ಸಾಕ್ಷಿಪುರುಷೇ ಪರಮಾತ್ಮನಿ ಚೇಶ್ವರೇ ।
ನೈರಾಶ್ಯೇ ಬಂಧಮೋಕ್ಷೇ ಚ ನ ಚಿನ್ತಾ ಮುಕ್ತಯೇ ಮುಮು ॥

3. As I have realised the Supreme Self who is the Witness and the Lord, and have lost all desire for bondage* and liberation°, I feel no anxiety for ~~emancipation~~ liberation.

* the thought of bondage arises when you still think of I
° the thought of liberation only arises when the thought of bondage has been. Knowing the truth, both thoughts disappear.

◇ different thoughts, moods ohes no fixed restrictions or rules governing his life*

ಅನ್ತರ್ವಿಕಲ್ಪಶೂನ್ಯಸ್ಯ ಬಹಿಃ ಸ್ವೇಚ್ಛಂದಚಾರಿಣಃ ।
ಭ್ರಾನ್ತಸ್ಯೇವ ದಶಾಸ್ತಾಸ್ತಾಸ್ತಾದೃಶಾ ಏವ ಜಾನತೆ ॥ ೪ ॥

4. The different conditions of one who within is devoid of doubts* but who without moves about at his own pleasure° like a deluded person(X), can only be understood by those like him. (Only Gnanis can know other Gnanis). for they alone possess the experience to enable them to do so

ಇತಿ ಚತುರ್ದಶಾಧ್ಯಾಯಃ

* When there is no second, there is nothing for the gnani to doubt.

(X) Other people will think he does not possess Gnana. It certainly does not mean that he acts like a fool.

* Buddhi sharpened and purified of ego

⊕ his sharpened intelligence catches at once the ideas and truths expounded any time for the first time to him. ○ The man who is mentally unfit for Vedanta may have to prepare himself slowly by stages because his mind is too dull or too egoistic: if he spends a lifetime he may not understand this studies, but may wrongly think he does.

ಪಂಚದಶಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಯಥಾತಥೋಪದೇಶೇನ ಕೃತಾರ್ಥಃ ಸತ್ತ್ವಬುದ್ಧಿಮಾನ್ ।
ಆಜೀವಮಪಿ ಜಿಜ್ಞಾಸುಃ ಪರಸ್ತತ್ರ ವಿಮುಹ್ಯತಿ ॥ ೧ ॥

Ashtavakra said—

1. A man of pure intellect* has his (life's) object fulfilled even by instruction casually imparted.⊕ The other○ is bewildered there even after enquiring throughout the whole life.

ಮೋಕ್ಷೋ ವಿಷಯವೈರಸ್ಯಂ ಬಂಧೋ ವೈಷಯಿಕೋ ರಸಃ ।
ಏತಾವದೇವ ವಿಜ್ಞಾನಂ ಯಥೇಚ್ಛಸಿ ತಥಾ ಕುರು ॥ ೨ ॥

2. Distaste for sense-objects is liberation; love for sense-objects is bondage. Such verily is Knowledge. Now do as you please.*

* The jnani has perfect freedom. Nevertheless he will not do immoral things because he feels that he is living for the benefit of others.

△ It calms down the over-active, ~~the~~ over-talkers.
• the dualists are such because they want to enjoy the world as tho' it were real. They do not want to give up satisfaction with it by admitting it to be unreal. This defect of theirs may be conscious or unconscious.

ವಾಗ್ಮಿಪ್ರಾಜ್ಞಮಹೋದ್ಯೋಗಂ ಜನಂ ಮೂಕಜಡಾಲಸಮ್ ।
ಕರೋತಿತತ್ತ್ವಬೋಧೋಽಯಮತಸ್ತ್ಯಕ್ತೋ ಬುಭುಕ್ಷುಭಿಃ ॥

3. This knowledge of the Truth makes an eloquent, ~~wise~~ intellectual, and active person mute,* inert and inactive.△ Hence it is that it is shunned by those who want to enjoy the world.°(of sense).

* because other people can't understand if he talks highest truth he generally keeps quiet about it: similarly it is often dangerous (of Socrates)

ನತ್ವಂದೇಹೋನತೇದೇಹೋಭೋಕ್ತಾ ಕರ್ತಾನವಾ ಭವಾನ್।
ಚಿದ್ರೂಪೋಽಸಿ ಸದಾ ಸಾಕ್ಷೀ ನಿರಪೇಕ್ಷಃ ಸುಖಂ ಚರ ॥ ೪ ॥

4. You are not the body*, nor is the body yours nor are you the doer or the enjoyer. You are Intelligence (consciousness) itself, the eternal witness and you are free. Get along happily.

* because, as Drk Drsyam Viveka explains, it is a drsyam which is going and you are noting its changes.

ರಾಗದ್ವೇಷೌ ಮನೋಧರ್ಮೌ ನ ಮನಸ್ತೇ ಕದಾಚನ।
ನಿರ್ವಿಕಲ್ಪೋಕಸಿ ಬೋಧಾತ್ಮಾ ನಿರ್ವಿಕಾರಃ ಸುಖಂ ಚರ ॥

5. Love and hatred are attributes of the mind.* The mind is never yours.° You are free from conflict, Intelligence itself and changeless. Get along happily.

* because they appear together in pairs. ° because you are witnessing its various conditions.

ಸರ್ವಭೂತೇಷು ಚಾತ್ಮಾನಂ ಸರ್ವಭೂತಾನಿ ಚಾತ್ಮನಿ।
ವಿಜ್ಞಾಯ ನಿರಹಂಕಾರೋ ನಿರ್ಮಮಸ್ತ್ವಂ ಸುಖೀ ಭವ॥

6. Realising the Self in all* and all in the Self, free from egoism and free from the sense of 'mine,' be you happy.

* ↑ feeling with all other human beings
sympathetic

ವಿಶ್ವಂ ಸ್ಫುರತಿ ಯತ್ರೇದಂ ತರಙ್ಗಾ ಇವ ಸಾಗರೇ !
ತತ್ತ್ವಮೇವ ನ ಸನ್ದೇಹಶ್ಚಿನ್ಮೂರ್ತೇ ವಿಜ್ವರೋ ಭವ ॥ ೭ ॥

7. O thou Intelligence, thou indeed art That in which the universe manifests itself° like waves on the ocean. Be thou free from fever (unhappiness)*.

* produced by ignorance
° The whole world is appearing in the mind (and disappearing)

ಶ್ರದ್ಧಸ್ವ ತಾತ ಶ್ರದ್ಧಸ್ವ ನಾತ್ರ ಮೋಹಂ ಕುರುಷ್ವ ಭೋಃ।
ಜ್ಞಾನಸ್ವರೂಪೋ ಭಗವಾನಾತ್ಮತ್ವಂ ಪ್ರಕೃತೇಃ ಪರಃ ॥ ೮ ॥

8. Have faith, my son, have faith.* Never delude yourself in this.° You are Knowledge itself, you are the Lord,△ you are the Self,□ and you are superior to Nature (matter).

* this does not mean faith in religion, or God: it would be better translated as "conviction." It does not also mean 'faith in Ashtavakra'.
° Make sure by doubt or enquiry.
△ Do not think there is any other God than yourself.
□ That which is not changing, the Witness

ಗುಣೈಃ ಸಂವೇಷ್ಟಿತೋ ದೇಹಸ್ತಿಷ್ಠಂತ್ಯಾಯಾತಿ ಯಾತಿ ಚ।
ಆತ್ಮಾ ನ ಗನ್ತಾ ನಾಗನ್ತಾ ಕಿಮೇನಮನುಶೋಚೆಸಿ ॥ ೯ ॥

9. The body bound up with the organs of senses comes, stays and goes. The Self neither comes nor goes.* Why do you then mourn it!

* You never see it changing.

ದೇಹಸ್ತಿಷ್ಠತು ಕಲ್ಪಾನ್ತಂ ಗಚ್ಛತ್ವದ್ಯೈವ ವಾ ಪುನಃ।
ಕ್ವ ವೃದ್ಧಿಃ ಕ್ವ ಚ ವಾ ಹಾನಿಸ್ತವ ಚಿನ್ಮಾತ್ರರೂಪಿಣಃ ॥ ೧೦ ॥

10. Let the body last to the end of Kalpa (cycle) or let it go even to-day. Where is there any increase or decrease in you who are pure Intelligence!

You remain the same, the Looker-On, whatever happens to the body.

△ You are really immutable, no increase or decrease is possible to Brahman, hence there can be no gain or loss, no change in it. Hence neither run after anything nor renounce it.

ತ್ವಯ್ಯನನ್ತಮಹಾವೋ್ಬೀಧೌ ವಿಶ್ವವೀಚೀಃ ಸ್ವಭಾವತಃ॥
ಉದೇತು ವಾಕಸ್ತಮಾಯಾತು ನ ತೇ ವೃದ್ಧಿರ್ನವಾ ಕ್ಷತಿ॥

11. Let the waves of the universe rise or fall of their own accord in you who are the infinite Ocean. That means no gain or loss to you.△

Go to avasthatraya to understand this verse. Suppose you found a diamond mine in dream; what is the loss or gain to you after you awaken & know the truth? When it appeared it was the Mind; i.e. in you. even when it disappeared, it went back into mind, i.e. into you. Hence it is there always. The essence of things is ever there.

ತಾತ ಚಿನ್ಮಾತ್ರರೂಪೋಽಸಿ ನ ತೇ ಭಿನ್ನಮಿದಂ ಜಗತ್।
ಅತಃ ಕಸ್ಯ ಕಥಂ ಕುತ್ರ ಹೇಯೋಪಾದೇಯಕಲ್ಪನಾ ॥ ೧೨ ॥

12. My child, you are pure Intelligence (consciousness) itself.△ This universe is nothing different from you.* Therefore who will accept and reject○! And how◇ and where□ would he do so!

* Everything is one and the same – Brahman.
△ when you analyse everything and yourself to the utmost and you find both to be the Mind.
◇ how can you divide the atman? How can you say this is ~~spirit~~ and that is not? Brahman
○ when there is no such thing as duality;
□ what is the use of hiding in an asram?

△ You cannot deny you are Intelligence, because if you do it is intelligence (mind) itself that enables you to do so.

ಏತಸ್ಮಿನ್ನವ್ಯಯೇ ಶಾನ್ತೇ ಚಿದಾಕಾಶೇಕಮಲೇ ತ್ವಯಿ।
ಕುತೋ ಜನ್ಮ ಕುತೋ ಕರ್ಮ ಕುತೋಕಹಂಕಾರ ಏವ ಚ ॥

13. Wherefrom will there be birth,* action and even egoism for thee who (Knowest thou) art one, immutable, calm, Intelligence△ itself and pure◇!

* all is occurring in Brahman; Everything is Mind.
◇ unmixed even with (from) qualities: purity is possible only in non-duality there is no such thing as a pure God! it is impossible

ಯತ್ತ್ವಂ ಪಶ್ಯಸಿ ತತ್ರೈಕಸ್ತ್ವಮೇವ ಪ್ರತಿಭಾಸಸೇ।
ಕಿಂ ಪೃಥಕ್ ಭಾಸತೇ ಸ್ವರ್ಣಾತ್ ಕಟಕಾಙ್ಗದನೂಪುರವ್ ॥

14. In whatever you perceive you alone△ appear.* Do bracelets, armlets and anklets appear different from gold□!

* because everything is a manifestation of your Consciousness, hence yourself.
△ you do not perceive a second thing. This refutes the dualistic teaching that God puts the universe into your mind.
□ after you have enquired into their nature.

∘ Abolish racial prejudice and partiality: this is the practical message of Advaita. Practise oneness.

ಅಯಂ ಸೋಽಹಮಯಂ ನಾಹಂ ವಿಭಾಗಮಿತಿ ಸನ್ತ್ಯಜ।
ಸರ್ವಮಾತ್ಮೇತಿ ನಿಶ್ಚಿತ್ಯ ನಿಃಸಙ್ಕಲ್ಪಃ ಸುಖೀ ಭವ ॥ ೧೫ ॥

15. Completely give up such distinctions as 'I am ~~He~~ he*' and 'I am not this.' Consider all as the Self° and be desireless□ and happy.◇

* as a separate person, for this implies duality. The ego is only an apperance, and when analysed, is only Mind

□ because there are no two.

◇ because misery (the me) comes from duality

ತವೈವಾಜ್ಞಾನತೋ ವಿಶ್ವಂ ತ್ವಮೇಕಃ ಪರಮಾರ್ಥತಃ।
ತ್ವತ್ತೋಽನ್ಯೋ ನಾಸ್ತಿ ಸಂಸಾರೀನಾಸಂಸಾರೀ ಚ ಕಶ್ಚನ॥

16. It is verily through your ignorance[&] that the universe exists. In reality you alone are. There is no Jiva[o] or Iswara[*] other than you.

* Gods as creator or ruler or as imagined by man. This does not mean there is no supreme reality
o no such thing as separate souls, which continue after death: this is illusory.

& imagination. It is your mind that makes you think there is a universe different from yourself. But the word 'ignorance' is used in order to induce you to make efforts to get at truth.

□ It does not mean that you are not talking, eating, working, sensing the world. all that goes on as with the ignorant but you know it for idea.

ಭ್ರಾನ್ತಿಮಾತ್ರಮಿದಂ ವಿಶ್ವಂ ನ ಕಿಞ್ಚಿದಿತಿ ನಿಶ್ಚಯಾ।
ಸರ್ವಾಸನಃ ಸ್ಫೂರ್ತಿಮಾತ್ರೋ ನ ಕಿಞ್ಚಿದಿವ ಶಾಮ್ಯತಿ॥

17. One who knows for certain that this universe is but an illusion△ and a nothing,° becomes desireless and pure Intelligence, and finds peace as□ if□ nothing⊕ exists.

⊕ nothing other than he
△ an idea
° not real; this is not a denial of existence for the words "this universe" ~~imp~~ admits its ~~presence. it is an assertion~~ of its nature

ಏಕ ಏವ ಭವಾಮ್ಭೋಧಾವಾಸೀದಸ್ತಿ ಭವಿಷ್ಯತಿ।
ನ ತೇ ಬನ್ಧೋಽಸ್ತಿ ಮೋಕ್ಷೋ ವಾ ಕೃತಕೃತ್ಯಃ ಸುಖಂ ಚರ ॥

18. In the ocean of the world one only was, is and will be. You have neither bondage nor liberation. Live contented and happy.

* live in this world like all men and yet find contentment
○ the absence of second thing as a reality
□ ocean implies diversity (of waves) always appearing and disappearing yet its water is one, was one, will be one.

△ You need give nothing up and whatever happens you know there is no gain or loss. Hence if you know that pleasures are also them? On the other hand, what need for renouncing yourself? what need for hankering after anything, when all is in

ಮಾ ಸಙ್ಕಲ್ಪವಿಕಲಾಭ್ಯಾಂ ಚಿತ್ತಂ ಕ್ಷೋಭಯ ಚಿನ್ಮಯ।
ಉಪಶಾಮ್ಯ ಸುಖಂ ತಿಷ್ಠ ಸ್ವಾತ್ಮನ್ಯಾನನ್ದವಿಗ್ರಹೇ ॥ ೧೯ ॥

19. O Pure Intelligence, do not disturb your mind with thoughts about right or wrong.* Be calm and abide happily in your own self which is Bliss itself.

* this means dont trouble yourself with affirmation of wants or negations of loss, with decisions about this or that.

ತ್ಯಜ್ಯೈವ ಧ್ಯಾನಂ ಸರ್ವತ್ರ ಮಾ ಕಿಞ್ಚಿದ್ಧ್ಯಾನಿ ಧಾರಯ।
ಆತ್ಮಾ ತ್ವಂ ಮುಕ್ತ ಏವಾಸಿ ಕಿಂ ವಿಮೃಶ್ಯ ಕರಿಷ್ಯಸಿ ॥ ೨೦ ॥

20. Give up contemplating anything△ and hold nothing in your heart.○ You are verily the Self and therefore free. What will you do by (analytical) thinking!*

ಇತಿ ಪಂಚದಶಾಧ್ಯಾಯಃ

* This applies to the Gnani only, not to the seeker. What avail to the man who knows everything to be Brahman, to go on analysing it?

△ Give up even meditation, for that implies a second thing. But there is no second to gain!

○ Both in Sanskrit and English the force of this word is 'hold nothing in your mind'.

▲ All these are mere preliminary steps for mere children. ◦ in the truth
◻ getting certainty, irrefutable proof, not dogmatic assertion — even of Brahman — is our attitude.
and slave mentalities

ಷೋಡಶಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಆಚಕ್ಷ್ವ ಶೃಣು ವಾ ತಾತ ನಾನಾಶಾಸ್ತ್ರಾಣ್ಯನೇಕಶಃ ।
ತಥಾಪಿ ನ ತವ ಸ್ವಾಸ್ಥ್ಯಂ ಸರ್ವವಿಸ್ಮರಣಾದೃತೇ ॥ ೧ ॥

Ashtavakra said—

1. My child, you may often speak upon various scriptures^ or hear them (recited) ✗ But you cannot be established◇ in the Self° unless you forget all.* (or) except thru universal forgetfulness.

* all scriptures and texts are drsyam: you have to begin by studying them but at this advanced stage they must be dropped, as you must be now thinking

ಭೋಗಂ ಕರ್ಮ ಸಮಾಧಿಂ ವಾ ಕುರು ವಿಜ್ಞ ತಥಾಪಿ ತೇ ।
ಚಿತ್ತಂ ನಿರಸ್ತಸರ್ವಾಶಮತ್ಯರ್ಥಂ ರೋಚಯಿಷ್ಯತಿ ॥ ೨ ॥

2. O Sage, you may enjoy, or work, or practise mental concentration△. But your mind will still yearn for That which is beyond all objects○ and in which all desires are extinguished.⊗

(or) only when purged of all desire will

⊗ because That is the subconscious goal of their search. It can only be Non-duality

△ desires may still be left even tho' you practice Yoga.

○ beyond all dreams, all imagination and all thinking

ಆಯಾಸಾತ್ ಸಕಲೋ ದುಃಖೀ ನೈನಂ ಜಾನಾತಿ ಕಶ್ಚನ।
ಅನೇನೈವೋಪದೇಶೇನ ಧನ್ಯಃ ಪ್ರಾಪ್ನೋತಿ ನಿರ್ವೃತಿಂ ॥

3. All are unhappy because they exert themselves.[A] But none knows this. The blessed one attains emancipation through this very instruction.[⊙]

A for exertion implies duality, the recognition of a second thing to be desired, they make an effort to get a thing which is attractive or to get rid of a thing which is unpleasant. But both the gnani and ignorant will be outwardly exerting and acting, the difference being entirely inward, for the gnani will regard the second thing as unreal whereas the ignorant will be captivated by the reality (b) exertion means seeking the many, seeing the many as many and not as One. (mentally)

A including even the yogis this does not mean sitting still in samadhi.

⊙ that non-duality is truth: he who grasps this at once, attains freedom. Blessed is he who understands all is Brahmen as soon as gum captains, but most chelas have to struggle a long time.

= Not to be mistaken for yogis closing their eyes in samadhi. This implies their mind is on

148 a long time.

° Not to be mistaken for yogis closing their eyes in samadhi. This implies their mind is on their eyelids; i.e. the body!

ವ್ಯಾಪಾರೇ ವಿದ್ಯತೇ ಯಸ್ತು ನಿಮೇಷೋನ್ಮೇಷಯೋರಪಿ ।
ತಸ್ಯಾಲಸ್ಯಧುರೀಣಸ್ಯ ಸುಖಂ ನಾನ್ಯಸ್ಯ ಕಸ್ಯಚಿತ್ ॥ ೪ ॥

4. Happiness belongs to that master of indifference△ to whom even the closing and opening of eyelids° is an affliction,* to none else.

* this eyelid-movement is natural in man, so that he has become quite indifferent, unobservant, of it: his ego does not have to think about it, does not have to make an effort to do it: similarly the seeker has same natural indifference and does not feel there is something foreign which he has to control. Man does not regard his own eyes as 149 separate from himself; so grain

△ who has the conviction that there is no duality. The indifference of Ramana Maharshi who does not care what happens to his devotees or āśram, is emphatically not meant.

ಇದಂ ಕೃತಮಿದಂ ನೇತಿ ದ್ವನ್ದ್ವೈರ್ಮುಕ್ತಂ ಯದಾ ಮನಃ।
ಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷೇಷು ನಿರಪೇಕ್ಷಂ ತದಾ ಭವೇತ್ ॥

5. When the mind is freed from such pairs of opposites as "this is done" and "this is not done" it becomes indifferent to religious merit,° worldly prosperity, desire of sensual enjoyment and of liberation.*

* because all these imply duality.
° that which is laid down as duty by scriptures. Ritō banned because you think you will get something, whether spiritual or material, in return, hence egoism.

ವಿರಕ್ತೋ ವಿಷಯದ್ವೇಷಾ್ಟ ರಾಗೀ ವಿಷಯಲೋಲುಪಃ।
ಗ್ರಹವೋಕ್ಷವಿಹೀನಸ್ತು ನ ವಿರಕ್ತೋ ನ ರಾಗವಾನ್ ॥ ೬ ॥

6. One who abhors sense-objects, avoids them, and one who covets them, becomes attached to them. But one who does not accept or reject,* is neither unattached nor attached.

* because he regards both as Brahman; to accept or reject (as real) is the world of duality.

ಹೇಯೋಪಾದೇಯತಾ ತಾವತ್ ಸಂಸಾರವಿಟಪಾಂಕುರಃ ।
ಸ್ಪೃಹಾ ಜೀವತಿ ಯಾವದ್ವೈ ನಿರ್ವಿಚಾರದಶಾಸ್ಪದಮ್ ॥

7. As long as desire, which is the abode of the state of indiscrimination,* continues, there will verily be the sense of attachment and aversion, which is the branch and sprout of Samsara (sorrow and suffering).

* between real and unreal, a discrimination which can only arise after you know for certain world to be idea, that the second thing is only an idea.

ಪ್ರವೃತ್ತೌ ಜಾಯತೇ ರಾಗೋ ನಿವೃತ್ತೌ ದ್ವೇಷ ಏವ ಹಿ ।
ನಿರ್ವ್ಯಾನ್ದ್ರೋ ಬಾಲವದ್ಧೀಮಾನೇವಮೇವ ವ್ಯವಸ್ಥಿತಃ ॥ ೮ ॥

8. Activity begets attachment,° abstention from it aversion. The man of wisdom is free from the pairs of opposites like a child,△ and is thus established * (in the Self) above them.

* in equilibrium
° this does not mean that 'caveism' is the cure, for then there is attachment to the cave.
△ (a) he does what Nature compels him to do. (b) psychology proves that the ego comes later than birth, hence it means here 153 having the mind free from egoism, allowing it freedom.

ಹಾತುಮಿಚ್ಛತಿ ಸಂಸಾರಂ ರಾಗೀ ದುಃಖಜಿಹಾಸಯಾ ।
ವೀತರಾಗೋ ಹಿ ನಿರ್ದುಃಖಸ್ತಸ್ಮಿನ್ನಪಿ ನ ಖಿದ್ಯತಿ ॥ ೯ ॥

9. One who is attached to the world▽ wants to renounce it in order to avoid sorrow. But one without attachment is free from sorrow and does not feel miserable even there.°

▽ who regards world as real. Hence the source of sanyass is attachment! ° in the world. He is in the world but not of it.

ಯಸ್ಯಾಭಿಮಾನೋ ಮೋಕ್ಷೇಽಪಿ ದೇಹೇಽಪಿ ಮಮತಾ ತಥಾ ।
ನ ಚ ಜ್ಞಾನೀ ನ ವಾ ಯೋಗೀ ಕೇವಲಂ ದುಃಖಭಾಗಸೌ ॥

10. He who has an egoistic feeling* even towards liberation and considers even the body as his own, is neither a Jnani nor a Yogi. He only suffers misery.

* this is the test.

ಹರೋ ಯದ್ಯುಪದೇಷ್ಟಾ ತೇ ಹರಿಃ ಕಮಲಜೋಽಪಿ ವಾ ।
ತಥಾಪಿ ನ ತವ ಸ್ವಾಸ್ಥ್ಯಂ ಸರ್ವವಿಸ್ಮರಣಾದೃತೇ ॥ ೧೧ ॥

11. Let even Hara,⊕ Hari⊕ or the lotus-born Brahma be your instructor, but unless you forget◇ all,* you cannot be established in the Self.°

HARA = SIVA
HARI = VISHNU

⊕ names of God.

° you may learn the doctrines but you will not realize them, i.e. know for certain, not by hearsay

* get rid of drisyam. Gods are thoughts, ideas, drisyam

◇ you master the teaching for yourself, by your own thinking, your own experience, and thus satisfy your mind, but not 156 the I.

ಇತಿ ಷೋಡಶಾಧ್ಯಾಯಃ

* yoga will purify and sharpen (concentrate) the mind.

ಸಪ್ತದಶಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ತೇನ ಜ್ಞಾನಫಲಂ ಪ್ರಾಪ್ತಂ ಯೋಗಾಭ್ಯಾಸಫಲಂ ತಥಾ ।
ತೃಪ್ತಃ ಸ್ವಚ್ಛೇನ್ದ್ರಿಯೋ ನಿತ್ಯಮೇಕಾಕೀ ರಮತೇ ತು ಯಃ ॥

Ashtavakra said—

1. He has gained the fruit of knowledge as well as of the practice of Yoga,* who contented and with purified senses, ever rejoices in ~~solitude~~ (oneness)° (or) remains in seclusion.

* yoga-practice and knowledge may go together; the two are not inimical
° "being alone," in original, meaning that he is the whole universe alone; there being no second.

° because misery comes from duality.

ನ ಕದಾಚಿಜ್ಜಗತ್ಯಸ್ಮಿನ್ ತತ್ತ್ವಜ್ಞೋ ಹನ್ತ ವಿದ್ಯತಿ।
ಯತ ಏಕೇನ ತೇನೇದಂ ಪೂರ್ಣಂ ಬ್ರಹ್ಮಾಣ್ಡಮಂಡಲಮ್ ॥

2. Oh, the knower of Truth is never miserable° in this world,* for the whole universe is filled by himself alone.⊕

* in which world he remains; he does not leave it.

⊕ he knows all mankind to be his own self and feels for all.

ನ ಜಾತು ವಿಷಯಾಃ ಕೇಽಪಿ ಸ್ವಾರಾಮಂ ಹರ್ಷಯನ್ತ್ಯಮೀ ।
ಸಲ್ಲಕೀಪಲ್ಲವಪ್ರೀತಮಿವೇಭಂ ನಿಮ್ಬಪಲ್ಲವಾಃ ॥ ೩ ॥

3. No sense-objects ever please him who delights in Self even as the leaves of the Neem (margosa)* tree do not please an elephant who delights in the Sallaki° (sweet) leaves.

* these are very bitter-tasting
° very sweet taste leaf.

ಯಸ್ತು ಭೋಗೇಷು ಭುಕ್ತೇಷು ನ ಭವತ್ಯಧಿವಾಸಿತಾ ।
ಅಭುಕ್ತೇಷು ನಿರಾಕಾಂಕ್ಷೀ ತಾದೃಶೋ ಭವದುರ್ಲಭಃ ॥ ೪ ॥

4. Rare in the world is the one who does not covet the things that he has enjoyed or does not desire the things that he has not enjoyed.

ಬುಭುಕ್ಷುರಿಹ ಸಂಸಾರೇ ಮುಮುಕ್ಷುರಪಿ ದೃಶ್ಯತೇ ।
ಭೋಗಮೋಕ್ಷನಿರಾಕಾಂಕ್ಷೀ ವಿರಳೋ ಹಿ ಮಹಾಶಯಃ ॥

5. One desirous of worldly enjoyment and one desirous of liberation° are both found in this world. But rare is the great-souled one who is not desirous of either enjoyment or liberation.*

* Because he is not conscious of bondage, he does not seek freedom, which is merely an idea and he wishes to be above thoughts.

° for Rimpoche, as the mystic does
* unless it be the liberation of all.

ಧರ್ಮಾರ್ಥಕಾಮಮೋಕ್ಷೇಷು ಜೀವಿತೇ ಮರಣೇ ತಥಾ ।
ಕಸ್ಯಾಪ್ಯುದಾರಚಿತ್ತಸ್ಯ ಹೇಯೋಪಾದೇಯತಾ ನ ಹಿ ॥ ೬ ॥

6. It is only some broad-minded* person who has neither attraction for, nor aversion to, Dharma, Artha, Kama and Moksha as well as life and death.

* his mind is universal enough to include the Whole in its feeling of Oneness.

ವಾಞ್ಛಾ ನ ವಿಶ್ವವಿಲಯೇ ನ ದ್ವೇಷಸ್ತಸ್ಯ ಚ ಸ್ಥಿತೌ ।
ಯಥಾ ಜೀವಿಕಯಾ ತಸ್ಮಾದ್ಧನ್ಯ ಆಸ್ತೇ ಯಥಾಸುಖಮ್ ॥

7. The man of Knowledge does not feel any desire for the dissolution* of the universe or aversion to its existence. The blessed one, therefore, lives happily on whatever subsistence comes of itself.△

* as in yogic laya or mystic trance △ whatever comes rightly, without injuring others to get it.

(or) He who feels no anxiety for the cessation of earthly life nor any aversion towards its continuance, but takes what comes to him, is happy.

△ leaving him without any more desires or wants; having attained his object

ಕೃತಾರ್ಥೋ೭ನೇನ ಜ್ಞಾನೇನೇತ್ಯೇವಂ ಗಲಿತಧೀಃ ಕೃತೀ ।
ಪಶ್ಯನ್ಶೃಣ್ವನ್ಸ್ಪೃಶನ್ ಜಿಘ್ರನ್ನಶ್ನನ್ನಾಸ್ತೇಯಥಾಸುಖಮ್ ॥

8. Being fulfilled △ by this Knowledge of Self and with his mind absorbed in it, and contented, the wise one lives happily, whether seeing, hearing, touching, smelling and eating.*

* The jnani lives like other men, making use of his bodily senses and doing nothing peculiar to distinguish him; doing all that has to be done. He does not indulge in the childish practice of samadhi.

ಶೂನ್ಯಾ ದೃಷ್ಟಿರ್ವ್ಯರ್ಥಾ ಚೇಷ್ಟಾ ವಿಕಲಾನೀನ್ದ್ರಿಯಾಣಿ ಚ ।
ನ ಸ್ಪೃಹಾ ನ ವಿರಕ್ತಿರ್ವಾ ಕ್ಷೀಣಸಂಸಾರಸಾಗರೇ ॥ ೯ ॥

9. There is no attachment or non-attachment ⊕ in one for whom the ocean of the world has dried up. ◇ His look is objectless (vacant), * action purposeless and the senses inoperative. □

* he does not see a second object as a reality; it is not the blankness of samadhi
⊕ when there is no second object or person (seen as separate reality), there is nothing like non-attachment to it: N/A is then meaningless
◇ As in dream, so this world is seen to be in himself
□ the objects are known to be ideas, unreal: this is not nirvikalpa coma

△ consciousness is impossible while the objective world is of no account because everything is Brahman to him. And whether he loses consciousness in sleep or recovers it in wakefulness, he still knows that he is Brahman (of the universe)

* he does not see the world as a second separate thing; hence he does not need to open his eyes to see it or * close them to banish it.

ನ ಜಾಗರ್ತಿ ನ ನಿದ್ರಾತಿ ನೋನ್ಮೀಲತಿ ನ ಮೀಲತಿ ।
ಅಹೋ ಪರದಶಾ ಕ್ವಾಪಿ ವರ್ತತೇ ಮುಕ್ತಚೇತಸಃ ॥ ೧೦ ॥

10. The wise one neither keeps awake nor sleeps,▷ neither opens nor closes his eyes.* Oh, the liberated soul anywhere⊕ enjoys the supreme condition.

* the one implies the other. ▷ he does not have to remain awake to keep his gnan: or to remain asleep either. (see above)

⊕ he does not leave the world as he is happy in solitude or society.

ಸರ್ವತ್ರ ದೃಶ್ಯತೇ ಸ್ವಸ್ಥಃ ಸರ್ವತ್ರ ವಿಮಲಾಶಯಃ ।
ಸಮಸ್ತವಾಸನಾಮುಕ್ತೋ ಮುಕ್ತಃ ಸರ್ವತ್ರ ರಾಜತೇ ॥

at peace

11. The liberated◇ person is ~~found~~ everywhere× abiding in Self□ and pure○ in heart, and he ~~lives~~ SHINES everywhere freed from all desires.

× whether he witnesses the wonders of foreign cities or not, his happiness remains desire-free: it does not depend on travel.

○ without attributes, for they imply a second thing.

◇ from ignorance

□ the Mind is everywhere

° As in dream, everything is mind, so the efforts of walking etc. are seen by sage as One with himself

ಪಶ್ಯನ್‌ಶೃಣ್ವನ್‌ಸ್ಪೃಶನ್‌ಜಿಘ್ರನ್ನಶ್ನನ್‌ಗೃಹ್ಣನ್‌ವದನ್ ವ್ರಜನ್ ।
ಈಹಿತಾನೀಹಿತೈರ್ಮುಕ್ತೋ ಮುಕ್ತ ಏವ ಮಹಾಶಯಃ ॥

12. Seeing, hearing, touching, smelling, eating, taking, speaking and walking,(X) the great-souled one, free from all efforts° and non-efforts,◇ is verily emancipated.

(X) Jnani performs no miracles, behaves normally (just like ordinary human beings) ◇ he prescribes no prohibitions for his life; he is free from the oppositions of duality.

The jnani may do all these things, but he the ego is absent from his motives, such acts are for the benefit of others. "What has he done this for?" should be our enquiry.

ನ ನಿನ್ದತಿ ನ ಚ ಸ್ತೌತಿ ನ ಹೃಷ್ಯತಿ ನ ಕುಪ್ಯತಿ ।
ನ ದದಾತಿ ನ ಗೃಹ್ಣಾತಿ ಮುಕ್ತಃ ಸರ್ವತ್ರ ನೀರಸಃ ॥ ೧೩ ॥

13. The liberated one neither slanders nor praises,° neither rejoices nor is angry△, neither gives nor takes. He is everywhere free from attachment.*

* he has no ego, no I, hence identifies himself with the All.

△ this does not mean he should be passive, inactive; he may have to get angry provided it is in the interests of others, not himself.

° both are on the same level to him. Therefore he may indulge in criticism or praise, because takes no personal interest in them. It does not mean he keeps quiet, lethargic.

That which is most attractive in this world (woman in love with you) and that which is most repulsive (death), equally do not disturb the jnani's mind.

ಸಾನುರಾಗಾಂಸ್ತ್ರಿಯುಂದೃಷ್ಟ್ವಾಮೃತ್ಯುಂವಾಸನ್ನಮುಪಸ್ಥಿತಂ ।
ಅವಿಹ್ವಲಮನಾಃ ಸ್ವಸ್ಥೋ ಮುಕ್ತ ಏವ ಮಹಾಶಯಃ ॥

14. The great-souled one is not perturbed and remains self-poised both at the sight of a woman full of love* and of approaching death. He is indeed liberated: i.e. he remains unaffected because of the absence of the I.

* which in others arouses the man's ego, making him think of embracing her.

ಸುಖೇ ದುಃಖೇ ನರೇ ನಾರ್ಯಾಂ ಸಪ್ಸ್ವತ್ಸು ಚ ವಿಪತ್ಸು ಚ ।
ವಿಶೇಷೋ ನೈವ ಧೀರಸ್ಯ ಸರ್ವತ್ರ ಸಮದರ್ಶಿನಃ ॥ ೧೫ ॥

15. The sage, who sees the same everywhere,° makes no difference between happiness and misery,× man and woman◇, and prosperity and adversity.

× because he knows them both to be ideas. ? No other reason is
° because he sees all things as ideas effective.
◇ Such discipline is needed by ascetics etc but useless to gnani.

△ this does not forbid you to be compassionate, but it means you do it without the ego, impersonally. ○ Behave towards people without distinction, along with the environment, and not for egoistic motives. □ at the marvellous happenings, just as man who has awakened from sleep no longer wonders at miracles seen in dream.

ನ ಹಿಂಸಾ ನೈವ ಕಾರುಣ್ಯಂ ನೌದ್ಧತ್ಯಂ ನ ಚ ದೀನತಾ ।
ನಾಶ್ಚರ್ಯಂ ನೈವ ಚ ಕ್ಷೋಭಃ ಕ್ಷೀಣಸಂಸರಣೇಽನರೇ ॥

16. In the wise one whose worldly life is exhausted and who is no longer a man,* there is neither any desire to harm nor mercy,△ neither insolence nor humility,○ neither wonder□ nor mental disturbance.

*who no longer has the sense of body and of I.

ನ ಮುಕ್ತೋ ವಿಷಯದ್ವೇಷ್ಟಾ ನ ಪಾ ವಿಷಯಲೋಲುಪಃ।
ಅಸಂಸಕ್ತಮನಾ ನಿತ್ಯಂ ಪ್ರಾಪ್ತಾಪ್ರಾಪ್ತಮುಪಾಶ್ನತೇ ॥

17. The liberated one neither abhors the objects of the senses° nor craves for them□. Ever with a detached mind* he enjoys◇ the attained as well as the unattained.⊕

* detached from the ego.
° this is correct for the sanyassi stage as discipline. □ his mind is at peace,
◇ he appreciates attractive things, but remains inwardly unattached, when they come his way of their own accord.
⊕ what he imagines as attractive is equal to that which is obtained because both are regarded as drsyam

□ because he does not see a second thing

ಸಮಾಧಾನಾಸಮಾಧಾನಹಿತಾಹಿತವಿಕಲ್ಪನಾಃ ।
ಶೂನ್ಯಚಿತ್ತೋ ನ ಜಾನಾತಿ ಕೈವಲ್ಯಮಿವ ಸಂಸ್ಥಿತಃ ॥ ೧೮ ॥

18. The sage of vacant (contentless)⊕ mind knows not the conflict□ of contemplation and non-contemplation, good and evil.× He abides as it were◇ in the state of ~~Absoluteness~~ Non-Duality.

⊕ without I, universal, vacant of the individuality; (nothing to do with samadhi or yoga).
× evil is Brahman to him. ◇ although variety is present, he will know it not to be so in reality

° knowing them to be unreal. □ because he knows the meaning of truth.

ನಿರ್ಮಮೋ ನಿರಹಙ್ಕಾರೋ ನ ಕಿಞ್ಚಿದಿತಿ ನಿಶ್ಚಿತಃ।
ಅನ್ತರ್ಗಲಿತಸರ್ವಾಶಃ ಕುರ್ವನ್ನಪಿ ಕರೋತಿ ನ ॥ ೧೯ ॥

19. Devoid of the feeling of "mine-ness" and "I-ness,"° knowing for certain that nothing (second) is, and with all his desires set at rest within,⊗ the man of Knowledge does not act though he may be acting.*

⊗ others cannot see more than his body, that which matters is what he has experienced within, in mind. Hence he is to be found in the world.

* nothing is given up: he does what is good for the world. Their suffering is his.

◇ the whole world is an idea to him

ಮನಃಪ್ರಕಾಶಸಮ್ಮೋಹಸ್ವಪ್ನಜಾಡ್ಯವಿವರ್ಜಿತಃ ।
ದಶಾಂ ಕಾಮಪಿ ಸಂಪ್ರಾಪ್ತೋ ಭವೇದ್ಗಲಿತಮಾನಸಃ ॥ ೨೦ ॥

20. An indescribable state is attained by the sage whose mind ⊗ has melted away (merged in Self), and who is free from the display of the mind ◇ (or particular thots) and from delusion, dream or dulness. ×

× not lethargic but active, not stupid but astute, not foolish but keen witted; the dull are those who take world as real.

⊗ i.e. the mind which is acting with the ego: hence mind in which the ego has disappeared, "melted,"

ಇತಿ ಸಪ್ತದಶಾಧ್ಯಾಯಃ

* there can be no darkness, i.e. no ignorance in it.
⊕ Taking a thing for what it is not.
◇ Just as a dream lasts only a short time, so with gnan the delusion of world-reality disappears.

ಅಷ್ಟಾದಶಾಧ್ಯಾಯಃ

ಅಷ್ಟಾವಕ್ರ ಉವಾಚ—

ಯಸ್ಯ ಬೋಧೋದಯೇ ತಾವತ್ ಸ್ವಪ್ನವದ್ಭವತಿ ಭ್ರಮಃ ।
ತಸ್ಮೈ ಸುಖೈಕರೂಪಾಯ ನಮಃ ಶಾನ್ತಾಯ ತೇಜಸೇ ॥

Ashtavakra said—

1. Salutation to That which is by nature△ bliss itself, calmness°, and effulgence,* with the dawning of the knowledge of which all (or the world-) delusion⊕ becomes like a dream.◇ i.e. world is seen as no reality but as appearance

* effulgence = that which knows or is capable of knowing things
° calmness is lost when you admit a second thing, which may irritate you, cause pain or disturb you.
△ it is not something to be acquired by effort: and its characteristic is free from misery; and happiness is inseparable from it.

× All worldly enjoyment depends upon the existence of a second thing; whereas true happiness is only in non-duality

ಅರ್ಜಯಿತ್ವಾऽಖಿಲಾನರ್ಥಾನ್ಭೋಗಾನಾಪ್ನೋತಿಪುಷ್ಕಲಾನ್
ನ ಹಿ ಸರ್ವಪರಿತ್ಯಾಗಮನ್ತರೇಣ ಸುಖೀ ಭವೇತ್ ॥ ೨ ॥

2. If One gets abundant enjoyment × by acquiring all worldly objects, (then) surely one cannot be happy without renouncing all.

who gets the enjoyment? the I! whoever is overfond of anything should renounce it until he can achieve equilibrium. This is for the disciplinary stage. Renunciation of any desire is the thorn wherewith you kick out the thorn of that desire, but both are to be thrown away thereafter.

ಕರ್ತವ್ಯದುಃಖಮಾರ್ತಣ್ಡಜ್ವಾಲಾದಗ್ಧಾನ್ತರಾತ್ಮನಃ ।
ಕುತಃ ಪ್ರಶಮಪೀಯೂಷಧಾರಾಸಾರಮೃತೇ ಸುಖಮ್ ॥ ೩ ॥

3. How can one whose heart's core has been scorched by the heat of the sun of sorrow arising from a feeling (or things to be done) of having to act, enjoy happiness without the continuous shower of the ambrosia of tranquillity!

ಭವೋ೭ಯಂಭಾವನಾಮಾತ್ರೋ ನಕಿಞ್ಚಿತ್ಪರಮಾರ್ಥತಃ ।
ನಾಸ್ತ್ಯಭಾವಃ ಸ್ವಭಾವಾನಾಂ ಭಾವಾಭಾವವಿಭಾವಿನಾಮ್ ॥

4. This universe is but a state of ~~consciousness~~ the mind (an idea). In reality it is nothing but a thought. Those self-existing beings that know both existence and non-existence, never cease to be, i.e. the Drik.

ನ ದೂರಂ ನ ಚ ಸಙ್ಕೋಚಾಲ್ಲಬ್ಧಮೇವಾತ್ಮನಃ ಪದಮ್ ।
ನಿರ್ವಿಕಲ್ಪಂ ನಿರಾಯಾಸಂ ನಿರ್ವಿಕಾರಂ ನಿರಞ್ಜನಮ್ ॥ ೫ ॥

free from mental contents,

5. The nature of the Self which is ~~absolute~~, effortless, immutable, and spotless, is verily neither far away nor ~~contracted (limited)~~ near but ever (or) present attained.*

* Because the moment you think, there is always the duik.

ವ್ಯಾವೋಹವಾತ್ರವಿರತೌ ಸ್ವೆರೂಪಾದಾನವಾತ್ರತಃ।
ವೀತಶೋಕಾ ವಿರಾಜನ್ತೇ ನಿರಾವರಣದೃಷ್ಟಯಃ ॥ ೬ ॥

6. No sooner does ignorance (delusion) cease and the self is apprehended than the veil drops off the vision (of the aspirants) and they live with their sorrows dispelled.

ಸಮಸ್ತಂ ಕಲ್ಪನಾಮಾತ್ರಮಾತ್ಮಾ ಮುಕ್ತಃ ಸನಾತನಃ ।
ಇತಿ ವಿಜ್ಞಾಯ ಧೀರೋ ಹಿ ಕಿಮುಭ್ಯಸ್ಯತಿ ಬಾಲವತ್ ॥ ೭ ॥

(the universe) mental construction

7. Knowing all as mere ~~imagination~~ and the Self as free and eternal,* will the wise one act (or) engage in action like a child!

* The time-characteristic is found only in the dreyam world, not in the drike who looks on.

(or) Call this as a mere action of the mind.

ಆತ್ಮಾ ಬ್ರಹ್ಮೇತಿ ನಿಶ್ಚಿತ್ಯ ಭಾವಾಭಾವೌ ಚ ಕಲ್ಪಿತೌ।
ನಿಷ್ಕಾಮಃ ಕಿಂ ವಿಜಾನಾತಿ ಕಿಂ ಬ್ರೂತೇ ಚ ಕರೋತಿ ಕಿಂ ॥೮॥

8. Knowing for certain that one's self is Brahman and that existence and non-existence are figments, what should one who is free from desire,× know, say° or do△!

× desire is at the root of the other three activities
° whatever is said, has a meaning, is an idea, i.e. a drsyam
△ action implies duality

ಅಯಂ ಸೋಽಹಮಯಂ ನಾಹಮಿತಿ ಕ್ಷೀಣಾ ವಿಕಲ್ಪನಾಃ ।
ಸರ್ವಮಾತ್ಮೇತಿ ನಿಶ್ಚಿತ್ಯ ತೂಷ್ಣೀಮೂತಸ್ಯ ಯೋಗಿನಃ ॥೯॥

9. Such thoughts as "this indeed am I" and "this I am not" become (fainter and) faint for the yogi[x] who has become silent by truly knowing all as Self.

[x] who has passed through the yoga stage, disciplined himself, ~~entered~~ risen into path of enquiry and finally got rid of the I : hence the general reference is 'the yogi who has reached to the stage of jnani'

ನ ವಿಕ್ಷೇಪೋ ನ ಚೈಕಾಗ್ರ್ಯಂ ನಾತಿಬೋಧೋ ನ ಮೂಢತಾ ।
ನ ಸುಖಂ ನ ಚ ವಾ ದುಃಖಮುಪಶಾನ್ತಸ್ಯ ಯೋಗಿನಃ ॥

10. The yogi[x] who has attained tranquillity, has no distraction, no concentration, no excess of knowledge, no dullness, no pleasure, or no pain.

x the yoga stage must be passed through and the yogi also follows up his practice by enquiry will also attain peace just as anyone else: but if there is no enquiry he remains in the lower stage

ಸ್ವಾರಾಜ್ಯೇ ಭೈಕ್ಷ್ಯವೃತ್ತೌ ಚ ಲಾಭಾಲಾಭೇ ಜನೇ ವನೇ ।
ನಿರ್ವಿಕಲ್ಪಸ್ವಭಾವಸ್ಯ ನ ವಿಶೇಷೋऽಸ್ತಿ ಯೋಗಿನಃ ॥ ೧೧ ॥

11. The dominion of heaven* or mendicancy, gain or loss, society or solitude°, make no difference to the yogi whose nature is free from conditions△, i.e. who has become agnani.

(or) thoughts have ceased to act.

* fulfilment of all desire

° implies duality, "I have not got any other." He who seeks solitude has the idea of two (i.e. many) in his mind.

△ unlimited, thought-free.

ಕ್ವ ಧರ್ಮಃ ಕ್ವ ಚ ವಾ ಕಾಮಃ ಕ್ವ ಚಾರ್ಥಃ ಕ್ವ ವಿವೇಕಿತಾ ।
ಇದಂ ಕೃತಮಿದಂ ನೇತಿ ದ್ವನ್ದ್ವೈರ್ಮುಕ್ತಸ್ಯ ಯೋಗಿನಃ ॥

12. Dharma (ritualistic or meritorious works), Kama (desire of sensual enjoyment), Artha (worldly prosperity), or discrimination has no significance for the yogi who has transcended such dual notions as "this is done" and "this is not done."

ಕೃತ್ಯಂ ಕಿಮುಪಿ ನೈವಾಸ್ತಿ ನ ಕಾಪಿ ಹೃದಿ ರಞ್ಜನಾ ।
ಯಥಾ ಜೀವನಮೇವೇಹ ಜೀವನ್ಮುಕ್ತಸ್ಯ ಯೋಗಿನಃ ॥ ೧೩ ॥

who has risen to gnana

13. The yogi who is liberated while living, has neither any duty nor any attachment at heart. His actions in this world pertain only to life.

ಕ್ವ ಮೋಹಃ ಕ್ವ ಚ ವಾ ವಿಶ್ವಂ ಕ್ವ ತಧ್ಯಾನಂ ಕ್ವ ಮುಕ್ತತಾ।
ಸರ್ವಸಙ್ಕಲ್ಪಸೀಮಾಯಾಂ ವಿಶ್ರಾನ್ತಸ್ಯ ಮಹಾತ್ಮನಃ ॥೧೪॥

14. Where is delusion (moha), where is the universe°, where is meditation× of That, or where is liberation for the great-souled one who is resting ~~on~~ in the ~~land~~ realm beyond the world of desires△!

× yoga ° as separate from him?
△ dvayam or duality.

ಯೇನ ವಿಶ್ವಮಿದಂ ದೃಷ್ಟಂ ಸ ನಾಸ್ತೀತಿ ಕರೋತು ವೈ ।
ನಿರ್ವಾಸನಃ ಕಿಂ ಕುರುತೇ ಪಶ್ಯನ್ನಪಿ ನ ಪಶ್ಯತಿ ॥ ೧೫ ॥

15. He who sees the universe, ◇ (as a reality) may try to deny it. What has the desireless to do! He, who □ sees not even though he sees (the universe).*

* the presence of the world is no obstacle to gnani's realization; he does not need samadhi

◇ as a second thing; This of this to yogis who want to banish the world in samadhi. They do not know that in non-duality there is no need to deny the universe, □ as something different from himself. Those who cannot grasp this position misunderstand it and hold it to be nirvikalpa samadhi where no world is seen. (wrongly)

◇ there are no thoughts in Brahman.

The yogi who wrongly thinks there is a Brahman to be got, may attempt to do so, and may think he sees it, but all the time he is under delusion of duality, thinking Brahman to be something different.

□ when you say that all the different thoughts are only Mind, then you have transcended thinking.

ಯೋನ ದೃಷ್ಟಂ ಪರಂಬ್ರಹ್ಮ ಸೋಽಹಂ ಬ್ರಹ್ಮೇತಿ ಚಿನ್ತಯೇತ್ ।
ಕಂ ಚಿನ್ತಯತಿ ನಿಶ್ಚಿನ್ತೋ ದ್ವಿತೀಯಂ ಯೋ ನ ಪಶ್ಯತಿ ॥

16. He who has seen* the Supreme Brahman, meditates upon "I① am Brahman." What would he who has transcended all thought◇ think, when he sees no second!

* he has imagined Brahman and is still in duality. His Brahman is but a thought

① note the ego here. This mere quotation from a scripture.

ದೃಷ್ಟ್ವೋ ಯೋನಾತ್ಮವಿಕ್ಷೇಪೋ ನಿರೋಧಂ ಕುರುತೇ ತ್ವಸೌ ।
ಉದಾರಸ್ತು ನ ವಿಕ್ಷಿಪ್ತಃ ಸಾಧ್ಯಾಭಾವಾತ್ಕರೋತಿ ಕಿಮ್ ॥

17. He, indeed, controls himself, who sees distraction in himself.* But the great one is not distracted. Having nothing to accomplish, what would he do!

* His mind being disturbed by troubles, he has to practice yoga

° in his knowledge, i.e. in his mind.

ಧೀರೋಲೋಕವಿಪರ್ಯಸ್ತೋವರ್ತಮಾನೋಽಪಿಲೋಕವತ್ ।
ನ ಸಮಾಧಿಂ ನ ವಿಕ್ಷೇಪಂ ನ ಲೇಪಂ ಸ್ವಸ್ಯ ಪಶ್ಯತಿ ॥ ೧೮ ॥

18. The man of knowledge, though living like a common (ordinary)* man, is contrary° to him. He sees neither concentration nor distraction nor impurity of his own.

* He follows his normal vocation outwardly because he is not interested in showing off as a gnani. Others cannot detect it merely by his appearance. He does not want to show he is different. He does not care to make bodily advertisements to distinguish himself. This also encourages ordinary people to take to the path, for they see a gnani is like one.

ಭಾವಾಭಾವವಿಹೀನೋಯಸ್ತೃಪ್ತೋ ನಿರ್ವಾಸನೋ ಬುಧಃ।
ನೈವ ಕಿಞ್ಚಿತ್ ಕೃತಂ ತೇನ ಲೋಕದೃಷ್ಟ್ಯಾ ವಿಕುರ್ವತಾ ॥

19. He who is devoid of existence and non-existence,* who is wise, satisfied, and free from desire, does nothing even if he may be acting° in the eyes of the people.

* Both 'existence' and 'non-existence' are merely words, and belong to duality, ~~hence~~ words cannot reach Brahman

° He knows it is only the mind at work, (as in dream) appearing in various ways; hence it is still Brahman, unchanged whatever actions (ideas) it seems to indulge in

ಪ್ರವೃತ್ತೌ ವಾ ನಿವೃತ್ತೌ ವಾ ನೈವ ಧೀರಸ್ಯ ದುರ್ಗ್ರಹಃ।
ಯದಾ ಯತ್ಕರ್ತವ್ಯಮಾಯಾತಿ ತತ್ಕೃತ್ವಾತಿಷ್ಠತಃಸುಖಮ್ ॥

20. The wise one who lives on happily, doing what comes to him to be done,* does not feel troubled either in activity or in inactivity.°

* He does not run away from the world but does what circumstances allot him, without the sense 'I am doing it,' and always keeping the happiness of others in view

° Both are the same to him and both will be practised at the appropriate times.

ನಿರ್ವಾಸನೋ ನಿರಾಲಮ್ಬಃ ಸ್ವಚ್ಛನ್ದೋ ಮುಕ್ತಬನ್ಧನಃ ।
ಕ್ಷಿಪ್ತಃ ಸಂಸ್ಕಾರವಾತೇನ ಚೇಷ್ಟತೇ ಶುಷ್ಕಪರ್ಣವತ್ ॥೨೧॥

21. Blown by the wind of Samskaras*, the desireless, independent, free, and liberated person acts like a dry leaf.

* Samskaras = instincts which are the result of previous thoughts. You act in a particular way because of a previous line of thought
θ lives without desires, indifferent inwardly.

ಅಸಂಸಾರಸ್ಯ ತು ಕ್ವಾಪಿ ನ ಹರ್ಷೋ ನ ವಿಷಾದತಾ ।
ಸ ಶೀತಲಮನಾ ನಿತ್ಯಂ ವಿದೇಹ ಇವ ರಾಜತೇ ॥ ೨೨ ॥

22. There is no joy or sorrow for one who has transcended worldly existence.① Ever with a serene mind, he lives like one without a body.*

* he is not always thinking of his body: his interest in it will be the same as though it were somebody else's body. It is no longer, "my body. ① no longer thinks world is real.

ಕುತ್ರಾಪಿ ನ ಜಿಹಾಸಾಸ್ತಿ ನಾಶೋ ವಾಪಿ ನ ಕುತ್ರಚಿತ್ ।
ಆತ್ಮಾರಾಮಸ್ಯ ಧೀರಸ್ಯ ಶೀತಲಾಚ್ಛತರಾತ್ಮನಃ ॥ ೨೩ ॥

23. The wise man whose delight is in Self and whose mind is calm and pure, has no desire for renunciation whatsoever nor does he feel any loss at any place.

(or) expectation

ಪ್ರಕೃತ್ಯಾ ಶೂನ್ಯಚಿತ್ತಸ್ಯ ಕುರ್ವತೋಽಸ್ಯ ಯದೃಚ್ಛಯಾ ।
ಪ್ರಾಕೃತಸ್ಯೇವ ಧೀರಸ್ಯ ನ ಮಾನೋ ನಾವಮಾನತಾ ॥

24. Naturally of a vacant mind (devoid of likes and dislikes) and acting as he pleases,* the wise one is not affected by honour or dishonour like an ordinary man.

* There is nothing external to compel him to right action: he knows what is right and does it spontaneously, freely. He follows his own tendencies rather than the dictation of others.

ಕೃತಂ ದೇಹೇನ ಕರ್ಮೇದಂ ನ ಮಯಾ ಶುದ್ಧರೂಪಿಣಾ ।
ಇತಿಚಿನ್ತಾನುರೋಧೀ ಯಃ ಕುರ್ವನ್ನಪಿ ಕರೋತಿ ನ ॥೨೫॥

25. One who acts in conformity with such thoughts as "this is done by the body and not by me, the pure Self"—such a one, even though acting,* does not act, because he has detached the Jiva from the Drisyam

* It is a common error to think the sage is he who sits inactive, silent and still.

ಅತದ್ವ್ಯಾದೀವ ಕುರುತೇ ನ ಭವೇದಪಿ ಬಾಲಿಶಃ।
ಜೀವನ್ಮುಕ್ತಃ ಸುಖೀ ಶ್ರೀಮಾನ್ ಸಂಸರನ್ನಪಿ ಶೋಭತೇ ॥

26. The Jivanmukta acts like one who does not say that he is (a Gnani) acting so*; but he is not therefore, a fool.° Even though (moving like ordinary man) in the world, he looks happy and blessed.

* The I is not there

° his egolessness is not foolishness in worldly matters.

ನಾನಾವಿಚಾರಸುಶ್ರಾನ್ತೋ ಧೀರೋ ವಿಶ್ರಾನ್ತಿಮಾಗತಃ ।
ನ ಕಲ್ಪತೇ ನ ಜಾನಾತಿ ನ ಶೃಣೋತಿ ನ ಪಶ್ಯತಿ ॥ ೨೭ ॥

27. The wise one who, weary of diverse ~~reasonings~~ enquiries ①, has attained repose°, neither thinks, nor knows, nor hears, nor sees. *

① he knows they are merely thoughts; ideas, and as such cannot get at the Dink

* he knows these are all Brahman and has removed the D from such sense-actions; hence he neither thinks nor knows etc a second thing.

° the rest that comes after work

o This effectually disposes of mystic claim that samadhi gives the highest. △ When he knows that the whole world is Brahman, he has no need to seek liberation.

ಅಸಮಾಧೇರವಿಕ್ಷೇಪಾನ್ನ ಮುಮುಕ್ಷುರ್ನ ಚೇತರಃ ।
ನಿಶ್ಚಿತ್ಯ ಕಲ್ಪಿತಂ ಪಶ್ಯನ್ ಬ್ರಹ್ಮೈವಾಸ್ತೇ ಮಹಾಶಯಃ ॥೨೮॥

28. Being beyond Samadhi° and distraction,* the great soul is neither an aspirant for liberation△ nor the reverse. Having ascertained the universe to be an idea (figment), even though he sees it, (or knows it) he exists as Brahman Itself.

* samadhi here is same as deep sleep: distraction means having thoughts or performing acts: the sage is in non-duality and thus knows both these to be Brahman

ಯಸ್ಯಾನ್ತಃ ಸ್ಯಾದಹಙ್ಕಾರೋ ನ ಕರೋತಿ ಕರೋತಿ ಸಃ ।
ನಿರಹಙ್ಕಾರಧೀರೇಣ ನ ಕಿಞ್ಚಿದಕೃತಂ ಕೃತಮ್ ॥ ೨೯ ॥

29. He who has egoism in him, acts even though he does not act.* The wise one who is free from egoism, does not do any wrong deed.①

* If the ego says 'I shall not act but renounce world' what is it that ~~regrets~~ it is still thinking of? The ego itself, of course! So his renunciation is a delusion.

① does not really act. Just as in a dream you may climb a mountain, but you are not doing so in reality.

ನೋದ್ವಿಗ್ನಂ ನ ಚ ಸನ್ತುಷ್ಟಮಕರ್ತೃ ಸ್ಪನ್ದವರ್ಜಿತಮ್ ।
ನಿರಾಶಂ ಗತಸನ್ದೇಹಂ ಚಿತ್ತಂ ಮುಕ್ತಸ್ಯ ರಾಜತೇ ॥ ೩೦ ॥

30. The mind of the liberated△ one is neither troubled nor pleased; it is inactive, motionless, desireless, and free from doubts.*

* whatever thoughts arise he lets them come and go because he knows they are but thoughts; it does not mean yogic blankness

△ from ignorance

ನಿಧ್ಯಾತುಂ ಚೇಷ್ಟಿತುಂ ವಾಪಿ ಯೊಚ್ಚಿತ್ತಂ ನ ಪ್ರವರ್ತತೇ ।
ನಿರ್ನಿಮಿತ್ತಮಿದಂ ಕಿನ್ತು ನಿಧ್ಯಾಯತಿ ವಿಚೇಷ್ಟತೇ ॥ ೩೧ ॥

31. The mind of the liberated one does not exert itself to be either meditative or active; but it becomes meditative and active without any motive.[×]

× without the ego.

ತತ್ತ್ವಂಯತಾರ್ಥವಾಕರ್ಣ್ಯವಂದ್ಧಃಪ್ರಾಪ್ನೋತಿಮೂಢತಾಂ।
ಅಥವಾ ಯಾತಿ ಸಜ್ಞೋಚಮಮೂಢಃ ಕೋಽಪಿ ಮೂಢವತ್ ॥

32. A dull-witted person becomes bewildered on hearing the real truth, or some wise man withdraws within himself* like a dull person.

* remains silent, non-argumentative, otherwise the opponents to truth will seek to embroil him into quarelsome disputes which have no other value than to assert the 'I', or he pretends to know nothing for he knows it is impossible to convince a man of truth when he lacks the capacity to grasp it.

ಏಕಾಗ್ರತಾ ನಿರೋಧೋ ವಾ ಮೂಢೈರಭ್ಯಸ್ಯತೇ ಭೃಶಮ್ ।
ಧೀರಾಃ ಕೃತ್ಯಂ ನ ಪಶ್ಯನ್ತಿ ಸುಪ್ತವತ್ ಸ್ವಪದೇ ಸ್ಥಿತಾಃ ॥

33. The ignorant constantly take to the practice of concentration and control of the mind.① The wise* abiding in their real Self, like persons in sleep△, do not find anything to be done, because they know their thoughts are Brahman Atm -a

① Patanjali's yoga is for the ignorant, who have first to prepare themselves; they lack the power to understand philosophy so it is easier to sit still and not think at all.

* those who have brains.

△ where multiplicity is absent, so jnani sees unity only.

ಅಪ್ರಯತಾನ್ನಪ್ರಯತಾನ್ನದ್ವಾಮೂಢೋನಾಪ್ನೋತಿನಿರ್ವೃತಿಂ ।
ತತ್ತ್ವನಿಶ್ಚಯಮಾತ್ರೇಣ ಪ್ರಾಜ್ಞೋ ಭವತಿ ನಿರ್ವೃತಃ ॥೩೪॥

34. The ignorant person does not attain peace either by inaction△ or by action. The wise one becomes happy merely□ by ascertaining○ the Truth.

(for himself)

△ It is utterly impossible to remain happy by mere inaction or fasting or meditation; for ultimately the body demands food & whilst the mind must think.

○ making certain

□ nothing else needs to be done for that brings in duality

ಶುದ್ಧಂ ಬುದ್ಧಂ ಪ್ರಿಯಂ ಪೂರ್ಣಂ ನಿಷ್ಪ್ರಪಞ್ಚಂ ನಿರಾಮಯಂ।
ಆತ್ಮಾನಂ ತಂ ನ ಜಾನನ್ತಿ ತತ್ರಾಭ್ಯಾಸಪರಾ ಜನಾಃ ॥ ೩೫ ॥

religious or yoga

35. In this world men, though taking to diverse practices, do not know the Self which is pure, that which is intelligent, beloved,* perfect, devoid of the world (of manifoldness) and free from any taint.①

capable of knowing — which he loves best — characteristics of

* it, the Self, is nearest to you and thus most loved △ everything is included in it.
① taint likely to make you uneasy, such as doubt: also so long as you look on each thing as only Mind, it will be taint-less.

ನಾಪ್ನೋತಿಕರ್ಮಣಾವೋಕ್ಷಂವಿಮೂಢೋಽಭ್ಯಾಸರೂಪಿಣಾ।
ಧನ್ಯೋ ವಿಜ್ಞಾನಮಾತ್ರೇಣ ಮುಕ್ತಸ್ತಿಷ್ಠತ್ಯವಿಕ್ರಿಯಃ ॥೩೬॥

36. An ignorant person does not attain liberation by repeated practice which is an activity. The blessed one, although devoid of all activities,* stands free through mere Knowledge.

* as in dream our actions are all done inside us, hence are not really external ones, so the sage sees all his acts in himself, unreal

ಮೂಢೋ ನಾಪ್ನೋತಿ ತದ್ಬ್ರಹ್ಮ ಯತೋ ಭವಿತುಮಿಚ್ಛತಿ ।
ಅನಿಚ್ಛನ್ನಪಿ ಧೀರೋ ಹಿ ಪರಬ್ರಹ್ಮಸ್ವರೂಪಭಾಕ್ ॥ ೩೭ ॥

37. The ignorant person does not attain to Brahman because he desires to become That.* The wise one surely realises the nature of the Supreme Brahman even without desiring It.

* he regards Brahman as an object, i.e. an idea: this is his mistake Brahman is not to be got as a second thing. It is unchangeable.

ನಿರಾಧಾರಾ ಗ್ರಹವ್ಯಗ್ರಾ ಮೂಢಾಃ ಸಂಸಾರಪೋಷಕಾಃ ।
ಏತಸ್ಯಾನರ್ಥಮೂಲಸ್ಯ ಮೂಲಚ್ಛೇದಃ ಕೃತೋ ಬುಧೈಃ ॥

38. Without any support and eager for the attainment (of ~~freedom~~ God *), the ignorant only keep up the world (of duality). The wise cut the root of this (i.e., the world) which is the source of all misery.

* Those who think they want to become Brahman, as if their real nature could change.

ನ ಶಾನ್ತಿಂ ಲಭತೆ ಮೂಢೋ ಯತಃ ಶಮಿತುಮಿಚ್ಛತಿ ।
ಧೀರಸ್ತತ್ತ್ವಂ ವಿನಿಶ್ಚಿತ್ಯ ಸರ್ವದಾ ಶಾನ್ತಮಾನಸಃ ॥ ೩೯ ॥

39. The fool desires peace and so does not attain it.* The wise one knows the Truth and is ever of tranquil mind.

* because Truth alone confers permanent unchanging tranquility: he ought to seek truth therefore not peace. He may control mind for years but it is impossible. Outside of sleep, mind is for (try to) ever active.

ಕ್ವಾತ್ಮನೋ ದರ್ಶನಂ ತಸ್ಯ ಯುದದೃಷ್ಟಮವಲಮ್ಬತೇ ।
ಧೀರಾಸ್ತಂ ತಂ ನ ಪಶ್ಯನ್ತಿ ಪಶ್ಯನ್ತ್ಯಾತ್ಮಾನಮವ್ಯಯಂ ॥

40. Where is the Self-knowledge for him whose knowledge depends on the object!* The wise do not see this and that but see the immutable° Self.

* If you seek any second thing, you lose self in it: it is an object.
° Nobody has ever seen it change. Should he do so, then it will not be the Self but a dṛśyam.

ಕ್ವ ನಿರೋಧೋ ವಿಮೂಢಸ್ಯ ಯೋ ನಿರ್ಬನ್ಧಂ ಕರೋತಿ ವೈ ।
ಸ್ವಾರಾಮಸ್ಯೈವ ಧೀರಸ್ಯ ಸರ್ವದಾಕಸ್ಸಾವಕೃತ್ರಿಮಃ ॥ ೪೧ ॥

41. Where is control (of mind) for the deluded one who strives for it![*] It is indeed always natural[①] with the wise one who delights in Self.

* Mind is impossible to still, outside of sleep. Patanjali was mistaken
① grain is not disturbed by thoughts.

ಭಾವಸ್ಯ ಭಾವಕಃ ಕಶ್ಚಿನ್ನ ಕಿಞ್ಚಿದ್ಭಾವಕೋಽಪರಃ ।
ಉಭಯಾಭಾವಕಃ ಕಶ್ಚಿದೇವಮೇವ ನಿರಾಕುಲಃ ॥ ೪೨ ॥

42. Someone thinks that (such a thing as) existence is and someone else that nothing is. Rare is the one that thinks neither and is thus calm. *

* The gnani is raised above all speculations
° Conflicting opinions fill the world. One statement can always evoke a counter-statement. There is no finality

ಶುದ್ಧಮದ್ವಯಮಾತ್ಮಾನಂ ಭಾವಯನ್ತಿ ಕುಬುದ್ಧಯಃ ।
ನ ತು ಜಾನನ್ತಿ ಸಂಮೋಹಾದ್ಯಾವಜ್ಜೀವಮನಿರ್ವೃತಾಃ ॥

43. Men of poor ~~intellect~~ reason think° that the Atman is pure and one without a second° but do not know it through delusion, and are unhappy* as long as they live.

° they merely say so, pour out words, but have not got beyond pundit stage. Their Atman is imagined.

* because they do not give up ego.

° they have only the thought of atman, i.e. themselves into accepting this thought as an object, a dhyan, but delude the reality. They create an imagined Atman.

ಮುಮುಕ್ಷೋರ್ಬುದ್ಧಿರಾಲಮ್ಬಮನ್ತರೇಣ ನ ವಿದ್ಯತೇ ।
ನಿರಾಲಮ್ಬೈವ ನಿಷ್ಕಾಮಾ ಬುದ್ಧಿರ್ಮುಕ್ತಸ್ಯ ಸರ್ವದಾ ॥

44. The intellect of one who longs for liberation is not non-dependent; (but) the intellect of the liberated one is indeed ever self-dependent and free from desire.

ವಿಷಯವ್ಯಾಪಿನೋ ವೀಕ್ಷ್ಯ ಚಕಿತಾಃ ಶರಣಾರ್ಥಿನಃ ।
ವಿಶನ್ತಿ ಝಟಿತಿ ಕ್ರೋಡಂ ನಿರೋಧೈಕಾಗ್ರಸಿದ್ಧಯೇ ॥ ೪೫ ॥

45. Seeing the tigers of sense-objects the frightened ones, seeking refuge, at once enter the cave for the attainment of control and concentration.*

* they do not enquire what the sense-objects are, but run away to yogic asrams: the man with brains (buddhi) is not afraid but says "These objects are only ideas in me; why should I run?"

ನಿರ್ವಾಸನಂ ಹರಿಂ ದೃಷ್ಟ್ವಾ ತೂಷ್ಣೀಂ ವಿಷಯದನ್ತಿನಃ ।
ಪಲಾಯನ್ತೇ ನ ಶಕ್ತಾಸ್ತೇ ಸೇವನ್ತೇ ಕೃತಚಾಟವಃ ॥ ೪೬ ॥

46. Seeing the desireless lion (of man), the elephants of sense-objects quietly take to their heels, and when unable, serve him like flatterers.*(or) like parasites serving a rich person

* the man uses those objects

ನ ಮುಕ್ತಿಕಾರಿಕಾಂ ಧತ್ತೇ ನಿಃಶಙ್ಕೋ ಯುಕ್ತಮಾನಸಃ ।
ಪಶ್ಯನ್ಶೃಣ್ವನ್ಸ್ಪೃಶನ್ಜಿಘ್ರನ್ನಶ್ನನ್ನಾಸ್ತೇ ಯಥಾಸುಖಮ್ ॥

47. He who is free from doubts[×] and has his mind fixed (on the Self), does not resort to the means of liberation.[o] Seeing, hearing, touching, smelling, and eating, he lives happily.

× when there is no duality, there is no second thing to be doubted.
o does not adopt asceticism

ವಸ್ತುಶ್ರವಣಮಾತ್ರೇಣ ಶುದ್ಧಬುದ್ಧಿರ್ನಿರಾಕುಲಃ ।
ನೈವಾಚಾರಮನಾಚಾರಮೌದಾಸ್ಯಂ ವಾ ಪ್ರಪಶ್ಯತಿ ॥ ೪೮ ॥

48. He whose ~~mind~~ intellect has been purified and freed from distraction by the mere hearing about the Truth (Brahman), sees nothing to be done or to be avoided, nor is he indifferent.°

× sharp buddhi grasps the truth the very first time it is explained by guru.

° like the recluses.

ಯದಾ ಯತ್ಕರ್ತುಮಾಯಾತಿ ತದಾ ತತ್ಕುರುತೇ ಋಜುಃ ।
ಶುಭಂ ವಾಪ್ಯಶುಭಂ ವಾಪಿ ತಸ್ಯ ಚೇಷ್ಟಾ ಹಿ ಬಾಲವತ್ ॥

49. The guileless person does whatever comes to be done, whether good or evil[Φ]; for his actions are like those of a child.[×]

Φ if he sees a cobra threatening a child, he will kill it and thus act evilly for a good motive.
× free from the ego. Φ his good or evil code is in reference to others, not to.

ಸ್ವಾತನ್ತ್ರ್ಯತ್ ಸುಖಮಾಪ್ನೋತಿ ಸ್ವಾತನ್ತ್ರ್ಯಲ್ಲಭತೇ ಪರಮ್।
ಸ್ವಾತನ್ತ್ರ್ಯನ್ನಿರ್ವೃತಿಂಗಚ್ಛೇತ್ ಸ್ವಾತನ್ತ್ರ್ಯತ್ಪರಮಂಪದಮ್॥

50. Through self-dependence one attains to happiness, (in this world,) through self-dependence to the Supreme,× through self-dependence to tranquillity and through self-dependence to the Highest State.

× you will realize the Highest thro' Self-reliance

ಅಕರ್ತೃತ್ವಮಭೋಕ್ತೃತ್ವಂ ಸ್ವಾತ್ಮನೋ ಮನ್ಯತೇ ಯದಾ।
ತದಾ ಕ್ಷೀಣಾ ಭವನ್ತ್ಯೇವ ಸಮಸ್ತಾಶ್ಚಿತ್ತವೃತ್ತಯಃ ॥೫೧॥

51. All the modifications of the mind become attenuated° when a man realises× that he himself is neither the doer nor the enjoyer.

× through constant practice of correct thinking it becomes natural
° only atman, Mind, is seen in the multiplicity

ಉಚ್ಛೃಙ್ಖಲಾಪ್ಯಕೃತಿಕಾ ಸ್ಥಿತಿರ್ಧೀರಸ್ಯ ರಾಜತೇ ।
ನ ತು ಸಸ್ಪೃಹಚಿತ್ತಸ್ಯ ಶಾನ್ತಿರ್ಮೂಢಸ್ಯ ಕೃತ್ರಿಮಾ ॥೫೨॥

52. The conduct of the wise one though unrestrained and inartificial* shines, but not the affected calmness of the fool° whose mind is attached.

* ~~not~~ caring for public opinion to the extent of being untrue to himself; ∞ true thought and right living becomes natural to him.
° the mystic or ascetic who practices formally in caves or asrams

ವಿಲಸನ್ತಿ ಮಹಾಭೋಗೈರ್ವಿಶನ್ತಿ ಗಿರಿಗಹ್ವರಾನ್ ।
ನಿರಸ್ತಕಲ್ಪನಾ ಧೀರಾ ಅಬದ್ಧಾ ಮುಕ್ತಬುದ್ಧಯಃ ॥ ೫೩ ॥

53. The wise who are free° from imaginings, unbound and of unfettered intellect, (sometimes) sport in the midst of great enjoyments and (sometimes) retire into the mountain caves.

* they are not afraid to enjoy themselves nor are solely addicted to ascetic solitude; they have nothing to avoid or to run after (external)

° from the desire of consolatory imaginings, such as religion.

ಶ್ರೋತ್ರಿಯನ್ದೇವತಾಂತೀರ್ಥಮಙ್ಗನಾಮೂಭಪತಿಂ ಪ್ರಿಯಂ ।
ದೃಷ್ಟ್ವಾ ಸಮೂಪ್ಯ ಧೀರಸ್ಯ ನ ಕಾಪಿ ಹೃದಿ ವಾಸನಾ ॥೫೪॥

54. No desire whatsoever springs in the heart of the wise one on seeing or honouring a man versed in sacred learning, a god,[×] a holy place,[○] a woman, a king or a beloved one.[△]

× this is most exalted atheism.
△ relative, sudra's son.
○ neither Kailas nor Benares can attract him.

ಭೃತ್ಯೈಃ ಪುತ್ರೈಃ ಕಲತ್ರೈಶ್ಚ ದೌಹಿತ್ರೈಶ್ಚಾಪಿ ಗೋತ್ರಜೈಃ ।
ವಿಹಸ್ಯ ಧಿಕ್ಕೃತೋ ಯೋಗೀ ನ ಯಾತಿ ವಿಕೃತಿಂ ಮನಾಕ್ ॥

55. The yogi (× who has become a gnani after passing thru yoga) is not at all perturbed even when ridiculed and despised by his servants, sons, wives, daughter's sons and relations.

× in the case of 99% of humanity, discipline is necessary, hence the gnani usually emerges from the stage of yogic discipline. Only a rare few become gnanis without yoga, which is quite possible but infrequent.

× Outwardly he behaves like others, seeming angry for instance but inwardly not angry. It is a kind of pretence, but it is unavoidable when you have to deal with different kinds of men.

ಪನ್ತುಷ್ಟೋಽಪಿ ನ ಪನ್ತುಷ್ಟಃ ಖಿನ್ನೋಽಪಿ ನ ಚ ಖಿದ್ಯತೇ।
ತಪಸ್ಯಾಶ್ಚರ್ಯದಶಾಂ ತಾಂ ತಾಂ ತಾದೃಶಾ ಏವ ಜಾನತೇ॥

he appears

56. Though ∧pleased he is not pleased, though

he appears ∧ pained he does not suffer any pain.× Only those like

mental

him understand his wonderful ∧states.

His mental internal attitude is quite different from others; but his external reaction may seem the same as that of ordinary men. Thus is so wonderful that it cannot be understood by others, who judge by appearances only; here wonderful means rare or remarkable, not mystic.

ಕರ್ತವ್ಯತ್ಯೈವ ಸಂಸಾರೋ ನ ತಾಂ ಪಶ್ಯನ್ತಿ ಸೂರಯಃ ।
ಶೂನ್ಯಾಕಾರಾ ನಿರಾಕಾರಾ ನಿರ್ವಿಕಾರಾ ನಿರಾಮಯಾಃ ॥

57. The sense of duty, indeed, is Samsara (the world of relativity). It is transcended by the wise who are of the form of the void* (free from modifications)—formless, immutable and untainted.

* this is only metaphorical to imply there is no idea, no thought therein: but it is not to be taken literally, like Sunyavada, to imply there is no reality therein.

ಅಕುರ್ವನ್ನಪಿ ಸಂಕ್ಷೋಭಾದ್ವ್ಯಗ್ರಃ ಸರ್ವತ್ರ ಮೂಢಧೀಃ ।
ಕುರ್ವನ್ನಪಿ ತು ಕೃತ್ಯಾನಿ ಕುಶಲೋ ಹಿ ನಿರಾಕುಲಃ ॥ ೫೮ ॥

58. One of dull intellect, even without doing anything, is ever agitated by distraction°; but the wise one, even doing his duties*, is verily unperturbed.

* for they also are Brahmen. He is quite ready to do anything, however mean or great, that fate may make him do; provided it does not harm others.
° therefore it is dull minds that seek repose of yoga.

ಸುಖಮಾಸ್ತೇ ಸುಖಂ ಶೇತೇ ಸುಖಮಾಯಾತಿ ಯಾತಿ ಚ ।
ಸುಖಂ ವಕ್ತಿ ಸುಖಂ ಭುಙ್ಕ್ತೇ ವ್ಯವಹಾರೇಽಪಿ ಶಾನ್ತಧೀಃ ॥

59. Equanimous in practical life as well,* the wise one sits happily, sleeps happily, moves happily, speaks happily, and eats happily.

* he may have sorrows but he keeps equal-minded. Or he addpts himself to his environment immediately in order to help others, but secretly remains himself inside.

ಸ್ವಭಾವಾದ್ಯಸ್ಯ ನೈವಾರ್ತಿರ್ಲೋಕವದ್ವ್ಯವಹಾರಿಣಃ ।
ಮಹಾಹ್ರದ ಇವಾಕ್ಷೋಭ್ಯೋ ಗತಕ್ಲೇಶಃ ಸುಶೋಭತೇ ॥

60. He who even in practical life does not, owing to his natural self-possession, feel distressed like ordinary people, remains unagitated, like a vast lake, with all his sorrows gone.

× Because Brahman is calm, he who has realized it is also inwardly calm by nature. Original is 'svabhava' = nature

ನಿವೃತ್ತಿರಪಿ ಮೂಢಸ್ಯ ಪ್ರವೃತ್ತಿರುಪಜಾಯತೇ ।
ಪ್ರವೃತ್ತಿರಪಿ ಧೀರಸ್ಯ ನಿವೃತ್ತಿಫಲಭಾಗಿನೀ ॥ ೬೧ ॥

61. Even the inaction of the deluded one becomes action, and even the action of the wise one results in the fruit of inaction.

ಪರಿಗ್ರಹೇಷು ವೈರಾಗ್ಯಂ ಪ್ರಾಯೋ ಮೂಢಸ್ಯ ದೃಶ್ಯತೇ ।
ದೇಹೇ ವಿಗಲಿತಾಶಸ್ಯ ಕ್ವ ರಾಗಃ ಕ್ವ ವಿರಾಗತಾ ॥ ೬೨ ॥

62. The deluded one often shows a dislike to what he possesses. He whose desire for the body has vanished, has neither attachment nor aversion.

(or) the mind of the fool is always directed to the entertaining of one thought or the suppression of another.

ಭಾವನಾ ಭಾವನಾಸಕ್ತಿರ್ಯಾ ಪ್ಯಮೂಢಸ್ಯ ಸರ್ವದಾ ।
ಭಾವ್ಯಭಾವನಯಾ ಸಾ ತು ಸ್ಯಾತ್ಸ್ವಾದೃಷ್ಟಿರೂಪಿಣೀ ॥ ೬೩ ॥

63. The mind of the deluded one is always attached to thinking* and not-thinking.◎ But that of the wise one, though attended with thinking the thinkable, is of the nature of ~~unconsciousness~~ thoughtlessness.◇

* as in Europe

◎ as among yogis: The jnani is attached to neither. He cannot get rid of ideas of the world, so he accepts them as Brahman

◇ bad translation: that Mind wherein all ideas and objects are dissolved and knows nothing outside pure Mind; the state where there is no thought

□ the yogi who regards thinking as the enemy of realization.

ಸರ್ವಾರಂಭೇಷು ನಿಷ್ಕಾಮೋ ಯಶ್ಚರೇದ್ಬಾಲವನ್ಮುನಿಃ।
ನ ಲೇಪಸ್ತಸ್ಯ ಶುದ್ಧಸ್ಯ ಕ್ರಿಯಮಾಣೇಽಪಿ ಕರ್ಮಣಿ ॥೬೪॥

64. The sage who moves like a child without motive in all his observances and is pure, has no attachment even to work that is being done by him.

ಸ ಏವ ಧನ್ಯ ಆತ್ಮಜ್ಞಃ ಸರ್ವಭಾವೇಷು ಯಃ ಸಮಃ ।
ಪಶ್ಯನ್ ಶೃಣ್ವನ್ ಸ್ಪೃಶನ್ ಜಿಘ್ರನ್ನಶ್ನನ್ನಿಸ್ತೃಷ್ಣವಾನಸಃ ॥

65. Blessed indeed is that knower of Self, who, even though seeing, hearing, touching, smelling or eating, is free from desire* and is the same in all conditions.△ Changes in the world do not affect him

* the idea of duality
△ this is possible only by taking up the position of non-duality, which is non-difference

ಕ್ವ ಸಂಸಾರಃ ಕ್ವ ಚಾಭಾಸಃ ಕ್ವ ಸಾಧ್ಯಂ ಕ್ವ ಚ ಸಾಧನಂ ।
ಆಕಾಶಸ್ಯೇವ ಧೀರಸ್ಯ ನಿರ್ವಿಕಲ್ಪಸ್ಯ ಸರ್ವದಾ ॥ ೬೬ ॥

66. Where is the reflected* self, where is the world, where is the end, and where is the means° (for it) for the wise one who is ever changeless△ like the space?

* the self thought of, spoken about, i.e. imagined, not the real self.
° In unity even the thought of a technique to produce it does not arise; there is no production of Brahman for a thought cannot be atman
△ change and time are what you find in the dream, not in the dark.

ಸ ಜಯತ್ಯರ್ಥಸನ್ನ್ಯಾಸೀ ಪೂರ್ಣಸ್ವರಸವಿಗ್ರಹಃ ।
ಅಕೃತ್ರಿಮೋಽನವಚ್ಛಿನ್ನೋ ಸಮಾಧಿರ್ಯಸ್ಯ ವರ್ತತೇ ॥೬೭॥

67. Glorious is he who renounces all desires and is the embodiment of Infinite Bliss which is his own nature,—he who has attained natural* Samadhi◊ in the unconditioned.

* effortless (sahaja), coming of its own accord, the world-being just as it is and yet the es in samadhi : every thing becomes one.
◊ seeing the sameness (Brahman) everywhere.

ಬಹುನಾತ್ರ ಕಿಮುಕ್ತೇನ ಜ್ಞಾತತತ್ತ್ವೋ ಮಹಾಶಯಃ ।
ಭೋಗಮೋಕ್ಷನಿರಾಕಾಂಕ್ಷೀ ಸದಾ ಸರ್ವತ್ರ ನೀರಸಃ ॥ ೬೮ ॥

68. In short, the great-souled man who has realised the Truth, is free from the desire of enjoyment and liberation and is devoid of all attachment* at all times and in all places.△

* to ego. △ take away ego and you experience everywhere-ness.

ಮಹದಾದಿ ಜಗದ್ದ್ವೈತಂ ನಾಮಮಾತ್ರವಿಜೃಂಭಿತಂ ।
ವಿಹಾಯ ಶುದ್ಧಬೋಧಸ್ಯ ಕಿಂ ಕೃತ್ಯಮವಶಿಷ್ಯತೇ ॥ ೬೯ ॥

69. What remains to be done by one who is Pure Intelligence—one who has renounced° the phenomenal world beginning with Mahat, etc., which is manifested through mere name†?

° renunciation means giving up ego. Sanyas is to be valued only because it is a first step to this, altho' unfortunately many ascetics have a stronger ego!

† mere ideas, mere thoughts; When you know that all ideas are made of single essence, Mind, then you have got atman.

ಭ್ರಮಭೂತಮಿದಂ ಸರ್ವಂ ಕಿಞ್ಚನಾಸ್ತೀತಿ ನಿಶ್ಚಯಾ।
ಅಲಕ್ಷ್ಯಸ್ಫುರಣಃ ಶುದ್ಧಃ ಸ್ವಭಾವೇನೈವ ಶಾಮ್ಯತಿ ॥ ೭೦ ॥

70. The pure one who has known for certain that all this* is the product of illusion° and nothing exists, to whom the ~~Inexpressible~~ Unrecognisable is (appears to be) ~~expressed~~ cognised, naturally enjoys peace.△

* this world. ° you see the world but you know its appearance hides the reality, and also it is the reality as atman.

△ it comes by itself (sahaja) everywhere in the world.

ಶುದ್ಧಸ್ಫುರಣರೂಪಸ್ಯ ದೃಶ್ಯಭಾವಮಪಶ್ಯತಃ ।
ಕ್ವ ವಿಧಿಃ ಕ್ವ ಚ ವೈರಾಗ್ಯಂ ಕ್ವ ತ್ಯಾಗಃ ಕ್ವ ಶಮೋಽಪಿ ವಾ ॥

71. Rule of conduct, dispassion, renunciation and restraint of the senses--what are they to one who is of the nature of Pure Intelligence* and who does not perceive any ~~objective~~ reality ? in the objective world?

* who knows 'I am only the Witness!" these other things are only the seen: awareness.

ಸ್ಫುರತೋಽನನ್ತರೂಪೇಣ ಪ್ರಕೃತಿಂ ಚ ನ ಪಶ್ಯತಃ ।
ಕ್ವ ಬನ್ಧಃ ಕ್ವ ಚ ವಾ ಮೋಕ್ಷಃ ಕ್ವ ಹರ್ಷಃ ಕ್ವ ವಿಷಾದಿತಾ ॥

72. Where is the bondage or liberation, joy or sorrow for one who shines (or) sees himself as the Infinite and does not perceive any ~~relative~~ independent existence?

So long as the I is there, the world will be regarded as a reality.

ಬುದ್ಧಿಪರ್ಯನ್ತಸಂಸಾರೇ ಮಾಯಾಮಾತ್ರಂ ವಿವರ್ತತೇ ।
ನಿರ್ಮಮೋ ನಿರಹಙ್ಕಾರೋ ನಿಷ್ಕಾಮಃ ಶೋಭತೇ ಬುಧಃ ॥

(as duality or separate entity)

73. In the world existing only till Self-realisation, only Maya* prevails. The wise one lives° without the feeling of "I-ness," "mine-ness" and attachment.

* ignorance which exists prior to investigation
° he does not run away

ಅಕ್ಷಯಂ ಗತಸಂನ್ತಾಪಮಾತ್ಮಾನಂ ಪಶ್ಯತೋ ಮುನೇಃ ।
ಕ್ವ ವಿದ್ಯಾ ಚ ಕ್ವ ವಾ ವಿಶ್ವಂ ಕ್ವ ದೇಹೋಽಹಂ ಮಮೇತಿ ವಾ ॥

74. To the sage who perceives his own self as imperishable and sorrowless, what is knowledge*, what is the universe°, or what are the feelings of "I am the body" and "the body is mine"? The ego must be given up.

* what else does he wish to know
° the world becomes his own self

ನಿರೋಧಾದೀನಿ ಕರ್ಮಾಣಿ ಜಹಾತಿ ಜಡಧೀರ್ಯದಿ ।
ಮನೋರಥಾನ್ಪ್ರಲಾಪಾಂಶ್ಚ ಕರೋತ್ಯಾಪ್ನೋತಿತತ್ಕ್ಷಣಾತ್ ॥

75. No sooner does the man of dull intellect give up the practices of mind-control, etc., than he becomes a prey to desires and fancies.

* The yogi cannot remain permanently in trance: when he emerges all his old desires return again. He thinks unless he keeps mind under control, he cannot get Brahman. A jnani doesn't bother with mind-control for all thoughts are Brahman. So even if he gets desires, he knows them also to be Brahman, his ownself.

ಮನ್ದಃ ಶ್ರುತ್ವಾಪಿ ತದ್ವಸ್ತು ನ ಜಹಾತಿ ವಿಮೂಢತಾಮ್ ।
ನಿರ್ವಿಕಲ್ಪೋ ಬಹಿರ್ಯತ್ನಾದನ್ತರ್ವಿಷಯಲಾಲಸಃ ॥ ೭೬ ॥

76. The man of dull intellect, even hearing the Truth, does not give up his delusion. Though appearing devoid of mental activity through effort, he, the yogi, has a craving for sense-objects lurking within.

△ he drives it into the unconscious; as modern psychology says, and it will reappear later. Only if it is done alongside of enquiry will it be alright, for then it becomes sahaja, effortless.

ಜ್ಞಾನಾದ್ಗಳಿತಕರ್ಮಾ ಯೋ ಲೋಕದೃಷ್ಟ್ಯಾಪಿ ಕರ್ಮಕೃತ್।
ನಾಪ್ನೋತ್ಯವಸರಂ ಕರ್ತುಂ ವಕ್ತುಮೇವ ನ ಕಿಞ್ಚನ ॥೭೭॥

77. He whose action has dropped* with the dawn of Knowledge, does not find any opportunity to do or say anything, even if he may be doing work in the eyes of the people.①

* not renouncing external activity, but not regarding activity as being different from, ~~samadhi~~ yet means seeing inaction in action; just as the actions in a dream are nothing but the Mind.
this mind
i (Brahman)

① ignorant people imagine that a man who is working like others, living quite normally externally, cannot be a jnani. But they see only his body, never his mind.

ಕ್ವ ತಮಃ ಕ್ವ ಪ್ರಕಾಶೋ ವಾ ಹಾನಂ ಕ್ವ ಚ ನ ಕಿಞ್ಚನ।
ನಿರ್ವಿಕಾರಸ್ಯ ಧೀರಸ್ಯ ನಿರಾತಙ್ಕಸ್ಯ ಸರ್ವದಾ ॥ ೭೮ ॥

78. For the wise one who is ever immutable* and fearless,① there is no darkness,△ no light,△ no relinquishment, nothing whatsoever.

* the atmans ever unchangeable

① fear are for the egoistic

△ by day or by night, seeing the world of multiplicity or ~~not~~ not; or/ both darkness and light will no longer be drsyam.

ಕ್ವ ಧೈರ್ಯಂ ಕ್ವ ವಿವೇಕಿತ್ವಂ ಕ್ವ ನಿರಾತಙ್ಕತಾಪಿ ವಾ ।
ಅನಿರ್ವಾಚ್ಯೈಸ್ವಭಾವಸ್ಯ ನಿಃಸ್ವಭಾವಸ್ಯ ಯೋಗಿನಃ ॥ ೭೯ ॥

79. What is steadiness, what is discrimination, △ or what is fearlessness① to the Yogi (who has reached Gnana) who is impersonal and of indescribable nature*?

* The only thing that cannot be described is Brahman, and he has reached this.

△ only when he was an ignorant seeker did he need to discriminate between truth and falsity, knowledge and ignorance

① there is no second for him to fear

△ refers to the yogi of previous sloka (who has attained gnanic egolessness)

ನ ಸ್ವರ್ಗೋ ನೈವ ನರಕೋ ಜೀವನ್ಮುಕ್ತಿರ್ನ ಚೈವ ಹಿ ।
ಬಹುನಾತ್ರ ಕಿಮುಕ್ತೇನ ಯೋಗದೃಷ್ಟ್ಯಾ ನ ಕಿಂಚನ ॥ ೮೦ ॥

80. There is no heaven, no hell,* not even libera-
tion-in-life.① In short, nothing exists in yogic△ con-
sciousness.

* these are still needed for lower stage religious people but there is no proof for us.
① a man seeks liberation only when he is in ignorance still ↑ Moreover moksha is merely a word, hence an idea. and thinks he is in bondage, (actually he is Brahman, never bound.

ನೈವ ಪ್ರಾರ್ಥಯತೇ ಲಾಭಂ ನಾಲಾಭೇನಾನುಶೋಚತಿ ।
ಧೀರಸ್ಯ ಶೀತಲಂ ಚಿತ್ತಮಮೃತೇನೈವ ಪೂರಿತಮ್ ॥ ೮೧ ॥

81. The wise one neither longs for gain nor grieves at non-attainment (of it)△. His cool mind is verily filled with nectar.

△ because the I is no longer there.

ನ ಶಾನ್ತಂ ಸ್ತೌತಿ ನಿಷ್ಕಾಮೋ ನ ದುಷ್ಟಮಪಿ ನಿನ್ದತಿ ।
ಸಮದುಃಖಸುಖಸ್ತ್ವಪ್ತಂ ಕಿಞ್ಚಿತ್ ಕೃತ್ಯಂ ನ ಪಶ್ಯತಿ ॥ ೮೨ ॥

82. The desireless one praises not the gentle nor blames even the wicked.* Contented and same in happiness and misery, he finds nothing to be done.

* he has to censure the wicked and praise the good in the eyes of the world, in his external life; but inwardly there are no seperate individualities for him to be aware of and consequently to praise or blame/ to set an example or he does not do these things for the sake of self-satisfaction.

ಧೀರೋ ನ ದ್ವೇಷ್ಟಿ ಸಂಸಾರಮಾತ್ಮಾನಂ ನ ದಿದೃಕ್ಷತಿ ।
ಹರ್ಷಾಮರ್ಷವಿನಿರ್ಮುಕ್ತೋ ನ ಮೃತೋ ನ ಚ ಜೀವತಿ ॥

83. The wise one neither abhors the world nor wishes to perceive the Self.° Free from joy and sorrow, he is neither dead nor alive.*

(individual)

* We must be as indifferent to the death of his own body as are we to the deaths of people we have never seen or heard of living in distant continents.

° because for it is seen it becomes a drsyam, a duality nor to know the Self for then also it becomes an object.

(even)

o He will do all that is needed for his body but will know it too is Brahman.

ನಿಃಸ್ನೇಹಃ ಪುತ್ರದಾರಾದೌ ನಿಷ್ಕಾಮೋ ವಿಷಯೇಷು ಚ ।
ನಿಶ್ಚಿನ್ತಃ ಸ್ವಶರೀರೇಽಪಿ ನಿರಾಶಃ ಶೋಭತೇ ಬುಧಃ ॥ ೮೪ ॥

84. Glorious is the life of the wise one who is free from expectation, free from attachment for children, wife* and others, free from desire for the object of senses, and free from care even of his own body.°

* gnan is open to attainment by all, whether ~~even~~ householders, Sanyasis or bachelors. This refers to my wife, my children. The gnani may have wife and children or not; the difference is in being without in reference to them.

△ the satisfaction of non-duality, which is not to depend on any other person or even on any God for your happiness, and not to depend on any external object for happiness. He is never discontented

ತುಷ್ಟಿಃ ಸರ್ವತ್ರ ಧೀರಸ್ಯ ಯಥಾಪತಿತವರ್ತಿನಃ।
ಸ್ವಚ್ಛಂದಂ ಚರತೋ ದೇಶಾನ್ಯತ್ರಾಸ್ತಮಿತಶಾಯಿನಃ ॥ ೮೫ ॥

85. Contentment△ ever dwells in the heart of the wise one who lives on whatever comes to him and wanders° about at pleasure, resting wherever the sun sets.*

* The jnani is not bound to stay in one place, like a yogi. He is free to go anywhere

° if he is old or weak, he will not wander. This means there are no rules nor restrictions on his movements: he is free.

ಪತತೂದೇತು ವಾ ದೇಹೋ ನಾಸ್ಯ ಚಿನ್ತಾ ಮಹಾತ್ಮನಃ ।
ಸ್ವಭಾವಭೂಮಿವಿಶ್ರಾನ್ತಿವಿಸ್ಮೃತಾಶೇಷಸಂಸೃತೇಃ ॥ ೮೬ ॥

86. Reposing on the foundation of his own being* and forgetting the entire cycle of birth and rebirth, the great-souled person cares not whether his body dies° or is born.

* the Brila, which remains always unaffected; no one has seen its death.
° he does not worry if he is going to die, but this does not mean he is eager to die.

ಅಕಿಞ್ಚನಃ ಕಾಮಚಾರೋ ನಿರ್ಪ್ರನ್ಥಶ್ಚಿನ್ನಸಂಶಯಃ ।
ಅಸಕ್ತಃ ಸರ್ವಭಾವೇಷು ಕೇವಲೋ ರಮತೇ ಬುಧಃ ॥ ೮೭ ॥

87. Blessed is the wise one who stands by himself, who is attached to nothing, who is without any possession, who moves freely,[x] who is free from the pairs of opposites,[o] and whose doubts have been rent asunder.[□]

+ he does not say 'I must remain in this House.'
o every word has its opposite, every idea is therefore bound by duality
□ not by belief, the easy way which is for children, but by clearing it thru enquiry.

ನಿರ್ಮಮಃ ಶೋಭತೇ ಧೀರಃ ಸಮಲೋಷ್ಟಾಶ್ಮಕಾಂಚನಃ ।
ಸುಭಿನ್ನಹೃದಯಗ್ರನ್ಥಿರ್ವಿನಿರ್ಧೂತರಜಸ್ತಮಾಃ ॥ ೮೮ ॥

88. Glorious is the wise one who is devoid of "mine-ness"* to whom earth, stone or gold is the same, the knots of whose heart have been rent asunder, and who has been purged of rajas and tamas.°

* his own ego is as much a thought as any other, and valued accordingly
° callous indifference or inertia
△ the urge to do things because 'I' must do this, or 'I' must do that

ಸರ್ವತ್ರಾನವಧಾನಸ್ಯ ನ ಕಿಞ್ಚಿದ್ವಾಸನಾ ಹೃದಿ।
ಮುಕ್ತಾತ್ಮನೋ ವಿತೃಪ್ತಸ್ಯ ತುಲನಾ ಕೇನ ಜಾಯತೇ ॥

89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart,[x] who is contented and indifferent to everything!

[x] he may be a king or business man but yet there is no attachment in his heart of hearts.

[x] (or) who has no thought in the heart

The gnani's positionless position arises after he sees the contradictions and Paradoxes, and does not want them any more, so he rises to Brahman, where there are no ideas, no words, and hence no positions.

ಜಾನನ್ನಪಿ ನ ಜಾನಾತಿ ಪಶ್ಯನ್ನಪಿ ನ ಪಶ್ಯತಿ ।
ಬ್ರುವನ್ನಪಿ ನ ಚ ಬ್ರೂತೇ ಕೋಽನ್ಯೋ ನಿರ್ವಾಸನಾದೃತೆ ॥

90. Who but the desireless one knows not even (when) knowing,[x] sees not even seeing,[o] and speaks not even speaking![□]

When he speaks, etc (as well as himself) is Brahman. He knows, realizes simultaneously, that speech, etc, outwardly speaking etc just like others. That is why his realization is so secret that they cannot understand when he is different.

[x] In his heart he knows no second thing

[□] Whether silent or not, his heart inside is in Brahman: the mystic mouna is not the same: mouna is not necessary.

[o] Inside himself he sees Brahman always, whether objects are there or not.

ಭಿಕ್ಷುರ್ವಾ ಭೂಪತಿರ್ವಾಪಿ ಯೋ ನಿಷ್ಕಾಮಃ ಸ ಶೋಭತೇ ।
ಭಾವೇಷು ಗಳಿತಾ ಯಸ್ಯ ಶೋಭನಾ ಶೋಭನಾ ಮತಿಃ ॥

91. Be he a mendicant or a king, he excels if he is unattached* and if his view of things has been freed from the sense of good and evil.

* by the ego inside: he who gives up the ego is no different if he is a king, from a beggar. ○ hence a grahi may be an active man: do not look for him necessarily among ascetics. ☐ the religious notion of heaven and hell arises out of this 'sense' and he rejects it as unverified. External appearance has nothing to do with his gnan.

° all these suggest duality □ to get gnan.

ಕ್ವ ಸ್ವಾಚ್ಛನ್ದ್ಯಂ ಕ್ವ ಸಙ್ಕೋಚಃ ಕ್ವ ವಾ ತತ್ತ್ವವಿನಿಶ್ಚಯಃ।
ನಿರ್ವ್ಯಾಜಾರ್ಜವಭೂತಸ್ಯ ಚರಿತಾರ್ಥಸ್ಯ ಯೋಗಿನಃ ॥೯೨॥

92. What is wantonness°, what is restraint°, or what is determination of Truth° for the yogi* whose life's object□ (Brahman) has been fulfilled and who is the embodiment of artless◇ rectitude?

* this therefore is not for every yogi but only for the rare few who has reached Gnana, which could occur only by adding enquiry to his meditation.

◇ spontaneous, without ulterior motive

ಆತ್ಮವಿಶ್ರಾನ್ತಿತೃಪ್ತೇನ ನಿರಾಶೇನ ಗತಾರ್ತಿನಾ ।
ಅನ್ತರ್ಯದನುಭೂಯೇತ ತತ್ಕಥಂ ಕಸ್ಯ ಕಥ್ಯತೇ ॥ ೯೩ ॥

93. How and to whom can be described what is experienced within* by one who is desireless°, whose sorrow is over, and who is contented with repose in the Self!

* you can never detect gnani from the outside appearance or conduct: if you think you do, it is only your imagination: original word: hrudi = heart. Hence gnani makes outward show or displays no unusual external characteristic (own) no

° egoless, non-dual, therefore no desire is there to be expressed nor is there a second to whom it could be expressed.

ಸುಪ್ತೋಽಪಿ ನ ಸುಷುಪ್ತೌ ಚ ಸ್ವಪ್ನೋಽಪಿ ಶಯಿತೋ ನ ಚ ।
ಜಾಗರೇಽಪಿ ನ ಜಾಗರ್ತಿ ಧೀರಸ್ತ್ವಪ್ತಃ ಪದೇ ಪದೇ ॥೯೪॥

94. Not asleep even in sound sleep, not ~~lying~~ (dreaming) even in dream, and not awake even in waking state, is the wise one who is contented under all conditions.

He

because he knows all three states to be one, Brahman, and does not seek or value one above the others; the jnani must use the language of those around him but inside he does not split up the unity of his existence into three states

ಜ್ಞಾಃ ಸ ಚಿನ್ತ್ಯೋಽಪಿ ನಿಶ್ಚಿನ್ತಃ ಸೇನ್ದ್ರಿಯೋಽಪಿ ನಿರಿನ್ದ್ರಿಯಃ।
ಸುಬುದ್ಧಿರಪಿ ನಿರ್ಬುದ್ಧಿಃ ಸಾಹಂಕಾರೋಽನಹಂಕೃತಃ ॥ ೯೫ ॥

in reality

95. The man of Knowledge is devoid of thought even when engaged in thought,* devoid of the sense-organs even though possessed of them,① devoid of intelligence even though endowed with it, and devoid of the sense of ego even though possessed of it.△

* because he knows, values, them as mere thoughts he can engage, contrary to the yogi, in them without harm. ① knows even senses to be ideas, and hence only Brahman

or engage in personal works

and further that ultimately it is only Mind, Atman.

△ he may use the word I but knows it is only an idea, ~~Therefore he~~

° asceticism is the first stage: this is a higher stage when both attachment and renunciation are seen to be ideas and of the same value

ನ ಸುಖೀ ನ ಚ ವಾ ದುಃಖೀ ನ ವಿರಕ್ತೋ ನ ಸಙ್ಗವಾನ್ ।
ನ ಮುಮುಕ್ಷುರ್ನ ವಾ ಮುಕ್ತೋ ನ ಕಿಞ್ಚನ್ನ ಚ ಕಿಞ್ಚನ ॥

96. He is neither happy nor miserable, neither attached nor unattached,° neither liberated nor an aspirant for liberation, neither this nor that.*

* Brahman cannot be seen, yet the people are attached only to what they can see or imagine

ವಿಕ್ಷೇಪೇಽಪಿ ನ ವಿಕ್ಷಿಪ್ತಃ ಸಮಾಧೌ ನ ಸಮಾಧಿವಾನ್ ।
ಜಾಡ್ಯೇಽಪಿ ನ ಜಡೋ ಧನ್ಯಃ ಪಾಣ್ಡಿತ್ಯೇಽಪಿ ನ ಪಣ್ಡಿತಃ ॥

(when he appears the)

97. The blessed one is not distracted even in distraction, is not meditative even in meditation, is not dull even in a state of dullness, and is not learned even though possessed of learning.*

* he does not care to show off to the world that he is learned, by using big words, for example ^
o he keeps quiet rather than argue uselessly, so maybe thought stupid

* No regrets for past need be entertained regarding the things wanted to be done but never done; for what are they now? They are only ideas, whether done or undone. The entire past is but an idea now. Jnani knows he remains same

ಮುಕ್ತೋ ಯಥಾಸ್ಥಿತಿಸ್ಥಿಷ್ಟಃ ಕೃತಕರ್ತವ್ಯನಿರ್ವೃತಃ।
ಸಮಃ ಸರ್ವತ್ರ ವೈತೃಷ್ಣ್ಯನ್ನ ಸ್ಮರತ್ಯಕೃತಂ ಕೃತಂ ॥

98. The liberated (enlightened) one who rests in the Self under all conditions, who is free from the idea of what has been done* and what ought to be done and who is the same everywhere, does not, owing to desirelessness, reflect upon what he has or has not done,

because The I is not there.

ನ ಪ್ರೀಯತೇ ವನ್ದ್ಯಮಾನೋ ನಿನ್ದ್ಯಮಾನೋ ನ ಕುಪ್ಯತಿ ।
ನೈವೋದ್ವಿಜತಿ ಪುರಣೋ ಜೀವನೇ ನಾಭಿನನ್ದತಿ ॥ ೯೯ ॥

99. Praised, he does not feel pleased; blamed, he does not feel annoyed.[×] He neither rejoices in life nor fears death.

The importance lies in the word feel: he himself is unaffected.

× these things depend on ego and duality

× These restrictions are necessary in the earlier stages as a descepline, but the Jnani goes freely where he has to or where he is asked.

ನ ಧಾವತಿ ಜನಾಕೀರ್ಣಂ ನಾರಣ್ಯಮುಪಶಾನ್ತಧೀಃ।
ಯಥಾ ತಥಾ ಯತ್ರ ತತ್ರ ಸಮ ಏವಾವತಿಷ್ಠತೇ ॥ ೧೦೦ ॥

100. The tranquil-minded one runs neither after the crowded place nor after the wilderness.[×] He remains the same in any condition and in any place whatsoever. (The state of mind is all-important.)

ಇತಿ ಅಷ್ಟಾದಶಾಧ್ಯಾಯಃ

ಏಕೋನವಿಂಶಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ತತ್ತ್ವವಿಜ್ಞಾನಸನ್ದಂಶಮಾದಾಯ ಹೃದಯೋದರಾತ್ ।
ನಾನಾವಿಧಪರಾಮರ್ಶಶಲ್ಯೋದ್ಧಾರಃ ಕೃತೋ ಮಯಾ ॥

Janaka said—

1. I have extracted from the inmost recess of my heart the thorn of different disquisitions* with the pincers of the knowledge of Truth.

* The multitude of so many different theories, opinions, fancies which prevail among men jallare mere ideas.

The jnani takes no position whatever, joins no such separate class or party as advaitins, for he is in non-duality.

There are no conditions for Brahman, the Unconditioned, Unbegot.

ಕ್ವ ಧರ್ಮಃ ಕ್ವ ಚ ವಾ ಕಾಮಃ ಕ್ವ ಚಾರ್ಥಃ ಕ್ವ ವಿವೇಕಿತಾ ।
ಕ್ವ ದ್ವೈತಂ ಕ್ವ ಚ ವಾಽದ್ವೈತಂ ಸ್ವಮಹಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ಮೇ ॥

2. For me who abide in my own glory, where is Dharma, where is Kama, where is Artha, where is discrimination, where is duality, and where is even non-duality?*

* non-duality is an idea which is antithetic to (idea of) duality : the sage is above all ideas

ಕ್ವ ಭೂತಂ ಕ್ವ ಭವಿಷ್ಯದ್ವಾ ವರ್ತಮಾನಮಪಿ ಕ್ವ ವಾ ।
ಕ್ವ ದೇಶಃ ಕ್ವ ಚ ವಾ ನಿತ್ಯಂ ಸ್ವೇಮಹಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ಮೇ ॥ ೩ ॥

3. For me abiding in my own glory, where is the past, where is the future°, where is even the present, where is space, or where is even eternity? *

* all these are inter-dependent ideas;
° the possible happenings are only thoughts in me and ultimately myself.

+ Both Self and not-self (drik and drsyam) are the same at the highest stage.

ಕ್ವ ಚಾತ್ಮಾ ಕ್ವ ಚ ವಾನಾತ್ಮಾ ಕ್ವ ಶುಭಂ ಕ್ವಾಶುಭಂ ತಥಾ।
ಕ್ವ ಚಿನ್ತಾ ಕ್ವ ಚ ವಾಚಿನ್ತಾ ಸ್ವಮಹಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ಮೇ ॥ ೪ ॥

4. Where is Self or not-Self,× where is good or evil, where is anxiety or non-anxiety for me who abide in my own glory?

This is a state higher even than Mandukya's. All the three states are only Brahman; so distinctions between them do not appear to a jnani.

ಕ್ವ ಸ್ವಪ್ನಃ ಕ್ವ ಸುಷುಪ್ತಿರ್ವಾ ಕ್ವ ಚ ಜಾಗರಣಂ ತಥಾ ।
ಕ್ವ ತುರೀಯಂ ಭಯಂ ವಾಪಿ ಸ್ವಮಹಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ಮೇ ॥ ೫ ॥

5. Where is dream, where is deep sleep, where is wakefulness, where is the fourth, and where is even fear for me who abide in my own glory?

When all the three states become Brahman to you, where is place for Turiya? All is then Turiya, the essence of them all.

No form can exist outside Mind: within and without apply only to the body. But the body is in the Mind. So these terms became meaningless.

ಕ್ವ ದೂರಂ ಕ್ವ ಸಮೀಪಂ ವಾ ಬಾಹ್ಯಂ ಕಾಭ್ಯನ್ತರಂ ಕ್ವ ವಾ।
ಕ್ವ ಸ್ಥೂಲಂ ಕ್ವ ಚವಾ ಸೂಕ್ಷ್ಮಂ ಸ್ವಮಹಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ಮೇ ॥೬॥

6. Where is distance or proximity, exterior or interior, grossness or subtlety, for me who abide in my own glory?

Refer to the dream-experience for illustration of the illusory nature of distances; all being in the mind.

△ death is seen only in the drsyam, objective world. It is not seen in Me.

ಕ್ವ ಮೃತ್ಯುಜೀವಿತಂ ವಾ ಕ್ವ ಲೋಕಾಃ ಕ್ವಾಸ್ಯ ಕ್ವ ಲೌಕಿಕಮ್ |
ಕ್ವ ಲಯಃ ಕ್ವ ಸಮಾಧಿರ್ವಾ ಸ್ವಮಹಿಮ್ನಿ ಸ್ಥಿತಸ್ಯ ಮೇ ॥ ೭ ॥

7. Where is death△ or life, where are the worlds° or the worldly relations, where is dissolution or concentration, for me* abiding in my own glory?

* I am only the Looker-on, the Seer, of death or life, because I am detached from the body
° when you rise to this level of seeing all as Brahman

ಅಲಂ ತ್ರಿವರ್ಗಕಥಯಾ ಯೋಗಸ್ಯ ಕಥಯಾಪ್ಯಲಮ್ ।
ಅಲಂ ವಿಜ್ಞಾನಕಥಯಾ ವಿಶ್ರಾನ್ತಸ್ಯ ಮಮಾತ್ಮನಿ ॥ ೮ ॥

8. For me who am reposing in Self, there is no need of even talking about the three* ends of life, about Yoga° and about wisdom.°

ಇತಿ ಏಕೋನವಿಂಶಾಧ್ಯಾಯಃ

* three for sake of argument: there may be 30,000 ends! (Dharma, Artha, Kama)

° note that a clear distinction is here made between yoga (a discipline) and wisdom (the highest knowledge)

ವಿಂಶಾಧ್ಯಾಯಃ

ಜನಕ ಉವಾಚ—

ಕ್ವ ಭೂತಾನಿ ಕ್ವ ದೇಹೋ ವಾ ಕ್ವೇನ್ದ್ರಿಯಾಣಿ ಕ್ವ ವಾ ಮನಃ।
ಕ್ವ ಶೂನ್ಯಂ ಕ್ವ ಚ ನೈರಾಶ್ಯಂ ಮತ್ಸ್ವರೂಪೇ ನಿರಞ್ಜನೇ ॥೧॥

Janaka said—

1. Where are the elements, the body, the organs, the mind°, the void,× or despair in my taintless Being?

(They are or have become Brahman.)

× { We say sunya implies duality; no material world may exist but the thought of a second is there. If you know there is sunya, nothingness, then 285 there is something there to be known and to know. You say there is mind when you have a thought, but when thoughts are not considered different from you, as Brahman, then where is the division into self, mind, use of?

ಕ್ವ ಶಾಸ್ತ್ರಂ ಕ್ವಾತ್ಮವಿಜ್ಞಾನಂ ಕ್ವ ವಾ ನಿರ್ವಿಷಯಂ ಮನಃ ।
ಕ್ವ ತೃಪ್ತಿಃ ಕ್ವ ವಿತೃಷ್ಣತ್ವಂ ಗತದ್ವನ್ದ್ವಸ್ಯ ಮೇ ಸದಾ ॥ ೨ ॥

2. What is scripture, what is self-knowledge,* what is mind without thoughts of objects; what is contentment, what is desirelessness, to me who am ever devoid of the sense of duality°?

* only the ignorant man seeks to know himself, or talks of acquiring knowledge. ° duality means existence of a second thing as a reality, as independent of yourself

ಕ್ವ ವಿದ್ಯಾ ಕ್ವ ಚ ವಾವಿದ್ಯಾ ಕ್ವಾಹಂ ಕ್ವೇದಂ ಮಮ ಕ್ವ ವಾ
ಕ್ವ ಬನ್ಧಃ ಕ್ವ ಚ ವಾ ಮೋಕ್ಷಃ ಸ್ವರೂಪಸ್ಯ ಕ್ವ ರೂಪಿತಾ ॥ ೩ ॥

3. What is knowledge□ or what is ignorance, what is "I," what is "this"* or what is "mine," what is bondage or what is liberation, what is definableness, to the Self?†

□ original word is (vidya) (reference) here the reference is not to ultimate knowledge but to limited, subject-object dualistic knowledge. Every second thing known is only myself. 28

* 'this' implies defining some thing or other in the (world) variety

† all these are ideas coming and going; hence meaningless to the Brahman

ಕ್ವ ಪ್ರಾರಬ್ಧಾನಿ ಕರ್ಮಾಣಿ ಜೀವನ್ಮುಕ್ತಿರಪಿ ಕ್ವ ವಾ ।
ಕ್ವ ತದ್ವಿದೇಹಕೈವಲ್ಯಂ ನಿರ್ವಿಶೇಷಸ್ಯ ಸರ್ವದಾ ॥ ೪ ॥

4. What are Prarabdha (past) Karmas, what is even liberation-in-life, or what is that liberation-at-death, to the ever attributeless?

including ego

to eliminate everything as in

nearest state to understand atman by itself is deep deep. Once this is grasped, you have to understand that everything is Brahman, that everything is yourself.

ಕ್ವ ಕರ್ತಾ ಕ್ವ ಚೆವಾ ಭೋಕ್ತಾ ನಿಷ್ಕ್ರಿಯಂ ಸ್ಫುರಣಂ ಕ್ವ ವಾ ।
ಕ್ವಾಪರೋಕ್ಷಂ ಫಲಂ ವಾ ಕ್ವ ನಿಸ್ಸ್ವಭಾವಸ್ಯ ಮೇ ಸದಾ ॥೫॥

5. What is doer or enjoyer, what is cessation of activity (thinking)* or the rising of thought, what is immediate perception or its result, to me, the ever Impersonal?

* samadhi

o gnani is not afraid of thinking knowing all ideas to be Brahman

□ the world is only idea

ಕ್ವಲೋಕಃಕ್ವಮುಮುಕ್ಷುರ್ವಾಕ್ವಯೋಗೀಜ್ಞಾನವಾನ್ಕ್ವವಾ ।
ಕ್ವ ಬದ್ಧಃ ಕ್ವ ಚ ವಾ ಮುಕ್ತಃ ಸ್ವಸ್ವರೂಪೇಕಹವಾದ್ವಯೇ ॥೬॥

6. What is the world or what is (meant by) the aspirant for liberation, what is the contemplative man or what is the man of Knowledge, what is the soul in bondage or what is the liberated soul, to me who am the non-dual Essence?

× of all ?

× go to dream. Mountains + people may disappear but when they re-appear of what substance are they made? That (Mind) whence they emerged is called the Essence. Thus Essence is ever-present even in waking + dream states.

ಕ್ವ ಸೃಷ್ಟಿಃ ಕ್ವ ಚ ಸಂಹಾರಃ ಕ್ವ ಸಾಧ್ಯಂ ಕ್ವ ಚ ಸಾಧನಮ್ ।
ಕ್ವ ಸಾಧಕಃ ಕ್ವ ಸಿದ್ಧಿರ್ಮಾ ಸ್ವೈರೂಪೇಕಹಮದ್ವಯೇ ॥ ೭ ॥

(or) creation and dissolution *

7. What are projection and retraction, what are end and means, what are seeker and success, to me abiding in my non-dual self (which is my essential nature) ?

* nothing else but the mind's activity, world appearing and merging back into Source.

When all knowing, known and knower are simultaneously Mind (as in dream) what else is there to trouble about understanding them?. You have the key.

ಕ್ವ ಪ್ರಮಾತಾ ಪ್ರಮಾಣಂ ವಾ ಕ್ವ ಪ್ರಮೇಯಂ ಕ್ವ ಚ ಪ್ರಮಾ ।
ಕ್ವ ಕಿಞ್ಚಿತ್ ಕ್ವ ನ ಕಿಞ್ಚಿದ್ವಾ ಸರ್ವದಾ ವಿಮಲಸ್ಯ ಮೇ ॥೮॥

8. What is knower, or, the process of knowledge, the object of knowledge or knowledge, what is anything or nothing, to me who am ever pure?

✓ Any such word you may utter is after all only an idea, because it has a meaning. It is therefore subject to change whereas I am changeless Brahman.

* the Mind is never absent, nor not known. In some form it is ever present.

ಕ್ವ ವಿಕ್ಷೇಪಃ ಕ್ವ ಚೈಕಾಗ್ರ್ಯಂ ಕ್ವ ನಿರ್ಬೋಧಃ ಕ್ವ ಮೂಢತಾ ।
ಕ್ವ ಹರ್ಷಃ ಕ್ವ ವಿಷಾದೋವಾ ಸರ್ವದಾ ನಿಷ್ಕ್ರಿಯಸ್ಯ ಮೇ ॥

9. What is distraction* or concentration, dulness° or delusion, joy or sorrow, to me who am ever actionless?△

* the mind may be drawn to observe a 100 things in the external world, but the jnani is not disturbed thereby because they are all Brahman to him.

△ actionlessness cannot be understood without avastatraya

° these are qualities which you attribute to atman, not you: (Cf Christian Science)

yourself wrongly; they belong to the

o. original, vyavaharic, i.e. practical, empiric

ಕ್ವ ಚೈಷ ವ್ಯವಹಾರೋ ವಾ ಕ್ವ ಚ ಸಾ ಪರಮಾರ್ಥತಾ।
ಕ್ವ ಸುಖಂ ಕ್ವ ಚ ವಾ ದುಃಖಂ ನಿರ್ವಿಮರ್ಶಸ್ಯ ಮೇ ಸದಾ ॥

10. What is relative° or absolute* happiness or misery, to me who am ever devoid of thought activity?

* if it has a meaning it is only an idea. Happiness or sorrow are only of the nature of the mind, being idea: their difference is therefore illusory or imagined. in original, Paramartha, Philosophic or ultimate

ಕ್ವ ಮಾಯಾ ಕ್ವ ಚ ಸಂಸಾರಃ ಕ್ವ ಪ್ರೀತಿರ್ವಿರತಿಃ ಕ್ವ ವಾ ।
ಕ್ವ ಜೀವಃ ಕ್ವ ಚ ತದ್ಬ್ರಹ್ಮ ಸರ್ವದಾ ವಿಮಲಸ್ಯ ಮೇ ॥

11. What is maya (ignorance) or samsara (world), attachment or detachment, Jiva* or Brahman,* to me△ who am ever pure?

* both are the same ultimately, moreover all argument about B. never touch it
△ this 'me' does not mean the 'me' in this particular body but the 'Me' in everyone: the common Self;

All words have no place, all thoughts cannot reach, That, even the thought of Brahman is just as illusory and contradictory, because thought and words belong to world of duality.

° under no circumstances is it mutable, even if one thinks it so

ಕ್ವ ಪ್ರವೃತ್ತಿರ್ನಿವೃತ್ತಿರ್ವಾ ಕ್ವ ಮುಕ್ತಿಃ ಕ್ವ ಚ ಬನ್ಧನಮ್ ।
ಕೂಟಸ್ಥನಿರ್ವಿಭಾಗಸ್ಯ ಸ್ವಸ್ಥಸ್ಯ ಮಮ ಸರ್ವದಾ ॥೧೨॥

12. What is activity or inactivity, liberation or bondage, to me who am ever° immutable and indivisible* and established^ in Self ?

* There is no division into nations, races, colours or kinds of men in Jnana.

^ It is not enough to know and say 'I am Brik, the Brik in all,' but one must always see 'I am Brik' always realise and practise it. Some people get glimpses of the truth and lose it; so it must be stabilised. Such fixity is the goal.

ಕ್ವೋಪದೇಶಃ ಕ್ವ ವಾ ಶಾಸ್ತ್ರಂ ಕ್ವ ಶಿಷ್ಯಃ ಕ್ವ ಚ ವಾ ಗುರುಃ ।
ಕ್ವ ಚಾಸ್ತಿ ಪುರುಷಾರ್ಥೋ ವಾ ನಿರುಪಾಧೇಃ ಶಿವಸ್ಯ ಮೇ ॥

13. What is instruction or scriptural injunction, what is disciple or preceptor, what is summum bonum of life,* to me who am absolute good and free from limitation□?

* These are all within the world of duality, the seen, the ideated.

△ these are early stage, not for truth-seekers. ○ both are only ideas.

□ When there is no second, what is there for you to attain? But when you think that you are body, then there are various things you will want to get and so be troubled by their lack. Hence dont wrongly imagine you are body.

△ Those who assert world does not exist, because this maya, are the in elementary stage of preliminary analysis (b) existence applies only to an object; a word can have no meaning apart from drsyam ○ Duality implies two separate objects; ~~Advaita~~ monism implies duality: Brahmanis beyond both.

ಕ್ವ ಚಾಸ್ತಿ ಕ್ವ ಚ ವಾ ನಾಸ್ತಿ ಕಾವಸ್ತಿ ದ್ವೈಕಂ ಕ್ವ ಚ ದ್ವಯಮ್।
ಬಹುನಾತ್ರ ಕಿಮುಕ್ತೇನ ಕಿಞ್ಚನ್ನೋತ್ಪದ್ಯತೇ ಮಮ ॥೧೪॥

14. What is existence or non-existence, unity or duality? What need to say more? Nothing emanates from me, because it is non-different from myself ×
There are no two. Do not mistake "me" for the ego.

ಇತಿ ವಿಂಶಾಧ್ಯಾಯಃ

× Thus the book finishes with non-causality, the most important principle to be grasped in all Vedanta. The notion emanation implies something separate from myself; hence incorrect. The world does not emanate from mind; it is in the mind; it is the mind.

SELECT WORKS

OF

SRI SANKARACHARYA

SAMSKRIT TEXT AND ENGLISH TRANSLATION.

TRANSLATED BY

S. VENKATARAMANAN.

SECOND EDITION

G. A. NATESAN & CO., MADRAS

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PREFACE.

THE main object of this publication is to present, in simple English, some of the works of Sri Sankaracharya in which he tried to expound, in a popular style, the philosophy of the Non-Dualistic Vedanta of which he was the well-known founder. With this view the present translation has been rendered free of technical words and phrases, and, in some instances, literal and technical accuracy has been purposely sacrificed in order to make the translation readable and comprehensible by itself independently of the text. It is however hoped that the juxtaposition of the Sanskrit text and the English translation will serve the double object of enabling the student of Sanskrit to understand the text better and to correct, by a reference to the text, any defect of expression in the translation as an inevitable result of the attempt to garb it in a popular style. To

those that have had no training in metaphysics or dialectics and have neither the leisure nor the capacity to read the original standard works of Sankara,—mostly elaborate commentaries on the Vedanta aphorisms, the Bhagavad-gita and the Upanishads—a publication of this kind should be specially helpful for a proper understanding of the broad outline of Sankara's philosophy of Non-Dualism. The main feature of that philosophy, as will be apparent from a study of the following pages, may be summed up very briefly as follows. *Samsara* or phenomenal existence, whose main factor is the bondage of births and deaths in succession is unreal and is the result of illusion,—the ignorance by which the only and absolute reality, the Supreme Self, is mistaken for the unreal world, in the same way as a rope may be mistaken for a serpent in the dusk of the evening. Both bondage and liberation are thus illusory, for, since there is no real bondage at all, how can there be a liberation from it? Yet, liberation or *moksha* is relatively

spoken of and can only result from a thorough knowledge of the reality behind and beyond and underneath and within the unreal. Sankara emphasises the fact that such knowledge is not a mere theoretical one which can be gathered from books or lectures, but is of the nature of direct realisation or actual experience. The sole source of this knowledge is a clear and accurate understanding of the Vedic text "That thou art," but, however much one may analyse its meaning by means of his own reason or with the aid of commentaries, the direct realisation of the self cannot take place unless the Vedic text in question reaches the student through the mouth of a spiritual teacher (the *guru*). It is then, and only then, that the disciple realises in a flash, as it were, "I am Brahman," the individual soul is seen, at all times and in all conditions, to be identical with the Supreme Self, and the knowledge springs up that all this is indeed the Self and there is naught but the Self. This is the highest goal of spiritual endeavour, the *moksha* or libera-

tion of the Vedanta philosophy. Further detail would be out of place in a short preface of this kind, but the translator feels bound to call attention to one very prominent teaching of Sankara which will be evident from a perusal of the present publication,—namely, that devotion to a personal God (*Saguna-Brahman*) is not inconsistent with the true Vedanta philosophy, but, on the other hand, spiritual perfection or liberation is impossible without the grace of God attainable by devotion and the grace of the Master (*guru*) who alone can reveal the true nature of the Self to the ardent aspirant for the Absolute that is beyond all word and thought.

THE TRANSLATOR.

(1) Another Translation of "Direct Realization" is to be found in my red leather vol: "Advaita" entitled: "Aparokshanubhuti"

(2) Another Translation of "Dakshinamurti" and lengthy Commentary is to be found in my "Minor Upanisads II: Vedanta Doctrine")

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(Late Maharaja of Mysore was very fond of this last chapter)

* This chapter is not by Shankara

✓ = authentically written by Sankara

X = NOT " " " " "

— according to V.S.I.

पुट संख्या.

हरिस्तुतिः १

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SELECT WORKS

OF

Sri Sankaracharya

। हरिस्तुति : ॥

Hymn to Hari.

स्तोष्ये भक्त्या विष्णुमनाद्यं जगदाद्यं
यास्मिन्नेतत्संसृतिचक्रं भ्रमतीत्थम्
यस्मिन्दृष्टे नश्यति तत्संसृतिचक्रं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १ ॥

I praise, with devotion, the All-pervading (Vishnu), Who, Himself without origin, is the origin of the universe, in Whom this wheel of *samsara** revolves in this wise, and, on realising Whom, this wheel of *samsara* is destroyed—that Hari, the destroyer of the darkness of *samsara*, I praise. (1)

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*Phenomenal existence; the succession of births and deaths.

यस्यैकांशादित्यमशेषं जगदेतत्
प्रादुर्भूतं येन पिनद्धं पुनरित्थम् ।
येन व्याप्तं येन विबुद्धं सुखदुःखैः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २ ॥

Him, from a single aspect of Whom this whole universe has sprung into existence, by Whom again it is held together in this manner, by Whom it is pervaded, and by Whom it is illumined through pleasure and pain,—that Hari, the destroyer of the darkness of *samsara*, I praise. (2)

सर्वज्ञो यो यश्च हि सर्वः सकलो यो
यश्चानन्दोऽनन्तगुणो यो गुणधामा ।
यश्चाव्यक्तो व्यस्तसमस्तः सदसद्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३ ॥

Him, Who is all-knowing, Who is indeed all and perfect, Who is bliss itself, Who resides in the qualities* and has therefore endless attributes, Who is Unmanifest that differentiates the undifferentiated, and Who is both the real

* Sattva, Rajas and Tamas.

and the unreal,—that Hari, the destroyer of the darkness of *samsara*, I praise. (3)

यस्मादन्यन्नास्त्यपि नैवं परमार्थे
दृश्यादन्यो निर्विषयज्ञानमयत्वात् ।
ज्ञातृज्ञानज्ञेयविहीनोऽपि सदा यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४ ॥

There is naught else than Him; yet, this universe is not his real nature. He is not the objective world, for He is of the nature of non-objective consciousness. And though He is devoid of the distinction of the knower, knowledge and the known, He is nevertheless always the knower,—that Hari, the destroyer of the darkness of *samsara*, I praise.

आचार्येभ्यो लब्धसुसूक्ष्माच्युततत्त्वाः (4)
वैराग्येणाभ्यासबलाच्चैव द्राढिम्ना ।
भक्त्यैकाग्र्यध्यानपरा यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ५ ॥

Him Who is realised as the Supreme Lord by those who, having learnt from proper preceptors the extremely subtle nature of the

Immutable, are engaged in the contemplation of the ultimate Unity with the help of renunciation, constant meditation and firm devotion,—that Hari, the destroyer of the darkness of *samsara*, I praise. (5)

प्राणानायम्योमिति चित्तं हृदि रुध्वा
नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।
क्षीणे चित्ते भाद्दाशिरस्मीति विदुर्यं
तं संसारध्वान्ताविनाशं हरिमीडे ॥ ६ ॥

Him Who is realised as "I am the self-resplendent Self" when, by the control of the life-forces, the mind is confined within the heart amidst the repetition of the sound Om and, all other memory being excluded, is merged therein and is finally dissolved,—that Hari, the destroyer of the darkness of *samsara*, I praise. (6)

यं ब्रम्हाख्यं देवमनन्यं परिपूर्णं
हृत्स्थं भक्तैर्लभ्यमजं सूक्ष्ममतर्क्यम् ।
ध्यात्वाऽऽत्मस्थं ब्रह्मविदो यं विदुरीशं
तं संसारध्वान्ताविनाशं हरिमीडे ॥ ७ ॥

Him Whom the knowers of Brahman realise by meditation as the Supreme Lord within themselves known as Brahman, as the secondless, infinite, unborn, subtle, inscrutable Resplendence residing in the heart and attainable only by devotees,—that Hari, the destroyer of the darkness of *samsara*, I praise. (7)

मानातीतं स्वात्माविकासात्मविबोधं
ज्ञेयातीतं ज्ञानमयं हृद्युपलभ्य ।
भावग्राह्यानन्दमनन्यं च विदुर्यं
तं संसारध्वान्ताविनाशं हरिमीडे ॥ ८ ॥

Him Who is understood as the unsurpassable bliss realisable only by the spirit by those who perceive within their own hearts. That which is beyond the senses, being realisable only by the expansion of the individual self, and beyond the cognisable, being cognition itself,—that Hari, the destroyer of the darkness of *samsara*, I praise. (8)

यद्यद्वेद्यं वस्तुसतत्त्वं विषयाख्यं
तत्तद्ब्रह्मैवेति विदित्वा तदहं च ।

ध्यायन्त्येवं वं सनकाद्या मुनयोऽजं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ९ ॥

Him Whom, the Unborn, sages like Sanaka meditate upon by understanding that every object of perception has an underlying reality and is identical with Brahman and by realising "I am That",—that Hari, the destroyer of the darkness of *samsara*, I praise. (9)

यद्यद्वेद्यं तत्तदहं नेति विहाय
स्वात्मज्योतिर्ज्ञानमयानन्दमवाप्य ।
तास्मिन्नस्मीत्यात्मविदो यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १० ॥

Him Whom the knowers of the SELF know as the Supreme Lord "in whom I am" by eliminating as not-I whatever is perceptible, and by realising that bliss which is self-resplendent consciousness,—that Hari, the destroyer of the darkness of *samsara*, I praise. (10)

हित्वा हित्वा दृश्यमशेषं सविकल्पं
मत्वा शिष्टं भाद्दाशिमात्रं गगनाभम् ।

त्यक्त्वा देहं यं प्रविशन्त्यच्युतभक्ताः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ११ ॥

Him in Whom the devotees of the Immutable, forsaking their bodies, merge themselves by realising Him as the pure self-resplendent SELF, infinite like space, as That which alone remains when all that is cognisable and differentiated is eliminated step by step,—that Hari, the destroyer of the darkness of *samsara*, I praise. (11)

सर्वत्रास्ते सर्वशरीरी न च सर्वः
सर्वं वेत्त्येवेह न यं वेत्ति च सर्वः ।
सर्वत्रान्तर्यामितयेत्थं यमयन्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ १२ ॥

Him Who is in all, Whose body is this all, and yet Who is not this all, Who knows all, but Whom none knows at all, and Who, as stated above, holds all this together, being the inner spirit thereof,—that Hari, the destroyer of the darkness of *samsara*, I praise. (12)

सर्वं दृष्ट्वा स्वात्मनि युक्त्या जगदेतत्
दृष्ट्वाऽऽत्मानं चैवमजं सर्वजनेषु।
सर्वात्मैकोऽस्मीति विदुर्यं जनहृत्स्थं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १३ ॥

Him Who is realised as "I am the One that is the All" by those who see, by their reason, all this universe as existing within themselves and their own self as the Unborn residing in the heart of all beings,—that Hari, the destroyer of the darkness of *samsara*, I praise. (13)

सर्वत्रैकः पश्यति जिघ्रत्यथ भुङ्क्ते
स्प्रष्टा श्रोता बुध्यति चेत्याहुरिमं यम्।
साक्षी चास्ते कर्तृषु पश्यन्निति चान्यै
तं संसारध्वान्तविनाशं हरिमीडे ॥ १४ ॥

Him Who is described by some as the One in all beings that sees and smells and tastes and touches and hears and knows, and by others as the witness that is the seer in all doers,—that Hari, the destroyer of the darkness of *samsara*, I praise. (14)

पश्यन्शृण्वन्नत्र विजानन्नसयन्सं-
जिघ्रद्बिभ्रद्देहमिमं जीवतयेत्यम्।
इत्यात्मानं यं विदुरीशं विषयज्ञं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १५ ॥

Him Who is realised as the Supreme Lord, the SELF that is the knower of objects, Who sees and hears and knows and tastes and smells and holds this body together as the individual self therein,—that Hari, the destroyer of the darkness of *samsara*, I praise. (15)

जाग्रद्दृष्ट्वा स्थूलपदार्थानथ मायां
दृष्ट्वा स्वप्नेऽप्यापि सुषुप्तौ सुखनिद्राम्।
इत्यात्मानं वीक्ष्य मुदाऽऽस्ते च तुरीये
तं संसारध्वान्तविनाशं हरिमीडे ॥ १६ ॥

He Who sees objects of gross matter in the waking state, illusion in dream, and blissful repose in deep sleep and Himself in the fourth state and is happy,—that Hari, the destroyer of the darkness of *samsara*, I praise. (16)

पश्यञ्छुद्धोऽप्यक्षर एको गुणभेदान्
नानाकारान्स्फाटिकवद्भाति विचित्रः।

भिन्नश्छन्नश्चायमजः कर्मफलैर्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ १७ ॥

Him Who, though pure, imperishable, one and unborn, nevertheless imposes upon Himself* different qualities and different shapes and, like a crystal†, shines variegated, differentiated and hidden by the fruits of action—that Hari, the destroyer of the darkness of *samsara*, I praise. (17)

ब्रह्माविष्णू रुद्रहुताशौ रविचन्द्रौ
इन्द्रो वायुर्यज्ञ इतीत्थं परिकल्प्य ।
एकं सन्तं यं बहुधाऽऽहुर्मतिभेदात्
तं संसारध्वान्तविनाशं हरिमीडे ॥ १८ ॥

Him Who is the one Reality, but Who owing to the diversity of intellects, is conventionally spoken of in various ways as Brahman, Vishnu, Rudra, Fire, the Sun, the Moon, Indra, Vayu (the God of Wind), and sacrifice,—that Hari, the destroyer of the darkness of *samsara*, I praise. (18)

* Lit: Sees. † Reflecting external colours.

सत्यं ज्ञानं शुद्धमनन्तं व्यतिरिक्तं
शान्तं गूढं निष्कलमानन्दमनन्यम् ।
इत्याहादौ यं वरुणोऽसौ भृगवेऽजं
तं संसारध्वान्तविनाशं हरिमीडे ॥ १९ ॥

Him, the Unborn, Whom, at the beginning of the Taittiriya-Upanishad, Varuna explained to Bhrigu* as being uncontradictable, conscious, pure, imperishable, transcendental unperturbed, unperceivable, without parts, blissful, and without a second,—that Hari, the destroyer of the darkness of *samsara*, I praise. (19)

कोशानेतान्पञ्च रसादीनतिहाय
ब्रह्मास्मीति स्वात्मनि निश्चित्य दृशिस्थम् ।
पित्रा शिष्टो वेद भृगुर्यं यजुरन्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥ २० ॥

Him Whom, as stated at the end of the Taittiriya-Upanishad, Bhrigu, taught by his father, realised as the witness in everything after having determined within himself "I am

* Son of Varuna.

the Brahman beyond these five sheaths of taste, etc.* ",—that Hari, the destroyer of the darkness of *samsara*, I praise. (20)

येनाविष्टो यस्य च शक्त्या यदधीनः
क्षेत्रज्ञोऽयं कारयिता जन्तुषु कर्तुः ।
कर्ता भोक्ताऽऽत्माऽत्र हि यच्छक्त्यधिरूढः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २१ ॥

Him by Whose inspiration, by Whose power,† and on whom depending, the knower of the field ‡ directs the active principle in all creatures, and by Whose power is impelled the self that is the doer and enjoyer in this world,—that Hari, the destroyer of the darkness of *samsara*, I praise. (21)

सृष्ट्वा सर्वं स्वात्मतयैवेत्यमतर्क्यं
व्याप्यायान्तः कृत्स्नमिदं सृष्टमशेषम् ।
सच्च त्यच्चाभूत्परमात्मा स य एकः
तं संसारध्वान्तविनाशं हरिमीडे ॥ २२ ॥

* The five *kosas*, namely, annamaya, pranamaya manomaya, vijnanamaya and anandamaya.
† Maya-sakti, the power of illusion.
‡ Kshetrajna, the individual conscious self.
‖ Chit-sakti, the power of intelligence.

Him, the one Supreme Self, Who created all this indescribable universe and Who fully permeates every part of that creation, being identical therewith, and thus becomes all that is manifest and unmanifest,—that Hari, the destroyer of the darkness of *samsara*, I praise. (22)

वेदान्तैरध्यात्मिकशास्त्रैश्च पुराणैः
शास्त्रैरन्यैः सात्वततन्त्रैश्च यमीशम् ।
दृष्ट्वाऽयान्तश्चेतसि बुध्वा विविशुर्ये
तं संसारध्वान्तविनाशं हरिमीडे ॥ २३ ॥

Him Whom, by the help of the Vedantas, the sciences treating of the self, the Puranas, the cults of Vishnu-worship and other sciences, many have realised as the Supreme Lord within their own selves and, knowing thus, have merged themselves into Him,—that Hari, the destroyer of the darkness of *samsara*, I praise. (23)

श्रद्धाभक्तिध्यानशमाद्यैर्यतमानैः
ज्ञातुं शक्यो देव इहैवाशु य ईशः

दुर्विज्ञेयो जन्मशतैश्चापि विना तैः
तं संसारध्वान्ताविनाशं हरिमीडे ॥ २४ ॥

Him, the resplendent Lord, Who is speedily realisable even in this world by those who strive to seek him by means of faith, devotion, meditation, self-control and other expedients, but Who is hard to realise even through hundreds of lives for those who are devoid of those expedients,—that Hari, the destroyer of the darkness of *samsara*, I praise. (24)

यस्यातर्क्यं स्वात्मविभूतेः परमार्थं
सर्वं खल्वित्यत्र निरुक्तं श्रुतिविद्भिः ।
तज्जादित्वादब्धितरङ्गाममाभिन्नं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २५ ॥

Him, the indescribable glory of Whose manifestation has been defined by the Vedic seers in the passage "All this indeed is Brahman", that is, all this, being born of Him, being in Him and dissolving in Him, is identical with him, like the waves of the ocean,—that Hari, the destroyer of the darkness of *samsara*, I praise. (25)

दृष्ट्वा गीतास्वक्षरतत्त्वं विधिनाऽजं
भक्त्या गुर्व्या लभ्य हृदिस्थं दृशिमात्रम् ।
ध्यात्वा तस्मिन्नस्म्यहमित्यत्र विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २६ ॥

Him Who is realised by intense devotion as the unborn and indestructible principle, the pure intelligence residing as Witness in the heart, and by meditating "I am in Him", as taught in the Gita and in the manner laid down therein,—that Hari, the destroyer of the darkness of *samsara*, I praise. (26)

क्षेत्रज्ञत्वं प्राप्य विभुः पञ्चमुखैर्यो
भुङ्क्तेऽजस्रं भोग्यपदार्थान्प्रकृतिस्थः ।
क्षेत्रे क्षेत्रे ऽप्येकवदेको बहुधाऽऽस्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥ २७ ॥

Him, the Infinite, Who, assuming the condition of the individual self and dwelling in nature, incessantly enjoys the objects of enjoyment through the five gateways of the senses, and Who, though one, appears as different in different bodies like the moon re-

flected in the waters,—that Hari, the destroyer of the darkness of *samsara*, I praise.

युक्त्याऽऽलोड्य व्यासवचांसत्र हि लभ्यः (27)
क्षेत्रक्षेत्रज्ञान्तरावीद्रिः पुरुषाख्यः ।
योऽहं सोऽसौ सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ २८ ॥

Him Who is named Purusha and Who is realised, even in this world, as "He who is I is that Supreme Lord and I am verily He" by those who intelligently investigate the teachings of Vyasa* and understand the distinction between the field and the knower of the field,†—that Hari, the destroyer of the darkness of *samsara*, I praise. (28)

एकीकृत्यानेकशरीरस्थमिमं शं
यं विज्ञायेहैव स एवाशु भवन्ति।
यस्मिन्लीना नेह पुनर्जन्म लभन्ते
तं संसारध्वान्तविनाशं हरिमीडे ॥ २९ ॥

* The Brahma-Sutras of Vyasa.
† Kshetra, the field or the body, and Kshetrajna, the knower of the field or the individual self.

Him, the conscious principle residing in innumerable bodies, Whose oneness realising, men speedily become Himself in this very life, and, in Whom merged, they come no more to birth in this world,—that Hari, the destroyer of the darkness of *samsara*, I praise. (29)

द्वन्द्वैकत्वं यच्च मधुब्राह्मणवाक्यैः
कृत्वा शक्रोपासनमासाद्य विभूत्या ।
योऽसौ सोऽहं सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३० ॥

Him Who is realised as "He that is the Supreme Lord is I and I am verily He" by those who understand the unity in duality taught by the passages of the Madhu-Brahmana* and attain a supremacy that exacts veneration even at the hands of Indra,—that Hari, the destroyer of the darkness of *samsara*, I praise. (30)

योऽयं देहे चेष्टयिताऽन्तःकरणस्थः
सूर्ये चासौ तापयिता सोऽस्म्यहमेव ।

* Brih. Up., II. 5.

इत्यात्मैक्योपासनया यं विदुरीशं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३१ ॥

Him Who is realised as the Supreme Lord by those who meditate on the unity of the SELF, as "He that, dwelling in the mind, impels the body to action, He too that, residing in the sun, causes him to radiate heat, I am verily He,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (31)

विज्ञानांशोर्यस्य सतः शक्त्यधिरूढो
बुद्धेर्बुध्यत्यत्र बहिर्बोध्यपदार्थान् ।
नैवान्तःस्थं बुध्यति यं बोधयितारं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३२ ॥

Him, the ultimate reality, a spark of Whose consciousness reflected in nature * cognises the objects of cognition outside the mind, but does not cognise Him that dwells within the mind and inspires the cognition,—that Hari, the destroyer of the darkness of *samsara*, I praise. (32)

* *I.e.*, the individual self.

कोऽयं देहे देव इतीत्थं सुविचार्य
ज्ञाता श्रोता मन्तयिता चैष हि देवः ।
इत्यालोच्य ज्ञांश इहास्मीति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३३ ॥

Him Who is realised as "I am that conscious principle in this body" by those who intelligently enquire "Who is this Shining One in the body?" and determine that this Shining One is indeed the knower, the hearer and the thinker,—that Hari, the destroyer of the darkness of *samsara*, I praise. (33)

को ह्येवान्यादात्मनि न स्यादयमेव
ह्येवानन्दः प्राणिति चापानिति चेति ।
इत्यस्तित्वं युक्त्युपपत्त्या श्रुतिरेषा
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३४ ॥

Who indeed can live, if He do not reside in the body? He alone, therefore, is the Supreme Bliss and He is the incoming and outgoing life. By such reasoning does the Scripture * declare that He is,—that Hari, the destroyer of the darkness of *samsara*, I praise. (34)

* The Taittiriya-Upanishad.

प्राणो वाऽहं वाक्श्रवणादीनि मनो वा
बुद्धिर्वाऽहं व्यस्त उतायापि समस्तः ।
इत्यालोच्य ज्ञप्तिरिहास्मीति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३५ ॥

"Am I the vital energy *? Or speech? Or the senses of hearing etc? Or the mind†? Or the intellect? ‡ Am I a particular entity or the collective whole?" Him Who, by thus meditating, is realised as "I am the conscious principle in this body",—that Hari, the destroyer of the darkness of *samsara*, I praise. (35)

नाहं प्राणो नैव शरीरं न मनोऽहं
नाहं बुद्धिर्नाहमहङ्कारधियौ च ।
योऽत्र ज्ञांशस्सोऽस्म्यहमेवेति विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३६ ॥

Him Who is realised as "I am not the vital energy *, nor the body, nor the mind †, nor the intellect ‡, nor the ego§, nor the understanding ‖, but am verily He that is the

* Prana. † Manas. ‡ Buddhi. § Ahankara. ‖ Dhi.

conscious principle in this body,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (36)

सत्तामात्रं केवलविज्ञानमजं सत्
सूक्ष्मं नित्यं तत्त्वमसीत्यात्मसुताय ।
साक्षात्तन्ते प्राह पिता यं विभुमाद्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३७ ॥

Him Whom, in the Upanishad of the Samaveda *, the father † explains to his son ‡ as pure existence, pure consciousness, the unborn, the real, the transcendental, the eternal, the infinite, the first cause, and by declaring "That thou art",—that Hari, the destroyer of the darkness of *samsara*, I praise. (37)

मूर्तामूर्तें पूर्वमपोह्याथ समाधौ
दृश्यं सर्वं नेति च नेतीति विहाय ।
चैतन्यांशे स्वात्मनि सन्तं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३८ ॥

Him Who is realised as the ultimate reality by those who, through perfect absorption of

* Chhandogya-Upanishad. † Uddalaka. ‡ Svetaketu.

thought *, attain to the knowledge of the conscious principle within themselves by first excluding all conditioned and unconditioned existence and then eliminating all that is perceptible as "Not this" "Not this,"—that Hari, the destroyer of the darkness of *samsara*, I praise. (38)

* ओतं प्रोतं यत्र च सर्वं गगनान्तं
योऽस्थूलानण्वादिषु सिद्धोऽक्षरसंज्ञः ।
ज्ञाताऽतो यो नेत्युपलभ्यो न च वेद्यः
तं संसारध्वान्तविनाशं हरिमीडे ॥ ३९ ॥

Him Who is the warp and woof of the web of this universe including the undifferentiated ether, Who is established under the designation of the Indestructible in such passages as "It is not gross, It is not atomic etc.", Who can only be understood as "There is no knower but He", but Who is not the object of cognition,—that Hari, the destroyer of the darkness of *samsara*, I praise. (39)

* Samadhi.

तावत्सर्वं सत्यमिवाभाति यदेतत्
यावत्सोऽस्मीत्यात्मनि यो ज्ञो न हि दृष्टः ।
दृष्टे यस्मिन्सर्वमसत्यं भवतीदं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४० ॥

Him, the Knower, without realising Whom within one's self as "I am He", all this appears as real, but, Who being realised, all this becomes unreal,—that Hari, the destroyer of the darkness of *samsara*, I praise. (40)

रागामुक्तं लोहयुतं हेम यथाऽग्नौ
योगाष्टाङ्गैरुज्ज्वलितज्ञानमयाग्नौ ।
दग्ध्वाऽऽत्मानं यं परिशिष्टं च विदुर्यं
तं संसारध्वान्तविनाशं हरिमीडे ॥ ४१ ॥

Him Who is realised as the consciousness that ultimately remains when the self that is not free from impurity is burnt in the fire of knowledge kindled by eightfold Yoga *, like gold alloyed with iron in the furnace,—that Hari, the destroyer of the darkness of *samsara*, I praise. (41)

* Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana and Samadhi.

यं विज्ञानज्योतिषमाद्यं सुविभान्तं
हृद्यर्केन्द्वग्न्योकसमीड्यं तटिदाभम् ।
भक्त्याऽऽराध्येहैव विशन्त्यात्मनि सन्तं
तं संसारध्वान्ताविनाशं हरिमीडे ॥ ४२ ॥

Him Who is the resplendent light of consciousness, the first cause, the praiseworthy, Who shines like lightning within the heart amidst the spheres of the sun, moon and fire,* in Whom the sages, worshipping Him with devotion as the ultimate reality within their own selves, merge themselves even in this life,—that Hari, the destroyer of the darkness of *samsara*, I praise. (42)

पायाद्भक्तं स्वात्मनि सन्तं पुरुषं यो
भक्त्या स्तौतीत्याङ्गिरसं विष्णुरिमं माम् ।
इत्यात्मानं स्वात्मनि संहृत्य सदैकः
तं संसारध्वान्ताविनाशं हरिमीडे ॥ ४३ ॥

May He, the all-pervading (Vishnu), protect this devotee who is an individual self† existing

* This is a technicality of the higher *Yoga*.

† Purusha.

in Himself, considering "This devotee praises Me Who am the essence of all organs with constant devotion and single-mindedness and withdrawing himself within his own self"—that Hari, the destroyer of the darkness of *samsara*, I praise. (43)

इत्थं स्तोत्रं भक्तजनेड्यं भवभीति-
ध्वन्तार्कामं भगवत्पादीयमिदं यः ।
विष्णोर्लोकं पठति शृणोति व्रजति ज्ञो
ज्ञानं ज्ञेयं स्वात्मनि चाप्नोति मनुष्यः ॥ ४४ ॥

He who recites or hears this hymn of the venerable teacher, valuable to devotees and resembling the sun in dispelling the darkness of the fear of *samsara*, attains the state of the All-pervading (Vishnu) and, becoming a seer, realises both knowledge and the object of knowledge* within himself. (44)

इति हरिस्तुतिः समाप्ता ॥

Thus ends the hymn to Hari.

* The Supreme Being.

1° secondless
2° because these are only drayam

"DASASLOKAE"

॥ दशश्लोकी ॥

OR **The Ten-versed Hymn.**

न भूमिर्न तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनैकान्तिकत्वात्सुषुप्त्येकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १ ॥

I am neither earth, nor water, nor fire, nor air, nor ether, nor sensory organ, nor the conglomeration of all these; for, all these are transient. I am He that alone remains in deep sleep°, the secondless, uncontradictable* attributeless Bliss (Siva). (1)

न वर्णा न वर्णाश्रमाचारधर्माः
न मे धारणाध्यानयोगादयोऽपि ।
अनात्माश्रयाहम्ममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २ ॥

I am neither castes, nor the rules of caste, society and custom, nor for me are concen-

* Lit. the ultimate remnant.

1° Both ideas and matter vanish in sleep, which is thus good analogy of dvik, but sleep & dvik are not the same, even tho' both are devoid of objects

2° because yoga implies duality
2° both I and mine are only drayam

tration, meditation, *Yoga*° and other practices; for, all this illusion of "I" and "mine" is rooted in the not-self and is therefore dispelable by the knowledge of the self. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (2)

न माता पिता वा न देवा न लोकाः
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३ ॥

I am neither mother, nor father, nor the gods, nor the worlds, nor the *Vedas*, nor sacrifices, nor any holy place; for, in deep sleep I am [~~identical with Brahman which however is~~] not absolute non-existence.° I am therefore the secondless, uncontradictable attributeless Bliss (Siva). (3)

न साङ्ख्यं न शैवं न तत्पाञ्चरात्रं
न जैनं न मीमांसकादेर्मतं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४ ॥

Neither the Sankhya doctrine, nor the Saiva, nor the Pancharatra, nor the Jaina,

3° sleep is not equivalent to Buddhist sunya

nor the Mimamsaka, nor any other, holds good. For, by special realisation it is revealed that my nature is absolutely pure.[a] I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (4)

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
न मध्यं न तिर्यङ् न पूर्वा परा दिक् ।
वियद्व्यापकत्वादखण्डैकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५ ॥

I am neither above, nor below, nor inside, nor outside, nor middle, nor across, nor before, nor behind; for I am indivisible and one by nature and am all-pervading like space. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (5)

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६ ॥

I am neither white, nor black, nor red, nor yellow, nor bent, nor stout, nor short, nor tall, nor even formless; for, I am of the

[a] pure = secondless, as in sleep.

[6] 'formless' is inseparable from 'form': like all thought it belongs to duality.

nature of self-resplendent consciousness. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (6)

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णुः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७ ॥

There is neither teacher, nor science, nor pupil, nor teaching, nor you (the hearer), nor I (the speaker), nor this empirical universe; for, I am the consciousness of the reality, which does not admit of differentiation. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (7)

न जाग्रन्न मे स्वप्नको वा सुषुप्तिः
न विश्वो न वा तैजसः प्राज्ञको वा ।
अविद्याऽऽत्मकत्वात्त्रयाणां तुरीयः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८ ॥

For me there is neither waking nor dream nor deep sleep, nor am I the self conditioned by any of these three states (*viśva, taijasa*

8: Bliss = freedom from misery

or *prajna*); for, all these are of the nature of nescience, but I am the fourth beyond these three. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (8)

अपि व्यापकत्वाद्धि तत्त्वप्रयोगात्
स्वतस्सिद्धभावादनन्याश्रयत्वात् ।
जगत्तुच्छमेतत्समस्तं तदन्यत्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९ ॥

All this universe, being other than the SELF, is unreal; for, the SELF alone is all-inclusive, constitutes the ultimate goal and is self-established and self-dependent. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (9)

न चैकं तदन्यद्द्वितीयं कुतःस्यात्
न वा केवलत्वं न चाकेवलत्वम् ।
न शून्यं न चाशून्यमद्वैतकत्वात्
कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ १० ॥

It cannot even be said that It is One. How then can there be a second, other than That? There is neither absoluteness nor non-absoluteness, neither non-entity nor entity;

9^ Brahman alone suffers whereas duik is free from trouble; but he who thinks non-egoistically can drop this preliminary view and see both as Brahman

for It is absolutely non-dual in Its nature. How then can I describe That which is established by all the Vedantas!

इति दशश्लोकी समाप्ता ॥

Thus ends the ten-versed hymn. "Dasaslokee"

9^= Proof can only be given in the world of duality, not where there is no second thing

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// This chapter is a mixture of theology, mysticism scholasticism and genuine philosophy.
// Mahadeva Shastri's translation of this chapter, in his small volume "The VEDANTA DOCTRINE" is far better than this one, and also contains a lengthy commentary by Sureswacharya
+ bow is symbol of elimination of ego, which is source of truth.

॥ दक्षिणामूर्तिस्तोत्रम् ॥

Hymn to Dakshinamurti.

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यया निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदाक्षिणामूर्तये ॥ २.॥

appearing to exist

Who, by virtue of the illusion ~~residing~~ in the self, sees, as in a dream, the universe as existing outside Himself although (more truly) it exists within Himself like the reflection of a city in a mirror, but Who, at the time of the awakening, sees naught but His own secondless self,—to that Teacher incarnate, the Lord facing the south, be this bow.+ (1)

बीजस्वान्तरिवाङ्कुरो जगदिदं प्राङ्निर्विकल्पं पुनः
मायाकल्पितदेशकालकलनावैचित्र्यचित्रीकृतम् ।
मायावीव विजृम्भयत्यपि महायोगीव यः स्वेच्छया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ २ ॥

Who, like a magician or like a *yogi*, manifests, by His own will, this universe which at

(1)° Dakshinamurti = the Lord facing the south.
(1)^ The substance of a mirror is quite unaffected by its pictures; even if a large city appears in it, still it is unchanged. So too Mind is unaffected by its idea-pictures.

(1) # This is hypnotism, the suggestion being put into the mind of weaker subjects and the latter taking it up uncritically, seeing the imagined thing to be a reality.

the beginning was undifferentiated like the sprout latent in the seed but which subsequently became differentiated under the various conditions of space and time induced by illusion,—to that Teacher incarnate, the Lord facing the south, be this bow. (2)

(2) All ideas must have previously existed in the Mind, altho' latently.

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थगं भासते
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान्।
यत्साक्षात्करणाद्भवेन्न पुनरावृत्तिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ३ ॥

Whose light alone that is the reality shines in things that appear as realities resemble non-entities *; Who directly awakens His devotees by means of the Vedic sentence "That thou art"; and Who being realised, there is no more coming back in this ocean # of *Samsara*,—to that Teacher incarnate, the Lord facing the south, be this bow. (3)

3 # it is more difficult to cross ocean than land, for you must swim.

* Because they have no reality of their own. The self is the only reality and all else is illusory.

o This is a clear anticipation of Kant's finding that mind sees world under framework of time and space, i.e. are only idea

4° Each hole symbolises a man or creature and underneath, they all are animated by the same Mind, i.e. "Light of Knowledge." If one hole is stopped up, the light remains unaffected the knowing capacity of so too One Self is immortal even if personality dies The One will go on living in other persons.

नानाच्छिद्रघटोदरस्थितमहादीपप्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरणद्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ४ ॥

Whose consciousness flows out through the eye and other senses like the light of a big lamp placed inside a jar with many holes,° and (thus) this whole universe shines solely because He shines, namely, by the consciousness "I know,"—to that Teacher incarnate, the Lord facing the south, be this bow. (4)

देहं प्राणमपीन्द्रियाण्यपि चलां बुद्धिं च शून्यं विदुः
स्त्रीबालान्धजडोपमास्त्वहमिति भ्रान्ता भृशंवादिनः ।
मायाशक्तिविलासकल्पितमहाव्यामोहसंहारिणे
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ५ ॥

Deluded persons who talk much, but who are as ignorant as women# and children, the blind and the stupid, understand, as the "I," the body, or the breath, or the senses, or the ever-newly-springing ~~knowledge~~ thoughts,* or

* The reference is to a certain school of Buddhists.

4^ The thinking awareness, capacity is present in every creature because it is the One Mind in them.
5# Because women are emotional and prefer 'intuition' to reason

5°. When you know that there is no duality, ignorance goes. And when you do not know what maya is, there is ignorance. and when you imagine time space and cause, there is maya.

non-entity. To Him who dispels this great ignorance induced by the expansive power of illusion*,—to that Teacher incarnate, the Lord facing the south, be this bow. (5)

राहुग्रस्तदिवाकरेन्दुसदृशो मायासमाच्छादनात्
सन्मात्रः करणोपसंहरणतो योऽभूत्सुषुप्तः पुमान ।
प्रागस्वाप्समिति प्रबोधसमये यः प्रत्यभिज्ञायते
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ६ ॥

Who is the inner self which, under the veil of illusion, like the sun or the moon eclipsed, merely exists † in deep sleep owing to the withdrawal of the senses, but which when He wakes, is recognised by Him as "I have slept,"—to that Teacher incarnate, the Lord facing the south, be this bow. (6)

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्तास्वनुवर्तमानमहमित्यन्तस्स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ७ ॥

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* Maya. † Since knowledge is latent in sleep.

6. Just as the eclipsed sun is unchanged, altho' apparently bereft of power and light, so Mind, inner self, is unchanged in the unconsciousness of sleep, altho' it has withdrawn the 'I' in which it functions.

† the unchanging common self of all, not ego. but pure consciousness.

Who reveals to His devotees, by means of the blessed symbol, * His own self which, for ever, shines within as the "I", † unchanging through all the changing states of childhood, youth and old age, waking, dream and sleep, etc.,—to that Teacher incarnate, the Lord facing the south, be this bow. (7)

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्याचार्यतया तथैव पितृपुत्राद्यात्मना भेदतः।
स्वप्ने जाग्रति वा य एष पुरुषो मायापरिभ्रामितः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये॥ ८॥

Who is the supreme self that, dreaming or waking, under the sway of illusion, sees the universe under various distinctions such as that of cause and effect, owner and owned, pupil and teacher, father and son,—to that Teacher incarnate, the Lord facing the south, be this bow. (8)

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* The *jnana-mudra*, in which the thumb and the fore-finger are formed into a ring, also called chin mudra It appears on the paintings of Sri Sankara sitting with his four chelas: also on the monogram of V.S.I.

9) All these distinctions are seen by gnanis as only the atman

भूरम्भांस्यनलोऽनिलोऽम्बरमहर्नाथो हिमांशुः पुमान्
इत्याभाति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
नान्यात्किञ्चन विद्यते विमृशतां यस्मात्परस्माद्विभोः
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥ ९ ॥

Whose eight-fold form alone, namely, earth, water, fire, air, ether, sun, moon and soul, manifests itself as this sentient and non-sentient universe; than Whom, supreme and infinite, naught else is perceived by the seekers of reality,—to that Teacher incarnate, the Lord facing the south, be this bow. (9)

सर्वात्मत्वमिति स्फुटीकृतमिदं यस्मादमुष्मिन्स्तवे
तेनास्य श्रवणात्तदर्थमननाद्ध्यानाच्च सङ्कीर्तनात् ।
सर्वात्मत्वमहाविभूतिसहितं स्यादीश्वरत्वं स्वतः
सिध्येत्तत्पुनरष्टधा परिणतं चैश्वर्यमव्याहतम् ॥ १० ॥

Since, in this hymn, the identity of the self with the universe has been made clear, by listening to it, by understanding its meaning, by meditating on it, and by teaching it to others, one will acquire the supreme faculty of identity with the universe, together with

(10)† The vast importance of semantics is thus referred to in the final verse.

the overlordship of nature and the eight-fold divine faculty.*

(10)

॥ इति दक्षिणामूर्तिस्तोत्रं सम्पूर्णम् ॥

Thus ends the hymn to Dakshinamurti.

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* अणिमा, महिमा, गरिमा, लघिमा, प्राप्तिः, प्राकाम्यं, ईशित्वं, वशित्वम्.

॥ अपरोक्षानुभूतिः ॥

Direct Realisation.

श्रीहरिं परमानन्दमुपदेष्टारमीश्वरम् ।
व्यापकं सर्वलोकानां कारणं तं नमाम्यहम् ॥ १ ॥

I bow to that Sri Hari (Vishnu), the infinite bliss, the Teacher, the Supreme Lord, all-pervading, the prime-cause of all the worlds. (1)

अपरोक्षानुभूतिर्यैः प्रोच्यते मोक्षसिद्धये ।
सद्भिरेव प्रयत्नेन वीक्षणीया मुहुर्मुहुः ॥ २ ॥

Direct realisation is herein expounded as a means to liberation. It should be studied, again and again, with great effort, only by the wise. (2)

स्ववर्णाश्रमधर्मेण तपसा हरितोषणात् ।
साधनं प्रभवेत्पुंसां वैराग्यादिचतुष्टयम् ॥ ३ ॥

By following the duties of one's own caste and order, by asceticism and by the propitiation of Hari, men will gain the four-fold requisite of freedom from desires, etc. (3)

ब्रह्मादिस्थावरान्तेषु वैराग्यं विषयेष्वनु ।
यथव काकविष्ठाया वैराग्य तद्धि निर्मलम् ॥ ४ ॥

Spotless freedom from desires means such a dissatisfaction in respect of all objects from Brahman down to the inanimate as is felt in respect of the excrement of a crow. (4)

नित्यमात्मस्वरूपं हि दृश्यं तद्विपरीतगम् ॥
एवं यो निश्चयः सम्यग्विवेको वस्तुनः स वै ॥ ५ ॥

Discrimination of the real means the determination that the nature of the self is eternal while all that is perceptible is otherwise. (5)

सदैव वासनात्यागः शमोऽयमिति शब्दितः ।
निग्रहो बाह्य वृत्तीनां दम इत्यभिधीयते ॥ ६ ॥

The constant eradication of mental impressions is called control of mind. The restraint of external activities is called control of body. (6)

विषयेभ्यः परावृत्तिः परमोपरतिर्हि सा ।
सहनं सर्वदुःखानां तितिक्षा सा शुभा मता ॥ ७ ॥

Extreme abstention is the turning away from the objects of enjoyment. The endurance of all kinds of pain is called resignation, which is beneficial. (7)

निगमाचार्यवाक्येषु भक्तिः श्रद्धेति विश्रुता ।
चित्तैकाग्र्यं तु सल्लक्ष्ये समाधानमिति स्मृतम् ॥ ८ ॥

Devoted belief in the sayings of the Vedas, and of the teacher is called faith. The concentration of the mind on the reality that is the ultimate goal is called balance. (8)

संसारबन्धनिर्मुक्तिः कथं मे स्यात्कदा विभो ।
इति या सुदृढा बुद्धिर्वक्तव्या सा मुमुक्षुता ॥ ९ ॥

Desire for liberation is the name given to the intense thought "How and when, O Lord, shall liberation from the bonds of *samsara* come to me?" (9)

उक्तसाधनयुक्तेन विचारः पुरुषेण हि ।
कर्तव्यो ज्ञानसिद्ध्यर्थमात्मनः शुभमिच्छता ॥ १० ॥

Whosoever desires his own welfare should, after acquiring the above-mentioned qualifica-

tions, commence the enquiry with a view to the attainment of knowledge. (10)

नोत्पद्यते विना ज्ञानं क्रियारेणान्यसाधनैः ।
यथा पदार्थभानं हि प्रकाशेन विना क्वचित् ॥ ११ ॥

Knowledge cannot spring up by any other means than enquiry, just as the perception of things is impossible without light. (11)

कोऽहं कथमिदं जातं को वा कर्ताऽस्य विद्यते ।
उपादानं किमस्तीह विचारः सोऽयमीदृशः ॥ १२ ॥

"Who am I? How was this (universe) born? Who is its maker? What is its material cause?" This is the kind of enquiry referred to above. (12)

नाहं भूतगणो देहो नाहं चाक्षगणस्तथा ।
एतद्विलक्षणः कश्चिद्विचारः सोऽयमीदृशः ॥ १३ ॥

"I am not the body which is a mere conglomeration of the elements, nor am I the group of the senses, but am something different from all these." This is the kind of enquiry referred to above. (13)

अज्ञानप्रभवं सर्वं ज्ञानेन प्रविलीयते ।
सङ्कल्पो विविधः कर्ता विचारः सोऽयमीदृशः ॥ १४ ॥

"All this (universe) has its origin in ignorance and is dissolved by knowledge. Desire, in its various aspects, is the mainspring of all action." This is the kind of enquiry referred to above. (14)

एतयोर्यदुपादानमेकं सूक्ष्मं सदव्ययम् ।
यथैव मृद्घटादीनां विचारः सोऽयमीदृशः ॥ १५ ॥

"The prime cause of both these (*viz.*, ignorance and desire) is the one, subtle and immutable Reality,* even as the clay is the prime cause of the earthen vessel etc." This is the kind of enquiry referred to above. (15)

अहमेकोऽपि सूक्ष्मश्च ज्ञाता साक्षी सदव्ययः ।
तदहं नात्र सन्देहो विचारः सोऽयमीदृशः ॥ २६ ॥

"I too am the one, subtle, and immutable Reality, the knower, the witness. I am That, without doubt." This is the kind of enquiry referred to above. (16)

*Brahman.

आत्मा विनिष्कलो ह्येको देहो बहुभिरावृत. ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १७ ॥

The self is without parts and without a second; but the body is comprised of many parts. And yet they identify the two. Can any ignorance be worse than this? (17)

आत्मा नियामकश्चान्तर्देहो बाह्यो नियाम्यकः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १८ ॥

The self is the ruler and subjective; the body is the ruled and objective. And yet they identify the two. Can any ignorance be worse than this? (18)

आत्मा ज्ञानमयः पुण्यो देहो मांसमयोऽशुचिः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ १९ ॥

The self is of the nature of knowledge and pure; the body consists of flesh and is impure. And yet they identify the two. Can any ignorance be worse than this? (19)

आत्मा प्रकाशकः स्वच्छो देहस्तामस उच्यते ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २० ॥

The self is that which illuminates and is absolutely pure; the body is inert.* And yet they identify the two. Can any ignorance be worse than this? (20)

आत्मा नित्यो हि सद्रूपो देहोऽनित्यो ह्यसन्मयः ।
तयोरैक्यं प्रपश्यन्ति किमज्ञानमतः परम् ॥ २१ ॥

The self is eternal and real by nature; the body is transient and unreal. And yet they identify the two. Can any ignorance be worse than this? (21)

आत्मनस्तत्प्रकाशत्वं यत्पदार्थावभासनम् ।
नाग्न्यादिदीप्तिवद्दीप्तिर्भवत्यान्ध्यं यतो निशि ॥ २२ ॥

The resplendence of the self consists in its making all things cognisable. Its shining is not like that of fire etc., for, there is darkness at night (in spite of their presence in one place). (22)

देहोऽहमित्ययं मूढः कृत्वा तिष्ठत्यहो जनः ।
ममायमित्यपि ज्ञात्वा घटद्रष्टेव सर्वदा ॥ २३ ॥

* That which is illuminated.

He who thinks "I am the body" remains, alas! in ignorance, as also he who thinks "this body is mine," as if he were always looking at an earthen vessel belonging to him. (23)

ब्रह्मैवाहं समः शान्तः सच्चिदानन्दलक्षणः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २४ ॥

"I am indeed Brahman, without difference, without change, and of the nature of reality, knowledge and bliss. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (24)

निर्विकारो निराकारो निरवद्योऽहमव्ययः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २५ ॥

"I am without change, without form, without blemish and without decay. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (25)

निरामयो निराभासो निर्विकल्पोऽहमाततः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २६ ॥

"I am without disease, without appearances, without alternatives, and all-pervading.

I am not, therefore, the body which is unreal." This is what the wise call knowledge. (26)

निर्गुणो निष्क्रियो नित्यो नित्यमुक्तोऽहमच्युतः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २७ ॥

"I am without attribute, without action, eternal, eternally free, and imperishable. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (27)

निर्मलो निश्चलोऽनन्तः शुद्धोऽहमजरोऽमरः ।
नाहं देहो ह्यसद्रूपो ज्ञानमित्युच्यते बुधैः ॥ २८ ॥

"I am stainless, without motion, without end, pure, and devoid of old age and death. I am not, therefore, the body which is unreal." This is what the wise call knowledge. (28)

सदेहे शोभनं सन्तं पुरुषाख्यं च सम्मतम् ।
किं मूर्ख शून्यमात्मानं देहातीतं करोषि भो ॥ २९ ॥

Why, fool, dost thou imagine to be an absolute void the self which is different from the body but which resides even in your body

as the informing spirit* auspicious, real, accepted by all? (29)

स्वात्मानं शृणु मूर्ख त्वं श्रुत्या युक्त्या च पूरुषम् ।
देहातीतं सदाकारं सुदुर्दर्शं भवादृशैः ॥ ३० ॥

Fool, learn from the Veda and by reasoning the nature of thy own self which is the informing spirit beyond the body, absolutely real by nature and utterly incomprehensible by men like you. (30)

अहंशब्देन विख्यात एक एव स्थितः परः ।
स्थूलस्त्वनेकतां प्राप्तः कथं स्यादेहकः पुमान् ॥ ३१ ॥

That which is denoted by the word "I" for ever remains sole and transcendental. That which is gross, on the other hand, undergoes multiplicity. How then can the body be the self? (31)

अहं द्रष्टृतया सिद्धो देहो दृश्यतया स्थितः ।
ममायमिति निर्देशात्कथं स्यादेहकः पुमान् ॥ ३२ ॥

The "I" is assuredly the perceiver and the body the perceived, as is evident from the expression "this body is mine." How then can the body be the self? (32)

*Purusha.

अहं विकारहीनस्तु देहो नित्यं विकारवान् ।
इति प्रतीयते साक्षात्कथं स्यादेहकः पुमान् ॥ ३३ ॥

It is a matter of direct experience that the "I" is devoid of change, whereas the body is undergoing incessant change. How then can the body be the self? (33)

यस्मात्परमिति श्रुत्या तया पुरुषलक्षणम् ।
विनिर्णीतं विमूढेन कथं स्यादेहकः पुमान् ॥ ३४ ॥

The wise have ascertained the exact nature of the self from the Vedic passage "Than whom there is naught higher, etc." * How then can the body be the self? (34)

सर्वं पुरुष एवेति सूक्ते पुरुषसंज्ञिते ।
अप्युच्यते यतः श्रुत्यां कथं स्यादेहकः पुमान् ॥ ३५ ॥

It is further declared by the Veda in the *Purusha-sukta* that all this universe is verily the self. How then can the body be the self? (35)

असङ्गः पुरुषः प्रोक्तो बृहदारण्यकेऽपि च ।
अनन्तमलसंश्लिष्टः कथं स्यादेहकः पुमान् ॥ ३६ ॥

*"Than whom there is naught else that is higher, naught that is smaller or bigger. It stands in space unmoving, like a tree. By That, which is the Self all this universe is filled."

Further, it is declared in the *Brihadaranyakaupanishad* that the self is incontaminable. How then can the body, contaminated by numberless impurities, be the self? (36)

तत्रैव च समाख्यातस्स्वयंज्योतिर्हि पूरुषः ।
जडः परप्रकाश्योऽसौ कथं स्याद्देहकः पुमान् ॥ ३७ ॥

In that same *upanishad* it is declared that the self is indeed self-resplendent. How then can the body, inert and requiring to be illuminated by another, be the self? (37)

प्रोक्तोऽपि कर्मकाण्डेन ह्यात्मा देहाद्विलक्षणः ।
नित्यश्च तत्फलं भुङ्क्ते देहपातादनन्तरम् ॥ ३८ ॥

Even the ritual portion of the Veda declares that the self, distinct from the body and eternal, enjoys the fruits of ritual after the demise of the body. (38)

लिङ्गं चानेकसंयुक्तं चलं दृश्यं विकारि च ।
अव्यापकमसद्रूपं तत्कथं स्यात्पुमानयम् ॥ ३९ ॥

Even the subtle body *, composed of many parts, unstable, objective, mutable, finite, and unreal,—how can it be the self? (39)

* Linga-sarira.

एवं देहद्वयादन्य आत्मा पुरुष ईश्वरः ।
सर्वात्मा सर्वरूपश्च सर्वातीतोऽहमव्ययः ॥ ४० ॥

The self is thus distinct from both the gross and the subtle bodies. It is the informing Spirit, the Supreme Lord, the soul of all, identical with all, beyond all, the "I", the immutable. (40)

इत्यात्मदेहभागेन प्रपञ्चस्यैव सत्यता
ययोक्ता तर्कशास्त्रेण ततः किंपुरुषार्थता ॥ ४१ ॥

(Says the opponent.) By the above distinction between the self and the body, it only follows that the manifested world is real, as declared by the science of logic. † Your aim therefore fails. (41)

इत्यात्मदेहभेदेन देहात्मत्वं निवारितम् ।
इदानीं देहभेदस्य ह्यसत्त्वं स्फुटमुच्यते ॥ ४२ ॥

(This is the answer.) By the above distinction between the self and the body, the identification of the body with the self has alone been refuted. The unreality of the body as a separate entity will now be clearly explained. (42)

† Tarka-sastra.

चैतन्यस्यैकरूपत्वाद्भेदो युक्तो न कर्हिचित् ।
जीवत्वं च मृषा ज्ञेयं रज्वौ सर्पग्रहो यथा ॥ ४३ ॥

Since consciousness is one by nature, no distinction is admissible under any circumstances. Even the condition of the individual soul must be understood to be unreal, like the apprehension of a serpent in a rope. (43)

रज्ववज्ञानात्क्षणेनैव यद्वद्रज्जुर्हि सर्पिणी ।
भाति तद्वच्चितिः साक्षाद्विश्वाकारेण केवला ॥ ४४ ॥

As the rope, in consequence of one's ignorance of it, appears in an instant as a serpent, so does consciousness, which is ever pure, manifest itself as the universe. (44)

उपादानं प्रपञ्चस्य ब्रह्मणाऽन्यन्न विद्यते ।
तस्मात्सर्वप्रपञ्चोऽयं ब्रह्मैवास्ति न चेतरत् ॥ ४५ ॥

There can be no other material cause of the universe than *Brahman*. All this universe, therefore, is only *Brahman* and naught else. (45)

व्याप्यव्यापकता मिथ्या सर्वमात्मेति शासनात् ।
इति ज्ञाते परे तत्त्वे भेदस्यावसरः कुतः ॥ ४६ ॥

The distinction of the pervader and the pervaded is unreal by reason of the declaration "The Self is all." If the highest truth is thus understood, how can there be room for difference? (46)

श्रुत्या निवारितं नूनं नानात्वं स्वमुखेन हि ।
कथं भासो भवेदन्यः स्थिते चाद्वयकारणे ॥ ४७ ॥

Indeed, multiplicity is directly contradicted by the Veda.* How can there be any manifestation different from the one (secondless) cause. (47)

दोषोऽपि विहितः श्रुत्या मृत्योर्मृत्युं स गच्छति ।
इह पश्यति नानात्वं मायया वञ्चितो नरः ॥ ४८ ॥

The Veda has also pointed out the evil consequence, namely, that the man who, duped by illusion, perceives multiplicity in this world, passes on from death to death. † (48)

ब्रह्मणः सर्वभूतानि जायन्ते परमात्मनः ।
तस्मादेतानि ब्रह्मैव भवन्तीत्यवधारयेत् ॥ ४९ ॥

* नेह नानाऽस्ति किञ्चन *i.e.*, there is naught of multiplicity in this world.

† *I.e.* Is born again and again; does not become free.

All creatures are born of Brahman, the Supreme Self. One should therefore understand that all these are Brahman itself. (49)

ब्रह्मैव सर्वनामानि रूपाणि विविधानि च ।
कर्माण्यपि समग्राणि बिभर्तीति श्रुतिर्जगौ ॥ ५० ॥

The Veda has declared that Brahman alone assumes all names, all forms and all activities. (50)

सुवर्णाज्जायमानस्य सुवर्णत्वं च शाश्वतम् ।
ब्रह्मणो जायमानस्य ब्रह्मत्वं च तथा भवेत् ॥ ५१ ।

Whatever is made of gold retains for ever the nature of gold. So, too, all that is born of Brahman is of the nature of Brahman. (51)

स्वल्पमप्यन्तरं कृत्वा जीवात्मपरमात्मनोः ।
यस्तिष्ठति मूढात्मा भयं तस्याभिभाषितम् ॥ ५२ ॥

The Veda has declared that the ignorant man who rests content with making the slightest distinction between the individual soul and the Supreme Self is exposed to danger. (52)

यत्राज्ञानाद्भवेद्द्वैतामितरस्तत्र पश्यति ।
आत्मत्वेन यदा सर्वं नेतरस्तत्र चाण्वपि ॥ ५३ ॥

Where there is duality by virtue of ignorance one sees all things as distinct from the self. When everything is seen as the self, then there is not even an atom other than the self. (53)

यस्मिन्सर्वाणि भूतानि ह्यात्मत्वेन विजानतः ।
न वै तस्य भवेन्मोहो न च शोकोऽद्वितीयतः ॥ ५४ ॥

For him who has realised that all beings are the self, there is neither delusion nor misery, since there is no second. (54)

अयमात्मा हि ब्रह्मैव सर्वात्मकतया स्थितः ।
इति निर्धारितं श्रुत्वा बृहदारण्यसंस्थया ॥ ५५ ॥

It has been established in a passage of the Brihadaranyaka that this self is Brahman itself which is everything. (55)

अनुभूतोऽप्ययं लोको व्यवहारक्षमोऽपि सन् ।
असद्रूपो यथा स्वप्न उत्तरक्षणबाधतः ॥ ५६ ॥

This world, although it is the object of experience and of phenomenal treatment, is yet

unreal like a dream, because it is followed by contradiction.* (56)

स्वप्नो जागरणेऽलीकः स्वप्नेऽपि न हि जागरः ।

द्वयमेव लये नास्ति लयोऽपि द्वयोर्न च ॥ ५७ ॥

A dream becomes unreal in the waking state; nor does the waking state exist in dream. Both dream and waking are absent in sleep, and sleep too is absent in dream and in waking. (57)

त्रयमेव भवेन्मिथ्या गुणत्रयविनिर्मितम् ।

अस्य द्रष्टा गुणातीतो नित्यो ह्येकश्चिदात्मकः ॥ ५८ ॥

Thus all the three states are unreal, being produced by the three qualities† The Eternal is the witness of these three states, beyond the three qualities, the One that is pure consciousness. (58)

यद्वन्मृदि घटभ्रान्तिं शुक्तौ वा रजतास्थितिम् ।

तद्वद्ब्रह्मणि जीवत्वं वीक्ष्यमाणे न पश्यति ॥ ५९ ॥

Just as one sees not the separate existence of the pot when he knows that it is clay, or

* When Brahman is realised.

† *Sattva, rajas* and *tamas*.

the illusive existence of silver when he knows that it is mother-of-pearl, so too does one see not the condition of the individual soul when he knows Brahman. (59)

यथा मृदि घटीनाम कनके कुण्डलाभिधा ।

शुक्तौ हि रजतख्यातिर्जीवशब्दस्तथा परे ॥ ६० ॥

Just as a pot is only a name of clay, an ear-ring of gold, or the (illusive) silver of mother-of-pearl, so too is the individual soul a name of the supreme. (60)

यथैव व्योम्नि नीलत्वं यथा नीरं मरुस्थले ।

पुरुषत्वं यथा स्थाणौ तद्वद्विश्वं चिदात्मनि ॥ ६१ ॥

Like the blueness in the sky, like the mirage in the desert and like the illusive appearance of a person in a post, so is the universe in Brahman. (61)

यथैव शून्ये वेतालो गन्धर्वाणां पुरं यथा ।

यथाऽऽकाशे द्विचन्द्रत्वं तद्वत्सत्ये जगस्थितिः ॥ ६२

Like a ghost in vacant space, like a city of the celestials* and like two moons in the

* An accidental formation of the clouds resembling a city.

sky, so is the existence of the world in Brahman. (62)

यथा तरङ्गकल्लोलैर्जलमेव स्फुरत्यलम् ।
पात्ररूपेण ताम्रं हि ब्रह्माण्डौघैस्तथाऽऽत्मता ॥ ६३ ॥

Just as it is water alone that appears as waves and tides, and copper alone as vessels, so does the self alone appear as many universes. (63)

घटनाम्ना यथा पृथ्वी पटनाम्ना हि तन्तवः ।
जगन्नाम्ना चिदाभाति ज्ञेयं तत्तदभावतः ॥ ६४ ॥

As the clay alone appears under the name of pot, as the threads appear under the name of cloth, so does Brahman appear under the name of the world. It (Brahman) should, therefore, be realised by the elimination of name. (64)

सर्वोऽपि व्यवहारस्तु ब्रह्मणा क्रियते जनैः ।
अज्ञानान्न विजानन्ति मृदेव हि घटादिकम् ॥ ६५ ॥

All phenomenal life is possible for men only by virtue of Brahman, just as the pot is possible only by virtue of clay. But men do not understand it thus, owing to ignorance. (65)

कार्यकारणता नित्यमास्ते घटमृदोर्यथा ।
तथैव श्रुतियुक्तिभ्यां प्रपञ्चब्रह्मणोरिह ॥ ६६ ॥

Just as the relation of effect and cause always subsists between the pot and clay, so does the same relation subsist between the world and Brahman. This is known both from the Vedas and by reasoning. (66)

गृह्यमाणे घटे यद्वन्मृत्तिकाऽऽयाति वै बलात् ।
दृश्यमाणे प्रपञ्चेऽपि ब्रह्मैवाभाति भासुरम् ॥ ६७ ॥

Just as, when the pot is being seen, it is the clay that is seen *ipso facto*, so too when the world is being seen, it is only the self-resplendent Brahman this is seen. (67)

सदैवात्मा विशुद्धेऽस्ति अशुद्धो भाति वै सदा ।
यथैव द्विविधा रज्जुर्ज्ञानिनोऽज्ञानिनोऽनिशम् ॥ ६८ ।

The self always shines as unconditioned for the wise and always as conditioned for

the ignorant, just as the rope appears in two ways.* (68)

यथैव मृन्मयः कुम्भस्तद्वदेहोऽपि चिन्मयः ।
आत्मानात्मविभागोऽयं मुधैव क्रियते बुधैः ॥ ६९ ॥

Just as the pot consists of clay, so does even the body consist of the self. This distinction between the self and the not-self is therefore unnecessary for the wise. (69)

सर्पत्वेन यथा रज्जू रजतत्वेन शुक्तिका ।
विनिर्ज्ञाता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७० ॥

As a rope is perceived as a serpent, or the mother-of-pearl as silver, so too is the self understood as the body by the utterly ignorant. (70)

घटत्वेन यथा पृथ्वी पटत्वेनैवं तन्तवः ।
विनिर्ज्ञाता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७१ ॥

As clay is perceived as a pot, as threads are perceived as a cloth, so too is the self

* As a rope to the clear vision or as a serpent to be mistaken vision.

understood as the body by the utterly ignorant. (71)

कनकं कुण्डलत्वेन तरङ्गत्वेन वै जलम् ।
विनिर्ज्ञाता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७२ ॥

As gold is perceived as an ear-ring or water as a wave, so too is the self understood as the body by the utterly ignorant. (72)

चोरत्वेन यथा स्थाणुर्जलत्वेन मरीचिका ।
विनिर्ज्ञाता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७३ ॥

As a post is perceived as a thief or the mirage as water, so too is the self understood as the body by the utterly ignorant. (73)

गृहत्वेनैव काष्ठानि खड्गत्वेनैव लोहता ।
विनिर्ज्ञाता विमूढेन देहत्वेन तथाऽऽत्मता ॥ ७४ ॥

As pieces of wood are perceived as a house or as steel is perceived as a sword, so too is the self understood as the body by the utterly ignorant. (74)

यथा वृक्षविपर्यासो जलाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७५ ॥

Just as trees are seen by one as topsy-turvy by reflection in water, so does one perceive the self as the body by virtue of ignorance. (75)

पोतेन गच्छतः पुंसः सर्वं भातीव चञ्चलम् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७६ ॥

For the person who is going in a boat, everything appears to be in motion, so does one perceive the self as the body by virtue of ignorance. (76)

पीतत्वं हि यथा शुभ्रे दोषाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७७ ॥

Just as some one with a faulty vision sees a white thing as yellow, so does one perceive the self as the body by virtue of ignorance. (77)

चक्षुर्भ्यां भ्रमशीलाभ्यां सर्वं भाति भ्रमात्मकम् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७८ ॥

Just as, when the eyes are dizzy, everything appears as wandering, so does one perceive the self as the body by virtue of ignorance. (78)

अलातं भ्रमणेनैव वर्तुलं भाति सूर्यवत् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ७९ ॥

Just as a firebrand, by being revolved, appears to be circular like the sun, so does one perceive the self as the body by virtue of ignorance. (79)

महत्त्वे सर्ववस्तूनामणुत्वं चातिदूरतः ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८० ॥

All things, however big in size, appear very small at a great distance. So does one perceive the self as the body by virtue of ignorance. (80)

सूक्ष्मत्वे सर्वभावानां स्थूलत्वं चोपनेत्रतः ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८१ ॥

All things, however small in size, appear big under a magnifying glass. So does one

perceive the self as the body by virtue of ignorance. (81)

काचभूमौ जलत्वं वा जलभूमौ हि काचता ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८२ ॥

A glassy surface appears as water, and a watery surface as glass. So does one perceive the self as the body by virtue of ignorance. (82)

यद्वदभ्रौ मणित्वं हि मणौ वा वह्निता पुमान् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८३ ॥

Just as one mistakes charcoal for a gem or a gem for charcoal, so does one perceive the self as the body by virtue of ignorance. (83)

अभ्रेषु सत्सु धावत्सु सोमो धावति भाति वै ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८४ ॥

When the clouds are moving, the moon appears to move. So does one perceive the self as the body by virtue of ignorance. (84)

यथैव दिग्विपर्यासो मोहाद्भवति कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८५ ॥

Just as the directions seem to be changed for one who is in a swoon, so does one perceive the self as the body by virtue of ignorance. (85)

यथा शशी जले भाति चञ्चलत्वेन कस्यचित् ।
तद्वदात्मनि देहत्वं पश्यत्यज्ञानयोगतः ॥ ८६ ॥

Just as the moon appears to some one as moving in the waters, so does one perceive the self as the body by virtue of ignorance. (86)

एवमात्मन्यविद्यातो देहाध्यासो हि जायते ।
स एवात्मपरिज्ञानाल्लीयते च परात्मनि ॥ ८७ ॥

Thus is the self mistaken for the body owing to ignorance. But when the self is realised, this mistake disappears in Brahman. (87)

सर्वमात्मतया ज्ञातं जगत्स्थावरजङ्गमम् ।
अभावात्सर्वभावानां देहानां चात्मता कुतः ॥ ८८ ॥

The whole world, sentient and non-sentient, is realised to be only the self. How then

can the various things and the various bodies be the self, since they are unreal? (88)

आत्मानं सततं जानन् कालं नय महामते ।
प्रारब्धमखिलं भुञ्जन्नोद्वेगं कर्तुमर्हसि ॥ ८९ ॥

O thou that art most intelligent! Spend all thy time in realising the self. Exhausting all the ripe fruits of thy past deeds, thou needest not feel any anxiety. (89)

उत्पन्नेऽप्यात्मनि ज्ञाने प्रारब्धं नैव मुञ्चति ।
इति यच्छ्रूयते शास्त्रे तन्निराक्रियतेऽधुना ॥ ९० ॥

We shall now refute the statement in the books that, even when the self has been realised, such fruits of past actions as are ripe for experience* cannot be avoided. (90)

तत्त्वज्ञानोदयाद्ध्वं प्रारब्धं नैव विद्यते ।
देहादिनामसत्त्वात्तु यथा स्वप्नो विबोधतः ॥ ९१ ॥

When the knowledge of the reality has sprung up, there can be no fruits of past ac-

* Prarabdha.

tions to be experienced, owing to the unreality of the body, etc., in the same way as there can be no dream after waking. (91)

कर्म जन्मान्तरीयं यत्प्रारब्धमिति कीर्तितम् ।
तत्तु जन्मान्तराभावात्पुंसो नैवास्ति कर्हिचित् ॥ ९२ ॥

Action done in past lives in called *prarabdha*. But that has no existence at all at any time, since past life is itself unreal. (92)

स्वप्नदेहो यथाऽध्यस्तस्तथैवायं हि देहकः ।
अध्यस्तस्य कुतो जन्म जन्माभावे हि तत्कुतः ॥ ९३ ॥

Just as the dream body is a mere illusion, so is this (physical) body also. How can an illusory thing have life, and how, if there is no life, can there be that (past action)? (93)

उपादानं प्रपञ्चस्य मृद्भाण्डस्येव कथ्यते ।
अज्ञानं चैव वेदान्तैस्तस्मिन्नष्टे क्व विश्वता ॥ ९४ ॥

As clay is the efficient cause of the pot, so is ignorance declared by the Vedanta to be the efficient cause of the universe. When

that ignorance itself is destroyed, where then is this universe? (94)

यथा रज्जुं परित्यज्य सर्पं गृह्णाति वै भ्रमात् ।
तद्वत्सत्यमविज्ञाय जगत्पश्यति मूढधीः ॥ ९५ ॥

Just as, by delusion, one ignores the rope and preceives the serpent, so does he of deluded intellect perceive the universe without realising the truth. (95)

रज्जुरूपे परिज्ञाते सर्पखण्डं न तिष्ठति ।
अधिष्ठाने तथा ज्ञाते प्रपञ्चः शून्यतां गतः ॥ ९६ ॥

When the form of the rope is understood, the appearance of a serpent disappears. So too when the ultimate reality is realised, the universe vanishes. (96)

देहस्यापि प्रपञ्चत्वात्प्रारब्धावस्थितिः कुतः ।
अज्ञानिजनबोधार्थं प्रारब्धं वक्ति वै श्रुतिः ॥ ९७ ॥

And as the body too is part of the universe, how can any past action subsist? But the Vedas speak of past action in order to help the understanding of the ignorant. (97)

क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।
बहुत्वं तन्निषेधार्थं श्रुत्या गीतं च यत्स्फुटम् ॥ ९८ ॥

In the passage "his actions are destroyed when the supreme is realised", the Veda expressly speaks of actions in the plural, in order to signify the destruction of *prarabdha*.* (98)

उच्यतेऽशैथिल्यचैतत्तदानर्थद्वयागमः ।
वेदान्तमतहानं च यतो ज्ञानमिति श्रुतिः ॥ ९९ ॥

There is a twofold fault † in the obstinate insistence on *prarabdha* by the ignorant. There is also the forsaking of the Vedanta doctrine, since the Veda declares the possibility of knowledge. (99)

* There are three kinds of actions:—(1) *prarabdha*, so much of past actions as has given rise to the present birth, (2) *sanchita*, the balance of past actions that will give rise to future births and (3) *kriyamana*, acts being done in the present life. If by knowledge (2) and (3) were alone to be destroyed and not (1) also, the dual number would have been used and not the plural.

† The impossibility of liberation and the futility of knowledge.

× as a separate entity only

त्रिपञ्चाङ्गान्ययो वक्ष्ये पूर्वोक्तस्य हि लब्धये।
तैश्च सर्वैस्सदा कार्ये निदिध्यासनमेव तु ॥ १०० ॥

For the gaining of the liberation aforesaid, I shall now explain fifteen steps, by the help of all of which one should at all times practice meditation. (100)

नित्याभ्यासादृते प्राप्तिर्न भवेत्सच्चिदात्मनः।
तस्माद्ब्रह्म निदिध्यासेज्जिज्ञासुः श्रेयसे चिरम् ॥ १०१ ॥

Without constant practice the self that is pure existence and knowledge cannot be realised. Therefore one who desires knowledge and seeks liberation should meditate on Brahman for a long time. (101)

यमो हि नियमस्त्यागो मौनं देशश्च कालता।
आसनं मूलबन्धश्च देहसाम्यं च दृक्स्थितिः ॥ १०२ ॥

The control of the senses (*yama*), the control of the intellect (*niyama*), the avoidance of unreality (*tyaga*), spiritual silence (*mauna*), place (*desa*), time (*kala*), posture (*asana*), the subdual of the root-cause (*mulabandha*), the equipoise of the body (*deha-samya*), the firmness of vision (*drik-sthiti*). (102)

प्राणसंयमनं चैव प्रत्याहारश्च धारणा।
आत्मध्यानं समाधिश्च प्रोक्तान्यङ्गानि वै क्रमात्॥ १०३॥

The control of life-forces (*pranayama*), the withdrawal of consciousness (*pratyahara*), the holding of consciousness (*dharana*), self-contemplation (*dhyana*), and absorption (*samadhi*),—these, in order, are said to be the steps. (103)

सर्वं ब्रह्मेति विज्ञानादिन्द्रियग्रामसंयमः।
यमोऽयमिति संप्रोक्तो ऽभ्यसनीयो मुहुर्मुहः ॥ १०४ ॥

The control of all the senses by means of the knowledge "all is Brahman" is called *yama* and should be practised again and again. (104)

सजातीयप्रवाहश्च विजातीयतिरस्कृतिः।
नियमो हि परानन्दो नियमाद्भिक्रियते बुधैः १०५ ॥

The incessant flow of thought towards all that relates to the self and the submergence of all that relates to the not-self is called *niyama*. It imparts supreme bliss and is assiduously practised by the wise. (105)

त्यागः प्रपञ्चरूपस्य चिदात्मत्वावलोकनात् ।
त्यागो हि महतां पूज्यः सद्यो मोक्षमयो यतः ॥ १०६ ॥

Tyaga is the elimination of the phenomenon of the universe by realising the self that is Brahman. *Tyaga* is venerated even by the great, because it is of the nature of instant liberation. (106)

यस्माद्वाचो निवर्तन्ते अप्राप्य मनसा सह ।
यन्मौनं योगिभिर्गम्यं तद्भवेत्सर्वदा बुधः ॥ १०७ ॥

The wise man should always see himself as that *mauna* * from which word and thought, not reaching it, turn away, but which is attainable by *yogis*. (107)

वाचो यस्मान्निवर्तन्ते तद्वक्तुं केन शक्यते ।
प्रपञ्चो यदि वक्तव्यः सोऽपि शब्दविवर्जितः ॥ १०८ ॥

Who can speak of that from which all words turn away? If the universe is to be spoken of, even that is devoid of words.† (108)

* Used here in the sense of *Brahman*.

† Since it is neither real nor non-existent, hence *anirvachaniya*.

इति वा तद्भवेन्मौनं सतां सहजसंज्ञितम् ।
गिरा मौनं तु बालानां प्रयुक्तं ब्रह्मवादिभिः ॥ १०९ ॥

The above may also be termed *mauna* and is known as *sahaja* among the enlightened. The *mauna* relating to speech * has been ordained by the teachers of Brahman for the ignorant. (109)

आदावन्ते च मध्ये च जनो यस्मिन्न विद्यते ।
येनेदं सततं व्याप्तं स देशो विजनः स्मृतः ॥ ११० ॥

That in which no individual existence is possible at the beginning or end or in the middle, that by which this universe is at all times pervaded,—that is known as the solitary place (*desa*). (110)

कलनात्सर्वभूतानां ब्रह्मादीनां निमेषतः ।
कालशब्देन निर्दिष्टो अखण्डानन्द अद्वयः ॥ १११ ॥

The secondless (*Brahman*) that is infinite bliss is known as *kala*, because by it are manifested, in the twinkling of an eye, all creatures from the creator downwards. (111)

* Literal silence.

सुखेनैव भवेद्यस्मिन्नजस्रं ब्रह्मचिन्तनम् ।
आसनं तद्विजानीयान्नेतरत्सुखनाशनम् ॥ ११२ ॥

That [condition] in which Brahman is incessantly contemplated with unmixed bliss is known as *asana*, and not others* which destroy bliss. (112)

सिद्धं यत्सर्वभूतादि विश्वाधिष्ठानमव्ययम् ।
यस्मिन्सिद्धाः समाविष्टास्तद्वै सिद्धासनं विदुः ॥ ११३ ॥

The *siddha-asana* † is the Immutable which is the beginning of all beings and the reality behind the universe, that in which the perfected ever repose, (113)

यन्मूलं सर्वभूतानां यन्मूलं चित्तबन्धनम् ।
मूलबन्धः सदा सेव्यो योग्योऽसौ राजयोगिनाम् ॥ ११४ ॥

That which is the root of all existence and which has the control of the mind for its root is the *mula-bandha* † which should be adopted at all times, being fit for the greatest of *yogis*. (114)

* Postures and other conditions.
† The name of a particular posture in yoga.

अङ्गानां समतां विद्यात्समे ब्रह्मणि लीनताम् ।
नो चेन्नैव समानत्वमृजुत्वं शुष्कवृक्षवत् ॥ ११५ ॥

Absorption in the all-pervading Brahman is known as the equipoise of the limbs. Without such (absorption) there is no equipoise. Mere stiffness of body is like that of a withered tree. (115)

दृष्टिं ज्ञानमयीं कृत्वा पश्येद्ब्रह्ममयं जगत् ।
सा दृष्टिः परमोदारा न नासाग्रावलोकिनी ॥ ११६ ॥

Converting one's vision into one of knowledge, one should realise the whole world to be Brahman itself. This is the most advantageous vision (*drishti*) and not that which is directed to the tip of the nose. (116)

द्रष्टृदर्शनदृश्यानां विरामो यत्र वा भवेत् ।
दृष्टिस्तत्रैव कर्तव्या न नासाग्रावलोकिनी ॥ ११७ ॥

Or, the vision should be solely directed to that wherein ceases the distinction of seer, sight and object. It need not be directed to the tip of the nose. (117)

चित्तादिसर्वभावेषु ब्रह्मत्वेनैव भावनात् ।
निरोधः सववृत्तीनां प्राणायामः स उच्यते ॥ ११८ ॥

Pranayama is the control of all life-forces by realising naught but Brahman in all things such as the mind, etc. (118)

निषेधनं प्रपञ्चस्य रेचकाख्यः समीरणः ।
ब्रह्मैवास्मीति या वृत्तिः पूरको वायुरीरितः ॥ ११९ ॥

The negation of the universe is the outgoing breath. The thought "I am Brahman itself" is called the incoming breath. (119)

ततस्तद्वृत्तिनैश्चल्यं कुम्भकः प्राणसंयमः ।
अयं चापि प्रबुद्धानामज्ञानां प्राणपीडनम् ॥ १२० ॥

The permanence of that thought thereafter is the restrained breath. This is the *pranayama* for the wise, while the pressing of the nose is only for the unknowing. (120)

विषयेष्वात्मतां दृष्ट्वा मनसाधिति मज्जनम् ।
प्रत्याहारः स विज्ञेयोऽभ्यसनीयो मुमुक्षुभिः ॥ १२१ ॥

The merging of consciousness in Brahman by realising the self in all objects is known as *pratyahara* and should be practiced by all seekers after liberation. (121)

यत्र यत्र मनो याति ब्रह्मणस्तत्र दर्शनात् ।
मनसो धारणं चैव धारणा सा परा मता ॥ १२२ ॥

Dharana, in its highest sense, is the holding of consciousness by realising Brahman wheresoever the consciousness reaches. (122)

ब्रह्मैवास्मीति सद्वृत्त्या निरालम्बतया स्थितिः ।
ध्यानशब्देन विख्याता परमानन्ददायिनी ॥ १२३ ॥

The condition, wherein there is only the uncontradictable thought "I am Brahman itself" and there is no external hold, is denoted by the term *dhyana* and is productive of the highest bliss. (123)

निर्विकारतया वृत्त्या ब्रह्माकारतया पुनः ।
वृत्तिविस्मरणं सम्यक् समाधिर्ज्ञानसंज्ञकः ॥ १२४ ॥

Samadhi, whose other name is knowledge, is the forgetfulness of all mental activity by first making thought changeless and then identifying the consciousness with Brahman. (124)

इमं चाकृत्रिमानन्दं तावत्साधु समभ्यसेत् ।
वश्यो यावत्क्षणात्पुंसः प्रमुक्तः सम्भवेत्स्वयम् ॥ १२५ ॥

One should earnestly practice this unconventional bliss until it will obediently spring

up of its own accord in an instant at the will of the individual. (125)

ततः साधननिर्मुक्तः सिद्धो भवति योगिराट् ।
तत्स्वरूपं न चैतस्य विषयो मनसो गिराम् ॥ १२६ ॥

Then does one, independent of all means, become a perfected being and the greatest of *yogis*. But its real nature cannot be reached by one's word or thought. (126)

समाधौ क्रियमाणे तु विघ्ना आयान्ति वै बलात् ।
अनुसन्धानराहित्यमालस्यं भोगलालसम् ॥ १२७ ॥

While *samadhi* is being practised, many impediments will perforce assail one: break of continuity, idleness, desire for wordly pleasure. (127)

लयस्तमश्च विक्षेपो रसास्वादश्च शून्यता ।
एवं यद्विघ्नबाहुल्यं त्याज्यं ब्रह्मविदा शनैः ॥ १२८ ॥

Sleep, confusion, temptation, infatuation, and a sense of blankness. These and many

other obstacles should be got over, step by step, by the seeker after Brahman. (128)

भाववृत्त्या हि भावत्वं शून्यवृत्त्या हि शून्यता ।
पूर्णवृत्त्या हि पूर्णत्वं तथा पूर्णत्वमभ्यसेत् ॥ १२९ ॥

By the thought of an object, the consciousness becomes objective; by the thought of blankness, the consciousness becomes blank; and by the thought of fullness (Brahman) it becomes full (Brahman). One should therefore practice fullness. (129)

ये हि वृत्तिं जहत्येनां ब्रह्माख्यां पावनीं पराम् ।
वृथैव ते तु जीवन्ति पशुभिश्च समा नराः ॥ १३० ॥

Those that give up this highest and purest Brahmic consciousness live in vain and, though human, are like unto beasts. (130)

ये हि वृत्तिं विजानन्ति ये ज्ञात्वा वर्धयन्त्यपि ।
ते वै सत्पुरुषा धन्या वन्द्यास्ते भुवनत्रये ॥ १३१ ॥

They that have realised this consciousness and, having realised it, develop it more and more, are the best of men, fortunate, and venerable in all the three worlds. (131)

येषां वृत्तिस्समा वृद्धा परिपक्का च सा पुनः ।
ते वै सद्ब्रह्मतां प्राप्ता नेतरे शब्दवादिनः ॥ १३२ ॥

They, in whom this consciousness grows and also fructifies, attain identity with the eternal Brahman, and not those others who merely fight about words. (132)

कुशला ब्रह्मवार्तायां वृत्तिहीनास्सुरागिणः ।
ते ह्यज्ञानितमा नूनं पुनरायान्ति यान्ति च ॥ १३३ ॥

These, that are clever in their talk of Brahman, but are devoid of this consciousness, and are swayed by strong passions, are, indeed, the most ignorant among men, and they again and again pass through births and deaths. (133)

निमेषार्धं न तिष्ठन्ति वृत्तिं ब्रह्ममयीं विना ।
यथा तिष्ठन्ति ब्रह्माद्याः सनकाद्याः शुकादयः ॥ १३४ ॥

The former (on the other hand) do not remain for even half a second without the Brahmic consciousness, in the same way as Brahman * and others, Sanaka and others, Suka and others. (134)

* The four-faced Creator.

कार्ये कारणताऽऽयाता कारणे न हि कायता ।
कारणत्वं ततो गच्छेत्कार्याभावे विचारतः ॥ १३५ ॥

The nature of the cause passes into the effect, but not the nature of the effect into the cause. One should, therefore, by diligent investigation, attain the nature of the cause by eliminating the effect. (135)

अथ शुद्धं भवेद्वस्तु यद्वै वाचामगोचरम् ।
द्रष्टव्यं मृद्घटेनैव दृष्टान्तेन पुनः पुनः ॥ १३६ ॥

Then will shine the absolutely real (self) that is beyond the scope of words. This should be understood again and again by the illustration of the earthen vessel.* (136)

अनेनैव प्रकारेण वृत्तिर्ब्रह्मात्मिका भवेत् ।
उदेति शुद्धचितानां वृत्तिज्ञानं ततः परम् ॥ १३७ ॥

In this manner do the understanding (*vritti*) of Brahman and, thereafter, the Brahmic consciousness (*vritti-jnana*) spring up in the pure-minded. (137)

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* The earthen vessel and the clay are illustrations of effect and cause respectively. One can only see the clay in the vessel, by eliminating the name and form of the vessel.

कारणं व्यतिरेकेण पुमानादौ विलोकयेत् ।
अन्वयेन पुनस्तद्धि कार्ये नित्यं प्रपश्यति ॥ १३८ ॥

One should first see the cause as distinct from the effect, and should then, at all times, realise the cause as inherent in the effect itself. (138)

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो गच्छेदवशिष्टं भवेन्मुनिः ॥ १३९ ॥

One should see the cause in the effect, and should then eliminate the effect. The cause, as such, will vanish (of its own accord). What then remains, that the sage becomes. (139)

भावितं तीव्रवेगन वस्तु यन्निश्चयात्मना ।
पुमांस्तद्धि भवेच्छीघ्रं ज्ञेयं भ्रमरकीटवत् ॥ १४० ॥

For, one soon becomes that which he contemplates with extreme assiduity and absolute certainty. This should be understood by the illustration of the wasp and the worm.* (140)

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* It is the popular belief that the worm in the wasp's nest develops into a wasp by its constant expectation of the wasp's return.

अदृश्यं भावरूपं च सर्वमेताच्चिदात्मकम् ।
सावधानतया नित्यं स्वात्मानं भावयेद्बुधः ॥ १४१ ॥

The wise man, at all times, should attentively meditate upon his own self which, though unseen, is yet the only reality, and, though manifest as the external universe, is yet of the nature of subjective consciousness. (141)

दृश्यं ह्यदृश्यतां नीत्वा ब्रह्माकारेण चिन्तयेत् ।
विद्वान्नित्यसुखे तिष्ठेद्धिया चिद्रसपूर्णया ॥ १४२ ॥

Having turned the visible into the invisible, one should realise everything to be Brahman itself. The wise man should then dwell in eternal bliss with his mind full of the essence of pure consciousness. (142)

एभिरङ्गैः समायुक्तो राजयोग उदाहृतः ।
किञ्चित्पक्वकषायाणां हठयोगेन संयुतः ॥ १४३ ॥

This is known as the *raja-yoga*, consisting of the steps mentioned above. With this should be combined the *hatha-yoga*, for those whose passions have only been partially eradicated. (143)

परिपक्वं मनो येषां केवलोऽयं च सिद्धिदः ।
गुरुदैवतभक्तानां सर्वेषां सुलभो जवात् ॥ १४४ ॥

To those however whose minds are fully ripe, the above *yoga* is by itself productive of perfection. It is easily and speedily attainable by all who have faith in the teacher and in the Lord. (144)

इत्यपरोक्षानुभूतिः समाप्ता ॥

Thus ends DIRECT REALISATION.

—o—

This century is not enough —
Shankara.

॥ शतश्लोकी ॥

The Century of Verses.

दृष्टान्तो नैव दृष्टस्त्रिभुवनजठरे सद्गुरोर्ज्ञानदातुः
स्पर्शश्चेत्तत्र कल्प्यः स नयति यदहो स्वर्णतामश्मसारम्।
न स्पर्शत्वं तथापि श्रितचरणयुगे सद्गुरुः स्वीयशिष्ये
स्वीयं साम्यं विधत्ते भवति निरुपमस्तेन वाऽलौकिकोऽपि
॥ १ ॥

There is no known comparison in all the three worlds for the venerable teacher that bestows knowledge. If the philosopher's stone be assumed as such, it only turns iron into gold, but, alas! cannot convert it into philosopher's stone. The venerable teacher, on the other hand, creates equality with himself in the disciple that takes refuge in his feet. He is therefore peerless, nay, even transcendental. (1)

यद्वच्छ्रीखण्डवृक्षप्रसृतपरिमलेनाभितोऽन्येऽपि वृक्षाः
शाश्वत्सैौगन्ध्यभाजोऽप्यतनुतनुभृतां तापमुन्मूलयन्ति।
आचार्यालब्धबोधा अपि विधिवशतः सन्निधौ संस्थितानां
त्रेधा तापं च पापं सकरुणहृदयाः स्वोक्तिभिः क्षालयन्ति
॥ २ ॥

Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it are

also full of fragrance at all times and afford shelter from heat to diverse beings, so do they that have derived wisdom from the teacher, with hearts full of mercy, emancipate, by their teachings, all those who are fortunate enough to stand in their presence, from the three kinds of misery * and the three kinds of sin.†

(2)

आत्मानात्मप्रतीतिः प्रथममभिहिता सत्यमिथ्यात्वयोगाद्
द्वेधा ब्रह्मप्रतीतिर्निगमनिगदिता स्वानुभूत्योपपत्त्या ।
आद्या देहाद्युदन्याद्भवति तदपरा सा च सर्वात्मकत्वाद्
आदौ ब्रह्माहमस्मीत्यनुभव उदिते खल्विदं ब्रह्म पश्चात् ॥ ३ ॥

At the outset is enunciated the perception of the self and of the not-self by means, respectively, of true knowledge and illusion. Thus does scripture speak of the knowledge of Brahman as two-fold, namely, by means of experience relating to oneself (*svanubhuti*) and by conclusive certainty (*upapatti*). The

* *Adhyatmika* or bodily ailments, *adibhautika* or danger from other beings such as wild animals, and *adidaivika* or danger from forces of nature such as earthquakes, floods, etc.

† Sins of body, speech and mind.

former arises in correlation to bodily limitation, while the latter arises out of universality; at first springs up the experience "I am Brahman", and then "*All this* is Brahman."

(3)

आत्मा चिद्वित्सुखात्माऽनुभवपरिचितः सर्वदेहादियन्ता
सत्येवं मूढबुद्धिर्भजति ननु जनोऽनित्यदेहात्मबुद्धिम् ।
वाह्योऽस्थिस्नायुमज्जापलरुधिरवसाचर्ममेदोयुगन्तः
विण्मूत्रश्लेष्मपूर्णे स्वपरवपुरहो संविदित्वाऽपि भूयः ॥ ४ ॥

The nature of the self is consciousness, knowledge and bliss. It can be known by direct realisation. It is the inspiring soul in all bodies, (senses), etc. And yet, the utterly ignorant person mistakes the transient body for the soul, although he knows again and again that the body, whether his own or another's, is externally composed of bones, tendon, marrow, flesh, blood, nerves, skin and fat, and internally full of ordure, urine and phlegm.

(4)

देहस्त्रीपुत्रमित्रानुचरहयवृषास्तोषहेतुर्ममेत्थं
सर्वे स्वायुर्नयन्ति प्रथितमलमयी मांसमीमांसयेह।
एते जीवन्ति येन व्यवहृतिपटवो येन सौभाग्यभाजः
तं प्राणाधीशमन्तर्गतममृतमयुं नैव मीमांसयन्ति ॥ ५ ॥

All these beings spend the whole of their valuable life-time on earth as followers of the philosophy of the flesh, imagining: "The body, wife, sons, friends, servants, horses, cattle,—these are the sources of my happiness." They fail to understand that inner, immortal Lord of Life, by whom they live, by whom they are rendered fit for the duties of life and by whom they are endowed with prosperity. (5)

कश्चित्कीटः कथञ्चित्पटुमतिरभितः कण्टकानां कुटीरं
कुर्वंस्तेनैव साकं व्यवहृतिविधये चेष्टते बावदापुः।
तद्वज्जीवोऽपि नानाचरितसमुदितैः कर्मभिः स्थूलदेहं
निर्मायात्रैव तिष्ठन्ननुदिनममुना साकमभ्येति भूमौ ॥ ६ ॥

Just as a sagacious insect (*e.g.*, the silk-worm) builds, by its own efforts, a cocoon around itself and, jointly therewith, moves about throughout its life in the discharge of its activities, so does the individual soul, by means of the fruits of various actions, build up a physical body and, remaining therein, move about along with it, day by day, on earth. (6)

स्वीकुर्वन्व्याघ्रवेषं स्वजठरभृतये भीषयन्यश्च मुग्धान्
मत्वा व्याघ्रोऽहमित्थं स नरपशुमुखान्बाधते किं नु सत्त्वान्।
मत्वा स्त्रीवेषधारी स्त्र्यहमिति कुरुते किं नटो भर्तुरिच्छां
तद्वच्छारीर आत्मा पृथगनुभवतो देहतो यः स साक्षी
॥ ७ ॥

Does a person, who assumes the mask of a tiger for his livelihood and frightens the young ones, injure any man, beast or other living being, under the impression that he is a tiger? Or, does the actor, playing a woman's part, pant for a husband, imagining himself to be a woman? So is the self conditioned by the body; but, being different from the body and from experience, is only the witness. (7)

स्वं बालं रोदमानं चिरतरसमयं शान्तिमानेतुमग्रे
द्राक्षं खार्जुरमाम्रं सुकदलमयवा योजयत्यम्बिकाऽस्य।
तद्वच्चेतोऽतिमूढं बहुजननमवान्मौढ्यसंस्कारयोगात्
बोधोपायैरनेकैरवशमुपनिषद्बोधयामास सम्यक् ॥ ८ ॥

Just as a mother, in order to pacify her child that has been weeping for a very long time, places before it a grape, a date, a mango, or a good plantain fruit, so, well has the *upanishad*, by various teaching expedients, enlightened the utterly ignorant mind that wanders restlessly in consequence of the faculty of delusion acquired in numerous lives. (8)

यत्प्रीत्या प्रीतिपात्रं सकलयुवतितनुजार्थमुख्यं स तस्माद्
प्रेयानात्माऽय शोकास्पदमितरदतः प्रेय एतत्कथं स्याद्
भार्यांऽऽद्यं जीवितार्थे वितरति च वपुः स्वात्मनः श्रेय इच्छन्
तस्मादात्मानमेव प्रियमधिकमुपासीत विद्वान्न चान्यत् ॥ ९ ॥

That self, by reason of which being dear, all things like the body, wife, children and wealth, are dear, must itself be dearer than those things. Those things, on the other hand, are sources of misery. How, then, can they be dearer (than the self) ? For the sake of saving one's own life, one gives up even his wife and others, and, for the good of one's own self, one gives up even one's own body. The wise should therefore cherish

the self as the most beloved and not anything else. (9)

यस्माद्यावत्प्रियं स्यादिह हि विषयतस्तावदस्मिन्प्रियत्वं
यावद्दुःखं च यस्माद्भवति खलु ततस्तावदेवाप्रियत्वं
नैकस्मिन्सर्वकालेऽस्त्युभयमपिकदाऽप्यप्रियोऽपिप्रियःस्यात्
प्रेयानप्यप्रियो वा सततमपि ततः प्रेय आत्माख्यवस्तु॥ १० ॥

As long as one derives pleasure from an object, so long is it beloved; and as long as it gives rise to pain, so long is it disliked. Neither pleasantness nor unpleasantness resides at all times in the same object. Sometimes what is unpleasant might become pleasant, and what is very pleasant might become unpleasant. The reality known as the self is, therefore, the most beloved at all times. (10)

श्रेयः प्रेयश्च लोके द्विविधमभिहितं काम्यमात्यन्तिकं च
काम्यं दुःखैकबीजं क्षणलवविरसं तद्धिकीर्षन्ति मन्दाः
ब्रह्मैवात्यन्तिकं यन्निरतिशयसुखस्यास्पदं संश्रयन्ते
तत्त्वज्ञास्तच्च काठोपनिषदमिहितं षड्विधार्थां च वल्लयाम्
॥ ११ ॥

What is preferable in the world and what is pleasant are each said to be of two kinds,

namely, that which is actuated by desire and that which is absolute. That which is actuated by desire is the sole source of sorrow and becomes insipid in an instant; it is sought after by the ignorant. Brahman alone is the absolute, being the repository of unsurpassed bliss; therein do they that know the truth take refuge. This is declared in the six divisions (*valli*) of the Kathopanishad. (11)

आत्माम्भोधेस्तरङ्गोऽस्म्यहमिति गमने भावयन्नासनस्थः
संवित्सूत्रानुविद्धो मणिरहमिति वाऽस्मीन्द्रियार्थप्रतीतौ।
दृष्टोऽस्म्यात्मावलोकादिति शयनविधौ मग्न आनन्दसिन्धौ
अन्तर्निष्ठो मुमुक्षुः स खलु तनुभृतां यो नयत्येवमायुः ॥ १२ ॥

Feeling, while going about, that he is a wave of the ocean of the self: while sitting, that he is a bead strung on the thread of universal consciousness: while perceiving objects of sense, that he is realising himself by perceiving the self: and, while sleeping, that he is drowned in the ocean of bliss;—he who, inwardly constant, spends his whole life thus is, among all men, the real seeker of liberation. (12)

वैराजव्यष्टिरूपं जगदखिलमिदं नामरूपात्मकं स्यात्
अन्तःस्थप्राणमुख्यात्प्रचलति च पुनर्वेत्ति सर्वान्पदार्थान्।
नायं कर्ता न भोक्ता सवितृवदिति यो ज्ञानविज्ञानपूर्णः
साक्षादित्थं विजानन्व्यवहरति परात्मानुसन्धानपूर्वम्
॥ १३ ॥

All this world, consisting of name and form, is only the particular manifestation (*vyashti*) of the universal Substance (*viraj*); it moves and knows all objects by virtue of the primal life (*mukhya-prana*), that inspires it. This self, like the sun, is neither the doer nor the enjoyer.—Thus, directly realising, does he that is full of knowledge and realisation live his life, through incessant contemplation of the supreme self. (13)

नैर्वेद्यं ज्ञानगर्भं द्विविधमभिहितं तत्र वैराग्यमाद्यं
प्रायो दुःखावलोकाद्भवति गृहसुहृत्पुत्रवित्तैषणादेः।
अन्यज्ज्ञानोपदेशाद्यदुदितविषये वान्तवद्धेयता स्यात्
प्रव्रज्याऽपि द्विधा स्यान्नियमितमनसां देहतो गेहतश्च
॥ १४ ॥

Non-attachment (*vairagya*) is declared to be of two kinds, namely, that which springs

from disgust (*nirveda*) and that which is inspired by knowledge. The former arises from the observation that desires, such as for home or friends or sons or wealth, generally end in sorrow; while the latter is the rejection of the above-mentioned things, by virtue of the wisdom imparted, as if they were vomitted matter. Renunciation too is of two kinds or those of subdued mind, namely, that of the body and that of the home. (14)

यः कश्चित्सौख्यहेतोरखिजगति यतते नैव दुःखस्य हेतोः
देहऽहन्ता तदुत्था स्वविषयममता चेति दुःखास्पदे द्वे।
जानन्रोगाभिघाताद्यनुभवति यतोऽनित्यदेहात्मबुद्धिः
भार्यापुत्रार्थनाशे विपदमय परामेति नारातिनाशे ॥१५॥

Every one in all the three worlds strives for happiness, and not at all for misery. The two sources of misery are the sense of I-ness in the body and the sense of mine-ness, arising therefrom, in the objects of one's own consciousness; for, even the learned man undergoes suffering from disease or assault by mistaking the transient body for the self, and experiences extreme sorrow at the loss of

wife, son or wealth, but not at the loss of an enemy. * (15)

तिष्ठन्गेहे गृहेशोऽप्यतिथिरिव निजं धाम गन्तुं चिकीर्षुः
देहस्थं दुःखसौख्यं न भजति सहसा निर्ममत्वाभिमानः।
आयात्रायास्यतीदं जलदपटलवद्यात् यास्यत्यवश्यं
देहार्थं सर्वमेव प्रविदितविशयो यश्च तिष्ठत्ययत्नः ॥१६॥

Although dwelling in the house as the head of the family, he who is devoid of the feeling of mine-ness remains therein like a guest longing to reach his destination,† and feels not, with fervour, the happiness or the misery residing in the body. What must happen, whether it be the body or anything else, will surely happen, and what must be lost, will surely be lost, like the gathering of clouds. He who knows this truth remains at ease.(16)

शक्तया निर्मोकतः स्वाद्वहिरहिरिव यः प्रव्रजन्स्वीयगेहात्
छायां मार्गद्रुमोत्थां पथिक इव मनाक् संश्रयेद्देहसंस्थाम्।
क्षुत्पर्याप्तं तरुभ्यः पतितफलमयं प्रार्थयेद्भैक्ष्यमन्नं
स्वात्मारामं प्रवेष्टुं स खलु सुखमयं प्रव्रजेद्देहतोऽपि ॥ १७ ॥

* Because there is no I-ness or mine-ness in the case of an enemy.

† The Brahman.

He who, by strength of will, escapes from his own home like a snake out of its slough, might occasionally attend to the sustenance of his body like a traveller resorting to the shade of a wayside tree, but should only beg of trees so much food, in the shape of fruits fallen of their own accord, as would be enough to appease his hunger. He should also go forth from his body in order to enter the garden of his own self that is full of bliss. (17)

कामो बुद्धावुदेति प्रथममिह मनस्युद्दिशत्यर्थजातं
तद्गृह्णातीन्द्रियास्यैस्तदनधिगमतः क्रोध आविर्भवेच्च ।
प्राप्तावर्थस्य संरक्षणमतिरुदितो लोभ एतत्त्रयं स्यात्
सर्वेषां पातहेतुस्तदिह मतिमता त्याज्यमध्यात्मयोगात् ॥ १८ ॥

There first arises, in the mind, desire. It then directs the mind to various objects. The mind then grasps those objects through the medium of the senses. When an object is not attained, there springs up anger. When an object is attained, there arises greed in the shape of eagerness to preserve that object. These three are the cause of every one's ruin.

The wise should therefore shun them by constant meditation upon the self. (18)

दानं ब्रह्मार्पणं यत्क्रियत इह नृभिः स्यात्क्षमाऽक्रोधसंज्ञा
श्रद्धाऽऽस्तिक्यं च सत्यं सदिति परमतः सेतुसंज्ञं चतुष्कम् ।
तत्स्याद्बन्धाय जन्तोरिति चतुर इमान्दानपूर्वैश्चतुर्भिः
तीर्त्वा श्रेयोऽमृतं च श्रयत इह नरः स्वर्गति ज्योतिरासिम्
॥ १९ ॥

That is a gift which is made by men as a dedication to Brahman; patience is the absence of anger; faith is the belief in the existence of the self; and the reality is Brahman (*sat*). The four opposites of these are known as the barriers (*setu*), and tend to the bondage of every being. One should therefore overcome these barriers by means of the four gifts, etc., aforesaid, and should thereby attain happiness, immortality, heavenward progress, and the realisation of the light. (19)

अन्नं देवातिथिभ्योऽर्पितममृतमिदं चान्यथा मोघमन्नं
यश्चात्मार्थं विधत्ते तदिह निगदितं मृत्युरूपं हि तस्य ।
लोकेऽसौ केवलाघो भवति तनुभृता केवलादी च यः स्यात्
त्यक्त्वा प्राग्नाग्निहोत्रं विधिवदनुदिनं योऽश्नुते सोऽपि मर्त्यः
॥ २० ॥

Food that is dedicated to the Lord and to guests tends to immortality; otherwise, the food is useless. So, too, food that is cooked for one's own sake is said to be one's death. He, too, among men, who eats by himself, becomes wholly sinful in this world. And he, too, who eats daily without the prescribed consecration of the food to the fire of life, remains a mortal. (20)

लोको भोजस्स एवार्पयति गृहगतायार्थिनेऽन्नं कृशाय
यस्तस्मै पूर्णमन्नं भवति मखविधौ जायतेऽजातशत्रुः।
सख्ये नात्रार्थिने योऽर्पयति न स सखा सेवमानाय नित्यं
संसक्तायान्नमस्माद्विमुख इव परावृत्तिमिच्छेत्कदर्यात् ॥ २१ ॥

He alone, in the world, is the giver who offers food to the famished mendicant that comes to his house. To such an one there is plenty of food for sacrifice, and he becomes one that has no enemy. He, on the other hand, who does not offer food even to the friend that has constantly served him with attachment for the sake of food, is not a friend. From such a miser one should

be anxious to turn away, as it were, out of disregard. (21)

स्वाज्ञानज्ञानहेतू जगदुदयलयौ सर्वसाधारणौ स्तः
जीवेष्वास्वर्गभं श्रुतय इति जगुर्हूयते स्वप्रबोधे।
विश्वं ब्रह्मण्यबोधे जगति पुनरिदं हूयते ब्रह्म यद्वत्
शुक्तौ रौप्यं च रौप्येऽधिकरणमथवा हूयतेऽन्योन्यमोहात् ॥
॥ २२ ॥

The manifestation and the dissolution of the universe have, for their respective cause, the ignorance or the knowledge of the self, and are applicable to all beings from the creator (*hiranya-garbha*) downwards,—so do the Vedas declare. When the self is realised, the universe is sacrificed * into Brahman, and, when the self is not realised, this Brahman is again sacrificed * into the universe, in the same way as the (illusory) silver disappears into the mother-of-pearl and the real

* These two sacrifices stand respectively for the dissolution of the manifest or apparent into the unmanifest or real, and the opposite process of the unmanifest seemingly becoming the manifest.

substance (the mother-of-pearl into the (illusory) silver owing to the non-recognition of each of them in turn. (22)

तुच्छत्वान्नासदासीद्गगनकुसुमवद्भेदकं नो सदासीत्
किन्त्वाभ्यामन्यदासीद्यवहृतिगतिसन्नास लोकस्तदानीम् ।
किन्त्वर्वागेव शुक्तौ रजतवदपरो नो विराड् व्योमपूर्वः
शंमण्यात्मन्यथैतत्कहकसलिलवत्किं भवेदावरीयः ॥ २३ ॥

Then was not non-entity, that being absolutely non-existent like the sky-flower; nor was then any entity that could divide. But something then was, different from these two. Then was not the universe as it (now) exists in its phenomenal condition; and yet it already existed differently, as the (illusory) silver already exists in the mother-of-pearl. Nor was then the primordial (cosmic) substance (*virat*) sprung from ether. For, what is there, like unto the water produced by magic, that can veil the unconditioned self?* (23)

* This verse deals with the cause of the universe, *i.e.*, what was before creation.

बन्धो जन्मास्ययात्मा यदि न पुनरभूत्तर्हि मोक्षोऽपि नासीत्
यद्वद्रात्रिर्दिनं वा न भवति तरणौ किन्तु दृग्दोष एषः ।
अप्राग्यं शुद्धमेकं समभवदथ तन्मायया कर्तृसंज्ञं
तस्मादन्यच्च नासीत्परिवृतमजया जीवभूतं तदेव ॥ २४ ॥

If there was no bondage in the shape of origin and dissolution, neither was there liberation; just as there is neither night nor day in the sun, for, it is only a limitation of vision. The One, motionless and unconditioned, then became, by its own power of illusion (*maya*), that which is known as the maker (*Kartri*)*. And there was naught else than that. That alone, veiled by the unborn,† became the individual soul. (24

प्रागासीद्भावरूपं तम इति तमसा गूढमस्मादतर्क्यं
क्षीरान्तर्यद्वदम्भो जनिरिह जगतो नामरूपात्मकस्य ।
कामाद्धातुः सिसृक्षोरनुगबजगतः कर्मभिः सम्प्रवृत्तात्
रेतोरूपैर्मनोभिः प्रथममनुगतैः तन्ततैः कार्यमाणैः ॥ १५ ॥

In the beginning was darkness,* as an entity. Thus veiled by darkness, naught could then be seen, like the water that is

* Otherwise known as *hiranya-garbha*. † *Maya*.

contained in milk. The birth of this universe, consisting of name and form, was by virtue of the will of the Creator desiring to create,—this will being induced by the actions (*karmabhih*) of a continuous (*anugata*) universe constantly inspired by minds that are also continuous in a germinal form. (25)

चत्व रोऽस्या: कपर्दा युवतिरय भवेन्नूतना नित्यमेषा
माया वा पेशला स्यादघटितघटनापाटवं याति यस्मात् ।
स्यादारम्भे घृतास्या श्रुतिभववयुनान्येवमाच्छादयन्ती
तस्यामेतौ सुपर्णाविव परपुरुषौ तिष्ठतोऽर्थप्रतीत्या ॥ २६ ॥

This (goddess of) illusion (*maya*) has four crests †. She is always fresh and therefore ever young. She is skilful, because she is an expert in accomplishing even the impossible. She is sweet-mouthed ‡ at the outset. Thus, too, she veils the knowledge derivable from the *upanishads*. In her dwell, like two birds, the supreme self and the individual soul, for they alone make all things manifest. (26)

* *Ajnana*, nescience. † *i.e.*, eminent qualities.
‡ *Ghritasya*, lit. ghee-mouthed, *i.e.*, tempting at first but finally leading to ruin.

एकस्तत्रास्त्यसङ्गस्तदनु तदपरोऽज्ञानसिन्धुं प्रविष्टो
विस्मृत्यात्मस्वरूपं स विविधजगदाकारमाभासमैक्षत् ।
बुद्धयाऽन्तर्यावदैक्षद्विरहजति तमजा सोऽपि तामेवमेकः
तावद्भिस्तैस्तमेकं कथमपि बुहधा कल्पयन्ति स्ववाग्भिः ॥२७॥

Of these two, the former remains unattached, while the latter, on the other hand, falling into the ocean of ignorance and forgetting the real nature of the self, perceived the apparition of these various worlds. But no sooner has he turned his consciousness within himself than the unborn (*maya*) abandons him and he abandons her. There is, thus, One only. But the wise, somehow, render that One variously by their teachings.* (27)

नायाति प्रत्यगात्मा प्रजननसमये नैव यात्यन्तकाले
यस्मोऽखण्डोऽस्ति लेशं मन इह विशति प्रव्रजत्यूर्ध्वमवाक् ।
तत्कार्श्यं स्थूलतां वा न भजति वपुषः किन्तु संस्कारजाते
तेजोमात्रा गृहीत्वा व्रजति पुनरिहायाति तैस्तैस्सहैव ॥ २८ ॥

The inner self neither comes in at the time of birth, nor goes away at the time of death;

* For purposes of instruction, and not as representing the ultimate truth.

for, it is infinite. But it is the mind with the subtle body that enters thus and goes forth afterwards. The mind does not reproduce in itself the leanness or the stoutness of the gross body. But it departs, taking with it the two sets * of tendencies (*samskara*) and the measures of light (*tejo-matrah*) †, and returns again to this world along with these very appendages. (28)

आसीत्पूर्वं सुबन्धुर्भृशमघनिसुरो यः पुरोधाः सनातेः
ब्राह्मयात्कूटाभिचारात्स खलु मृतिमितस्तन्मनोऽज्ञात्कृतान्तम् ।
तद्भ्राता श्रौतमन्त्रैः पुनरनयदिति प्राह सूक्तेन वेदः
तस्मादात्माभियुक्ते व्रजति ननु मनः कर्हिचिन्नान्तरात्मा॥२९॥

There was, of old, a venerable Brahmana, named Subandhu, who was the priest of (king) Sanati; he having died by the deceitful incantations of some Brahmanas, his mind went to (the abode of the god of) death, and his brother brought it back by means of Vedic hymns,—so says the Veda. It follows from this that the mind alone, as related to the

* Good and evil.
† The five senses of perception and the life-forces, in their subtlest form.

self, goes forth and not the inner self, in any case. (29)

एको निष्कम्प आत्मा प्रचलति मनसा धावमानेन तस्मिन
तिष्ठत्रेऽस्य पश्चान्न हि तमनुगतं जानते चक्षुराद्याः ।
यद्वत्पार्श्वस्थरुद्धैः प्रचलति परितो धावमानैस्तदन्तः
प्राक्पश्चादस्ति तेषां पवनसमुदितैस्तैः प्रशान्तैर्यथावत् ॥३०॥

The one motionless self moves with the wandering mind, remains in it, and is also both before and behind it. But although it is thus present throughout, the eye and other senses know it not. Water, for instance, moves about with the rolling waves raised by the wind, is in them and before them and behind them; and when the waves are still, is, as it ever is. (30)

एकाक्यासीत्स पूर्वं मृगयति विषयानानुपूर्व्याऽन्तरात्मा ।
जाया मे स्यात्प्रजा वा धनमुपकरणं कर्म कुर्वंस्तदर्थम् ।
क्लेशैः प्राग्वावशेषैर्महदपि मनुते नान्यदस्माद्वरीयः
त्येकालाभेऽप्यकृत्स्नो मृत इव विरमत्येकहान्याऽकृतार्थः ३१

The inner self was, at first, by itself. Then it seeks objects of enjoyment one after another: "Let me have wife and chidren and wealth to support them." For their sake, the

man works with very many difficulties even at the risk of his life, and does not deem anything else to be higher or greater than them. Even if any one of them is not gained, he feels himself to be incomplete and is as inactive as if he were dead; so, too, even if any one of them is lost, he feels he has entirely missed his purpose. (31)

नासीत्पूर्वं न पश्चादतनुदिनकराच्छादको वारिवाहः
दृश्यःकिन्त्वन्तराऽसौ स्थगयति स दृशं पश्यतो नार्कबिम्बम् ।
नो चेदेवं विनाऽर्कं जलधरपटलं भासते तर्हि कस्मात्
तद्वद्विश्वं विधत्ते दृशमथ न परं भासकं चालकं स्वम् ॥३२॥

The cloud that hides the huge sun has not existed (ever) before, nor will exist (ever) thereafter, but is visible only during that interval. And it obstructs the vision of the spectator and not the solar orb; for, if it were not so, how can the group of clouds be visible without the sun? In this manner does the universe (*visva*) * veil the understanding and not the supreme (self) that is its † own illuminer and inspirer. (32)

* Appearance or phenomenal existence.
† Of the universe.

भुञ्जानःस्वप्नराज्यं सकलविभवो जागरं प्राप्य भूयः
राज्यभ्रष्टोऽहमित्थं न भजति विषमं तन्मृषा मन्यमानः ।
स्वप्ने कुर्वन्नगम्यागमनमुखमघं तेन न प्रत्यवायी
तद्वज्जाग्रद्दशायां व्यवहृतिमखिलां स्वप्नवद्विस्मरेच्चेत् ॥ ३३ ॥

Having, in dream, ruled a kingdom with all the glories thereof, one does not, on waking thereafter, feel sorry that he has lost his kingdom, knowing, as he does, that it was unreal. Nor does one become liable to punishment by committing adultery or other evil deed in dream. So will it be, if one should forget all the activities of his waking state like dreams. (33)

स्वप्नावस्याऽनुभूतं शुभमथ विषमं तन्मृषा जागरे स्यात्
जाग्रत्यां स्थूलदेहव्यवहृतिविषयं तन्मृषा स्वापकाले ।
इत्थं मिथ्यात्वसिद्धावनिशमुभयथा सज्जते तत्र मूढः
सत्ये तद्भासकेऽस्मिन्निह हि कुत इदं तत्र विद्मो वयं हि ३४

The pleasure or pain experienced in the dream-state becomes unreal on waking, and the objects towards which the activities of the physical body are directed in the waking state become unreal during sleep. But,

although unreality is thus established in both ways, the ignorant person still clings to it * although its illuminer is the self (*satya*). Surely, we are not aware why this should be so. (34)

जीवन्तं जाग्रतीह स्वजनमथ मृतं स्वप्नकाले निरीक्ष्य
निर्वेदं यात्यकस्मान्मृतममृतममुं वीक्ष्य हर्षं प्रयाति ।
स्मृत्वाऽप्येतस्य जन्तोर्निधनमसुयुतिं भाषते तेन साकं
सत्यंव भाति भूयोऽल्पकसमयवशात्सत्यता वा मृषात्वम् ॥३५॥

One is filled with sudden grief on seeing the death, in one's dream, of a relation that lives in one's waking state. So, too, does one feel happy by seeing alive, in dream, one that was dead in the waking state. And although one remembers (in dream) the death or the life of the individual (in one's waking condition), he nevertheless converses with him. This being so, reality or unreality depends only on the length or shortness of time. † (35)

* Bodily enjoyment.

† The seeming reality of waking experiences and the unreality of dreams are distinguished only by the difference of their duration. From the ultimate standpoint, however, both are unreal.

स्वाप्नस्त्रीसङ्गसौख्यादपि भृशमसतो या च रेतश्च्युतिःस्यात्
सा दृश्या तद्वतेतत्स्फुरति जगदसत्कारणं सत्यकल्पम् ।
स्वप्ने सत्यः पुमान्स्याद्युवतिरिह मृषैवानयोः संयुतिश्च
प्रातः शुक्रेण वस्त्रोपहतिरिति यतः कल्पनामूलमेतत् ॥३६॥

Although the pleasure of meeting a woman in dream is extremely unreal, yet the discharge resulting therefrom is visible. In the same way does the universe appear as almost real, although it has sprung from unreality. The man in the (above) dream may be real, but the woman and her company are only unreal, and yet the cloth is actually soiled in the morning by the discharge. All this universe, therefore, has imagination (*kalpana*)* for its root-cause. (36)

पश्यत्यारामरम्यं प्रतिदिवसमसौ जन्तवः स्वप्नकाले
पश्यत्येनं न कश्चित्करणगणमृते मायया क्रीडमानम् ॥ ३७ ॥
जाग्रत्पर्यंकजानामथ च तनुभृतां भासकं चालकं वा
नो जानीते सुषुप्तौ परमसुखमयं कश्चिदाश्चर्यमेतत् ॥ ३७ ॥

All persons witness the sport of this (self) every day in the dream-state, and yet no

* Illusion, nescience: The self is compared to the man, illusion to the woman, and the manifest universe to the discharge.

one sees that (self) itself sporting with illusion (*maya*) without any of the organs of sense.* Nor does any one realise it, in the waking state, as the illuminer of all objects and the inspirer of all creatures, nor, in deep sleep, as that which is full of supreme bliss. This is wonderful! (37)

स्वप्ने मन्त्रोपदेशः श्रवणपरिचितः सत्य एष प्रबोधे ।
स्वाप्नादेव प्रसादादभिलषितफलं सत्यतां प्रातरेति ।
सत्यप्राप्तिस्त्वसत्यादपि भवति तथा किंच तत्त्वप्रकाशं
येनेदं भाति सर्वं चरमचरमयोच्चावचं दृश्यजातम् ॥ ३८ ॥

The revelation of a sacred word (*mantra*) heard in dream becomes real on waking; and as the result of a benediction in dream, the desired object is actually attained in the morning. Thus the real may spring up even from the unreal. † Further, that (self) alone is self-resplendent by which are manifested all animate and inanimate things, the entire

* Since the experiences of the dream-state are independent of the senses.

† Therefore, although all phenomena are illusory, the realisation of Brahman is not an illusion.

variety of perceivable objects, nay, the whole universe itself. (38).

मध्यप्राणे सुषुप्तौ स्वजनिमनुविशन्त्यग्निसूर्यादयोऽमी
वागाद्याः प्राणवायुं तदिह निगदिता ग्लानिरेषां न वायोः ।
तेभ्यो दृश्यावभासो भ्रम इति विदितः शुक्तिकारौप्यकल्पः
प्राणायामव्रतं तच्छ्रुतिशिरसि मतं स्वात्मलब्ध्यै न चान्यत् ३९

In deep sleep, fire, the sun and others * are merged in the medial life (*madhya prana* †) which is their source, and speech and others in the life-breath. Therefore, is it declared that the cessation is of these senses and not of the breath. The appearance of objects through those senses (in the waking state) is known to be an illusion, like that of silver in the mother-of-pearl. The practice of the control of life-forces enunciated in the Vedanta is therefore the only means of realising one's own self and not any other. ‡ (39)

* The presiding deities of the senses.

† Another name for *virat*, primordial substance.

‡ Such as the pandering to the senses or making them more acute or active.

नोऽकस्मादार्द्रमेधः स्पृशति च दहनःकिन्तु शुष्कं निदाघात्
आर्द्रं चेतोऽनुबन्धैः कृतसुकृतमपि स्वोक्तकर्मप्रजार्थैः ।
तद्वज्ज्ञानाग्निरेतत्स्पृशति न सहता किन्तु वैराग्यशुष्कं
तस्माच्छुद्धो विरागः प्रथममभिहितस्तेन विज्ञानसिद्धिः ॥ ४० ॥

Fire does not touch wet fuel even exceptionally, but only fuel that has been dried in the sun. So, too, the fire of knowledge does not touch the mind that is wet with attachments although it has acquired merit by the performance of prescribed duties, the preservation of progeny and gifts of wealth, but only the mind that is dried by non-attachment. Therefore is pure non-attachment taught foremost, for, by it is the success of realisation. (40).

यत्किञ्चिन्नामरूपात्मकमिदमसदेवोदितं भाति भूमौ
येनानेकप्रकारैर्व्यवहरति जगद्वेन तेनेश्वरेण ।
तद्वत्प्रच्छादनीयं निभृतरशनया यद्वदेष द्विजिह्वः
तेन त्यक्तेन भोज्यं सुखमनतिशयं मा पृथोऽन्यद्धनाद्यम् ॥ ४१ ॥

Whatever is of the nature of name and form, whatever moves in this world, springs up as a mere unreality and should be veiled

off by the Lord by whom it is manifest and by whom it is multifariously active, in the same way as the (illusory) snake is veiled off by the rope that is definitely known. (Only) by abandoning that (unreality) can unsurpassed bliss be enjoyed. Do not therefore covet any other thing like wealth, etc. (41).

जीवन्मुक्तिर्मुमुक्षोः प्रथममथ ततो मुक्तिरात्यन्तिकी च
तेऽभ्यासज्ञानयोगाद्गुरुचरणकृपाऽप्राञ्जसङ्गेन लभ्यात् ।
अभ्यासोऽपि द्विधा स्यादधिकरणवशाद्दैहिको मानसश्च
शारीरस्त्वासनाद्यो ह्युपरतिरपरो ज्ञानयोगः पुरोक्तः ॥ ४२ ॥

To the aspirant for liberation there first comes liberation while living and then ultimate liberation. These two are the result of constant practice and realisation, which are only attainable by the contact of the teacher's feet and his merciful glance. Practice, too, is of two kinds according to qualification, namely, bodily and mental. Bodily practice consists of postures (*asana*), etc., while the other, previously explained as the path of knowledge, consists of abstention (*uparati*). (42).

सर्वानुन्मूल्य कामान हृदि कृतनिलयान्निक्षसद्ग्रन्थिवेगैः
दीर्यद्देहाभिमानस्त्यजति चपलतामात्मदत्ताभिमानः ।
यात्यूर्ध्वस्थानमुच्चैः कृतमुकृतभरो नाडिकाभिर्विचित्रं
नीलश्वेतारुणाभिः स्रवदमृतमरं गृह्यमाणात्मसौख्यः ॥ ४३ ॥

Having rooted out all desires abiding in the heart as if their pegs were forcibly broken, he loses all attachment to the body and gives up his waywardness, his attention being wholly given to the self. Then will he of accumulated merit reach the highest abode * which is variegated by dark, white and red veins † and wherein ambrosia flows in plenty, and enjoy the bliss of the self. (43).

प्राप्यैवाद्धिश्चमात्मेत्ययमिह पुरुषः शोकमोहातीतः
शुक्रं ब्रह्माध्यगच्छत्स खलु सकलवित्सर्वसिद्धास्पदं हि ।
विस्मृत्य स्थूलसूक्ष्मप्रभृतिवपुरसौ सर्वसंकल्पशून्यो
जीवन्मुक्तस्तुरीयं पदमधिगतवान्पुण्यपापैर्विहीनः ॥ ४४ ॥

Such a person, while in this body, passes beyond sorrow, ignorance and other impedi-

* The thousand-petalled plexus of the yogins.

† *Nadi* literally means a tube or vein, but there is no exact English equivalent for the word as used in yoga.

ments and sees the universe as the self.* He then attains the shining Brahman † and becomes all-knowing and the repository of all occult powers. Afterwards, losing all sense of the gross, subtle and other bodies and devoid of all volition, he attains the fourth state, ‡ and, purged of all merit and demerit, attains liberation even in this life § (44).

यस्तत्त्वाकारवृत्तौ प्रतिफलति युवा देहमात्रावृतोऽपि
तद्धर्मैर्बाल्यवार्धक्यादिभिरनुपहतः प्राण आविर्बभूव ।
श्रेयान्साध्यस्तमेतं सुनिपुणमतयः सत्यसंकल्पभाजो
ह्यभ्यासोद्वेजयन्तः परिणतमनसा साकमूर्ध्वं नयन्ति ॥ ४५ ॥

As a result of such realisation of the self, there springs up the youthful life ‖ which, although encased in a body and the senses, is unaffected by boyhood, old age and other bodily attributes, and is extremely blissful

* And not as the external universe.

† *Hiranyagarbha.*

‡ The state beyond waking, dream and sleep.

§ *Jivanmukti.*

‖ The *mukhya-prana* or chief breath as distinguished from the five life-breaths, *prana, apana, vyana, udana* and *samana.*

and capable of accomplishing the highest goal. It is this life * that is led up, † along with the purified consciousness, by those of supreme wisdom and unfailing resolution, who seek to become divine by spiritual practices. (45).

प्रायोऽकामोऽस्तकामो निरतिशयसुखायात्मकामस्तदाऽसौ
तत्प्राप्तावाप्तकामः स्थितचरमदशस्तस्य देहावसाने ।
प्राणा नैवोत्क्रमन्ति क्रमविरतिमिताः स्वस्वहेतौ तदानीं
कार्यं जीवो विलीनो लवणमिव जलेऽखण्ड आत्मैव पश्चात् ॥

Such a one is almost without desire, for temptations have lost all power over him. He pants only for the realisation of the self for the sake of its unsurpassed bliss. When he realises the self, he has attained all his desires,‡ and remains in the final condition. § When the body dies, the life-breaths do not rise therefrom,‖ but are gradually dissolved

* *Prana.*
† To the thousand-petalled plexus.
‡ He wants nothing else.
§ The fourth state.
‖ The rising is only in case of future birth.

in their respective causes. Then, where will the individual soul be, for it will be merged, like salt in water, and is then the Infinite Self itself ? (46).

पिण्डीभूतं यदन्तर्जलनिधिसलिलं याति तत्सैन्धवाख्यं
भूयः प्रक्षिप्तमस्मिन्विलयमुपगतं नामरूपे जहाति ।
प्राज्ञस्तद्वत्परात्मन्यय भृजति लयं तस्य चेतो हिमांशौ
वागग्नौ चक्षुरर्के पयसि पुनरसुप्रेतसी दिक्षु कर्णौ ॥ ४७ ॥

Water taken from the sea, when solidified, goes by the name of salt. When it is thrown back into the sea and is dissolved, it loses its name and form. So does the individual soul merge into the Supreme Self. At the same time, the mind is dissolved into the moon, speech into fire, sight into the sun, blood and semen into water and hearing into the directions. (47).

क्षीरान्तर्यद्वदाज्यं मधुरिमविदितं तत्पृथग्भूतमस्मात्
भूतेषु ब्रह्म तद्वद्व्यवहृतिविदितं श्रान्तविश्रान्तिबीजम् ।
यं लब्ध्वा लाभमन्यं तृणमिव मनुते यत्र नोदेति भीतिः
सान्द्रानन्दं यदन्तः स्फुरति तदमृतं क्षिप्रपतो ह्यन्यदार्तम् ॥४८

Just as butter is contained in milk as indicated by the sweetness of the latter, but

(when extracted) becomes separate therefrom, so too is Brahman in every being as indicated by the activity of the being. This (Brahman) is the cause of rest when one is tired.* Attaining it, one discards all other gain as straw. Therein springs up no fear. The concentrated bliss which thus glows within oneself is immortality. All else is transient. (48).

ओतः प्रोतश्च तन्तुष्विह विततपटश्चित्रवर्णेषु चित्रः
तस्मिञ्जिज्ञास्यमाने ननु भवति पटः सूत्रमात्रावशेषः।
तद्वद्विश्वं विचित्रं नगनगरनरग्रामपश्वादिरूपं
प्रोतं वैराजरूपे स वियति तदपि ब्रह्मणि प्रोतमोतम् ॥ ४९ ॥

The many-coloured cloth is woven, crosswise and lengthwise, of threads of many colours. When this is understood, there remains nothing of the cloth but the threads. So is the manifold universe, with its mountains, cities, men, villages, beasts, etc., pervaded through and through, by the primordial substance,* that again by ether, and the latter by Brahman. (49).

* E. g., during sleep. † First.

रूपं रूपं प्रतीदं प्रतिफलनवशात्प्रातिरूप्यं प्रपेदे
लोको द्रष्टा द्वितीयो भवति च सलिले सर्वतोऽनन्तरूपः।
इन्द्रो मायाभिरास्ते श्रुतिरिति वदति व्यापकं ब्रह्म तस्मात्
जीवत्वं यात्यकस्मादतिविमलतरे बिम्बितं बुद्धुपाधौ ॥ ५० ॥

This (Brahman), by virtue of its reflection by various objects,* assumes the various corresponding forms, in the same way as the one seer produces a second one (by reflection) in water. The Veda too speaks thus of the all-pervading Brahman: "The resplendent one with its powers of illusion, has infinite forms on all sides." The Brahman, therefore, becomes the individual soul by its accidental reflection in the extremely clear consciousness. (50).

तज्ज्ञाः पश्यन्ति बुद्धया परमवलयतो माययाऽक्तं पतङ्गं
बुद्धयन्तः समुद्रे प्रतिफलितमरीच्यास्पदं वेधसस्तम्।
यादृग्यावानुपाधिः प्रतिफलति तया ब्रह्म तस्मिन्नयाऽऽस्थं
प्रासादर्शानुरूपं प्रतिफलति यथाऽवस्थितं सत्सदैव ॥ ५१ ॥

The knowers of the self discover, by their wisdom, that the individual soul,† besmeared

* Technically, *upadhis* or conditions.
† Called here *patanga*, because it eventually falls away.

by illusion, is only a ray of the omnipotent Supreme Self reflected in the ocean of consciousness. This Brahman is variously reflected in accordance with the form and measure of the medium reflecting it, in the same way that the face is variously reflected corresponding to the mirror in hand; but it is at all times what it ever is.* (51)

एको भानुस्तटस्थः प्रतिफलनवशाद्बस्त्वनेकोदकान्तः
नानात्वं यात्युपाधिस्थितिगतिसमतां चापि तद्वत्परात्मा।
भूतेषुचावशेषु प्रतिफलित इवाभाति तावत्स्वभावै-
र्यच्छिन्नो यः परं तु स्फुटमनुपहतो भाति तावत्स्वभावैः॥५२॥

Just as the one sun, independent of other objects, yet, by virtue of reflection in several waters, becomes † many and has the same stability or motion as the medium reflecting it; so does the Supreme Self seem to be affected by properties ‡ by virtue of its reflection in all beings, high and low, but,

* Just as the face remains the same, whatever the number and variety of its reflections.

† *I. e.*, seems to become.

‡ Of things and individuals.

when clearly realised, shines unaffected by those properties. (52)

यद्वत्पीयूषरश्मौ दिनकरकिरणैर्वापिम्बितेरिति सान्द्रं
नाशं नैशं तमिस्रं गृहगतमथवा मूर्च्छितैः काम्यपात्रे।
तद्वद्बुद्धौ परात्मप्रतिफलितमतिभिरनुपदं बिम्बिताभिः समन्तात्
भासन्ते होन्द्रियाद्यप्रथितिभिरनिशं रूपमुख्याः पदार्थाः॥५३॥

Just as the rays of the sun reflected by the moon or focussed by a metallic reflector dispel the utter darkness of the night or of the (interior of the) house as the case may be, so do the rays of the Supreme Self reflected by the consciousness and streaming forth through the outlets of the senses, immediately reveal to us the objects of perception around us, such as forms, etc. (53)

पूर्णात्मानात्मभेदात् त्रिविधमिह परं बुद्धयवच्छिन्नमन्यत्
तत्रैवाभासमात्रं गगनमिव जले त्रिप्रकारं विभाति।
अम्भोऽवच्छिन्नमस्मिन्प्रतिफलितमतः पायसोऽन्तर्बहिश्च
पूर्णावच्छिन्नयोगे व्रजति लयमविद्या स्वकार्यैः सहैव॥५४॥

The Supreme Self has three aspects, namely, the full, the self and the not-self, the first being the unconditioned Self, the second

being that which is conditioned * by the consciousness, and the third being a mere reflection, in the same way as space has three aspects in respect of water, namely, that which is (everywhere) inside and outside of the water, that which is conterminous with the water, and that which is reflected therein. When the conditioned self is merged in the unconditioned, then the condition† together with its consequences‡ vanishes altogether. (54)

दृश्यन्ते दारुनार्यो युगपदगणिताः स्तम्भसूत्रप्रयुक्ताः
सङ्गीतं दर्शयन्त्यो व्यवहृतिमपरां लोकसिद्धां च सर्वान्।
सर्वत्रानुप्रविष्टादभिनवविभवाद्यावदर्थानुबन्धात्
तद्वत्सूत्रात्मसंज्ञाद्व्यवहरति जगद्भूर्भुवस्स्वर्महान्तम् ॥५५॥

Just as countless wooden figures of women, acted upon by means of posts and strings, simultaneously exhibit music and all other activities of common occurrence,§ so does the world, including the regions of *bhur*, *bhuvar*, *svar* and *mahar*, carry on all its activities by the inspiration of what is known as the *sutra-*

* Or differentiated.
† *Lit*: Nescience.
‡ The reflection, etc.
§ In a puppet show.

atman,* which pervades everything, whose potency is unique and whose inspiration is in proportion to the end to be achieved. (55)

तत्सत्यं वस्त्रिकालेष्वनुपहतमदः प्राग्दिगव्योममुख्यं
यस्मिन्विश्रान्तमास्ते तदिह निगदितं ब्रह्म सत्यस्य सत्यम्।
नातस्तत्किञ्च यद्वत्परमधिकमतो नाम सत्यस्य सत्यं
सच्च त्यच्चति मूर्तायुपाहितमवरं सत्यमस्यापि सत्यम् ॥५६॥

That is real which is unaffected at all times.† Such are the unembodied things like life, space, ether. Even these ultimately resolve themselves‡ into Brahman; hence is Brahman the reality of the real. There is naught else which excels it in its transcendentality or its infinitude; therefore is it termed the reality of the real. The lower§ that is conditioned by embodied and unembodied things is called *satya*,‖ because it is both *sat* and *tyat*.¶ Of this too, Brahman is the reality. (56)

* The thread-self, *i. e.*, the self that pervades all, as a thread running through beads.
† Past, present and future.
‡ *Lit*: Repose.
§ The individual self, viewed singly or generally.
‖ Real.
¶ *I. e.*, embodied and disembodied.

यत्किञ्चिद्भात्यतत्तत्त्वं व्यवहृतिविषये रौप्यसर्पाम्बुमुख्यं
तद्वै सत्याश्रयेणेत्ययमिह नियमः सावधिर्लोकसिद्धः ।
तद्वत्सत्यस्य सत्ये जगदखिलमिदं ब्रह्मणि प्राविराद्वित्
मिथ्याभूतं प्रतीतं भवति खलु यतस्तच्च सत्यं वदन्ति ॥ ५७ ॥

Whatever unreal thing is, in every-day experience, perceived, like silver (in mother-of-pearl), serpent (in rope) and water (in mirage), depends for its perception on the real. This rule, with its limitation,* is well-established. So has this whole universe sprung into existence in† Brahman, the reality of the real. That too is called the real by virtue of which the unreal becomes an object of perception. (57)

यत्राकाशावकाशः कलयति च कलामात्रतां यत्र कालो
यत्रैवाशावसानं बृहदिह हि विराट् पूर्वमर्वागिवास्ते ।
सूत्रं यत्राविरासीन्महदपि महतस्तद्धि पूर्वाच्च पूर्वं
संपूर्णोदर्णवादिरपि भवति यथा पूर्णमेकार्णवान्मः ॥ ५८ ॥

* That the perception of the unreal is illusory and ceases when the real object is seen.

† Dependent on Brahman; with Brahman as the substrate.

The material Brahman,* known as *virat*, is such that the expanse of space, time, and the farthest extremities of the directions, are but infinitesimal parts thereof, and yet it appears to be so close at hand and face to face. From that arose the *sutra-atman*,† greater than the great, fuller than the full, in the same way as the commingled water of the (seven) oceans‡ is fuller than the full ocean, etc.§ (58)

अन्तः सर्वौषधीनां पृथगमितरसैर्गेन्धवीर्यैर्विपाकैः
एकं पायोदपायः परिणमति यथा तद्वदेवान्तरात्मा ।
नानाभूतस्वभावैर्वहति वसुमती येन विश्वं पयोदो
वर्षत्युर्व्यैर्हुताशः पचति दहति वा येन सर्वान्तरोऽसौ ॥ ५९ ॥

Just as the one rain-water inside all herbs is transformed variously according to the numberless tastes, odours, properties and effects of the respective herbs, so is the inner

* Matter viewed universally, primordial matter.

† The thread-self, otherwise known as *hiranya-garbha*.

‡ At the deluge.

§ The fulness of the diluvial waters is greater than that of the ocean, river, lake, etc., at ordinary times.

self * according to the characteristics of the various kinds of beings. By (virtue of) it does the earth support all creatures, the clouds rain profusely, fire cooks and burns. Hence is that the inner (self) of all. (59)

भूतेष्वात्मानमात्मन्यनुगतमखिलं भूतजातं प्रपश्येत्
प्रायः पाथस्तरङ्गान्वयवदय चिरं सर्वमात्मैव पश्येत् ।
एकं ब्रह्माद्वितीयं श्रुतिशिरसि मतं नेह नानाऽस्ति किंचित्
मृत्योराप्नोति मृत्युं स इह जगदिदं यस्तु नानेव पश्येत् ॥६०॥

One should clearly realise the self in all beings and all successive multitudes of created beings in the self. He should, repeatedly and persistently, perceive all things as the self, having, for an example, the relation between water and waves.† There is only one Brahman without a second, as is declared by the Vedanta. The many do not in any way exist. But he who sees this universe as manifold passes from death to death.‡ (60)

* The self in all beings.

† The water and the waves are identical with one another.

‡ i.e., will not attain liberation.

प्राक्पश्चादस्ति कुम्भाद्गगनमिदमिति प्रत्यये सत्यपीदं
कुम्भोत्पत्तौ क्षुदेति प्रलयमुपगदे नश्यतीत्यन्यदेशम् ।
नीते कुम्भेन साकं व्रजति भजति या तत्प्रमाणानुकारो
इत्थं मिथ्याप्रतीतिः स्फुरति तनुभृतां विश्वतस्तद्वदात्मा ॥६१॥

In spite of the knowledge that the atmosphere exists all around the pot, there arises in men the false impression that it has its origin along with the pot, disappears when the pot is broken, moves with the pot when it is removed elsewhere, and assumes the same size and shape as the pot. So is the self in respect of the universe. (61)

यावान्पिण्डो गुडस्य स्फुरति मधुरिमैवास्ति सर्वोऽपि तावान्
यावान्कर्पूरपिण्डः परिणमति सदामोद एवात्र तावान् ।
विश्वं यावद्विभाति द्रुसनगनगरारामचैत्याभिरामं
तावच्चैतन्यमेकं प्रविकसति यतोऽन्ते तदात्मावशेषम् ॥ ६२ ॥

As much as is a lump of sugar, so much is nothing but sweetness. As much as a piece of camphor melts, so much is nothing but sweet fragrance. So, too, as far as the universe is manifest, with all the beauty of trees, mountains, cities, gardens and temples, so far does the one (pure) consciousness shine forth,

for, in the end all that remains of the universe is the self. (62)

वाद्यान्नादानुभूतिर्यदपि तदपि सा नूनमाघातगम्या
वाद्याघातध्वनीनां न पृथगनुभवः किन्तु तत्साहचर्यात् ।
मायोपादानमेतत्सहचरितमिव ब्रह्मणाऽऽभाति तद्वत्
तस्मिन्प्रत्यक्प्रतीते न किमपि विषयीभावमाप्नोति यस्मात् ॥६३

Although the hearing of the sound proceeds from the musical instrument, it is nevertheless produced only by striking the instrument. The sounds that proceed from striking the instrument are not heard separately but only in conjunction with the striking. So, too, this universe, whose efficient cause is illusion (*maya*), is manifest, as it were, in conjunction with Brahman. But when that Brahman is inwardly realised, nothing will remain the object of perception. (63)

दृष्टः साक्षदिदानीमिह खलु जगतामीश्वरः संविदात्मा
विज्ञानस्थाणुरेको गगनवदभितः सर्वभूतान्तरात्मा ।
दृष्टं ब्रह्मातिरिक्तं सकलमिदमसद्रूपमाभासमात्रं
शुद्धं ब्रह्माहमस्मीत्यविरतमधुनाऽत्रैव तिष्ठेदनीहः ॥ ६४ ॥

It is thus clearly seen that the Lord of all the worlds is of the nature of pure consciousness,

is the one Immovable that is knowledge itself, is all-pervading like ether, and is the inner spirit of all beings. It is also seen that all this universe is different from Brahman, is unreal by nature, and is a mere semblance. One should, therefore, even now and here, give up all desires and remain for ever fixed in the thought "I am Brahman." (64)

इन्देन्द्राण्योः प्रकामं सुरतसुखजयोः स्याद्रतान्तः सुषुप्तिः
तस्यामानन्दसान्द्रं पदमतिगहनं यत्स आनन्दकोशः ।
तस्मिन्नो वेद किञ्चिन्निरतिशयसुखाभ्यन्तरे लीयमानो
दुःखी साद्योचितः सन्निति कुशलमतिर्बोधयेन्नैव सुप्तम् ॥६५॥

When Indra and Indrani have freely enjoyed the bliss of union, the cessation of their pleasure is deep sleep. * Therein is a state that is full of concentrated bliss and very difficult to comprehend; that is the *ananda-kosa* (the bliss-sheath). In that condition one

* Indra represents the 'man' in the right eye and Indrani the light in the left eye that reveals all things to our vision. During waking, the two reside between the brows. When they descend into the heart and enjoy the bliss of union, it is then the dream-state. When that condition ends, the state of deep sleep sets in.

is not conscious of anything, being deeply merged in unsurpassed bliss. If awaked, he becomes unhappy. A wise man should therefore never awake a sleeping person. (65)

सर्वे नन्दन्ति जीवा अधिगतयशसा गृह्णता चक्षुरादीन्
अन्तः सर्वोपकर्त्रा बहिरपि च सुषुप्तौ यथा तुल्यसंस्थाः ।
एतेषां किल्बिषस्पृग्जठरभृतिकृते यो बहिर्वृत्तिरास्ते
त्वक्चक्षुः श्रोत्रनासारसनवशमितो याति शोकं च मोहम् ॥६६

All beings * enjoy bliss by attaining Brahman (*yasas*) which embraces within itself the eye and other sensory organs and which externally helps all perception. All individual souls are alike in nature as in deep sleep.† Among these, he who, for the sake of feeding the belly, remains only externally active and is enslaved by the senses of touch, sight, hearing, smell and taste, becomes tainted with sin and suffers misery and confusion. (66)

* Individual souls.

† Devoid of caste, colour, creed, etc.

जाग्रत्यामन्तरात्मा विषयसुकृतेऽनेकयत्नान्विधास्यन्
श्राम्यत्सर्वेन्द्रियौघोऽधिगतमपि सुखं विस्मरन्याति निद्राम् ।
विश्रामाय स्वरूपे त्वतितरसुलभं तेन चातीन्द्रियं हि
सुखं सर्वोत्तमं स्यात्परिणतिविरसादिन्द्रियोत्थात्सुखाच्च ॥ ६७ ॥

The individual soul, during the waking state, puts forth innumerable efforts for the attainment of sensual pleasures, and when the entire group of sensory organs is fatigued, it forgets even the pleasure on hand and goes into sleep, in order that it may enjoy rest in its own nature. Ultra-sensual bliss is thus extremely easy of attainment and is far superior to the pleasure derived from the senses which always produces disgust in the end. (67)

पक्षाभ्यस्य पक्षी जनयति मरुतं तेन यात्युच्चदेशं
लब्ध्वा वायुं महान्तं श्रममपनयति स्वीयपक्षौ प्रसार्य ।
दुःसङ्कल्पैर्विकल्पैर्विषयमनुकदर्थीकृतं चित्तमेतत्
खिन्नं विश्रामहेतोः स्वपिति चिरमहो हस्तपादान्प्रसार्य ॥ ६८ ॥

The bird, by the motion of its wings, generates a breeze and, by its aid, reaches a great height, and there, having attained

the vast expanse of the atmosphere, cures itself of its fatigue by spreading its wings. So, too, this mind, troubled by many evil desires and doubts in respect of objects of pleasure, and fatigued thereby, stretches forth the hands and feet and sleeps long for the sake of rest. (68)

आश्लिष्यात्मानमात्मा न किमपि सहसैवान्तरं वेद बाह्यं
यद्वत्कामी विदेशात्सदनमुपगतो गाढमाश्लिष्य कान्ताम् ।
यात्यस्तं तत्र लोकव्यवहृतिरखिला पुण्यपापानुबन्दः
शोको मोहो भयं वा समविषममिदं न स्मरत्येव किंचित्॥६९

The moment that the individual soul comes into union with the self (Brahman),* it ceases to be conscious of anything, internal or external, like unto a lover fervently embracing his beloved one on his return home from a foreign land. In that state all wordly activity that is the result of merit and demerit, disappears, and nothing is remembered of all these ups and downs,—sorrow, confusion, or fear. (69)

* During deep sleep.

अल्पानल्पप्रपञ्चप्रलय उपरतिश्चेन्द्रियाणां सुखाप्तिः
जीवन्मुक्तौ सुषुप्तौ त्रितयमपि समं किन्तु तत्रास्ति भेदः :
प्राक्संस्कारप्रसुप्तः पुनरपि च पुरावृत्तिमेति प्रबुद्धो
नश्यत्संस्कारजातो न स किल पुनरावर्तते यश्च मुक्तः ॥७०॥

The disappearance of all gross and subtle existence, the cessation of the senses, and the attainment of bliss,—these three are common to liberation-while-alive and deep sleep. There is however this difference that, whereas he who is asleep comes back to life again and again* by virtue of the effects of his past actions, he that has attained illumination and liberation, never comes back (to worldly life), because the effects of all his past actions have been destroyed. (70)

श्रानन्दान्यश्च सर्वाननुभवति नृपः सर्वसंपत्समृद्धः
तस्यानन्दः स एकः स कलु शतगुणः संप्रदिष्टः पितॄणाम् ।
आदेवब्रह्मलोकं शतशतगुणितास्ते यदन्तर्गताः स्युः
ब्रह्मानन्दः स एकोऽस्यय विषयसुखान्यस्य मात्रा भवन्ति ७१

If the bliss of a king endowed with all prosperity and enjoying every kind of happiness

* Passes through births and deaths.

be taken as a unit, the bliss of the *manes* is declared to be a hundredfold. So, too, through the world of the gods higher and higher up to the world of Brahman, each (bliss) is a hundredfold of the next lower one. Singular and containing within itself all these (grades of bliss) is the bliss of (the supreme) Brahman, of which the pleasures of the senses are but an (insignificant) fraction.

(71)

यत्रानन्दाश्च मोदाः प्रमुद इति मुदश्चासते सर्व एते
यत्राप्ताः सर्वकामाः स्युरखिलविरमात्केवलीभाव आस्ते ।
मां तत्रानन्दसान्द्रे कृधि चिरममृतं सोम पीयूषपूर्णो
धारामिन्द्राय देहीत्यपि निगमगिरो भ्रूयुगान्तर्गताय ॥ ७२ ॥

"Therein are included all degrees of bliss, —the bliss of men (*ananda*), of the *manes* (*moda*), of gods (*pramoda*), etc. Therein all desires are fulfilled. Therein is the state of oneness owing to the cessation of all (phenomena). Make me live immortally for ever, O Soma,* in that abode of concentrated bliss, and vouchsafe to my soul† that is betwixt the brows an unceasing shower of immortality,*"—so do the vedas declare. (72)

* Lit. the moon. Here "*hiranyagarbha.*"
† 'Indra' in the text.

आत्माऽक्म्पः सुखात्मा स्फुरति तदपरा त्वन्ययैव स्फुरन्ती
स्थैर्यं वा चञ्चलत्वं मनसि परिणति याति तत्रत्यमस्मिन् ।
चाञ्चल्यं दुःखहेतुर्मनस इदमहो यावदिष्टार्थलब्धिः
तस्यां यावत्स्थिरत्वं मनसि विषयजं स्यात्सुखं तावदेव ॥ ७३॥

The self is unperturbed and its nature is bliss; the other (*maya*) is quite the opposite; their steadiness or perturbation bears fruit in the individual consciousness. The perturbation of the mind, until a desired object is gained, gives rise to misery. When that object is gained, the pleasure (said to be) derived from that object is only so long as the mind remains steady.

(73)

यद्वत्सौख्यं रतान्ते निमिषमिह मनस्येकताने रसे स्यात्
स्थैर्ये यावत्सुषुप्तौ सुखमनतिशयं तावदेवाथ मुक्तौ ।
नित्यानन्दः प्रशान्ते हृदि तदिह सुखस्थैर्ययोः साहचर्यं
नित्यानन्दस्य मात्रा विषयसुखमिदं युज्यते तेन वक्तुम् ॥ ७४॥

Just as there is a momentary bliss when the mind is absorbed in pleasure at the end of

* Lit. nectar.

a sensual indulgence, so too there is unsurpassed bliss in deep sleep only so long as there is steadiness (of consciousness). In liberation, however, the consciousness is absolutely tranquil and there is eternal bliss. There is thus a constant relation between bliss and steadiness. It is therefore proper to speak of sensual pleasure as a fraction of eternal bliss. (74)

श्रान्तं स्वान्तं सबाह्यव्यवहृतिभिरिदं ताः समाकृष्य सर्वाः
तत्तत्संस्कारयुक्तं स्वपरमति परावृत्तमिच्छानिदानम् ।
स्वाप्नान्संस्कारजातप्रजनितविषयान्स्वाप्नदेहेऽनुभूतान्
प्रोज्झ्यान्तः प्रत्यगात्मप्रवणमिदमगाद्भूरि विश्राममस्मिन् ७५ ॥

The mind, tired of external activities, draws them all in together, and carrying with it the tendencies resulting from them, ceases from them and turns inward in search of its own place. In the dream-body, it enjoys dream-objects generated by the combination of those tendencies. Abandoning these, again, it longs for the inner self, reaching which it attains perfect rest.* (75)

* Tranquillity, bliss.

स्वप्ने भोगः सुखादेर्भवति ननु कुतः साधने मूर्च्छमाने
स्वाप्नं देहान्तरं तद्व्यवहृतिकुशलं नव्यमुत्पद्यते चेत् ।
तत्सामग्र्या अभावात्कुत इदमुदितं तद्धि सांकल्पिकं चेत्
तर्हि स्वाप्ने रतान्ते वपुषि निपतिते दृश्यते रक्तमोक्षः ॥७६॥

"How is the enjoyment of pleasure, etc. possible in dream, while the instrument therefor (the gross body) is inert? If (it be said that) a new dream-body fit for such activity springs up, wherefrom does it arise, since the means of its generation † is absent? If it be a product of the imagination, then how is it that, after the experience of sexual pleasure in a dream, the effect thereof is (actually) visible in the body that is inert? (76)

भीत्या रोदित्यनेन प्रवदति हसति श्लाघते नूनमस्मात्
स्वप्नेऽप्येहेऽनुबन्धं त्यजति न सहसा मूर्च्छितेऽप्यन्तरात्मा ।
पूर्वं ये येऽनुभूतास्तनुयुवतिहयव्याघ्रदेशादयोऽर्थाः
तत्संस्कारस्वरूपान्व्यजति पुनरमून्श्रित्य संस्कारदेहम् ॥ ७७ ॥

"It is with this (the gross body) that he weeps from fear, talks, laughs and exults."

* This and part of the next verse are the arguments of an opponent.

† Such as parents.

It * surely follows from this that the inner self does not abruptly sever its connection with the body during dream, although that body is inert; but, with the help of the subtle body, it creates again, in subtle form, those objects which it had previously † experienced, such as the body, woman, horse, tiger, locality, etc. (77)

सन्धौ जाग्रत्सुषुप्त्योरनुभवविदिता स्वाप्न्यवस्था द्वितीया
तत्रात्मज्योतिरास्ते पुरुष इह समाकृष्य सर्वेन्द्रियाणि ।
संवेश्य स्थूलदेहं समुचितशयने स्वीयभासाऽन्तरात्मा
पश्यन्संस्काररूपानभिमतविषयान्याति कुत्रापि तद्वत् ॥ ७८ ॥

The second state, that of dream, is known by experience to be midway between waking and sleep. In that state the individual, having withdrawn all the senses, has only the light of the self remaining. The gross body having been laid down on a suitable bed, the inner self, experiencing the objects it likes in their subtle form, goes about as it pleases in the same manner.‡ (78)

* This is the answer to the opponent.
† In the waking state. ‡ With the subtle body.

रक्षन्प्राणैः कुलायं निजशयनगतं श्वासमात्रावशेषैः
मामृत्तप्रेतकल्पाकृतिकमिति पुनः सारमेयादिभक्ष्यम् ।
स्वप्ने स्वीयप्रभावात्सृजति हयरथान्निम्नगाः पल्वलानि
क्रीडास्थानान्यनेकान्यपि सुहृदबलापुत्रमित्रानुकारान् ॥ ७९ ॥

Preserving the body lying in bed by means of the life-forces now reduced to mere breath, lest it assume the form of a corpse and become food for dogs, etc., it creates, in dream, by its own power, horses, chariots, rivers, ponds, playgrounds, companions, women, sons, friends,—all by way of imitation.* (79)

मातङ्गव्याघ्रदस्युद्विषदुरगकपीन्कुत्रचित्प्रेयसीभिः
क्रीडन्नास्ते हसन्वा विहरति कुहचिन्मृष्टमश्नाति चान्नम् ।
म्लेच्छत्वं प्राप्तवान्स्म्यहमिति कुहचिच्छङ्कितः स्वीयलोकात्
त्रास्ते व्याघ्रादिभीत्या प्रचलति कुहचिद्रोदिति प्रस्यमानः ॥

It creates elephants, tigers, robbers, enemies, snakes and monkeys. Sometimes it is playing with beloved damsels, Sometimes it laughs and sports. Sometimes it eats deli-

* Of its waking experiences.

cious food. At other times it is afraid of its kith and kin, because it has become an outcaste. And at other times it runs away for fear of tigers, etc. or is caught by them and wails. (80)

यो यो दृग्गोचरोऽर्थो भवति स स तदा तद्गतात्मस्वरूपा-
विज्ञानोत्पद्यमानः स्फुरति ननु यथा शुक्तिकाऽज्ञानहेतुः ।
रौप्याभासो मृषैव स्फुरति च किरणाज्ञानतोऽम्भो भुजङ्गो
रज्वज्ञानान्निमेषं सुखभयकृदतो दृष्टिरेषा किलेदम् ॥ ८१ ॥

Whatever object is perceived, it comes into existence then and there by the ignorance of the true nature of the self that is in it. Its manifestation is like the unreal appearance of false silver owing to one's not recognising the mother-of-pearl, or of the mirage owing to one's not recognising the sun's rays, or of the serpent by one's not recognising the rope,—such appearance giving rise to joy or fear, only for an instant. Hence all this universe is really created by perception.* (81)

* That is, the existence of any object is only so long and so much as we perceive it.

मायाऽध्यासाश्रयेषु प्रविततमखिलं यन्मया तेन मत्स्या-
न्येतान्येतेषु नाहं यदपि हि रजतं भाति शुक्तौ न रौप्ये ।
शुक्तवंशस्तेन भूतान्यपि मयि न वसन्तीति विश्वग्विनेता
प्राहास्मादृश्यजातं सकलमपि मृषैवेन्द्रजालोपमेयम् ॥ ८२ ॥

The Lord of the Universe has declared: "By me, on whom depends the illusion of *maya*, all this (universe) has been spread forth. Therefore, all things are in me, not I in them; for instance, although silver appears (falsely) in the mother-o'-pearl, there is naught of the mother-o'-pearl in silver. Therefore, * too, all things do not (in reality) exist in me." It follows from this that the whole objective world is as unreal as the products of jugglery. (82)

हेतुः कर्मैव लोके सुखतदितरयोरेवमज्ञोऽविदित्वा
मित्रं वा शत्रुरित्थं व्यवहरति मृषा याज्ञवल्क्यार्तभागौ ।
यत्कर्मैवोचतुः प्राग्जनकनृपगृहे चक्रतुस्तत्प्रशंसां
यज्ञोत्तंसो यदूनामिति वदति न कोऽप्यत्र तिष्ठत्यकर्मा ॥ ८३ ॥

Action is the only cause of happiness or misery in this world. The ignorant, not

* Because the universe is the creation of *maya*.

knowing this, speak in vain of friend or enemy.* Yagnavalkya and A'rtabhaga, of yore, in the palace of king Janaka, spoke only of action and praised it. Even the ornament† of the race of Yadu declares: "None in this world remains without action." (83)

वृक्षच्छेदे कुठारः प्रभवति यदपि प्राणिनोद्यस्तथाऽपि
प्रायोऽन्नं तृप्तिहेतुस्तदपि निगदितं कारणं भोक्तृयत्नः ।
प्राचीनं कर्म तद्वद्विषमसमफलप्राप्तिहेतुस्तथाऽपि
स्वातन्त्र्यं नश्वरेऽस्मिन्न हि खलु घटते प्रेरकोऽन्तरात्मा ॥

Although the axe is able to fell a tree, it should nevertheless be wielded by a living being. Food is no doubt, a source of satisfaction, but the real cause thereof is the effort‡ of the eater. In the same way, former action is the cause of the good or evil results experienced; yet, being itself evanescent, it cannot do this by itself. It is impelled thereto by the inner self. (84)

* One who gives happiness or one who causes misery.

† Krishna.

‡ Cooking and eating.

स्मृत्या लोकेषु वर्णाश्रमविहितमदो नित्यकाम्यादि कर्म
सर्वं ब्रह्मार्पणं स्यादिति निगमगिरः संगिरन्तेऽतिरम्यम् ।
यन्नासानेत्रजिह्वाकरचरणशिरःश्रोत्रसन्तर्पणेन
तुष्येदङ्गीव साक्षात्तरुरिव सकलो मूलसन्तर्पणेन ॥ ८५ ॥

The Vedas declare, with much propriety, that all rites, compulsory, discretionary, and so on, which are laid down by the Smriti for the various castes and conditions of men, are (in reality) dedicated to the Supreme Self;* in the same way that, by the satisfaction of the nose, eyes, tongue, hands, feet, head and ears, it is the inner man that is actually satisfied, and, by the watering of the roots of a tree, every part of that tree is nourished. (85)

यः प्रेत्यात्मानमेत्रः श्रुतिविदपि तथाकर्मकृत्कर्मणोऽस्य
नाशः स्यादल्पभोगात्पुनरधतरणे दुःखभोगो महीयान् ।
आत्माभिज्ञस्य लिप्सोरपि भवति महान्नाश्वतः सिद्धिभोगो
ह्यात्मा तस्मादुपास्यः खलु तदधिगमे सर्वसौख्यान्यलिप्सोः ॥

* Whatever lesser deity might be invoked in practice.

After death, he who is ignorant of the self, although versed in the Vedas, and has performed the rites prescribed therein, exhausts his merit after a brief enjoyment and undergoes very great misery in having to be born again. He who has realised the self and yet longs for reward, enjoys much greater and more lasting happiness accompanied by supernatural powers. Therefore, one should indeed realise the self; for, by realising it, one gains every happiness although he longs for no reward. (86)

सूर्याद्यैरर्थभानं न हि भवति पुनः केवलैनात्र चित्रं
सूर्यात्सूर्यप्रतीतिर्न भवति सहसा नापि चन्द्रस्य चन्द्रात् ।
अग्नेरग्नेश्च किन्तु स्फुरति रविमुखं चक्षुषश्चित्प्रयुक्तात्
आत्मज्योतिस्ततोऽयं पुरुष इह महो देवतानां च विश्वम् ॥

It is no wonder that objects are not revealed by the sun, moon, etc., of their own accord; nor is the sun directly perceived by its own light, nor the moon, nor fire. On the other hand, the sun, moon, etc., are perceived by means of the sense of sight inspired by (the inner) consciousness. Therefore, only

the dweller in the body shines by his own light. Yet, in the world, * the deities † have their respective power to illuminate. (87)

प्राणेनाम्भांति भूयः पिबति पुनरसावन्नमश्नाति तत्र
तत्पाकं जाठरोऽग्निस्तदुपहितबलो द्राक् शनैर्वा करोति ।
व्यानः सर्वाङ्गनाडीष्वथ नयति रसं प्राणसन्तर्पणार्थं
निस्सारं पूतिगन्धं त्यजति बहिरयं देहतोऽपानसंज्ञः ॥ ८८ ॥

Through the life-force called *prana* the individual drinks plenty of water and eats food. Then the abdominal fire, with energy derived from that (*prana*), digests it sooner or later. Thereafter the life-force known as *vyana* carries the essence along the blood-vessels of the whole body for the nourishment of life; and the life-force termed *apana* expels from the body the putrid non-essence. (88)

* i.e., as far as the senses are concerned.

† The sun, moon, etc., which preside over the senses. In relation to objects, the senses have power to reveal them, although their light is but a reflection of the resplendence of the self.

व्यापारं देहसंस्थः प्रतिवपुरखिलं पञ्चवृत्त्यात्मकोऽसौ
प्राणः सर्वेन्द्रियाणामधिपतिरनिशं सत्तया निर्विवादम् ।
यस्येत्थं चिद्द्वयस्य स्फुटमिह कुरुते सोऽस्मि सर्वस्य साक्षी
प्राणस्य प्राण एषोऽप्यखिलतनुभृतां चक्षुषश्चक्षुरेषः ॥ ८९ ॥

This life, with its five-fold energy*, residing in each body and being master of all the senses, distinctly and incessantly carries on all the activities appropriate to that particular body, by a power which belongs undoubtedly to the self that is pure consciousness. That self am I, the all-seer, the life behind all life, the consciousness behind the consciousness of all beings. (89)

यं भान्तं चिद्द्वयैकं क्षितिजलपवनादित्यचन्द्रादयो ये
भासा तस्यैव चानु प्रविरलगतयो भान्ति तस्मिन्वर्तन्ति ।
विद्युत्पुञ्जोऽग्निसंघोऽप्युडुगणविततिर्भासयेत्किं परेशं
ज्योतिश्शान्तं ह्यनन्तं कविमजममरं शाश्वतं जन्मशून्यम् ॥ ९० ॥

By the light of that One Self that is pure consciousness, the earth, water, air, sun, moon, etc., shine after It, each with its peculiar characteristics, and have their being in It.

* Prana, apana, udana, samana, vyana.

Can the flashes of lightning and flaming conflagrations and the vast expanse of starry galaxies illumine the Supreme Lord, the immutable, infinite light, the seer, without beginning and without end, eternal, because devoid of origin ? (90)

तद्ब्रह्मैवाहमस्मीत्यनुभव उदितो यस्य कस्यापि चेद्वै
पुंसः श्रीसद्गुरूणामतुलितकरुणापूर्णपीयूषदृष्ट्या ।
जीवन्मुक्तः स एव भ्रमविधुरमना निर्गतेऽनाद्युपाधौ
नित्यानन्दैकधाम प्रविशति परमं नष्टसन्देहवृत्तिः ॥ ९१ ॥

If, by the favour of the nectar-like glance, full of unparalleled mercy, of the venerable holy Master, there arises, in any man whatsoever, the realisation "That very Brahman am I," he indeed loses all feelings of doubt and, with his mind free from illusion, attains liberation even while living in the body. (Thereafter), when the beginningless limitation * is completely dissolved, he is merged in the Highest, the sole abode of eternal bliss. (91)

* Maya, the root-illusion.

नो देहो नेन्द्रियाणि क्षरमतिचपलं नो मनो नैव बुद्धिः
प्राणो नैवाहमस्मीत्यखिलजडमिदं वस्तुजातं कथं स्याम् ।
नाहंकारो न दारा गृहसुतसुजनक्षेत्रवित्तादि दूरं
साक्षी चित्प्रत्यगात्मा निखिलजगदधिष्ठानभूतः शिवोऽहम्
॥ ९२ ॥

I am neither the dense body nor the senses, nor the evanescent and most erratic mind, nor reason, nor life, nor the ego, nor wife, nor house, nor offspring, nor kith and kin, nor land nor wealth, and so on. For, how can I, the witness aloof, the pure consciousness, the inner self, be all these things which are purely objective? I am the Supreme * that is the reality behind all this universe. (92)

दृश्यं यद्रूपमेतद्भवति च विशदं नीलपीताद्यनेकं
सर्वस्यैतस्य दृश्ये स्फुरदनुभवतो लोचनं चैकरूपम् ।
तद्दृश्यं मानसं दृक्करिगतविषयाकारधीवृत्तयोऽपि
दृश्या दृग्रूप एव प्रभुरिह स तथा दृश्यते नैव साक्षी ॥ ९३ ॥

In relation to all these plainly visible forms of dark, yellow and other innumerable colours, the eye, which is one, is the seer, for, therein

* *Siva*, or *parabrahman* considered as *ananda-maya*.

arises the perception. The eye, in its turn, is only objective, because the mind is its seer. And even the workings of the mind, objective forms transformed into thought, are, in their turn, objective. The Lord alone is the absolute seer, the witness, for, He is never, like the above, objective. (93)

रज्ज्वज्ञानाद्भुजङ्गस्तदुपरि सहसा भाति मन्दान्धकारे
स्वात्माज्ञानात्तथाऽसौ भृशमसुखममूदात्मनो जीवभावः ।
प्राप्तोक्त्याऽहिभ्रमान्ते स च खलु विदिता रज्जुरेकातथाऽहं
कूटस्थो नैव जीवो निजगुरुवचसा साक्षिभूतः शिवोऽहम्
॥ ९४ ॥

Owing to the non-recognition of a rope in the twilight, over it appears a serpent all at once. In the same way is the extremely unhappy condition of the individual soul imposed on the self by reason of the non-realisation of one's own self. Again, when the illusion of a serpent is dispelled by the admonition of a trustworthy friend, there is only the old familiar rope. So, too, by the admonition of my own Master, I am not the individual soul, but the immutable Self that is the seer. I am the Supreme Bliss (*Siva*.) (94)

किं ज्योतिस्ते वदस्वाहनि रविरिह मे चन्द्रदीपादि रात्रौ
स्यादेवं भानुदीपादिकपरिकलने किं तव ज्योतिरस्ति ।
चक्षुस्तन्मीलने किं भवति च सुतरां धीर्धियः किं प्रकाशे
तत्रैवाहं ततस्त्वं तदसि परमकं ज्योतिरस्मि प्रमोऽहम् ॥९५॥

Tell me what is thy light. You say: "The sun in the day and the moon, lamp, etc., at night." It may be so, but by what light do you see the sun, the lamp, etc? You say: "the eye." But when that is closed, what brighter light is there? You reply: "the mind." By what light is the mind revealed? "For that, I alone am the light," you say. You are therefore that Supreme Light. "I am, my Master." (95)

कश्चित्कालं स्थितः क्वौ पुनरिह भजते नैव देहादिसंघं
यावत्प्रारब्धभोगं कथमपि स सुखं चेष्टतेऽसद्बुद्धया ।
निर्द्वन्द्वो नित्यशुद्धो विगलितममताऽहंकृतिर्नित्यतृप्तो
ब्रह्मानन्दस्वरूपः स्थिरमतिरचलो निर्गताशेषमोहः ॥९६॥

Such a one * after remaining on the earth for a time, never more returns to a body and its accompaniments; until the enjoyment of

* One that has realised "I am Brahman."

the ripe fruits of his former actions is completed, he lives in a peculiar manner, but blissfully, because his mind is free from all contrasts,* ever pure, devoid of my-ness and I-ness, always contented, identical in nature with infinite bliss, steady in thought, imperturbable, cleansed of all illusions. † (96)

जीवात्मब्रह्मभेदं दलयति सहसा यत्प्रकाशैकरूपं
विज्ञानं तच्च बुद्धौ समुदितमतुलं यस्य पुंसः पवित्रम् ।
माया तेनैव तस्य क्षयमुपगमिता संसृतेः कारणं या
नष्टा सा कार्यकर्त्री पुनरपि भविता नैव विज्ञानमात्रात् ॥९७॥

Such an absolutely resplendent realisation at once destroys the distinction between the individual soul and Supreme Self. In whomsoever such an unimpeded, unparalleled realisation springs up in consciousness, for him the root-illusion (*maya*) that is the source of births and deaths, is destroyed by that very realisation. Once destroyed, it can no more create illusions by its power of phenomenal manifestation. (97)

* Happiness and misery, gain and loss, etc.
† This verse describes a *jivan-mukta*.

विश्वं नेति प्रमाणाद्विगलित जगदाकारमानस्त्यजेद्वै
पीत्वा यद्वत्फलाम्भस्त्यजति च सुतरां तत्फलं तद्वदाद्यम् ।
सम्यक्सच्चिद्दैनैकामृतसुखकवलास्वादपूर्णो हृदाऽसौ
ज्ञात्वा निस्सारमेवं जगदखिलमिदं स्वप्रमः शान्तचित्तः ॥९८॥

Knowing that the universe is unreal and having, therefore, completely destroyed all perception of phenomenal forms, he should taste, to his heart's utmost content, the morsel of immortal bliss that is the highest and most perfect concentration of being and consciousness, and, filled with light of the self and with a tranquil mind, he should realise that all this universe is unessential and should therefore abandon it, in the same way as one, after drinking the juice of a fruit, throws it away although the remnant may be highly fragrant. (98)

क्षीयन्ते चास्य कर्माण्यपि खलु हृदयग्रन्थिरुद्भिद्यते वै
छिद्यन्ते संशया ये जनिमृतिफलदा दृष्टमात्रे परेशे ।
तस्मिन्ब्रह्मस्वरूपे गुणमलरहिते तत्त्वमस्यादिलक्ष्ये
कूटस्थे प्रत्यगात्मन्यखिलधिषणमनोऽगोचरे ब्रह्मणीऽशे ॥९९॥

The results of actions are destroyed, the bondage of the heart is broken, and all

doubts, which lead one to births, and deaths, are removed, as soon as one realises that Supreme Lord, whose nature is pure consciousness, who is devoid of the stain of qualities, who is realisable by such teachings as "That thou art," the immutable inner self, the Brahman, the Lord, that is beyond all commandments and beyond all thought. (99)

आदौ मध्ये तथाऽन्ते जनिमृतिफलदं कर्ममूलं विशालं
ज्ञात्वा संसारवृक्षं भ्रममदमुदिताशोकताऽनेकपत्रम् ।
कामक्रोधादिशाखं सुतपशुवनिताकन्यकापक्षिसंघं
छित्त्वाऽसद्भावसिनैनं पटुमतिरमितश्चिन्तयेद्वासुदेवम् ॥ २०० ॥

One should understand the huge tree of phenomenal existence, which bears the fruits of births and deaths before, betwixt and after, whose roots are the results of past actions, whose countless leaves are delusions, vanities, joys and sorrows, whose branches are desire, anger, etc., and on which dwell the birds of sons and cattle, wives and daughters, in large numbers. Such a wise man should fell this tree down with the axe

of non-attachment and should at all times meditate upon the Supreme Being (*vasudeva*).

(100)

जातं मय्येव सर्वं पुनरपि मयि तत्संस्थितं चैव विश्वं
सर्वं मय्येव याति प्रविलयमिति तद्ब्रह्म चैवाहमस्मि ।
यस्य स्मृत्या च- यज्ञाद्यखिलशुभविधौ सुप्रयातीह कार्यं
न्यूनं सम्पूर्णतां वै तमहमतिमुदेवाच्युतं सन्नतोऽस्मि ॥ २०१ ॥

The whole universe is born in me, has its support in me and dissolves in me. Therefore, that very Brahman indeed am I. Again, humbly and exultingly do I bow to that Immutable Being (*achyuta*), by whose mere remembrance any defective procedure in all auspicious acts like sacrifices is rendered perfectly complete. (101)

THUS ENDS THE CENTURY OF VERSES.

इति शतश्लोकी समाप्ता ॥

॥ आत्मबोधः

Knowledge of Self.

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १ ॥

This treatise called "Knowledge of Self" is written for the sake of those whose sins have been destroyed by austerities and who, with a tranquil mind and free from attachment, long for liberation. (1)

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।
पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति ॥ २ ॥

Compared with all other means, knowledge is the only direct means to liberation. As cooking is impossible without fire, so is liberation impossible without knowledge. (2)

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसंघवत् ॥ ३ ॥

Ritual cannot dispel ignorance, because they are not mutually contradictory. But

knowledge surely destroys ignorance, as light destroys the densest darkness. (3)

अवच्छिन्न इवाज्ञानात्तन्नाशे सति केवलः ।
स्वयं प्रकाशते आत्मा मेघापायेऽशुमानिव ॥ ४ ॥

The self appears to be conditioned by virtue of ignorance. But when that (ignorance) is destroyed, the unconditioned self shines by its own light, like the sun when the clouds have disappeared. (4)

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५ ॥

Having purified, by repeated instruction, the soul that is turbid with ignorance, knowledge should efface itself, as the paste of the cleaning-nut does with water.* (5)

संसारः स्वप्नतुल्यो हि रागद्वेषादिसंकुलः ।
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६ ॥

The phenomenal world, abounding in desire, hatred, etc., is verily like a dream.

* The cleaning-nut, rubbed into a paste and thrown into dirty water, clears the water and itself settles down along with the dirt as a sediment.

While it lasts, it seems to be real, but, when one awakes, it becomes unreal. (6)

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमव्ययम् ॥ ७ ॥

Like the (illusion of) silver in mother-o'-pearl, the world appears to be real only until the Supreme Self, the immutable reality behind everything, is realised. (7)

उपादानेऽखिलाधारे जगन्तिपरमेश्वरे ।
सर्गस्थितिलयान्यान्ति बुद्बुदानीव वारिणि ॥ ८ ॥

Like bubbles in water, the worlds are born, remain and dissolve in the Supreme Lord that is the material cause and foundation of all things. (8)

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधास्सर्वा हाटके कटकादिवत् ॥ ९ ॥

On the eternal Vishnu, who is pure existence and consciousness, as the common factor, all these various appearances are superimposed, like wristlets and other forms on gold. (9)

यथाऽकाशो हृषीकेशो नानोपाधिगतो विभुः ।
तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १० ॥

Like space, the Lord Vishnu, coming in contact with various conditions, appears to be different by reason of their differences, but is seen to be undifferentiated when those (conditions) are destroyed. (10)

नानोपाधिवशादेव जातिनामाश्रमादयः ।
आत्मन्यारोपितास्तोये रसवर्णादिभेदवत् ॥ ११ ॥

Only by virtue of varying conditions are caste, name, periods of religious life, etc., imposed on the self, like taste, colour and other distinctions imposed on water. (11)

पञ्चीकृतमहाभूतसम्भवं कर्मसञ्चितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२ ॥

The place for experiencing happiness and misery, which is made up of the fivefold compounds of the great elements and is obtained as the result of past actions, is called the (dense) body. (12)

पञ्चप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।
अपञ्चीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३ ॥

The instrument of enjoyment, which is made up of the uncompounded elements and which consists of the five life-forces, the mind, the consciousness, and the ten senses *, is the subtle body. (13)

अनाद्यविद्याऽनिर्वाच्या कारणोपाधिरुच्यते ।
उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४ ॥

The beginningless illusion that is indefinable is called the causal body. One should understand the self as other than these three bodies (or conditions). (14)

पञ्चकोशादियोगेन तत्तन्मय इव स्थितः
शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५ ॥

The pure self, by the relation of the five sheaths, etc., appears to assume their respective natures, like a crystal reflecting a blue cloth, etc. (15)

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः ।
आत्मानमान्तरं शुद्धं विविच्यात्तरडुलं यथा ॥ १६ ॥

One should separate the grain of the pure inner self from the chaff of the body and other sheaths by the threshing of reason. (16).

* The five senses of perception and the five motor members of the body.

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।
बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७ ॥

Although the self is at all times and in all things, yet it cannot shine in everything but will shine only in the buddhi, just as a reflection will appear only in polished surfaces. (17)

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८ ॥

One should understand the self to be always like a king, different from the body, senses, mind, buddhi, and eyes, the witness of their activities. (18)

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।
दृश्यतेऽग्रेषु धावत्सु धावन्निव यथा शशी ॥ १९ ॥

To the indiscriminating, the self appears to be active while (in reality) the senses (alone) are active, in the same way that the moon is seen as if running, when the clouds move. (19)

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः ॥ २० ॥

The body, senses, mind and buddhi consciousness, carry on their respective activities by depending on the consciousness of the self, like men depending on the sun's light. (20)

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१ ॥

Owing to indiscrimination, men attribute the qualities and activities of the body and the senses to the self that is pure existence and consciousness*, in the same way as blue colour is attributed to the sky. (21)

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाऽम्भसः ॥ २२ ॥

Moreover, the nature of doer, etc., that belongs to the conditioning mind, is attributed to the self, just as the motion, etc., of water is attributed to the reflection of the moon therein. (22)

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तत्राग्रे तस्माद्बुद्धेस्तु नात्मनः ॥ २३ ॥

Passions, desires, happiness, misery, etc., exercise their function when the consciousness

* The self is absolute consciousness as distinguished from buddhi, the individual consciousness.

is present, and do not exist in deep sleep when the consciousness is absent. They belong, therefore, to the consciousness and not to the self. (23)

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।
स्वभावस्सच्चिदानन्दनित्यनिर्मलताऽऽत्मनः ॥ २४ ॥

As light is the very nature of the sun, coldness of water, heat of fire, so are being, consciousness, bliss, eternity and absoluteness the very nature of the self. (24)

आत्मनस्सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

By indiscriminately mixing up the aspect of being and consciousness of the self with the function of the individual consciousness, there springs up the idea "I know." (25)

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्वपि ।
जीवस्सर्वमलं ज्ञाता कर्ता द्रष्टेति मुह्यति ॥ २६ ॥

The self undergoes no modification, nor can knowledge arise in any manner from individual consciousness (alone). And yet, one ignorantly imagines that the individual soul knows, does and sees everything well. (26)

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातश्चेन्निर्भयो भवेत् ॥ २७ ॥

By mistaking the self to be the individual soul, as a rope for a serpent, one is subject to fear. But if he realises, "I am not the individual soul, but the Supreme Self," then he is free from fear. (27)

आत्माऽवभासतयैको बुद्ध्यादीनीन्द्रियाण्यपि ।
दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८ ॥

The self alone illumines the consciousness, the senses, etc., as a light reveals the pot and other objects; (but) one's own self is not illumined by these illuminable objects.* (28).

स्वबोधे नान्यबोधेच्छा बोधरूपतयाऽऽत्मनः ।
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९ ॥

The very nature of the self being knowledge, it does not depend, for a knowledge of itself, on any other knowledge, in the same way as a light does not need another light to reveal itself. (29)

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३० ॥

* The mind, senses, etc.

Eliminating all limitations with the help of the passage "not this, not this," one should realise the identity of the individual soul and the supreme self by means of the principal scriptural passages. (30)

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१ ॥

The body and other objects of perception are the products of ignorance and are as evanescent as bubbles. The self that is unconditioned is other than these and should be understood as "I am Brahman." (31)

देहान्यत्वान्न मे जन्मजराकार्श्यलयादयः ।
शब्दादिविषयैस्सङ्गो निरिन्द्रियतया न च ॥ ३२ ॥

Birth, old age, decay, death, etc., are not for me, because I am other than the body. Sound and other objects of sense have no connection with me, for I am other than the senses. (32)

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।
अप्राणो ह्यमनाः शुभ्र इत्यादिश्रुतिशासनात् ॥ ३३ ॥

I am not the mind, and, therefore, sorrow, desire, hatred, fear, etc., are not for me. As

declared by the scripture, the self is neither the senses nor mind, but is unconditioned. (33)

निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरञ्जनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४ ॥

I am attributeless, functionless, eternal, doubtless, stainless, changeless, formless, eternally free, and unconditioned. (34)

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।
सदा सर्वसमस्सिद्धो निस्सङ्गो निर्मलोऽचलः ॥ ३५ ॥

Like ether, I pervade everything, inside and outside. I am imperishable, ever the established (truth), alike to all, unattached, unconditioned, imperturbable. (35)

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६ ॥

I am that very supreme Brahman that is reality, knowledge and infinity, that is ever unconditioned and ever free, the one undivided bliss that is without a second. (36)

एवं निरन्तरकृता ब्रह्मैवास्मीति वासना ।
हरत्यविद्याविक्षेपान्रोगानिव रसायनम् ॥ ३७ ॥

Such incessant impression on the mind that "I am only Brahman" removes the turbulences of ignorance, as the elixir of life cures all diseases. (37)

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८ ॥

Sitting in a lonely place, free of all passions, with the senses subjugated, one should contemplate that one infinite self, without thinking of anything else. (38)

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९ ॥

A wise man should, by his intelligence, submerge, in the self all that is objective and should ever contemplate the one self that is like unlimited space. (39)

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४० ॥

One who has realised the supreme truth gives up everything, such as form, caste, etc., and abides, by nature, in (the self, that is,) infinite consciousness and bliss. (40)

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१ ॥

The distinction of knower, knowledge and the known does not exist in respect of the supreme self. Being sole consciousness and bliss, it shines by itself alone. (41)

एवमात्माऽरणौ ध्यानमथने सततं कृते ।
उदिताऽवगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२ ॥

The flame of knowledge that arises by this constant churning of meditation on the wood * of the self, will completely burn away the fuel of ignorance. (42)

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३ ॥

When knowledge has destroyed ignorance, the self will manifest itself, in the same way as the sun rises as soon as the dawn † of day has dispelled darkness. (43)

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४ ॥

* Arani wood, used to kindle fire for sacrifices by churning it.

† Aruna, the charioteer of the sun; the dawn-god.

The self, that is ever with us, appears, by ignorance, as if it were unattained and, when that (ignorance) is destroyed, attained, like one's own necklace.*

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५ ॥ (44)

The condition of individual soul has been imposed on Brahman by illusion, as the form of a man on a post, but disappears when the true nature of the individual soul is realised. (45)

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमञ्जसा ।
अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६ ॥

The knowledge that arises from the realisation of one's own true nature, directly destroys the illusion of "I" and "mine" which resembles the confusion of the directions.† (46)

सम्यग्विज्ञानवान्योगी स्वात्मन्येवाखिलं स्थितम् ।
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७ ॥

* One appears to search for his necklace and find it, although it has been on his neck all the time.

† One who mistakes the directions, north, east, etc., corrects himself as soon as he clearly understands his own position.

The devotee (*yogin*) that has gained right realisation sees all things, by the eye of knowledge, as existing in his own self, and the one self as all things. (47)

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न किञ्चन ।
मृदो यद्वद्घटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८ ॥

He sees all things as his own self in the same way as one sees pots, etc., as (mere) clay; (for), all this universe is only the self, and there is naught other than the self. (48)

जीवन्मुक्तिस्तु तद्विद्वान्पूर्वोपाधिगुणांस्त्यजेत् ।
स सच्चिदादिधर्मत्वाद्ब्रह्मैव भ्रमरकीटवत् ॥ ४९ ॥

Liberation-while-living means that the wise person, having abandoned his former limitations and qualities, and acquiring the properties of being, consciousness (and bliss), attains Brahman, in the same way as the worm becomes the wasp. (49)

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५० ॥

Having crossed the ocean of ignorance and having slain the demons of likes and dislikes,

etc., the seer, united to tranquillity, is supremely happy in the enjoyment of the bliss of his own self *. (50)

बाह्यानित्यसुखासक्तिं हित्वाऽऽत्मसुखनिर्वृतः ।
घटस्थदीपवच्छश्वदन्तरेव प्रकाशते ॥ ५१ ॥

Leaving aside all attachments to external and transient pleasures, and happy in the bliss of the self, such a one, for ever, shines within, like a light inside a globe. (51)

उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२ ॥

The seer, though remaining amidst limitations, should yet be unaffected by their qualities, like space. Knowing all, he should be like one that knows not, and should wander about, unattached, like the wind. (52)

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।
जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥ ५३ ॥

When the limitations disappear, the seer merges unreservedly in the Supreme (vishnu),

* This is an allegorical explanation, incidentally of the story of the Ramayana.

like water in water, space in space, or light in light. (53)

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४ ॥

Than gaining which there is no greater gain, than whose bliss there is no higher bliss, than knowing which there is no higher knowledge,—that should be understood as Brahman. (54)

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा नापुनर्भवः ।
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५ ॥

Seeing which naught else remains to be seen, becoming which there is no becoming * again, knowing which naught else remains to be known,—that should be understood as Brahman. (55)

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६ ॥

That which is all-pervading, around above, below, which is being, consciousness and bliss, which is without a second, without end,

* Birth.

@ This does not mean encyclopedic knowledge
△ This is not to be taken literally

eternal, sole,—that should be understood as Brahman. (56)

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽव्ययम् ।
अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५७ ॥

The immutable, the one uninterrupted bliss, which is indicated by the Vedanta by excluding what is not it,—that should be understood as Brahman. (57)

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनो यथाः ॥ ५८ ॥

(The four-faced) Brahma and others, that are but parts of that self which is uninterrupted bliss, become happy, each in his own degree, by possessing a particle of that bliss. (58)

यद्युक्तमखिलं वस्तु व्यवहाराधिशन्वितः ।
तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९ ॥

Every object (is such because it) possesses that. All activity has consciousness running through it *. The Supreme Self, therefore, pervades the whole universe, as butter is in every part of milk. (59)

* These are the *sat* (being) and *chit* (consciousness) aspects of the self. The *ananda* (bliss) aspect has been dealt with in the previous verse.

अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।
अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥ ६० ॥

That which is neither subtle nor dense, neither short nor long, which is unborn, immutable, devoid of form, quality, caste or name,—that should be understood as Brahman. (60)

यद्भासा भातेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ ६१ ॥

By whose light the sun, etc., shine, but which is not illumined by these that are illuminable, and by virtue of which all this (universe) shines *,—that should be understood as Brahman. (61)

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥ ६२ ॥

Pervading the whole universe, internally and externally, and illumining it, the Brahman shines by itself, like a red-hot iron ball. (62)

* Is manifest; is perceived.

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किञ्चन ।
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३ ॥

this is inconsistent mysticism

The Brahman is different from the universe. There is naught other than Brahman. If anything other than Brahman is perceived, it is as unreal as the mirage in the desert. (63)

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तेद्भवत् ।
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४ ॥

Whatever is seen or heard, other than Brahman, cannot be (real). Even that is Brahman, the secondless being, consciousness and bliss, when the reality is known. (64)

सर्वगं सच्चिदानन्दं ज्ञानचक्षुर्निरीक्षते ।
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५ ॥

He who has the eye of knowledge sees Brahman that is being, consciousness and bliss, in all things; but he who has not the eye of knowledge cannot see it thus, as a blind man cannot see the shining sun. (65)

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।
जीवस्सर्वमलान्मुक्तः स्वर्णवद्द्योतते स्वयम् ॥ ६६ ॥

The individual soul, melted in the fire of knowledge kindled by instruction, etc., is

freed from all taints, like gold, and shines by itself. (66)

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।
सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥ ६७ ॥

The self is the sun of knowledge that, rising in the firmament of the heart, destroys the darkness of ignorance, and, pervading all and supporting all, shines and makes everything shine. (67)

दिग्देशकालाद्यनपेक्ष्य सर्वगं
शीतादिहृन्नित्यसुखं निरञ्जनम् ।
यस्त्वात्मतीर्थं भजते विनिष्क्रियः
स सर्ववित्सर्वगतोऽमृतो भवेत् ॥ ६७ ॥

He who, unmindful of (the limitations of) direction, space, time, etc., and perfectly tranquil, attains the sanctum of the self, that is the all-pervading, stainless, eternal bliss which dispels (all qualities like heat and cold), etc.,—he becomes all-knowing, all-pervading, and immortal. (68)

इत्यात्मबोधः समाप्तः ॥

Thus ends KNOWLEDGE OF SELF.

॥ वाक्यवृत्तिः ॥

Commentary on the Text.

सर्गस्थितिप्रलयहेतुमचिन्त्यशक्तिं
विश्वेश्वरं विदितविश्वमनन्तमूर्तिम् ।
निर्मुक्तबन्धनमपारसुखाम्बुराशिं
श्रीवल्लभं विमलबोधघनं नमामि ॥ १ ॥

I salute the Lord of Lakshmi, the cause of creation, preservation and dissolution, the Lord of the universe possessing inconceivable power, omniscient, infinite in form, free of all bondage, the ocean of unbounded bliss, the concentration of pure knowledge. (1)

यस्य प्रसादादहमेव विष्णुः
मय्येव सर्वं परिकल्पितं च ।
इत्थं विजानामि सदाऽऽत्मरूपं
तस्यांघ्रिपद्मं प्रणतोऽस्मि नित्यम् ॥ २ ॥

I ever prostrate to the lotus-feet of Him by whose grace I always realise the nature of the self to the effect that I alone am the Supreme and that all things are merely superimposed on me. (2)

तापत्रयार्कसन्तप्तः कश्चिदुद्विग्नमानसः ।
भ्रमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति ॥ ३ ॥

Sorely afflicted by the sun of the three miseries*, and perplexed in mind, some one, after acquiring the qualifications of mind-control, etc., asks the good Master as follows. (3)

अनायासेन येनास्मान्मुच्येयं भवबन्धनात् ।
तन्मे संक्षिप्य भगवन्केवलं कृपया वद ॥ ४ ॥

O Lord, out of mere mercy, tell me briefly how I may, without (much) effort, be liberated from this bondage of births and deaths. (4)

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते ।
इदं तदिति विस्पष्टं सावधानमतिः शृणु ॥ ५ ॥

(The Master replies.) The manner of thy speech seems to me to be excellent. I shall explain to thee clearly which is which. Listen with an attentive mind. (5)

* See footnote on page 86.

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः ।
तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम् ॥ ६ ॥

The knowledge relating to the identity of the individual soul and the Supreme Self that arises from texts like "That thou art," is the means to liberation. (6)

को जीवः कः परश्चात्मा तादात्म्यं वा कथं तयोः ।
तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत् ॥ ७ ॥

What is the individual soul? What is the Supreme Self? How can there be identity between the two? And how can texts like "That thou art" express the same? (7)

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि ।
यस्त्वं पृच्छसि मां कोऽहं ब्रह्मैवासि न संशयः ॥ ८ ॥

We shall explain it (thus). What else, indeed, is the individual soul except thou alone. Thou that questionest me, 'who am I', art Brahman itself, without doubt. (8)

पदार्थमेव जानामि नाद्यापि भगवन्स्फुटम् ।
अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद ॥ ९ ॥

I have not yet clearly grasped, O Lord, even the meaning of the words, "I am Brahman." How can I understand, tell me the meaning of the sentence (as a whole)? (9)

सत्यमाह भवानत्र विज्ञानं नैव विद्यते ।
हेतुः पदार्थबोधो हि वाक्यायविगतेरिह ॥ १० ॥

What thou sayest is true and free from reproach. For, a knowledge of the word-meaning is indeed essential for the understanding of the sentence-meaning. (10)

अन्तःकरणतद्वृत्तिसाक्षिचैतन्यविग्रहः ।
आनन्दरूपः सत्यः सन्किं नात्मानं प्रपद्यसे ॥ ११ ॥

Why dost thou not understand thyself,—thou whose very nature is reality and bliss and (pure) consciousness that is the witness of the individual consciousness and all its workings? (11)

सत्यानन्दस्वरूपं धीसाक्षिणं ज्ञानविग्रहम् ।
चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम् ॥ १२ ॥

Leaving aside all thought relating to the body, etc., thou shouldst ever meditate upon

that whose nature is reality, bliss, and knowledge and which is the witness of consciousness, as thyself.

(12)

रूपादिमत्त्वतः पिण्डस्ततो नात्मा घटादिवत् ।
विषयादिमहाभूतविकारत्वाच्च कुम्भवत् ॥ १३ ॥

Because the body has form, etc., like an earthen vessel or other object, and is, like an earthen vessel, composed of the (five) great elements, ether, etc., it cannot be the self.

(13)

अनात्मा यदि विश्वोऽयमुक्तहेत्वनुवादतः ।
करामलकवत्तस्मादात्मानं प्रतिपादय ॥ १४ ॥

If, for the reasons aforesaid, this body is not the self, reveal the self, then, as clearly as a berry in the hand.

(14)

घटद्रष्टा घटाद्भिन्नः सर्वथा न घटो यथा ।
देहद्रष्टा तथा देहो नाहमित्यवधारय ॥ १५ ॥

As the witness of an earthen pot is different from the pot and is not the pot in any sense, so is the witness of the body. Understand, therefore, "I am not the body."

(15)

एवमिन्द्रियदृङ्नाहमिन्द्रियाणीति निश्चिनु ।
मनो बुद्धिस्तथा प्राणो नाहमित्यवधारय ॥ १६ ॥

Conclude, in the same way, "I am the witness of the senses and not the senses themselves." So, too, understand, "I am not the mind, the consciousness, or the life-force."

(16)

संघातोऽपि तथा नाहमिति दृश्यविलक्षणम् ।
द्रष्टारमनुमानेन निपुणं संप्रधारय ॥ १७ ॥

Also "I am not the combination (of these)." Understand, thus, by intelligent reasoning, the witness that is distinct from the object.

(17)

देहेन्द्रियादयो भावा हानादिव्यापृतिक्षमाः ।
यस्य सन्निधिमात्रेण सोऽहमित्यवधारय ॥ १८ ॥

Understand "I am He by whose mere proximity, the body, senses and other objects become capable of (all) activities like selection, etc.

(18)

अनापन्नविकारः सन्नयस्कान्तवदेव यः ।
जगदीक्षालयेत्प्रत्यक् सोऽहमित्यवधारय ॥ १९ ॥

Understand "I am that inner self which impels the consciousness, etc., but is itself unchanging, like the lodestone. (19)

अजडात्मयदाभान्ति यत्सान्निध्याज्जडा अपि ।
देहेन्द्रियमनःप्राणाः सोऽहमित्यवधारय ॥ २० ॥

Understand "I am He by whose, proximity, the body, senses, mind, and life-forces, though motionless, yet seem like the self that is not so. (20)

अगमन्मे मनोऽन्यत्र साम्प्रतं च स्थिरीकृतम् ।
एवं यो वेद धीवृत्ति सोऽहमित्यवधारय ॥ २१ ॥

'My mind had gone elsewhere, but has now been steadied.' Understand "I am He who knows the above activity of the mind." (21)

स्वप्नजागरिते सुप्ति भावाभावौ धियां तथा ।
यो वेत्त्यविक्रियः साक्षात्सोऽहमित्यवधारय ॥ २२ ॥

Understand "I am He who is the direct witness, himself changeless, of waking, dream and sleep, and of the presence and absence of objects, and of all phases of consciousness. (22)

घटावभासको दीपो घटादन्यो यथेष्यते ।
देहावभासको देही तथाऽहं बोधविग्रहः ॥ २३ ॥

As it is admitted that the light revealing (the presence of) a pot is other than the pot, so am I of the nature of knowledge, the dweller in the body that reveals the body. (23)

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः ।
द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय ॥ २४ ॥

Understand "I am the witness that is the dearest of all, for whose sake alone, sons, wealth and other objects are dear." (24)

परप्रेमास्पदतया मा न भूवमहं सदा ।
भूयासमिति यो द्रष्टा सोऽहमित्यवधारय ॥ २५ ॥

Understand "I am the witness who, being himself the object of highest love, feels 'let me never cease to be, but let me ever exist.'" (25)

यः साक्षिलक्षणो बोधस्त्वंपदार्थः स उच्यते ।
साक्षित्वमपि बोद्धृत्वमविकारितयाऽऽत्मनः ॥ २६ ॥

The consciousness that is the witness is said to be the meaning of the word "thou." The

self is the witness and the knower, because it is devoid of change. (26)

देहेन्द्रियमनःप्राणाहंकृतिभ्यो विलक्षणः ।
प्रोज्झिताशेषषड्भावविकारस्त्वंपदाभिधः ॥ २७ ॥

By the word "thou" is denoted that which is different from the body, senses, mind, life-forces, and ego, and is entirely devoid of the six states* or other change. (27)

त्वमर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः ।
अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च ॥ २८ ॥

Having thus understood the meaning of "thou," one should then contemplate the meaning of "that," both by eliminating what is not 'that' and by means of direct definitions thereof. (28)

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः ।
अदृश्यत्वादिगुणकः पराकृततमोमलः ॥ २९ ॥

Bereft of all taint of phenomenal existence, characterised by phrases like "not dense, etc.", qualified by non-objectivity, etc., free from the stain of nescience. (29)

*Birth, existence, growth, maturity, decay, and death.

निरस्तातिशयानन्दः सत्यप्रज्ञानविग्रहः ।
सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते ॥ ३० ॥

Bliss unsurpassed, reality, knowledge, and existence by nature, all-filling,—'that' is spoken of as the Supreme Self. (30)

सर्वज्ञत्वं परेशत्वं तथा सम्पूर्णशक्तिता ।
वेदैः समर्ध्यते यस्य तद्ब्रह्मेत्यवधारय ॥ ३१ ॥

Understand that to be the Brahman in respect of which the Vedas assert omniscience, supreme lordship and omnipotence. (31)

यज्ज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम् ।
मृदाद्यनेकदृष्टान्तैस्तद्ब्रह्मेत्यवधारय ॥ ३२ ॥

Understand that to be the Brahman of which the Vedas explain, by various illustrations like clay*, etc., that, by knowing it, all things are known. (32)

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ ।
तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय ॥ ३३ ॥

*By knowing clay, all clay things like pot, etc., are known.

Understand that to be the Brahman, of which the Vedas enunciate infinitude and, to establish it, declare the universe to be the effect of that.* (33)

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः ।
समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधारय ॥ ३४ ॥

Understand that to be the Brahman which, in the Vedanta, is established, by close reasoning, as the (only) thing to be realised by the aspirants for liberation. (34)

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान्प्रति ।
श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय ॥ ३५ ॥

Understand that to be the Brahman which is spoken of in the Vedas as having entered all beings as their souls and controlling them. (35)

कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ ।
जीवानां हेतुकर्तृत्वं तद्ब्रह्मेत्यवधारय ॥ ३६ ॥

Understand that to be the Brahman which alone is spoken of in the Vedas as the bestower of the reward of actions and the originator of the cause † of individual existence. (36)

* i.e., Brahman is the cause of the universe.
† Maya or nescience.

तत्त्वंपदार्थौ निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना ।
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः ॥ ३७ ॥

The meanings of the words 'that' and 'thou' have been determined. The meaning of the sentence will now be dealt with. This sentence-meaning is the identity between those same two word-meanings. (37)

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र सम्मतः ।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः ॥ ३८ ॥

The accepted meaning of the sentence, in this case, is neither co-existence nor particularisation. The meaning of the sentence, as accepted by the wise, is essential identity without reservation. (38)

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः ।
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः ॥ ३९ ॥

What appears as the inner consciousness is that whose characteristic is secondless bliss, whose nature is secondless bliss, and whose sole definition is inner consciousness. (39)

इत्यमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत्
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥ ४० ॥

When the mutual identity of the two is thus understood, then only will the non-Brahmanness of the word-meaning 'thou' be eliminated, (40)

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥ ४१ ॥

as also the unknownness of the word-meaning of 'that.' If it be so, what then? Listen. The inner consciousness remains absolutely as infinite bliss by nature. (41)

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने ।
लक्ष्यौ तत्त्वंपदार्थौ द्वावुपादाय प्रवर्तते ॥ ४२ ॥

Further, a sentence like 'that thou art,' in order to denote indentity, proceeds on the basis of the secondary* meaning of the two words 'that' and 'thou.' (42)

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने ।
यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात् ॥ ४३ ॥

We shall carefully explain how the sentence makes its own meaning clear, by excluding the expressed meanings of the two words, which are mixed up. (43)

* *Lakshya*, secondary, indirect or derived, as opposed to *vachya*, primary, direct or expressed.

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः ।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः ॥ ४४ ॥

The consciousness, conditioned by the mind, which appears as the connecting link between the idea "I" and the word "I", is expressed by the word "thou". (44).

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः ।
पारोक्ष्यबलः सत्याद्यात्मकस्तत्पदाभिधः ॥ ४५ ॥

The first cause of the worlds, conditioned by nescience (*maya*), characterised by omniscience, etc.*, of the nature of reality, etc.†, and affected by non-cognisability, is expressed by the word "that". (45).

प्रत्यक्परोक्षतैकस्य सद्द्वितीयत्वपूर्णता ।
विरुध्यते यतस्तस्माल्लक्षणा सम्प्रवर्तते ॥ ४६ ॥

(But) cognisability and non-cognisability, having a second and being infinite, are inconsistent in respect of the same thing. Hence is the necessity for the derived (or secondary) meaning. (46).

मानान्तरविरोधे तु मुख्यार्थस्य परिग्रहे ।
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते ॥ ४७ ॥

* Omniscience, omnipotence, omnipresence.
† Reality, knowledge, infinity.

When the adoption of the primary meaning is inconsistent with other (established) proofs, the adoption of a meaning not unconnected with the principal meaning, is called the derivation of meaning (*lakshana*). (47).

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा ।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा ॥ ४८ ॥

The derivation of meaning, in the case of passages like "that thou art", is a partial derivation, and no other, as in the case of the words in sentences like "This is he". (48).

अहं ब्रह्मेति वाक्यार्थबोधो यावद्दृढीभवेत् ।
शमादिसहितस्तावदभ्यसेच्छ्रवणादिकम् ॥ ४९ ॥

Until the sentence-meaning of "I am Brahman" is firmly understood, so long should one possess control of mind, etc., and practise (the expedients of hearing,* etc.). (49).

श्रुत्याचार्यप्रसादेन दृढबोधो यदा भवेत् ।
निरस्ताशेषसंसारनिदानः पुरुषस्तदा ॥ ५० ॥

When, by the grace of the Vedic teacher, one gets a firm understanding (of the above sentence), then is he entirely free from phenomenal condition and its cause.† (50).

* Hearing, meditation and concentration.
† Nescience or *maya*.

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः ।
विमुक्तकर्मनिगलः सद्य एव विमुच्यते ॥ ५१ ॥

All ends and means destroyed, unconditioned by the elements and the subtler bodies, and free from the bonds of action, such a one is immediately liberated. (51).

प्रारब्धकर्मवेगेन जीवन्मुक्तो यदा भवेत् ।
किञ्चित्कालमनारब्धकर्मबन्धस्य संक्षये ॥ ५२ ॥

When, by the destruction of the bondage of past actions not yet ripe for enjoyment, one becomes liberated while living, he remains as such for a short time by virtue of such of his past actions as have brought about his present life. (52).

निरस्तातिशयानन्दं वैष्णवं परमं पदम् ।
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते ॥ ५३ ॥

(Thereafter) he attains absolute liberation without any more birth, which is of the nature of unsurpassed bliss and is known as the supreme abode of Vishnu. (53).

॥ इति वाक्यवृत्तिः सम्पूर्णा ॥
Here ends the Commentary on the Text.

1/ That master who teaches me what is beyond duality, I salute.

2/ That master who teaches the truth which destroys doubts, I salute

"SWATMANIRUPANA"

Or Definition of One's Own Self.

॥ स्वात्मनिरूपणम् ॥

श्रीगुरुचरणद्वन्द्वं वन्देऽहं मथितदुःसहद्वन्द्वम् ।
भ्रान्तिग्रहोपशान्तिं पांसुमयं यस्य भसितमातनुते ॥ १ ॥

I salute the two feet of the holy Master, which destroy (this) unendurable duality, and whose dust, like the sacred ashes, quell the demon of illusion. (1)

देशिकवरं दयालुं वन्देऽहं निहतसकलसन्देहम् ।
यच्चरणद्वयमद्वयमनुभवमुपदिशति तत्वदस्यार्थम् ॥ २ ॥

I salute the merciful and most excellent Master who destroys all doubts and whose two feet reveal the enjoyment of one-ness as the meaning of the word "that". (2)

संसारदावपावकसन्तप्तः सकलसाधनोपेतः ।
स्वात्मनिरूपणनिपुणैः वाक्यैः शिष्यः प्रबोध्यते गुरुणा ॥ ३ ॥

Scorched by the forest-fire of phenomenal existence, the pupil, possessed of all necessary qualifications, is thus enlightened by the Master with words capable of revealing the true self. (3)

5/ This is a lesson of Dnyaneshwar. Even when you say 'I am not' what is it that says so? It is awareness, the primal consciousness,

अस्ति स्वयमित्यस्मिन् अर्थे कस्यास्ति संशयः पुंसः ।
अत्रापि संशयश्चेत् संशयिता यस्स एव भवसि त्वम् ॥ ४ ॥

Whoever doubts the fact that himself exists? If even this is doubted, he who doubts is only thyself. (4).

नाहमिति वेत्ति योऽसौ सत्यं ब्रह्मैव वेत्ति नास्तीति ।
अहमस्मीति विजानन् ब्रह्मैवासौ स्वयं विजानाति ॥ ५ ॥

When one knows " I am not ", it is verily Brahman itself that knows "it is not." When one knows " I am ", then (too) it is that Brahman itself that knows thus. (5).

ब्रह्मत्वमेव तस्मात् नाहं ब्रह्मेति मोहमात्रमिदम् ।
मोहेन भवाब्धि भेदः क्लेशाः सर्वे भवन्ति तन्मूलाः ॥ ६ ॥

Thyself, therefore, art Brahman. " I am not Brahman " is a mere illusion. From illusion springs separation* wherein all sorrows have root. (6)

न क्लेशपञ्चकमिदं भजते कृतकोशपञ्चकविवेकः ।
अत एव पञ्च कोशान् कुशलधियः सन्ततं विचिन्वन्ति ॥ ७ ॥

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* Difference, duality, manifoldness, variety.

He who gains a clear knowledge of the five sheaths (of the self) does not experience the five sufferings.* The wise, therefore, always investigate the five sheaths. (7).

अन्नप्राणमनोमयविज्ञानानन्दपञ्चकोशानाम् ।
एकैकान्तरभाजां भजति विवेकात्प्रकाश्यतामात्मा ॥ ८ ॥

By a clear knowledge of the five sheaths, *anna-maya*, *prana-maya*, *mano-maya*, *vijnana-maya* and *ananda-maya*, each within the one before it, the self becomes capable of being revealed. (8).

वपुरिदमन्नमयाख्यः कोशो नात्मा जडो घठप्रायः ।
प्रागुत्पत्तेः पश्चात् तदभावस्यापि दृश्यमानत्वात् ॥ ९ ॥

This (gross) body which is called the *anna-maya* sheath, is not the self, for it is non-sentient, almost like an earthen vessel, and is non-existent before birth and after death. (9).

कोशः प्राणमयोऽयं वायुविशेषो वपुष्यवच्छिन्नः ।
अस्य कथमात्मता स्यात् क्षुत्तृष्णाभ्यामुपेयुषः पीडाम् ॥ १० ॥

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* *Avidya*, ignorance; *asmita*, egoism; *raga*, desire; *dvesha*, hate; and *abhinivesa*, fear of death.

So much of the atmosphere as is contained by the body is the *prana-maya* sheath. How can this be the self, being afflicted with hunger and thirst ? (10)

कुरुते वपुष्यहन्तां गेहादौ यः करोति ममतां च ।
रागद्वेषविधेयो नासावात्मा मनोमयः कोशः ॥ ११ ॥

Nor can be *mano-maya* sheath be the self, which thinks of the body as 'I' and of home, etc., as 'mine', and which is the slave of likes and dislikes. (11)

सुप्तौ स्वयं विलीना बोधे व्याप्ता कलेबरं सकलम् ।
विज्ञानशब्दवाच्या चित्प्रतिबिम्बा न बुद्धिरप्यात्मा ॥ १२ ॥

Nor can the individual consciousness known by the name of *vijnana-maya* (sheath) be the self, for it is only a reflection of the pure consciousness,* disappearing in deep sleep and permeating the whole body in conscious moments. (12)

सुप्तिगतैः सुखलेशैः अभिमनुते यः सुखी भवामीति ।
आनन्दकोशनामा सोऽहंकारः कथं भवेदात्मा ॥ १३ ॥

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* The Supreme Self.

14) If you insist on using a descriptive word about the indescribable, then the best is 'bliss'

How can I-ness (or egoism), which is called the *ananda-maya* sheath, be the self, fondly imagining "I am happy" by reason of the small fractions of bliss found in deep sleep? (13)

यः स्फुरति विम्बभूतः स भवेदानन्द एव सकलात्मा ।
प्राग्मूर्ध्वमपि च सत्त्वात् अविकारित्वादबाध्यमानत्वात् ॥१४॥

That which shines as the reality is bliss itself, is the self of all, for it exists before and after, is changeless and uncontradictable. (14)

अन्नमयादेरस्मात् अपरं यदि नानुभूयते किञ्चित् ।
अनुभविताऽन्नमयादेः अस्तीत्यस्मिन्न कश्चिदपलापः ॥ १५ ॥

If nothing different from the *annamaya* and other sheaths is perceived, it cannot nevertheless be denied that there is one that perceives the *annamaya*, etc., sheaths. (15)

स्वयमेवानुभवत्वात् यद्यप्येतस्य नानुभाव्यत्वम् ।
सकृदप्यभावशङ्का न भवेद्बोधस्वरूपसत्तायाः ॥ १६ ॥

Although the self, being of the very nature of consciousness, cannot therefore be the object of consciousness, nevertheless there can never be a doubt regarding the absolute existence of consciousness itself. (16)

अनुभवति विश्वमात्मा विश्वेनासौ न चानुभूयेत ।
न खलु प्रकाश्यतेऽसो विश्वमशेषं प्रकाशयन्भानुः ॥ १७ ॥

The self experiences all things, but cannot be experienced by anything. The sun, that illumines the whole world, is not, in its turn, illumined. (17)

तदिदं तादृशमीदृशमेतावत्तावदिति च यन्न भवेत् ।
ब्रह्म तदित्यवधेयं नो चेद्विषयो भवेत्परोक्षं च ॥ १८ ॥

What is neither that nor this, so or thus, that much or this much,—that should be understood to be Brahman. Otherwise, it will be a mere object, and not directly knowable. (18)

इदमिदमिति प्रतीते वस्तुनि सर्वत्र बाध्यमानेऽपि ।
अनिदमबाध्यं तत्त्वं सत्त्वादेतस्य न च परोक्षत्वम् ॥ १९ ॥

While everything that is perceived as 'this, this' is contradictable*, the reality that is 'not this' is not contradictable. It is, moreover, not unrealisable, because it exists. (19)

नावेद्यमपि परोक्षं भवति ब्रह्म स्वयंप्रकाशत्वात् ।
सत्यं ज्ञानमनन्तं ब्रह्मत्येतस्य लक्षणं प्रथते ॥ २० ॥

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* *i.e.*, Unreal.

Brahman, although not knowable (by the intellect), is yet not unrealisable, because it is self-resplendent. The passage, "Brahman is reality, knowledge, infinity", expresses the definition thereof. (20)

सति कोशशक्त्युपाधौ सम्भवतस्तस्य जीवतेश्वरते ।
नो चेत्तयोरभावात् विगतविशेषं विभाति निजरूपम् ॥ २१ ॥

As long as there is limitation by the powers of the sheaths, the conditions of individual soul and Supreme Self affect it. Otherwise, these two conditions disappear, and its real nature without any distinction shines forth. (21)

सति सकलदृश्यबाधे न किमप्यस्तीति लोकसिद्धं चेत् ।
यत्र किमपीति सिद्धं ब्रह्म तदेवेति वेदतः सिद्धम् ॥ २२ ॥

If it is determined by ordinary reasoning that, when everything visible is known to be unreal, there is naught at all, it is further determined by the Vedas that what is established as naught at all, is Brahman itself. (22)

एवमपि विरहितानां तत्त्वमसीत्यादिवाक्यचिन्तनया ।
प्रतिभात्येष परोक्षवदात्मा प्रत्यक्प्रकाशमानोऽपि ॥ २३ ॥

Although this is so, to those that are devoid of even a thought of passages like "that thou art," the self, though (ever) resplendent within becomes, as it were, invisible. (23)

तस्मात्पदार्थशोधनपूर्वं वाक्यस्य चिन्तयन्नर्थम् ।
देशिकदयाप्रभावादपरोक्षयति क्षणेन चात्मानम् ॥ २४ ॥

Therefore, by a contemplation of the meaning of such passages through an examination of their word-meanings, and by the glory of the grace of the Master, one directly sees the self in an instant. (24)

देहेन्द्रियादिधर्मान् आत्मन्यारोपयन्नभेदेन ।
कर्तृत्वाद्यभिमानी बोधः स्यात्त्वंपदस्य वाच्योऽर्थः ॥ २५ ॥

The expressed meaning of the word 'thou' is the (individual) consciousness that prides in being doer, (enjoyer,) etc., superimposing the functions of the body, the senses, etc., on the self as if they were identical. (25)

देहादन्तेन्द्रियाणां साक्षी तेभ्यो विलक्षणत्वेन ।
प्रतिभाति योऽवबोधः प्रोक्तोऽसौ त्वंपदस्य लक्ष्योऽर्थः ॥ २६ ॥

The derived meaning of the word 'thou' is the consciousness that manifests itself as the

witness of the body, the ego, and the senses, distinct from them. (26)

वेदावसानवाचा संवेद्यं सकलजगदुपादानम् ।
सर्वज्ञताद्युपेतं चैतन्यं तत्पदस्य वाच्योऽर्थः ॥ २७ ॥

The expressed meaning of the word "that" is the supreme self which is knowable from Vedantic texts, which is the efficient cause of the whole universe, and which is endowed with omniscience, etc. (27)

विविधोपाधिविमुक्तं विश्वातीतं विशुद्धमद्वैतम् ।
अक्षरमनुभववेद्यं चैतन्यं तत्पदस्य लक्ष्योऽर्थः ॥ २८ ॥

The derived meaning of the word "that" is the supreme self, free of all condition whatsoever, beyond all phenomena, absolute, secondless, external, and realisable by (direct) experience. (28)

सामानाधिकरण्यं तदनु विशेषणविशेष्यता वेति ।
अथ लक्ष्यलक्षकत्वं भवति पदार्थात्मनां च सम्बन्धः ॥ २९ ॥

The relation between the two word-meanings is either sameness of object, or the relation of attribute and subject, or that of indicated and indicator. (29)

एकत्र वृत्तिरर्थे शब्दानां भिन्नवृत्तिहेतूनाम् ।
सामानाधिकरण्यं भवतीत्येवं वदन्ति लाक्षणिकाः ॥ ३० ॥

Those versed in interpretation explain "sameness of object" as the application of words, individually denoting different objects, to denote together the same object. (30).

प्रत्यक्ष्यं पारोक्ष्यं परिपूर्णत्वं च सद्वितीयत्वम् ।
इतरेतरं विरुद्धं तत इह भवितव्यमेव लक्षणया ॥ ३१ ॥

Visibility and invisibility, fullness and the having a second, are mutually contradictory. Therefore, in the case on hand, the derived meaning alone is possible. (31).

मानान्तरोपरोधे मुख्यार्थस्यापरिग्रहे जाते ।
मुख्याविनाकृतेऽर्थे या वृत्तिः सैव लक्षणा प्रोक्ता ॥ ३२ ॥

Derivation of meaning is the denotation of an object not unconnected with the primary meaning, in a case where the primary meaning cannot be adopted owing to its contradiction by other reasons. (32)

निखिलमपि वाच्यमर्थं त्यक्त्वा वृत्तिस्तदन्वितेऽन्यार्थे ।
जहतीति लक्षणा स्यात् गङ्गायां घोष इतिवदत्र न ग्राह्या ॥

Exclusive derivation of meaning * is the denotation of a different object connected with

* Derivation of meaning is of three kinds: exclusive, inclusive, and partly exclusive and partly inclusive.

the expressed meaning, but completely exclusive of the latter; for instance, the hamlet on the Ganges.* Such derivation of meaning is not applicable to the present case. (33).

वाच्यार्थमत्यजन्त्याः यस्या वृत्तेः प्रवृत्तिरन्यार्थे ।
इयमजहतीति कथिता शोणो धावतिवदत्र न ग्राह्या ॥ ३४ ॥

Inclusive derivation of meaning is the denotation of another object without abandoning the expressed meaning; for instance, the red† (one) is running. Such derivation, too, should not be adopted in the present. (34)

जहदजहतीति सा स्यात् या वाच्यार्थैकदेशमपहाय ।
बोधयीत चैकदेशं सोऽयं द्विज इतिवदाश्रयेदेनाम् ॥ ३५ ॥

The partly exclusive and partly inclusive derivation is that which excludes a portion of the expressed object and denotes another portion thereof; for instance, "this is that Brahmin". This mode of derivation should be adopted in the present case. (35)

सोऽयं द्विज इति वाक्यं त्यक्त्वाऽपरोक्षपरोक्षदेशाद्यम् ।
द्विजमात्रलक्षकत्वात् कथयत्यैक्यं पदार्थयोरुभयोः ॥ ३६ ॥

* Which really means "the banks of the Ganges."
† The quality of redness cannot run. The red horse or other animal is meant.

The sentence, "this is that Brahmin", indicates the Brahmin alone by excluding the remoteness and the nearness of place, (time), etc., and thus denotes identity between the meanings of the two words ('this' and ('that') (36)

तद्वत्तत्त्वमसीति त्यक्त्वाऽपरोक्षपरोक्षतादीनि ।
चिद्वत्सु लक्षयित्वा बोधयति स्पष्टमसिपदेनैक्यम् ॥ ३७ ॥

In the same way, the sentence, "that thou art" indicates the Supreme Self that is the reality, by excluding directness and remoteness, etc., and thus clearly denotes identity * by the word "art." (37)

इत्थं बोधितमर्थं महता वाक्येन दर्शितैक्येन ।
अहमित्यपरोक्षयतां वेदो वेदयति वीतशोकत्वम् ॥ ३८ ॥

In regard to those that realise as "I" the reality thus indicated by the principal text declaring identity, the Vedas declare that they shall be free from all sorrow. (38)

प्रायः प्रवर्तकत्वं विधिवचसां लोकवेदयोर्दृष्टम् ।
सिद्धं बोधयतोऽर्थं कथमेतद्भवति तत्त्वमस्यादेः ॥ ३९ ॥

* Between the two indicated by "that" and thou".

It is generally observed, both in secular and Vedic matters, that words of injunction (alone) are capable of inciting one to action. How can the same hold good in the case of passages like "that thou art" which (merely) reveal a thing already established? (39)

विधिरेव न प्रवृत्तिं जनयत्यभिलषितवस्तुबोधोऽपि ।
राजा भवति सुतोऽभूत् इति बोधेन प्रवर्तते लोकः ॥ ४० ॥

It is not injunction alone that can incite one to action, but also an assertion regarding a desired object. A person will begin to act by virtue of the knowledge. "Here is the king" or "a son has been born." (40)

ऐक्यपरैः श्रुतिवाक्यैः आत्मा शश्वत्प्रकाशमानोऽपि ।
देशिकदयाविहीनैः अपरोक्षयितुं न शक्यते पुरुषैः ॥ ४१ ॥

Although, according to the Vedic passages declaring identity, the self is incessantly revealed, yet it is not possible to realise it for those that are devoid of the grace of the Master. (41)

विरहितकाम्यनिषिद्धो विहितानुष्ठाननिर्मलस्वान्तः ।
भजति स्वमेव बोधं गुरूणा किमिति त्वया न मन्तव्यम् ॥४२॥

(43) So long as you have thoughts about truth, so long as you have doubts: so long will you need a Master to clear them.

Do not think, 'what is the need for a Master, since one, by himself, can attain a knowledge of the self by avoiding optional and prohibited rites and by purifying the mind through the performance of prescribed rites?' (42)

कर्मभिरेव न बोधः प्रभवति गुरुणा विना दयानिधिना ।
आचार्यवान्हि पुरुषो वेदेत्यर्थस्य वेदसिद्धत्वात् ॥ ४३ ॥

Knowledge (of self) cannot result from rites alone, without the Master that is the ocean of mercy; for it is established by the Vedas that only he who has a Master can know. (43)

वेदोऽनादितया वा यद्वा परमेश्वरप्रणीतया ।
भवति परमं प्रमाणं बोधो नास्ति स्वतश्च परतो वा ॥ ४४ ॥

The Vedas are the highest authority, either because they are beginningless or because they are the utterances of the Supreme Lord. Knowledge, (therefore,) cannot result either by itself or from any other authority. (44)

नापेक्षते यदन्यत् यदपेक्षन्तेऽखिलानि मानानि ।
वाक्यं तन्निगमानां मानं ब्रह्माद्यतीन्द्रियावगतौ ॥ ४५ ॥

The Vedic sentence, which does not depend on any other proof, but on which depend all

46) Those that want to prove existence of drik; it is only in its presence, for it is awareness, that proof can be given. It is a pre-condition without which you cannot talk of proof. How can you prove it, then? The fact that they are proving, is proof of drik!!

proofs, is the only source of the knowledge of Brahman and other things that are beyond the senses. (45)

ामनं प्रबोधयन्तं बोधं मानेन ये वुभुत्सन्ते ।
एधोभिरेव दहनं दग्धुं वाञ्छन्ति ते महात्मनः ॥ ४६ ॥

Those that attempt, by means of proof, to realise a knowledge which reveals the proof itself, are such wonderful beings that they will burn fire itself by means of fuel. (46)

वेदोऽनादिरमुष्य व्यञ्जक ईशस्स्वयंप्रकाशात्मा ।
तदभिव्यक्तिमुदीक्ष्य प्रोक्तोऽसौ सूरिभिः प्रमाणमिति ॥ ४७ ॥

The Veda is beginningless, and the self-resplendent Lord himself manifests it. In view of its manifestation thus, the great ones have declared that it is the (highest) authority. (47)

रूपाणामवलोके चक्षुरिवान्यन्न कारणं दृष्टम् ।
तद्वददृष्टावगतौ वेदवदन्यो न वेदको हेतुः ॥ ४८ ॥

As no authority is equal to the eye in the perception of forms, so is there no authority for knowledge, equal to the Veda, in the realisation of that which is beyond perception. (48)

निगमेषु निश्चितार्थे तन्त्रे कश्चिद्यदि प्रकाशयति ।
तादिदमनुवादमात्रं प्रामाण्यं तस्य सिध्यति न किञ्चिन् ॥ ४९ ॥

If any treatise elucidates a truth established by the Vedas, it is merely a repetition and is not indicative of any authority whatsoever. (49)

अंशद्वयवति निगमे साधयति द्वैतमेव कोऽप्यंशः ।
अद्वैतमेव वस्तु प्रतिपादयति प्रासिद्धमपरोंऽशः ॥ ५० ॥

Of the Vedas consisting of the parts, one part * enunciates duality and the other † plainly expounds the one (secondless) reality. (50)

अद्वैतमेव सत्यं तस्मिन्द्वैतं न सत्यमध्यस्तम् ।
रजतमिव शुक्तिकायां मृगतृष्णायामिवोदकस्फुरणम् ॥ ५१ ॥

The secondless alone is ~~real~~ true. Duality, being only superimposed thereon, is not real, like (the illusion of) silver in the mother-o'-pearl, or the appearance of water in a mirage. (51)

आरोपितं यदि स्यात् अद्वैतं वस्त्ववस्तुनि द्वैते ।
युक्तं नैव तदा स्यात् सत्येऽध्यासो भवत्यसत्यानाम् ॥ ५२ ॥

It is not proper to say that the secondless reality may be superimposed on the unreal and

* The *karma-kanda*. † The *jnana-kanda*.

dual; for superimposition is (always) that of the unreal on the real. (52)

यद्यारोपणमुभयोः तद्व्यतिरिक्तस्य कस्यचिदभावात् ।
आरोप्यं न शून्ये तस्मादद्वैतसत्यता ग्राह्या ॥ ५३ ॥

Both cannot be superimposed, for there is naught different from them and superimposition cannot be on nothing. Hence, the reality of the secondless (self) must be accepted. (53)

प्रत्यक्षाद्यनवगतं श्रुत्वा प्रतिपादनीयमद्वैतम् ।
द्वैतं न प्रतिपाद्यं तस्य स्वयमेव लोकसिद्धत्वात् ॥ ५४ ॥

What is expounded by the Vedas is the secondless (Brahman) that cannot be known by direct perception and other proofs, and not duality, for the latter is already established by ordinary ~~reasoning~~ knowledge. (54)

अद्वैतं सुखरूपं दुस्सहदुःखं सदा भवेद्द्वैतम् ।
यत्र प्रयोजनं स्यात् प्रतिपादयति श्रुतिस्तदेवासौ ॥ ५५ ॥

The secondless (Brahman) is of the nature of happiness, while duality is always unendurable misery. The Vedas, therefore, expound only that * which is aspired for. (55)

निगमगिरा प्रतिपाद्यं वस्तु यदानन्दरूपमद्वैतम् ।
स्वभाविकस्वरूपं जीवत्वं तस्य केचन ब्रुवते ॥ ५६ ॥

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* Brahman, that is, eternal bliss.

* Philosophy is not needed to know there is duality.

In respect of the secondless reality which is expounded by the Vedas and which is of the nature of bliss, some say that the condition of individual self is its ordinary nature. (56)

स्वभाविकं यदि स्यात् जीवत्वं तस्य विशदाविज्ञप्तेः ।
सकृदपि न तद्विनाशं गच्छेदुष्णप्रकाशवद्बुद्धेः ॥ ५७ ॥

If the condition of individual self be the very nature of (Brahman that is) absolute consciousness, then, like the heat and light of fire, it can never disappear. (57)

यद्वदयो रसविद्धं काञ्चनतां याति तद्वदेवासौ ।
जीवस्साधनशक्त्या परतां यातीति केचिदिच्छन्ति ॥ ५८ ॥

Some are of opinion that the individual soul becomes the supreme soul by virtue of spiritual effort in the same way as iron becomes gold by the action of some chemical. (58)

तदिदं भवति न युक्तं गतवति तस्मिंश्चिरेण रसवीर्ये ।
प्रतिपद्यते प्रणाशं हैमो वर्णोऽप्ययस्समारूढः ॥ ५९ ॥

This is not right; for when the power of the chemical disappears by lapse of time, the golden colour that was imparted to the iron, also disappears. (59)

60/ You will get back your individual sorrows etc for there is no such thing as moksha from them, according to such imperfect teaching

जीवत्वमपि तथेदं बहुविधसुखदुःखलक्षणोपेतम् ।
गतमिव साधनशक्त्या प्रतिभात्येव प्रयाति न विनाशम् ॥६०॥

In the same way, the condition of individual soul, with its characteristics of pleasure and pain, will only seem to disappear (according to the above reasoning), but will not be utterly destroyed. (60)

तस्मात्स्वतो यदि स्यात् जीवस्सततं स एव जीवः स्यात् ।
एवं यदि परमात्मा परमात्मैवायमिति भवेद्युक्तम् ॥ ६१ ॥

Therefore, if, by its very nature, it is the individual self, it will for ever remain the individual self. In the same way, if (by its very nature) it is the supreme self, it stands to reason that it is always the supreme self. (61)

यदि वा परेण साम्यं जीवश्चेद्भजति साधनबलेन ।
कालेन तदपि कियता नश्यत्येवेति निश्चितं सकलैः ॥ ६२ ॥

Even if the individual soul were to attain (only a) similarity with the supreme self by virtue of spiritual efforts, it has been decided by all authorities that even that similarity must necessarily perish after some time*. (62)

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* Because whatever has an artificial origin mus t have an end.

तस्मात्परं स्वकायि मोहं मोहात्मकं च संसारम् ।
स्वज्ञानेन जहित्वा पूर्णः स्वयमेव शिष्यते नान्यत् ॥ ६३ ॥

Having therefore destroyed, by the knowledge of the self, the insuperable ignorance regarding one's self and phenomenal limitation (*samsara*) which is of the nature of (that) ignorance, one becomes oneself the Infinite, and naught else remains. (63)

सत्यज्ञानानन्दं प्रकृतं परमात्मरूपमद्वैतम् ।
अवबोधयन्ति निखिलाः श्रुतयः स्मृतिभिः समं समस्ताभिः ॥

All the Vedas and all religious treatises (*smriti*) expound the supreme secondless Self whose nature is reality, knowledge and bliss as the thing to be realised. (64)

एकत्वबोधकानां निखिलानां निगमवाक्यजालानाम् ।
वाक्यान्तराणि सकलान्यभिधीयन्ते स्म शेषभूतानि ॥ ६५ ॥

In respect of all the numerous Vedic passages declaring oneness, all other passages are said to be subordinate thereto. (65)

यस्मिन्मिहिरवदुदिते तिमिरवदपयान्ति कर्तृताऽऽदीनि ।
ज्ञानं विरहितभेदं कथमेतद्भवति तत्त्वमस्यादेः ॥ ६६ ॥

* From passages like "that thou art," how does the knowledge of non-duality spring up, at whose very origin the conditions of doer, etc., disappear, like darkness at the rise of the sun? (66)

कर्मप्रकरणनिष्ठं ज्ञानं कर्माङ्गमिष्यते प्राज्ञैः ।
भिन्नप्रकरणभाजः कर्माङ्गत्वं कथं भवेज्ज्ञानेः ॥ ६७ ॥

Those versed in ritual argue that knowledge occurs in the ritual portion (of the Veda) and is therefore an auxiliary to ritual. But how can knowledge be an auxiliary to ritual, since it occurs in a quite different context? (67)

अधिकारिविषयभेदौ कर्मज्ञानात्मकावुभौ काण्डौ ।
एवं सति कथमनयोः अङ्गाङ्गित्वं परस्परं घटते ॥ ६८ ॥

The two portions (of the Veda) relating to ritual and knowledge, are entirely different, both in respect of the aspirant's qualifications and the subject dealt with. This being so, how can they be principal and auxiliary in relation to each other? (68)

ज्ञानं कर्मणि न स्यात् ज्ञाने कर्मेदमपि तथा न स्यात् ।
कथमनयोरुभयोस्तत् तपनतमोवत्समुच्चयो घटते ॥ ६९ ॥

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* This and the first half of the next verse are the view of the *mimamsaka* or ritual school.

69: ritual = religion of Gita: Karma does not give knowledge.

Knowledge cannot exist in ritual. So, too, ritual cannot exist in knowledge. How is any correlation possible between the two, which are like sun and darkness? (69)

तस्मान्मोहनिवृत्तौ ज्ञानं न सहायमन्यदर्थयते ।
यद्वद्घनतरातिमिरप्रकरपरिध्वंसने सहस्रांशुः ॥ ७० ॥

Therefore, for the removal of illusion, knowledge does not need the assistance of anything else, in the same way as the sun for the dispulsion of the densest darkness. (70)

ज्ञानं तदेवममलं साक्षी विश्वस्य भवति परमात्मा ।
सम्बध्यते न धर्मैः साक्षी तैरेव सच्चिदानन्दः ॥ ७१ ॥

The supreme self that is the witness of all, is itself that unsullied knowledge. The witness, therefore, is not affected by those limitations (of ignorance) but is (even) reality, knowledge and bliss. (71)

रज्ज्वादेरुरगाद्यैः सम्बन्धवदस्य दृश्यसम्बन्धः ।
सततमसङ्गोऽयमिति श्रुतिरप्यमुमर्थमेव साधयति ॥ ७२ ॥

Its relation to them as (subject and) object is (illusory) like the relation of rope, etc., to serpent, etc. The Vedas, too, establish the

same truth by declaring "this (self) is ever unattached". (72)

कर्तृ च कर्म च यस्य स्फुरति ब्रह्मैव तन्न जानाति ।
यस्य न कर्तृ न कर्म स्फुटतरमयमेव वेदितुं क्रमते ॥ ७३ ॥

That which cognises both subject and object is the supreme self itself. Neither of them can know it. That which is neither subject nor object can alone know (itself) clearly. (73)

कर्तृत्वादिकमेतत् मायाशक्त्या प्रतीयते निखिलम् ।
इति केचिदाहुरेषा भ्रान्तिर्ब्रह्मातिरेकतो नान्यत् ॥ ७४ ॥

Some say that the nature of doer, (enjoyer,) etc. and all else is manifested (in the self) by its power of *maya*. This is (however) a delusion, because there is naught other than Brahman. (74)

तस्मिन्ब्रह्मणि विदिते विश्वमशेषं भवेदिदं विदितम् ।
कारणमृदि विदितायां घटकरकाद्या यथाऽवगम्यन्ते ॥ ७५ ॥

That Brahman being known, all this universe will become known, in the same way as all earthern jars, pots, etc., become known by the clay, which is their cause, being known. (75)

तदिदं कारणमेकं विगतविशेषं विशुद्धचिद्रूपम् ।
तस्मात्तदेकरूपात् मायोपहितादभूदशेषमिदम् ॥ ७६ ॥

This (Brahman), then, is the one cause, devoid of all distinction, of the nature of purest consciousness. From that which is the sole reality, conditioned by *maya*, sprang forth all this universe. (76)

कारणमसदिति केचित् कथयन्त्यसतो भवेन्न कारणता ।
अङ्कुरजननी शक्तिः सति खलु बीजे समीक्ष्यते सकलैः ॥ ७७ ॥

Some say that the cause is non-entity. (But) the non-existent cannot be a cause. The power to generate a sprout is visible to all, only if the seed exists. (77)

कारणमसदिति कथयन् वन्ध्यापुत्रेण निर्वहेत्कार्यम् ।
किंच मृगतृष्णिकाम्भः पीत्वोदन्यां महीयसीं शमयेत् ॥ ७८ ॥

He who declares the cause to be non-entity, can manage affairs with the son of a barren woman and quench intense thirst by drinking the water of a mirage. (78)

तस्मान्न सोऽप्यमसतो वादः सम्भवति शास्त्रयुक्तिभ्याम् ।
तस्मात्सदेव तत्त्वं सर्वेषां कारणं भवति जगताम् ॥ ७९ ॥

As this doctrine of a non-existent cause is untenable both according to scripture and

reason, it follows that real entity is alone the cause of all the worlds. (79)

जगदाकारतयाऽपि प्रथते गुरुशिष्यविग्रहतयाऽपि।
ब्रह्माद्याकारतया प्रतिभातीदं परात्परं तत्त्वम् ॥ ८० ॥

This reality, higher than the highest, manifests itself as the worlds, also as teacher and pupil, also as (the four-faced) Brahma and other gods. (80)

सत्यं जगदिति भानं संसृतये स्यादपक्वचित्तानाम्।
तस्मादसत्यमेतत् निखिलं प्रतिपादयन्ति निगमान्ताः ॥ ८१ ॥

For those whose minds are not ripe, the impression that the world is real will tend to bondage (of births and deaths). Hence, the Vedantas declare all this universe to be unreal. (81)

परिपक्वमानसानां पुरुषवराणां पुरातनैः सुकृतैः।
ब्रह्मैवेदं सर्वं जगदिति भूयः प्रबोधयत्येषः ॥ ८२ ॥

On the other hand, to those great persons whose minds have become ripe by virtue of their past merits, the Vedas declare that all this universe is Brahman alone. (82)

अनधगतकाञ्चनानां भूषणधीरेव भूषणे हैमे।
एवमविवेकभाजां जगति जनानां न तात्त्विकी विषया ॥ ८३ ॥

Those that do not realise the gold understand a golden ornament only as an ornament. So, too, those that are devoid of realisation do not perceive the world to be Brahman. (83)

अहमालम्बनतिक्तं कथ परोक्षं भवेदिदं ब्रह्म।
तदपि विचारविहीनैः अपरोक्षयितुं न शक्यते मुग्धैः ॥ ८४ ॥

How can Brahman be unknown to anyone, which is realisable by means of I-ness ?* And yet, it is impossible of realisation by the unenquiring ignorant. (84)

अहमिदमिति च मतिभ्यां सकलं व्यवहरति सर्वलोकोऽपि।
प्रथमा प्रतीचि परमा निषद्यति वपुरिन्द्रियादिबाह्येऽर्थे ॥ ८५ ॥

All persons carry on their activities at all times by means of the ideas "I" and "this." Of these, the former relates to the inner self, and the latter to external objects like the body, the senses, etc. (85)

वपुरिन्द्रियादिविषयाऽहंधुद्धिर्भवेन्महद्भ्रान्तेः।
तद्दुरितस्मिन्नित्यध्यासादेव शास्त्रमानत्वात् ॥ ८६ ॥

* i.e. realisable by the experiences common to all, "I am," "I know," "I feel" etc.

If the idea of "I" springs up in respect of the body, senses, etc., it is then a huge delusion; for, delusion is defined as the perception of anything in what is not that thing. (86)

तस्मादशेषसाक्षी परमात्मैवाहमर्थ इत्युचितम् ।
अजडवदेव जडोऽयं सत्सम्बन्धाद्भवत्यहङ्कारः ॥ ८७ ॥

It therefore stands to reason that the supreme self that is the witness of all is alone denoted by the idea "I". This I-ness, although devoid of consciousness, becomes conscious, as it were, by its contact with the self. (87)

तस्मात्सर्वशरीरेष्वहमहमित्येव भासते स्पष्टः ।
यः प्रत्ययो विशुद्धः तस्य ब्रह्मैव भवति मुख्योऽर्थः ॥ ८८ ॥

The direct meaning of the clear and unmixed conception, "I", "I", in all bodies is therefore Brahman alone. (88)

गोशब्दादिव गोत्वं तदपि व्यक्तिः प्रतीयतेऽर्थतया ।
अहमर्थः परमात्मा तद्भ्रान्त्या भवत्यहङ्कारः ॥ ८९ ॥

By the word "cow", the genus 'cow' is primarily meant; but, from the context, a particular cow is also indicated. In the same

way the primary meaning of "I" is the supreme self, but, by virtue of delusion, becomes ego. (89)

दग्धृत्वादिकमयसः पावकसङ्गेन भासते यद्वत् ।
तद्वच्चेतनसङ्गात् अहमि प्रतिभान्ति कर्तृताऽऽदीनि ॥ ९० ॥

Just as the power to burn, etc., is manifest in iron by reason of its contact with fire, so do the conditions of doer, (enjoyer) etc., manifest themselves in the "I" by reason of its connection with the self. (90)

देहेन्द्रियादिदृश्यव्यतिरिक्तं विमलमतुलमद्वैतम् ।
अहमर्थमिति विदित्वा तद्व्यतिरिक्तं न कल्पयेत्किञ्चित् ॥ ९१ ॥

Having understood the meaning of "I" to be the pure, transcendental, secondless (self) that is different from the body, senses and other objects, one should not attribute any other meaning thereto. (91)

यद्वत्सुखदुःखानां अवयवभेदादनेकता देहे ।
तद्वदिह सत्यभेदेऽप्यनुभववैचित्र्यमात्मनामेषाम् ॥ ९२ ॥

Just as, in the same body, the pleasures and pains are numerous in respect of the various limbs, so, too, there are differences of experiences in respect of these individual

93/ He who knows each individual object as Brahman asks no more questions about it.

souls, although there is really no differentiation at all. (92)

किमिदं किमस्य रूपं कथमेतदभूदमुष्य को हेतुः ।
इति न कदाऽपि विचिन्त्यं चिन्त्यं मायेति धीमता विश्वम्
॥ ९३ ॥

A wise person should never enquire of the universe, 'what is this', 'what is its nature', 'how was it born' 'and 'what is its cause'. He should merely think of it as delusion. (93)

दन्तिनि दारुविकारे दारु तिरोभवति सोऽपि तत्रैव ।
जगति तथा परमात्मा परमात्मन्यपि जगत्तिरोधत्ते ॥ ९४ ॥

The wood is forgotten in the elephant made of wood, and the elephant in the wood. * So is the supreme self forgotten in the universe and the universe in the self. (94)

आत्ममये महति पटे विविधजगच्चित्रमात्मना लिखितम् ।
स्वयमेव केवलमसौ पश्यन्प्रमुदं प्रयाति परमात्मा ॥ ९५ ॥

On the vast canvas of the self, the self itself paints the picture of the various worlds and

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* Children treat it as an elephant, and the elderly as wood. So the wise see only the supreme self and the ignorant the non-self only.

the supreme-self itself derives extreme bliss from seeing that picture.* (95)

चिन्मात्रममलमक्षयमद्वयमानन्दमनुभवारूढम् ।
ब्रह्मैवास्ति तदन्यत् न किञ्चिदस्तीति निश्चयो विदुषाम् ॥९६॥

The wise have the firm conviction that there is nothing else than the supreme self alone, consisting of pure consciousness, attributeless, imperishable, secondless, of the nature of bliss, and attainable only by direct realisation. (96)

व्यवहारस्य दशेयं विद्याऽविद्येति वेदपरिभाषा ।
नास्त्येव तत्त्वदृष्ट्या तत्त्वं ब्रह्मैव नान्यदस्त्यस्मात् ॥ ९७ ॥

The talk in the Vedas about knowledge and ne-science relates to the stage of argumentation. From the true stand point there is no such distinction, because Brahman is the only reality and there is naught else than this. (97)

अस्त्यन्यदिति मतं चेत् तदपि ब्रह्मैव चास्तितारूपम् ।
व्यतिरिक्तमास्तितायाः नास्तितया शून्यमेव तत्सिद्धम् ॥ ९८ ॥

If one asserts that there *is* anything other than the self, even that is the self in its aspect

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* As a painter may draw a picture on the back of is hand and enjoy its sight himself.

of existence. Anything which is different from being existent, is non-existent and therefore a mere void. (98)

तत्त्वावबोधशक्त्या स्थिरताया बाधिताऽपि सा माया ।
आदेहपातमेषां आभात्यात्माऽप्ययं निजो विदुषाम् ॥ ९९ ॥

For the wise, although delusion has been conquered by the steady power of their knowledge of the self, yet it seems to remain until the death of their bodies. But the self shines for them in its real nature. (99)

एष विशेषो विदुषां पश्यन्तोऽपि प्रपञ्चसंसारम् ।
पृथगात्मनो न किञ्चित् पश्येयुः सकलनिगमनिर्णीतात्॥१००॥

This is the peculiarity of the wise, that, although they are looking at all the variety of phenomenal existence, they could see naught other than the self understood from all the Vedas. (100)

किं चिन्त्यं किमचिन्त्यं किं कथनीयं किमप्यकथनीयम् ।
किं कृत्यं किमकृत्यं निखिलं ब्रह्मेति जामतां विदुषाम् ॥१०१॥

For the wise that realise everything to be Brahman, what is there to meditate or not meditate, what to speak or not speak, what to do or not do? (101)

101 The sage gains nothing by doing and gains nothing by refraining from doing

निखिलं दृश्यविशेषं दृग्रूपत्वेन पश्यतां विदुषाम् ।
बन्धो नाऽपि न मुक्तिः न परात्मत्वं न चाऽपि जीवत्वम्
॥ १०२ ॥

For the wise that see all objects as the self *(drik)*, there is neither bondage nor liberation, neither the condition of supreme self nor that of individual soul. (102)

असकृदनुचिन्तितानां अव्याहततरनिजोपदेशानाम् ।
प्रामाण्यपरमसीम्नां निगमनमिदमेव निखिलनिगमानाम्॥१०३॥

This is the sole ultimate teaching of all the Vedas if they are repeatedly enquired into,—the Vedas which uncontradictably reveal the self and which are the highest authority possible. (103)

इत्थं निबोध्य गुरुणा शिष्यो हृष्यन्प्रणम्य तं पदयोः ।
स्वानुभवसिद्धमर्थं स्वयमेवान्तर्विचारयामास ॥ १०४ ॥

Thus taught by his master, the disciple saluted his feet with joy and meditated within himself on the truth established by his own direct realisation. (104)

अजरोऽहमक्षरोऽहं प्राज्ञोऽहं प्रत्यगात्मबोधोऽहम् ।
परमानन्दमयोऽहं परमशिवोऽहं भवामि परिपूर्णः ॥ १०५ ॥

103 ⊗ Only because they support the Truth
not because they are scriptures

The term "I" in all the following verses does not refer to body or ego but to that I which is present in all bodies, all egos, the one Self

I am undecaying, I am imperishable, I am the Lord (*prajna*), I am the consciousness that is the inner self, I am full of supreme bliss, I am the supreme self (*parama-siva*), I am the infinite. (105)

आढ्योऽहमात्मभाजां आत्मानन्दानुभूतिरसिकोऽहम् ।
आबालगोपमाखिलैः अहमित्यनुभूयमानमहिमाऽहम् ॥ १०६ ॥

I am the greatest of those that have realised the self. I am the enjoyer of the realisation of my own bliss. I am he whose glory is realised as "I" by all beings down to children and the illiterate. (106)

इन्द्रियसुखविमुखोऽहं निजसुखबोधानुभूतिभरितोऽहम् ।
इतिमातिदूरतरोऽहम् भावेतरसुखितचित्तोऽहम् ॥ १०७ ॥

I am averse to sensual pleasures. I am full of the bliss, knowledge and realisation of the self. I am far aloof from any thought of the objective. I am delighted at heart by that which is not objective. (107)

ईशोऽहमीश्वराणां ईर्ष्याद्वेषानुषङ्गरहितोऽहम् ।
ईक्षणविषयमतीनां ईप्सितपुरुषार्थसाधनपरोऽहम् ॥ १०८ ॥

I am the Lord of Lords. I am devoid of even a touch of jealousy and hatred. I am

he that fulfils the desired object for those who are bent on realising the goal. (108)

उदयोऽहमेव जगतां उपनिषदुद्यानकृतविहारोऽहम् ।
उद्वेलशोकसागरशोषणवाडवहुतवहनार्चिरहम् ॥ १०९ ॥

I alone am the origin of the worlds. I am he that sports in the garden of the *Upanishads*. I am the flame of the sub-marine fire that will dry up the overflowing ocean of sorrow. (109)

ऊर्जस्वलनिजविभवैः ऊर्ध्वमधस्तिर्यगश्नुवानोऽहम् ।
ऊहापोहविचारैः उररीकृतवत्प्रतीयमानोऽहम् ॥ ११० ॥

I pervade up and down and around with my own extraordinary glories. I am he who appears to be determined by means of argument, counter argument and enquiry. (110)

ऋषिरहमृषिगणकोऽहं सृष्टिरहं सृज्यमानमहमेव ।
ऋद्धिरहं वृद्धिरहं तृप्तिरहं तृप्तिदीपदीप्तिरहम् ॥ १११ ॥

I am the seer. I am the host of seers. I am the act of creation and I myself am the created. I am prosperity, I am progress, I am satisfaction, I am the glow of the lamp of satisfaction. (111)

एकोऽहमेतदीदृशमेवमिति स्फुरितभेदरहितोऽहम् ।
एष्टव्योऽहमनीहैः अन्तस्सुकृतानुभूतिरहितोऽहम् ॥ ११२ ॥

I am one. I am devoid of all distinctions, such as "this," "like this" or thus". I am he that should be worshipped by the non-desirous. I am devoid of the inner feeling of merit or demerit. (112)

ऐक्यावभासकोऽहं वाक्यपरिज्ञानपावनमतीनाम् ।
ऐशमहमेव तत्त्वं नैशतमःप्रायमोहमिहिरोऽहम् ॥ ११३ ॥

I am the revealer of oneness. I alone am the supreme reality for minds purified by a thorough understanding of the (Vedantic) formula. I am the sun that dispels ignorance like the darkness of the night. (113)

ओजोऽहमोषधीनां ओतप्रोतायमानभुवनोऽहम् ।
ओंकारसारसोल्लसद् आत्मसुखामोदमत्तभृङ्गोऽहम् ॥ ११४ ॥

I am the efficacy of herbs. I am the warp and woof of the worlds. I am the bee intoxicated with the fragrance of the bliss of self emanating from the lotus of the sacred syllable *Om*. (114)

औषधमहमशुभानां औपाधिकधर्मजालरहितोऽहम् ।
औदार्यातिशयोऽहं विविधचतुर्वर्गतारणपरोऽहम् ॥ ११५ ॥

I am the healing balm for evils. I am devoid of all conditional properties. I am the acme of liberality. I am he that rescues all by (granting) the fourfold desires * in various ways. (115)

अङ्कुशमहमखिलानां महत्तया मत्तवारणेन्द्राणां ।
अम्बरमिव विमलोऽहं शम्बररिपुजातविकृतिरहितोऽहम्

॥ ११६ ॥

I am the goad of all powerfullest elephants, being greater than them. I am as spotless as space. I am devoid of emotions generated by the god of love. (116)

आत्मविकल्पतीनां अस्खलदुपदेशगम्यमानोऽहम् ।
अस्थिरसुखविमुखोऽहं सुस्थिरसुखबोधसम्पदुचितोऽहम्

॥ ११७ ॥

Amidst doubts and doctrines regarding the self, I am he that is realised by unerring instruction. I am averse to transient pleasures. I am fittest for the plenitude of eternal bliss and knowledge. (117)

करुणारसभरितोऽहं कबलितकमलासनादिलोकोऽहम् ।
कलुषाहंरहितोऽहं कल्मषसकृतोपलेपरहितोऽहम् ॥ ११८ ॥

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* *Dharma*, merit, *artha*, riches, *kama*, pleasure and *moksha*, liberation.

I am filled with the nectar of mercy. I am he that devours all the worlds including that of the lotus-seated.* I am devoid of the sinful "I". I am free from the contagion of sin and virtue. (118)

खानामगोचरोऽहं खातीतोऽहं खपुष्पभवगोऽहम् ।
खलजनदुरासदोऽहं खण्डज्ञानापनोदनपरोऽहम् ॥ ११९ ॥

I am beyond the scope of the senses. I transcend the ether *(akasa)*. I pervade phenomenal existence which is (unreal) like a skyflower. I am unattainable by the wicked. I am bent on dispelling imperfect knowledge. (119)

गलितद्वैतकथोऽहं गेहीभवदखिलमूलहृदयोऽहम् ।
गन्तव्योऽहमनीहैः गत्यागतिरहितपूर्णबोधोऽहम् ॥ १२० ॥

The very mention of duality will slip away from me. I am he, whose dwelling is the innermost heart of all. I am attainable by the contented. I am the perfect consciousness that knows no going or coming (120)

घनतरविमोहतिमिरप्रकरप्रध्वंसभानुनिकरोऽहम् ।
घटिकावासररजनीवत्सरयुगकल्पकालभेदोऽहम् ॥ १२१ ॥

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* The four-faced Brahma.

121 △ all these are only ideas
122° Mind and matter are the same stuff

I am a host of suns for destroying the accumulated darkness of densest delusion. I am the various divisions of time, hour, day, night, year, *yuga* and *kalpa*. (121)

चरदचरदात्मकोऽहं चतुरमतिश्लाघ्यचरितोऽहम् ।
चपलजनदुर्गमोऽहं चलभवजलधिपारदेशोऽहम् ॥ १२२ ॥

The sentient and the non-sentient are my forms. My actions are extolled by the wisest. I am inaccessible to the unsteady. My abode is the other shore of the boisterous ocean of phenomenal existence. (122)

छन्दस्सिन्धुनिगूढज्ञानसुखाह्लादमोदमानोऽहम् ।
छलपदविहितमतीनां छन्नोऽहं शान्तिमार्गगम्योऽहम् ॥ १२३॥

I am elated with the joy of conscious bliss that is hidden down the ocean of the Vedas. I am concealed to those whose minds are fond of deceptive verbiage. I am attainable by the way of peace. (123)

जलजासनादिगोचरपञ्चमहाभूतमूलभूतोऽहम् ।
जगदानन्दकरोऽहं जन्मजरारोगमरणरहितोऽहम् ॥ १२४ ॥

I am the root of all objects from the lotus-seated (Brahma) downwards and of the five great elements. I impart bliss to the worlds.

124 Disease and death are seen only in the dream.

I am free from birth, age, disease and death. (124)

झंकृतिहुंकृतिशिञ्जितबृंहितमुखविविधनादभेदोऽहम् ।
झटितिघटितात्मवेदनदीपपरिस्फुरितहृदयभवनोऽहम् ॥ १२५ ॥

I am the several varieties of noise like the buzz, the grunt, the tinkling and the roar. I am he that illuminates the mansion of the heart by the lamp of self-realisation promptly lit. (125)

ज्ञानमहं ज्ञेयमहं ज्ञाताऽहं ज्ञानसाधनगणोऽहम् ।
ज्ञातृज्ञानज्ञेयविनाकृतमस्तित्वमात्रमेवाहम् ॥ १२६ ॥

I am knowledge. I am the known. I am the knower. I am all the aids to knowledge. I am that pure sole existence bereft of knower, knowledge and known. (126)

तत्त्वातीतपदोऽहं तदन्तरोऽस्मीतिभावरहितोऽहम् ।
तामसदुरधिगमोऽहं तत्त्वंपदबोधबोध्यहृदयोऽहम् ॥ १२७ ॥

My nature is beyond all principles. I am devoid of the thought that I am among them. I am difficult of attainment for the ignorant. My secret is realisable by a knowledge of the words "that" and "thou." (127)

126: all three are seen combined in dream

दैवतदैत्यनिशाचरमानवतिर्यङ्महीधरादिरहम् ।
देहेन्द्रियरहितोऽहं दक्षिणपूर्वादिदिग्विभागोऽहम् ॥ १२८ ॥

I am the foremost of all deities, demons, fiends, men, animals and mountains. I am without body and senses. I am the various directions like south, east, etc. (128)

धर्माधर्ममयोऽहं धर्माधर्मादिबन्धरहितोऽहम् ।
धार्मिकजनसुलभोऽहं धन्योऽहं धातुरादिभूतोऽहम् ॥ १२९ ॥

I am of the nature of right and wrong. I am free from the bondage of right and wrong etc. I am easily attainable by those that follow the right. I am the happiest. I am the origin of the Creator himself. (129)

नामादिविरहितोऽहं नरकस्वर्गापवर्गरहितोऽहम् ।
नादान्तवेदितोऽहं नानागमनिखिलविश्वसारोऽहम् ॥ १३० ॥

I am devoid of names (and forms) etc. I am free from hell, heaven and liberation. I am he that is realised by the ultimate inner sound. I am the essence of all the Vedas and of the whole universe. (130)

परजीवभेदबाधकपरमार्थज्ञानशुद्धचित्तोहम् ।
प्रकृतिरहं विकृतिरहं परिणतिरहमस्मि भागधेयानाम् ॥ १३१ ॥

129° Because God is only an idea which is born in me
129A Use thorn of Right to take out thorn of wrong; then throw both away.

I am he whose mind is purified by the knowledge of the reality which dispels the distinction between the supreme self and the individual soul. I am the original. I am the change. I am the fruition of all fortunes. (131)

फणधरभूधरवारणविग्रहविधृतप्रपञ्चसारोहम् ।
फालतलोदितलोचनपावकपरिभूतपञ्चबाणोहम् ॥ १३२ ॥

In the shape of the serpent, the mountain and the elephant, I bear the whole weight of the world. I (am Siva who) destroyed the five-arrowed (Cupid) by the fire emanating from the eye in the forehead. (132)

बद्धो भवामि नाहं बन्धान्मुक्तस्तथापि नैवाहम् ।
बोध्यो भवामि नाहं बोधोहं नैव बोधको नाहम् ॥ १३३ ॥

I never become bound. So, too, I am never liberated from bondage. I am never such as to be taught. I am not the teaching. I am not the teacher. (133)

भक्तिरहं भजनमहं मुक्तिरहं मुक्तियुक्तिरहमेव ।
भूतानुशासनोऽहं भूतभवद्भव्यमूलभूतोऽहम् ॥ १३४ ॥

I am devotion. I am worship. I am liberation. I alone am the means to liberation. I

am the ruler of all beings. I am the root-cause of all that is past, present and future. (134)

मान्योऽहमास्मि महतां मन्दमतीनाममाननीयोहम् ।
मदरागमानमोहितमानसदुर्वासनादुरापोहम् ॥ १३५ ॥

I am respected by the great. I am disrespected by the ignorant. I am difficult to attain, owing to the evil tendencies of the mind deluded by pride, desire and vanity. (135)

यजनयजमानयाजकयागमयोहं यमादिरहितोहम् ।
यमवरुणयक्षवासवराक्षसमरुदीशवह्निरूपोहम् ॥ १३६ ॥

I am the sacrificial rite, the sacrificer, the priest and the sacrifice. I am free from control of mind etc.* I am Yama, Varuna, Kubera, Indra, Nirriti, Vayu, Isvara and Agni.† (136)

रक्षाविधानशिक्षावीक्षितलीलावलोकमहिमाहम् ।
रजनीदिवसविरामस्फुरदनुभूतिप्रमाणसिद्धोहम् ॥ १३७ ॥

I am the glory of that playful glance that affords protection and witnesses the control

* The eight limbed (or Raja—) Yoga.
† The eight deities presiding over the eight cardinal points.

136 How are you to know these things? Look at dream. Mind unsdll the different dream-persons

(of the universe.) I am established by the authority of that realisation which springs up amidst conditions wherein there is neither night nor day. (137)

लक्षणलक्ष्यमयोहं लाक्षणिकोहं लयादिरहितोहम् ।
लाभालाभमयोहं लब्धव्यानामलभ्यमानोहम् ॥ १३८ ॥

I am the definition and the defined. I am the implied meaning. I am devoid of dissolution etc. I am the gain and the loss. I am the unattained amidst the attainable (138)

वर्णाश्रमरहितोहं वर्णमयोहं वरेण्यगण्योहम् ।
वाचामगोचरोहं वचसामर्थे पदे निविष्टोहम् ॥ १३९ ॥

I have no castes or rules of life. I am the sacred syllables. I am the respected among the most respectable. I am beyond the scope of speech. I am within the words and the meaning of every sentence. (139)

शमदमंविरहितमनसां शास्त्रशतैरप्यगम्यमानोहम् ।
शरणमहमेव विदुषां शकलीकृतविविधसंशयगणोहम् ॥१४०॥

I am unattainable even by hundreds of philosophies for minds that are devoid of peace and self-control. I am the sole refuge

139A Meaning = words. Words = ideas. Ideas = mind. Mind = Brahman

of the wise. I break to pieces countless doubts of various sorts. (140)

षड्भावविरहितोहं षड्गुणरहितोहमाहितराहितोहम् ।
षट्कोशविरहितोहं षट्त्रिंशत्तत्त्वजालरहितोहम् ॥ १४१ ॥

I am free from the six states * and the six tastes.† I have no enemy. I am free from the six bodily sheaths.‡ I am beyond the thirty-six principles.§ (141)

संवित्सुखात्मकोहं समाधिसंकल्पकल्पवृक्षोहम् ।
संसारविरहितोहं साक्षात्कारोऽहमात्मविद्यायाः ॥ १४२ ॥

I am the bliss of realisation. I am the celestial tree that grants the desire for absorbed contemplation. I am free from phenomenal condition. I am the direct realisation of the Vedanta (*atma vidya*). (142)

हव्यमहं कव्यमहं हेयोपादेयभावशून्योहम् ।
हरिरहमस्मि हरोहं विधिरहमेवास्मि कारणं तेषाम् ॥ १४३ ॥

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* Birth, existence, growth, ripeness, decay, death.
† Sweet, sour, salt, bitter, pungent and astringent.
‡ Skin muscles, blood, nerves, bones and marrow.
§ The five elements, the five pranas (vital breaths), the five sensory and the five motor organs, the four aspects of the mind, *mahat*, *kala*, (time), *pradhana*, *maya*, *avidya*, *purusha*, *bindu*, *nada*, *sakti*, *siva*, *santa and atita*.

140° Non-duality is the only state that is free from doubt

I am the oblation to the gods and the oblation to the *manes*. I am devoid of all ideas of rejection and acceptance. I am Vishnu, I am Siva, I am Brahman (the creator), and I alone am their cause. (143)

क्षालितकलुषमयोहं क्षपितभवक्लेशजालहृदयोहम् ।
क्षान्ताद्यक्षरसुघटितविविधव्यवहारमूलमहमेव ॥ १४४ ॥

All my sins have been washed away. The sorrows of phenomenal existence have been dispelled from my heart. I am the root of all the various activities expressed by the letters ending with *ksha* and beginning with *a* * (144)

बहुभिः किमेभिरुक्तैः अहमेवेदं चराचरं विश्वम् ।
शीकरफेनतरङ्गाः सिन्धोरपराणि न खलु वस्तूनि ॥ १४५ ॥

Why say so much! All this universe, sentient and non-sentient, is myself. Spray and foam and wave are not, in reality, substances different from the ocean. (145)

शरणं न हि मम जननी न पिता न सुता न सोदरा नान्ये ।
परमं शरणमिदं स्यात् चरणं मम मूर्ध्नि देशिकन्यस्तम्॥१४६॥

* अ (*a*) and क्ष (*ksha*) are the first and last letters of the Samskrit alphabet.

147° It is impossible to learn anything higher than unity, Brahman

My refuge is neither my mother, nor father, nor sons, nor brothers, nor others. My supreme refuge shall be the foot placed by my master on my head. (146)

आस्ते देशिकचरणं निरवधिरास्ते तदीक्षणे करुणा ।
आस्ते किमपि यदुक्तं किमतः परमस्ति जन्मसाफल्यम्
॥ १४७ ॥

There is the foot of the master. There is unbounded mercy in his look. There is whatever he has taught. Is there any higher fulfilment of life? (147)

हिमकरकरौघसान्द्राः कांक्षितवरदानकल्पकविशेषाः ।
श्रीगुरुचरणकटाक्षाः शिशिराश्शमयन्ति चित्तसन्तापम्॥१४८॥

The looks of the venerable master are as full as the flood of rays of the (full) moon, they are a variety of the celestial tree in granting whatever boon is desired, and they soothen and quell the sorrow of the mind. (148)

कवलितचञ्चलचेतोगुरुतरमण्डूकजातपरितोषा ।
शेते हृदयगुहायां चिरतरमेकैव चिन्मयी भुजगी ॥ १४९ ॥

In the cave of the heart there lies for ever by herself, the serpent-maid of pure conscious-

148 △ If you know Brahman, then every desire is satisfied

ness, made happy by swallowing the huge frog of a fickle mind. (149)

मयि सुखबोधपयोधौ महति ब्रह्माण्डबुद्बुदसहस्रम् ।
मायाविशेषशालिनि भूत्वा भूत्वा पुनस्तिरोधत्ते ॥ १५० ॥

In the vast ocean of bliss and realisation, which is myself, characterised by *maya*, a thousand universe-bubbles spring up and disappear again and again. (150)

गुरुकृपयैव सुनावा प्राक्तनभाग्यप्रवृद्धमारुतया ।
दुस्सहदुःखतरङ्गः तुङ्गः संसारसागरस्तीर्णः ॥ १५१ ॥

Solely by the good ship of the master's grace, wafted by the wind of good luck acquired in former lives, I have crossed the vast ocean of phenomenal existence, whose waves of sorrow are unendurable. (151)

सति तमसि मोहरूपे विश्वमपश्यं तदेतदित्यखिलम् ।
उदितवति बोधभानौ किमपि न पश्यामि किं त्विदं चित्रम्
॥ १५२ ॥

While there was the darkness of ignorance, I saw the whole universe as a reality before my eyes. But when the sun of knowledge

150 The universe has no permanence
152 independent of myself.

152 △ The moment you think everything seen in dream is mind, then the whole experience is lit up in a flash.

has risen, I see nothing at all. This is wonderful! △ (152)

नाहं नमामि देवान् देवानतीत्य न सेवते देवम् ।
न तदनु करोति विधानं तस्मै यतते नमो नमो मह्यम्॥१५३॥

I prostrate not to the gods. One who is beyond all gods does not salute a god. After that stage, one does no prescribed act. I prostrate again and again to my own self, which is the root of all endeavour. (153)

इत्यात्मबोधलाभं मुहुरप्यनुचिन्त्य मोदमानेन ।
प्रारब्धकर्मणोऽन्ते परं पदं प्राप्यते स्म कैवल्यम् ॥ १५४ ॥

Thus, rejoicing again and again at the thought of his having gained the knowledge of the self, he reaches the supreme state of absoluteness (*kaivalya*), 6 when the fruits of actions ripe for present enjoyment are exhausted. (154)

मोहान्धकारहरणं संसारोद्वेलसागरोत्तरणम् ।
स्वात्मनिरूपणमेतत् प्रकरणमकुरुत दक्षिणामूर्तिः ॥ १५५ ॥

The Lord facing the south *, himself, has composed this work entitled "The definition

* Dakshinamurti, the Lord Siva in the shape of a spiritual teacher.

154° no second thing

of one's own self", which will dispel the darkness of ignorance and will carry one across the shoreless ocean of phenomenal existence. (155)

अज्ञानान्ध्यविहन्ता विरचितविज्ञानपङ्कजोल्लासः ।
मानसगगनतलं मे भासयति श्रीनिवासगुरुभानुः ॥ १५६ ॥

The sky of my mind is illumined by the sun of the master who is the Lord Vishnu that destroys the darkness of ignorance and causes the lotus of realisation to blossom. (156)

Here Ends

THE DEFINITION OF ONE'S OWN SELF.

("SWATMANIRUPANA")

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