

Ashtavakra and Shankara



(Characters as a transliteration of the actual Sanskrit words)

The translation of this book is faulty because (a) translator did not know English accurately (b) he interpreted philosophical terms as through they were mystic ones.¹

(“Telugu passage omitted here”)

¹ The original editor inserted “(Characters as a transliteration of the actual Sanskrit words)

The translation of this book is faulty because (a) translator did not know English accurately (b) he interpreted philosophical terms as through they were mystic ones.” By hand

("Telugu passage omitted here")

1936

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("Telugu passage omitted here")

("Telugu passage omitted here")

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

(continued from the previous page) ceasesto² 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 discharging

² Page V starts here.

(continued from the previous page) 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

(continued from the previous page) 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

(continued from the previous page) 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

(continued from the previous page) 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

(continued from the previous page) 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.

June 1936.

V. SUBRAHMANYA IYER.

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

(continued from the previous page) 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

(continued from the previous page) 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 Vandī (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

(continued from the previous page) 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

(continued from the previous page) 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

(continued from the previous page) the river Samāṅga, and lo! he came out of the waters with all his limbs made straight. But his name continued the same for ever.

—*Mahabharata*.

("Telugu passage omitted here")

("Telugu passage omitted here")

Janaka said –

1. How can knowledge be acquired? How can liberation be attained? How is renunciation possible? – Tell me this, O Master,⁴

3

⁴ The original editor changed "Lord" to "Master," by hand

("Telugu passage omitted here")

("Telugu passage omitted here")

Ashtavakra said —

2. If you aspire after liberation, my child, shun the objects of the senses as poison and have⁵ forgiveness, sincerity, kindness, contentment and truth as nectar.*

⁵ The original editor changed "betake to" to "have" by hand

* this book is only for these who seek truth as the 'it were nectar. The original editor inserted footnote here "this book is only for these who seek truth as the 'it were nectar." By hand

("Telugu passage omitted here")

3. You are neither earth, nor water, nor fire, nor air, nor ether. In order to attain liberation, realise yourself as the seer⁶ of all these and consciousness itself.

⁶ The original editor changed "knower" to "seer" by hand

("Telugu passage omitted here")

4. If you put aside^Δ (the idea of) the body and rest in the absolute⁷ Intelligence*,⁸ you will at once be happy, peaceful and free from bondage.⁺

^Δ dissociate yourself from identification with the body. The original editor inserted footnote here "dissociate yourself from identification with the body." By hand

⁷ The original editor inserted "the absolute" by hand

⁸ The original editor added * symbol by hand, but not footnote text given

⁺ bondage = thinking that you are the body, and thus suffering with it. The original editor inserted footnote here "bondage = thinking that you are the body, and thus suffering with it." By hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

7. You are the one seer in⁹ all and really ever free. Verily this alone is your bondage that you see the seer as other than such.[×]

⁹ The original editor changed "of" to "in" by hand

[×] or: that you see another seerThe original editor inserted footnote here "or: that you see another seer" by hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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 actor. The original editor inserted footnote here "or: so is the actor." By hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

13. Think deeply¹⁰ on the Atman as immovable¹¹ Intelligence and non-dual, having given up external and internal¹² modifications and the illusion that you are the reflected self (individual soul).

¹⁰ The original editor changed "Meditate" to "Think deeply" by hand

¹¹ The original editor made some corrections its not clear by hand

¹² The original editor deleted "self" by hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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).¹³

¹³ The original editor inserted "(through ignorance) (suppression of thoughts)." By hand

("Telugu passage omitted here")

16. You pervade this universe and this universe exists in you. You are really Pure Consciousness.¹⁴ Do not be small-minded.

¹⁴ The original editor changed "Pure and Conscious." to "Pure Consciousness" by hand

("Telugu passage omitted here")

17. You are unconditioned, immutable, formless, unimpassioned, of unfathomable intelligence and unperturbed. Desire for Chit alone. or: Direct thy thoughts towards the absolute Intelligence alone.¹⁵

4

¹⁵ The original editor inserted "or: Direct thy thoughts towards the absolute Intelligence alone." By hand

("Telugu passage omitted here")

18. Know that which has form to be unreal and the formless to be permanent. Through this¹⁶ instruction leading to truth¹⁷ you will escape the possibility of rebirth.

¹⁶ The original editor deleted "spiritual" by hand

¹⁷ The original editor inserted "leading to truth" by hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

Janaka said –

1. O, I am spotless, tranquil, pure consciousness and beyond the objective world.¹⁸ All this time I have been mocked by illusion.

¹⁸ The original editor changed "Nature." to "the objective world." By hand

("Telugu passage omitted here")

2. As I (as knower)¹⁹ alone reveal^Δ this body, even so do I reveal this universe. Therefore mine is all this universe, or verily nothing is mine.*

¹⁹ The original editor inserted "(as knower)" by hand

^Δ or illumine The original editor inserted footnote here "or illumine" by hand

* because everything is myself. The original editor inserted footnote here "because everything is myself." By hand

("Telugu passage omitted here")

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. The original editor inserted footnote here "as something separate." By hand

("Telugu passage omitted here")

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

("Telugu passage omitted here")

5. As cloth when analysed^Δ is found to be nothing but thread, even so this universe^{*20}, duly considered, is nothing but the Atman.

^Δ there must be scientific analysis in the modern way. The original editor inserted footnote here "there must be scientific analysis in the modern way." By hand

^{*} not the world seen in dream or samadhi but this external world

²⁰ The original editor inserted footnote here "not the world seen in dream or samadhi but this external world" and underlined by hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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 yourselfThe original editor inserted footnote here "as different from yourself" by hand

("Telugu passage omitted here")

8. Light* is my very (or inmost)²¹ 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. The original editor inserted footnote here "Knowledge, the capacity to know, the mind itself lights up, i.e. makes you aware, of any thought, idea or object." By hand

²¹ The original editor inserted "(or inmost)" by hand

("Telugu passage omitted here")

9. O, the universe appears in me²² being conceived through ignorance, even as silver appears in mother of pearl, snake in the rope and water in the sunbeam.

²² The original editor give underline here by hand

("Telugu passage omitted here")

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 The original editor inserted footnote here "just as in dream" by hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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.

4

* in contrast to the ephemerality of objects seen, the seer ever remains theThe original editor inserted footnote here
"in contrast to the ephemerality of objects seen, the seer ever remains the" by hand

("Telugu passage omitted here")

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

("Telugu passage omitted here")

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

("Telugu passage omitted here")

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,²³ all pure intelligence and bliss.

²³ The original editor changed "am one" to "am the One" by hand

("Telugu passage omitted here")

17. I am pure intelligence.* Through ignorance I have imposed limitation (upon myself). Constantly reflecting in this way,[⊗] I am abiding in the Absolute.^Δ

* i.e. knowing, awareness. The original editor inserted footnote here "i.e. knowing, awareness." By hand

⊗ This is given as an practical exercise to achieve Gnan. The original editor inserted footnote here "This is given as an practical exercise to achieve Gnan." By hand

Δ or "I have now found rest in That which is beyond intellect" The original editor inserted footnote here "or "I have now found rest in That which is beyond intellect" by hand

("Telugu passage omitted here")

18. I have neither bondage nor freedom. The illusion,²⁴ having lost its support,²⁵ has ceased. Oh, the universe, though existing in me* does not in reality[⊕] so exist.

²⁴ The original editor added comma by hand

²⁵ The original editor added comma by hand

* in the atman as in a dreamThe original editor inserted footnote here "in the atman as in a dream" by hand

⊕ but as an appearance, an ideaThe original editor inserted footnote here "but as an appearance, an idea" by hand

("Telugu passage omitted here")

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?^Δ

* not realities (this does not mean non-existent!).The original editor inserted footnote here "not realities (this does not mean non-existent!)." by hand

⊕ undifferentiated mental, i.e. cannot be perceived even internally as an object.The original editor inserted footnote here "undifferentiated mental, i.e. cannot be perceived even internally as an object." By hand

Δ How can ideas be super-imposed where there is no basis for these, when there is no second thing to receive them? as in a dream the super-imposition of world is not real because atman is everywhere.The original editor inserted footnote here "How can ideas be super-imposed where there is no basis for these, when there is no second thing to receive them? as in a dream the super-imposition of world is not real because atman is everywhere." By hand

("Telugu passage omitted here")

20. Body,^Δ 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![⊗]

^Δ materialismThe original editor inserted footnote here "materialism" by hand

[◦] religionThe original editor inserted footnote here "religion" by hand

[□] of deathThe original editor inserted footnote here "of death"

* i.e. ideas, mental constructions,

which come and go, unreal.The original editor inserted footnote here "i.e. ideas, mental constructions, which come and go, unreal." By hand

[⊗] i.e. the Seer, the Knower, Mind.The original editor inserted footnote here "i.e. the Seer, the Knower, Mind." By hand

("Telugu passage omitted here")

21. O, I do not find any duality. Even the multitude of human beings,^Δ therefore, has become[◦] like a wildness.²⁶ What^{*} should I attach myself to?

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.²⁷

or: for me who see no duality even in the midst of a crowd there no a forest (solitude) even here.²⁸

^Δ this includes himself The original editor inserted footnote here "this includes himself" by hand

[◦] only when he thinks about it (not suddenly) The original editor inserted footnote here "only when he thinks about it (not suddenly)" by hand

²⁶ The original editor changed "desert" to "wildness.*" and footnote inserted here "where there are no signs or paths and only confusion arises." By hand

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

²⁷ The original editor inserted "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." By hand

²⁸ The original editor inserted "or: for me who see no duality even in the midst of a crowd there no a forest (solitude) even here." By hand

("Telugu passage omitted here")

22. Neither am I this body, nor is the body mine. I am not Jiva,[×] 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 in the I. or that I was attached to embodied existence.²⁹

[×] the personality, The original editor inserted footnote here "the personality," by hand

[⊕] the Seer of the personality; or consciousness without reference to project The original editor inserted footnote here "the Seer of the personality; or consciousness without reference to project" by hand

²⁹ The original editor inserted "i.e. the life of the ego and the body of which the seed in the I. or that I was attached to embodied existence." By hand

("Telugu passage omitted here")

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).³⁰

* as soon as thoughts come. The original editor inserted footnote here "as soon as thoughts come." By hand

³⁰ The original editor inserted "(that which moves the mind) (or that which produces worlds as in dream)." By hand

("Telugu passage omitted here")

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,^Δ unfortunately meets with destruction.* (The ego and its world of objects are created by the mind, as in dream, and must vanish when mind is still)³¹

^Δ sea - travelling merchantThe original editor inserted footnote here "sea - travelling merchant" by hand

* i.e. the ego disappears, (as in sleep.)The original editor inserted footnote here "i.e. the ego disappears, (as in sleep.)" by hand

³¹ The original editor inserted "(The ego and its world of objects are created by the mind, as in dream, and must vanish when mind is still)" by hand

("Telugu passage omitted here")

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

("Telugu passage omitted here")

* the movement, conflict and changes among individuals constantly occurring. Similarly ideas in dream are created and dissolved of the being active for a while. The original editor inserted footnote here "the movement, conflict and changes among individuals constantly occurring. Similarly ideas in dream are created and dissolved of the being active for a while." By hand

^Δ individuals are daily being born and daily dying like ideas in the mind. The original editor inserted footnote here "individuals are daily being born and daily dying like ideas in the mind" by hand

[◦] There is immense variety in Nature. The original editor inserted footnote here "There is immense variety in Nature" by hand

(“Telugu passage omitted here”)

(“Telugu passage omitted here”)

Ashtavakra said —

1. Having learnt the conception of³² yourself as really indestructible and one, how is it that you, serene, knower of Self,^Δ feel attached to the acquisition of wealth!.*

³² The original editor changed “known” to “learnt the conception of” by hand

^Δ you know intellectually what are the characteristics of self but, you have yet to consistently realise them. There are two stages of knowing it, 1st forming an idea, 2nd becoming identified with it, The original editor inserted footnote here “you know intellectually what are the characteristics of self but, you have yet to consistently realise them. There are two stages of knowing it, 1st forming an idea, 2nd becoming identified with it,” by hand

* It is not enough to read books, not enough to interpret scriptures, one must fearlessly apply one! knowledges. The original editor inserted footnote here “It is not enough to read books, not enough to interpret scriptures, one must fearlessly apply one! knowledges.” By hand

("Telugu passage omitted here")

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 {ans??es} from twofold cause, 1st, the silver as regarded as a second thing, 2nd, you have the desire for the silverThe original editor inserted footnote here "the ignorance {ans??es} from twofold cause, 1st, the silver as regarded as a second thing, 2nd, you have the desire for the silver" by hand

("Telugu passage omitted here")

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

* Brahman is indescribable by any other word than ThatThe original editor inserted footnote "Brahman is indescribable by any other word than That" by hand

^o 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.The original editor inserted footnote here "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." By hand

^Δ 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, kept or lost, gained or notgained.The original editor inserted footnote here "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, kept or lost, gained or notgained." By hand

("Telugu passage omitted here")

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

ashtavakra himself when a student once had some thoughts of a woman being beautiful and suddenly awakened, is being himself "I am a seeker after Brahman above all else. Why then am I making more of sex?" He analysed himself and thus checked the beginning of lust. He then decided of many so as it confine his sex thoughts to one person only, and from that point to strive for gnana and conquest of sea.³³

^Δ or: no flow, no defect, exists there, hence it is the most attractive of all. The original editor inserted footnote here "or: no flow, no defect, exists there, hence it is the most attractive of all." By hand

[◦] lust is connected with that part of the body which is most unclean. The original editor inserted footnote here "lust is connected with that part of the body which is most unclean." By hand

* fall into ignorance and duality? The original editor inserted footnote here "fall into ignorance and duality?" by hand

³³ The original editor inserted "ashtavakra himself when a student once had some thoughts of a woman being beautiful and suddenly awakened, is being himself "I am a seeker after Brahman above all else. Why then am I making more of sex?" He analysed himself and thus checked the beginning of lust. He then decided of many so as it confine his sex thoughts to one person only, and from that point to strive for gnana and conquest of sea." By hand

("Telugu passage omitted here")

5. It is strange that the sense of ownership should continue even in the sage^Δ who has realised the Self in all and all in the Self.[◦]

^Δ This refers to the so-called sages, who are really yogis and {nupt??s}, who are the heads of ashrams and institutions or organizations, who method to be indifferent to money, world etc, but three agents or {sanadi??basis} continue to own possessions. The original editor inserted footnote here "This refers to the so-called sages, who are really yogis and {nupt??s}, who are the heads of ashrams and institutions or organizations, who method to be indifferent to money, world etc, but three agents or {sanadi??basis} continue to own possessions." By hand

[◦] He hap 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 gnani. The original editor inserted footnote here "He hap 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 gnani." By hand

("Telugu passage omitted here")

6. It is strange that abiding* in supreme non-duality and intent on finding³⁴ liberation, one should yet be subject to lust or get unsettled^Δ by having recourse to amorous pastimes![◦]

* one who is still a seeker but knows truth intellectually. The original editor inserted footnote "one who is still a seeker but knows truth intellectually." By hand

³⁴ The original editor inserted "finding" by hand

^Δ unsettled mentally The original editor inserted footnote "unsettled mentally" by hand

[◦] Indian {shea??} say there are seven kinds of sex intercourse, even looking at a women, for instance, or merely thinking of her, just as modern psycho-analysis declares. Even smiling other is a kind even memory of {s??intercourse} is a kind. The original editor inserted footnote "Indian {shea??} say there are seven kinds of sex intercourse, even looking at a women, for instance, or merely thinking of her, just as modern psycho-analysis declares. Even smiling other is a kind even memory of {s??intercourse} is a kind." By hand

("Telugu passage omitted here")

7. It is strange that knowing lust to be an enemy of Knowledge,^Δ one who has grown extremely weak and reached one's last days,[◊] should yet be eager for sexual³⁵ enjoyments.*

^Δ wisdom The original editor inserted footnote "wisdom" by hand

[◊] or/one who sees his end approaching The original editor inserted footnote "or/one who sees his end approaching" by hand

³⁵ The original editor changed "sensual" to "sexual" by hand

* 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 sex as a second thing {vam??shes}, otherwise of lust wont go. The original editor inserted footnote "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 sex as a second thing {vam??shes}, otherwise of lust wont go." By hand

("Telugu passage omitted here")

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,³⁶ (because he will care his ego).^{37Δ}

³⁶ The original editor changed period into comma by hand

³⁷ The original editor inserted "(because he will care his ego)" and footnote here "gandapada also brings out this point. He wants the pseudos-emancipation where the I is satisfied, like the dualists." By hand

^Δ gandapada also brings out this point. He wants the pseudos-emancipation where the I is satisfied, like the dualists.

("Telugu passage omitted here")

9. But feted and feasted or: spurned³⁸ or* the serene[°] one ever³⁹ sees the absolute Self and is thus neither gratified nor angry.^Δ

³⁸ The original editor inserted "or: spurned" and deleted "tormented," by hand

* all these things are only the minds' picture. It is the Mind that has appeared in these forms the sage recognizes all of them as being only Brahman. The original editor inserted footnote "all these things are only the minds' picture. It is the Mind that has appeared in these forms the sage recognizes all of them as being only Brahman" by hand

[°] highly intelligent one. The original editor inserted footnote "highly intelligent one" by hand

³⁹ The original editor added underlined by hand

^Δ Both these emotions are based on duality. The original editor inserted footnote "Both these emotions are based on duality." By hand

("Telugu passage omitted here")

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 ganana yoga practice-exercise. given to all for beginners to get rid of the body-idea. The other exercise to see all bodies as Mind, as Self, is much more advanced. In dream we may have different-appearing bodies, such as king, etc, thus showing as our bodies only actively. So we have to regard our body as somebody elses, that we are looking at it as an outsider. Vedantically, the body is a dreyam as much as anything else. The original editor inserted footnote "This is the universal ganana yoga practice-exercise. given to all for beginners to get rid of the body-idea. The other exercise to see all bodies as Mind, as Self, is much more advanced. In dream we may have different-appearing bodies, such as king, etc, thus showing as our bodies only actively. So we have to regard our body as somebody elses, that we are looking at it as an outsider. Vedantically, the body is a dreyam as much as anything else." By hand

("Telugu passage omitted here")

11. Viewing this universe as mere illusion* and losing all wonder thereat,⁴⁰ how can one of steady^Δ (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. The original editor inserted footnote "appearing to be real, maya; such understanding can come only when you know world to be mental, otherwise it is impossible." By hand

⁴⁰ The original editor changed "interest therein" to "wonder thereat" by hand

^Δ 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 that it is. The original editor inserted footnote "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 that it is." By hand

("Telugu passage omitted here")

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 desireThe original editor inserted footnote "or: whose mind is without desire for even that which is beyond desire" by hand

("Telugu passage omitted here")

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.^Δ

* nothing real, nothing other than BrahmanThe original editor inserted footnote "nothing real, nothing other than Brahman" by hand

^Δ 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, without he has not attained, for practical but not philosophical purposesThe original editor inserted footnote "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, without he has not attained, for practical but not philosophical purposes" by hand

("Telugu passage omitted here")

14. To Him who has given up worldly attachment in his mind,⁴¹ who^Δ 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.

("Telugu passage omitted here")

⁴¹ The original editor underlined by hand

^Δ renunciation should be mental, otherwise it includes that you are deluded its believing the Body to be real, not an idea. The original editor inserted footnote "renunciation should be mental, otherwise it includes that you are deluded its believing the Body to be real, not an idea." By hand

^{*} If you have duality, you will always be faced by the pain of opposites. Only in non-duality is one except from them. The original editor inserted footnote "If you have duality, you will always be faced by the pain of opposites. Only in non-duality is one except from them," by hand

[◊] because desire means duality The original editor inserted footnote "because desire means duality" by hand

[□] he does not keep them out or run after them The original editor inserted footnote "he does not keep them out or run after them" by hand

(“Telugu passage omitted here”)

(“Telugu passage omitted here”)

Ashtavakra said —

1. Oh, the intelligent-minded⁴² knower of Self who plays the game of enjoyment,* has no similarity to the deluded beasts of the world.

⁴² The original editor inserted “-minded” by hand

* If pleasant things come to him, he accepts them and enjoys them but all the same he sees there their unreality. He does not run after them like the deluded who take them to be real and hence strongly want them. The original editor inserted “If pleasant things come to him, he accepts them and enjoys them but all the same he sees there their unreality. He does not run after them like the deluded who take them to be real and hence strongly want them.” By hand

("Telugu passage omitted here")

2. Oh, the Yogi* does not feel elated abiding in that position,⁴³ (which⁴⁴ Indra and all other gods hanker after),⁴⁵ or⁴⁶ not attaining it become unhappy.

* He does not get carried away by extremes, not {jubilant??ery} 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. The original editor inserted footnote "He does not get carried away by extremes, not {jubilant??ery} 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." By hand

⁴³ The original editor added comma by hand

⁴⁴ The original editor added open bracket by hand

⁴⁵ The original editor added close bracket and comma by hand

⁴⁶ The original editor changed "and" to "or" by hand

("Telugu passage omitted here")

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.

^Δ or: inner self The original editor inserted footnote "or: inner self" by hand

* 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. The original editor inserted footnote "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." By hand

("Telugu passage omitted here")

4. Who can prohibit the great-souled one who has Known this entire universe to be the Self alone,* from living externally⁴⁷ as he pleases!^Δ

* The sage identifies himself with everything. The original editor inserted footnote "The sage identifies himself with everything." By hand

⁴⁷ The original editor inserted "externally" by hand

^Δ He will not live in such a way as to show that he has changed or to distinguish himself from the rest, During 'as he pleases' means he takes the greatest pleasure in doing good and making other happy, He does not want anyone of recognize that he is a gnani, The word 'pleases' in the {Sano??int} is passive, not active, so it means not deliberate here given as purpose but acceptance calmly. The original editor inserted footnote "He will not live in such a way as to show that he has changed or to distinguish himself from the rest, During 'as he pleases' means he takes the greatest pleasure in doing good and making other happy, He does not want anyone of recognize that he is a gnani, The word 'pleases' in the {Sano??int} is passive, not active, so it means not deliberate here given as purpose but acceptance calmly." By hand

("Telugu passage omitted here")

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

^Δ The four kinds of origin, seed, eggs, etc indicating the four groups of plants, insects, animals & men. The original editor inserted footnote "The four kinds of origin, seed, eggs, etc indicating the four groups of plants, insects, animals & men." By hand

* Because such difference indicate belief in duality. How can the sage give anything up when he known as to be Brahman? He is always equal-minded. The original editor inserted "Because such difference indicate belief in duality. How can the sage give anything up when he known as to be Brahman? He is always equal-minded." By hand

("Telugu passage omitted here")

6. Rare is the man who knows himself as one without a second,⁴⁸ the^Δ lord of the universe.[◦] He does what he knows* and has no fear from any quarter.

"The non-dual atman is the same as the universe" – This is the meaning of the first sentence.

("Telugu passage omitted here")

⁴⁸ The original editor changed "second as well as" to "second," by hand

^Δ like himself The original editor inserted footnote "like himself" by hand

[◦] the two things - self and universe - must be there and yet you must see the oneness only. He identifies himself with both god and world, he is both god and world. The original editor inserted footnote "the two things - self and universe - must be there and yet you must see the oneness only. He identifies himself with both god and world, he is both god and world." By hand

* He acts according to his knowledge of external matters, or as he feels inclined to do. The original editor inserted footnote "He acts according to his knowledge of external matters, or as he feels inclined to do." By hand

(“Telugu passage omitted here”)

(“Telugu passage omitted here”)

Ashtavakra said —

1. You have no attachment⁴⁹ with anything whatsoever. Therefore, pure as you are, what do you want to renounce! Destroy the complex^Δ and even thus enter into (the state of) Dissolution.* (or): they own self.⁵⁰

⁴⁹ The original editor changed “contact” to “attachment” by hand

[◦] as pure Mind, as Drik, you or the total personality; have no relation with drsyam, you are non-dual. The original editor inserted footnote “as pure Mind, as Drik, you or the total personality; have no relation with drsyam, you are non-dual.” By hand

^Δ of material things the totality of the world. The original editor inserted footnote “of material things the totality of the world.” By hand

* 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 Brahman and must be seen as such. The original editor inserted footnote “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 Brahman and must be seen as such.” By hand

⁵⁰ The original editor inserted “(or): they own self.” By hand

("Telugu passage omitted here")

2. The universe* rises from you like bubbles^o 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. The original editor inserted footnote "The philosopher has to deal with the universe and explain it, not refusing to see it. Here it is explained" by hand

^o dream-worldness out of deep sleep, and the waking world out of dream, just as bubbles rise from water: hence like universe is like bubble (Got even the bubbles are Brahman, never forget). The original editor inserted footnote "dream-worldness out of deep sleep, and the waking world out of dream, just as bubbles rise from water: hence like universe is like bubble (Got even the bubbles are Brahman, never forget)" by hand

[⊕] The next stage is to know the essence of all ideas, atman. Here you find yourself in the universe and vice versa, world is Brahman, hence indissoluble, so it is your ideas of it that dissolve, not the universe in itself. The original editor inserted footnote "The next stage is to know the essence of all ideas, atman. Here you find yourself in the universe and vice versa, world is Brahman, hence indissoluble, so it is your ideas of it that dissolve, not the universe in itself." By hand

("Telugu passage omitted here")

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,* because⁵¹ 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.⁵²

* like the enable in the rope it has an appearance and is therefore not to be denied.The original editor inserted footnote "like the enable in the rope it has an appearance and is therefore not to be denied." By hand

⁵¹ The original editor added underline by hand

° maya. science has proved world is maya: it is a fact, not belief.The original editor inserted footnote "maya. science has proved world is maya: it is a fact, not belief." By hand

⁵² The original editor inserted "(of all forms into their primal Element), of the idea of the reality of the world's form." By hand

("Telugu passage omitted here")

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 universal and not away from it, as in samadhi or the next world).⁵³

("Telugu passage omitted here")

* These are the inseparable dualities of life but when you see yourself in them and them in yourself, you keep your equanimity, The original editor inserted footnote "These are the inseparable dualities of life but when you see yourself in them and them in yourself, you keep your equanimity," by hand

⁵³ The original editor inserted "(in the universal and not away from it, as in samadhi or the next world)." By hand

(“Telugu passage omitted here”)

(“Telugu passage omitted here”)

Ashtavakra said —

1. Boundless as space[◦] am I. The phenomenal world is like a jar in space.^Δ This⁵⁴ is Knowledge. So it has neither to be renounced[□] (by asceticism)⁵⁵ nor accepted (as real)⁵⁶ nor dissolved^{57*} (in samadhi)⁵⁸

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 selfish indescribable but as an illustration only, it is likened to space. The original editor inserted footnote “The selfish indescribable but as an illustration only, it is likened to space.” By hand

Δ 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. The original editor inserted footnote “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.” By hand

⁵⁴ The original editor inserted “in space” by hand

□ as different from Me The original editor inserted footnote “as different from Me” by hand

⁵⁵ The original editor inserted “(by asceticism)” by hand

⁵⁶ The original editor inserted “(as real)” by hand

⁵⁷ The original editor changed “destroyed” to “dissolved” by hand

* because it is yourself The original editor inserted footnote “because it is yourself” by hand

⁵⁸ The original editor inserted “(in samadhi)” by hand

("Telugu passage omitted here")

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 knowing analysing, the phenomenal world, and finding it to be the same stuff as yourself. The original editor inserted footnote "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 knowing analysing, the phenomenal world, and finding it to be the same stuff as yourself." By hand

("Telugu passage omitted here")

3. That I am like the pearl-oyster; and the world-ideation is like the super imposed idea that it is⁵⁹ silver. This is Knowledge. So it has neither to be renounced nor accepted nor destroyed.

Mind creator the form of the world, the {seve??n} see it, the 9 sees it, yet it is only idea. Hence world-existence need no explanation when it is un-real, uncreated, uncaused. Hence futility of see bring Cause.⁶⁰

⁵⁹ The original editor inserted "the super imposed idea that it is" by hand

⁶⁰ The original editor inserted "Mind creator the form of the world, the {seve??n} see it, the 9 sees it, yet it is only idea. Hence world-existence need no explanation when it is un-real, uncreated, uncaused. Hence futility of see bring Cause." By hand

("Telugu passage omitted here")

4. I am indeed in all beings and all beings are in me.* This is Knowledge. So it the universe⁶¹ has neither to be renounced nor accepted[°] nor destroyed.

("Telugu passage omitted here")

* similar sentence in Gita. This is the last stage which is beyond all religion, all yoga. The original editor inserted footnote "similar sentence in Gita. This is the last stage which is beyond all religion, all yoga." By hand

⁶¹ The original editor inserted "the universe" by hand

[°] acceptance can only occur when a second thing is recognized. The original editor inserted footnote "acceptance can only occur when a second thing is recognized." By hand

(“Telugu passage omitted here”)

(“Telugu passage omitted here”)

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.^Δ I am not impatient.[◊]

* i.e. appears and disappears daily as I sleep or wake. The original editor inserted footnote “i.e. appears and disappears daily as I sleep or wake.” By hand

^Δ the same substance appears in various forms, according to the combinations it passes there (or) of thoughts. The original editor inserted footnote “the same substance appears in various forms, according to the combinations it passes there (or) of thoughts.” By hand

[◊] Knowing he is the changeless Brahman, he is even calm. The original editor inserted footnote “Knowing he is the changeless Brahman, he is even calm” by hand

("Telugu passage omitted here")

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

* the gnani does not mind this because he knows that everything which comes and goes in still himself, Brahman: he never loses right of this fact. The original editor inserted footnote "the gnani does not mind this because he knows that everything which comes and goes in still himself, Brahman: he never loses right of this fact." By hand

[⊕] 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 index {trukti??ity} of atoms, energy, etc. P.B inserted footnote "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 index {trukti??ity} of atoms, energy, etc." by hand

("Telugu passage omitted here")

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. The original editor inserted footnote "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." By hand

[°] On the atman, which is immatal, do I alone rely: The original editor inserted footnote "On the atman, which is immatal, do I alone rely:" by hand

("Telugu passage omitted here")

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[°],⁶² and is⁶³ 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. The original editor inserted footnote "when you think only of their forms, you are on an inferior viewpoint; there is no separate object in reality." By hand

[⊕] when you think of them as being non-separate from that. The original editor inserted footnote "when you think of them as being non-separate from that." By jhand

[°] These are dependent on duality

⁶² The original editor inserted footnote "These are dependent on duality" by hand

⁶³ The original editor inserted "is" by hand

("Telugu passage omitted here")

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!

("Telugu passage omitted here")

* pure awareness, devoid of all objects. The original editor inserted footnote "pure awareness, devoid of all objects."

By hand

° there that do not know the truth, think it is real. The original editor inserted footnote "there that do not know the truth, think it is real." By hand

("Telugu passage omitted here")

("Telugu passage omitted here")

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. The original editor inserted footnote "to ideas, its own imagined creations." By hand

° because such action implies belief in duality. The original editor inserted footnote "because such action implies belief in duality" by hand

("Telugu passage omitted here")

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 an oneness.

This verse can be interpreted in two ways! 1st yogic, ethical or mystre: 2nd philosophic is truth. In the latter, giving up desire is growing up a second thing⁶⁴

⁶⁴ The original editor inserted “, i.e. when it is an oneness.

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

("Telugu passage omitted here")

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.^{◦65} (or) conditions.⁶⁶

8

^Δ i.e. to a second thing The original editor inserted footnote "i.e. to a second thing" by hand

* through the aham, the I The original editor inserted footnote "through the aham, the I" by hand

[◦] i.e. sense-objects, whether internal imaginations or external objects. Thus the senses operate both internally and externally.

⁶⁵ The original editor inserted footnote "i.e. sense-objects, whether internal imaginations or external objects. Thus the senses operate both internally and externally." By hand

⁶⁶ The original editor inserted "(or) conditions." By hand

("Telugu passage omitted here")

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.*

("Telugu passage omitted here")

[°] this word is interpreted by religious men as after death heaven, mysteries interpret it is samadhi but in Vedanta "literation" means gnan. The original editor inserted footnote "this word is interpreted by religious men as after death heaven, mysteries interpret it is samadhi but in Vedanta "literation" means gnan." By hand

* Every kind of like or dislike is based on the ego, fort means "I like this", or "I dislike that." The original editor inserted footnote "Every kind of like or dislike is based on the ego, fort means "I like this", or "I dislike that."" By hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

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 way, but philosophic interpretation is keeping the idea of the I out of life. The original editor inserted footnote "The yogis misinterpret this to be running way, but philosophic interpretation is keeping the idea of the I out of life." By hand

("Telugu passage omitted here")

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.⁶⁷

* He rates life at its proper value by having seen its {transie??cy}, etcThe original editor inserted footnote "He rates life at its proper value by having seen its {transie??cy}, etc" by hand

⁶⁷ The original editor inserted "and their worthlessness. (or) by observing the world-show." By hand

("Telugu passage omitted here")

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

[□] because no effect is needed for attainment as it is not a second thing. Where there 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 Question. The original editor inserted footnote "because no effect is needed for attainment as it is not a second thing. Where there 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 Question." By hand

[°] mental, physical and cosmic (beyond man's control such as earthquakes) The original editor inserted footnote "mental, physical and cosmic (beyond man's control such as earthquakes)" by hand

* only an idea; as the mango eaten yesterday has no more 'substance' for you, being only a memory-idea. The original editor inserted footnote "only an idea; as the mango eaten yesterday has no more 'substance' for you, being only a memory-idea." By hand

^Δ the uglinesses in life arouse disgust The original editor inserted footnote "the uglinesses in life arouse disgust" by hand

("Telugu passage omitted here")

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,⁶⁸ quits[°] these and attains perfection.*

[⊕] 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 at man. The original editor inserted footnote "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 at man." By hand

⁶⁸ The original editor underlined by hand

[°] He is contented with the rewards which come for his work, whether they are insufficient or not. The original editor inserted footnote "He is contented with the rewards which come for his work, whether they are insufficient or not." By hand

* 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. The original editor inserted footnote "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." By hand

("Telugu passage omitted here")

5. What man is there, who having observed the diversity of opinions among the great reputed Rishee⁶⁹ seers,^Δ saints and yogis,[◦] does not become completely indifferent (to their opinions) and attain quietude?[□]

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 {Illegible} join no party.⁷⁰

⁶⁹ The original editor inserted "reputed Rishee" by hand

^Δ Even Muhammad, Jesus and Buddha's teachings show diversity of opinion. The original editor inserted footnote "Even Muhammad, Jesus and Buddha's teachings show diversity of opinion." By hand

[◦] all these are mistaken by popular belief for gnanis, where as they are only holders of opinions (Matams). The original editor inserted footnote "all these are mistaken by popular belief for gnanis, where as they are only holders of opinions (Matams)." By hand

[□] 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. The original editor inserted footnote "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." By hand

⁷⁰ The original editor inserted "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 {illegible} join no party." By hand

("Telugu passage omitted here")

6. He who gains a clear⁷¹ knowledge of the true nature of (pure)⁷² Consciousness^Δ by means of complete indifference* to the world, by⁷³ equanimity and by reasoning,⁷⁴ and saves others from sufferings of⁷⁵ the world,—is he not really the⁷⁶ guide?

⁷¹ The original editor inserted "clear" by hand

⁷² The original editor deleted "or transcendental" by hand

^Δ (or) the Conscious Essence. The original editor inserted footnote "(or) the Conscious Essence." By hand

* 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 I. The original editor inserted footnote "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 I." by hand

⁷³ The original editor inserted "by" by hand

⁷⁴ The original editor underlined by hand

⁷⁵ The original editor inserted "sufferings of" by hand

⁷⁶ The original editor deleted "spiritual" by hand

("Telugu passage omitted here")

7. Look upon the modifications of the elements* as nothing in reality but analyse them into⁷⁷ the primary elements themselves and you will at once be free from bondage[⊕] and abide in your true self.°

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."

* the five elements: earth water air fire space. The original editor inserted footnote "the five elements: earth water air fire space." By hand

⁷⁷ The original editor inserted "analyse them into" by hand

⊕ Body is nothing but the Elements, and three ultimately are but ideas of the atman. The original editor inserted footnote "Body is nothing but the Elements, and three ultimately are but ideas of the atman." By hand

° 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. The original editor inserted footnote "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." By hand

("Telugu passage omitted here")

8. Desire^o alone is the world. Do you, therefore, renounce all those. The renunciation^Δ 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 karma⁷⁸

("Telugu passage omitted here")

^o Original word is Vasana= desires of the previous lives continued into the present: prenatal instinctive propensities: tendencies as a result of past attachments. Desire depends upon egoism; it implies I. The original editor inserted footnote "Original word is Vasana= desires of the previous lives continued into the present: prenatal instinctive propensities: tendencies as a result of past attachments. Desire depends upon egoism; it implies I." by hand

^Δ renunciation= knowing the world is imagination. The original editor inserted footnote "renunciation= knowing the world is imagination." by hand

* It is enough to renounce desires inwardly: this is equivalent to ascetre running away from the world. The original editor inserted footnote "It is enough to renounce desires inwardly: this is equivalent to ascetre running away from the world." By hand

⁷⁸ The original editor inserted "i.e. you may remain in the world merely to work out remainder of your karma" by hand

("Telugu passage omitted here")

("Telugu passage omitted here")

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

* religious duty also. The original editor inserted footnote "religious duty also." By hand

^o which prevent one from attaining the goal; also which bring suffering in the re-action later. The original editor inserted footnote "which prevent one from attaining the goal; also which bring suffering in the re-action later." By hand

* do not get attached The original editor inserted footnote "do not get attached" by hand

("Telugu passage omitted here")

2. Look upon the transiency of⁷⁹ friends, lands, wealth, houses, wives, presents and such other good fortunes as a dream or a juggler's show,[°] lasting three or five days.*

⁷⁹ The original editor inserted "the transiency of" by hand

[°] The knower of the truth is never duped by good fortune, but others are; he realizes that it is passing away but they never think of it. The original editor inserted footnote "The knower of the truth is never duped by good fortune, but others are; he realizes that it is passing away but they never think of it." By hand

* Even the happiest men must die: all is short-lived. The original editor inserted footnote "Even the happiest men must die: all is short-lived." By hand

("Telugu passage omitted here")

3. Know the troubles and worries of⁸⁰ world (Samsara) to be indeed wherever there is desire.[°] Be take yourself to firm non-attachment,^{*} being freed from desire and be happy.^Δ

⁸⁰ The original editor inserted footnote "troubles and worries of" by hand

[°] desire= getting attachment. attachment= believing world to be real, or incapacity to see it is idea. The original editor inserted footnote "desire= getting attachment. attachment= believing world to be real, or incapacity to see it is idea." By hand

^{*} 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.

^Δ Even though you realize world to be dream, idea, do not make yourself miserable on that account. The original editor inserted footnote "Even though you realize world to be dream, idea, do not make yourself miserable on that account." By hand

("Telugu passage omitted here")

4. Bondage[°] consists only in desire and its destruction is called liberation. By practising⁸¹ non-attachment to the world alone is attained constant satisfaction^{82*} from the realisation (of the Self).

[°] When you think there is a second thing, you are in bondage for belief in the presence of other things causes desire for them. The original editor inserted footnote "When you think there is a second thing, you are in bondage for belief in the presence of other things causes desire for them." By hand

⁸¹ The original editor inserted "practising" by hand

⁸² The original editor changed "joy" to "satisfaction" by hand

* absence of illusion and the troubles lived by it The original editor inserted footnote "absence of illusion and the troubles lived by it" by hand

("Telugu passage omitted here")

5. You are One, Intelligent and Pure. The universe is non-intelligent and non-existent.[°] Even Ignorance^Δ is not anything. Yet what desire to know (anything) can there be for 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. The original editor inserted footnote "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." By hand

^Δ 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. The original editor inserted footnote "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." By hand

[×] when you know that there is nothing different from you!. The original editor inserted footnote "when you know that there is nothing different from you!." By hand

("Telugu passage omitted here")

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 don't believe in rebirth can understand that dream possession seemed quite real, but where is that reality now? and as life is but a dream, i.e. idea, the same argument remains.⁸³

⁸³ The original editor inserted "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 don't believe in rebirth can understand that dream possession seemed quite real, but where is that reality now? and as life is but a dream, i.e. idea, the same argument remains." By hand

("Telugu passage omitted here")

7. Enough of prosperity, desire and even⁸⁴ pious deeds. * The mind did not find repose in the dreary wilderness⁸⁵ of the world. ° in any of them.⁸⁶

9

⁸⁴ The original editor inserted "even" by hand

* done with hope of reaching heaven, or even taking sanyass!The original editor inserted footnote "done with hope of reaching heaven, or even taking sanyass!" by hand

⁸⁵ The original editor inserted "wilderness" by hand

° so long as it had a desire for anything, for these can be no peace so long as these is duality.The original editor inserted footnote "so long as it had a desire for anything, for these can be no peace so long as these is duality." By hand

⁸⁶ The original editor inserted "in any of them." By hand

("Telugu passage omitted here")

8. During so many incarnations have you not done hard and painful work[°] (or) actions⁸⁷ with your body, mind and speech!*—all resulting in trouble only.⁸⁸ Therefore rest in BRAHMAN, in Non-Duality,⁸⁹ at least to-day.

("Telugu passage omitted here")

[°] ALTERNATIVE RENDERING:= although you have had so many births and performed so many duties, still you are not satisfied. The original editor inserted footnote "ALTERNATIVE RENDERING:= although you have had so many births and performed so many duties, still you are not satisfied." By hand

⁸⁷ The original editor inserted "(or) actions" by hand

* and yet you have no peace! and even in this birth you find the same lack 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. The original editor inserted footnote "and yet you have no peace! and even in this birth you find the same lack 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." By hand

⁸⁸ The original editor inserted footnote "—all resulting in trouble only." By hand

⁸⁹ The original editor inserted footnote "BRAHMAN, in Non-Duality," by hand

("Telugu passage omitted here")

("Telugu passage omitted here")

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.^Δ

* necessarily unpreventable and uncontrollable when you regard the world as a world of multiplicity and duality. The mind must work in this way when it takes up such a standpoint. But when it views all as Brahman only, then all these things disappear. The original editor inserted footnote "necessarily unpreventable and uncontrollable when you regard the world as a world of multiplicity and duality. The mind must work in this way when it takes up such a standpoint. But when it views all as Brahman only, then all these things disappear" by hand

^Δ because pain is caused by having the idea of two. The original editor inserted footnote "because pain is caused by having the idea of two" by hand

("Telugu passage omitted here")

2. Knowing for certain^Δ so that you can prove it to others⁹⁰ 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.[°]

^Δ see p 102. The original editor inserted footnote "see p 102." By hand

⁹⁰ The original editor inserted "so that you can prove it to others" by hand

[⊗] 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." The original editor inserted footnote "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."" By hand

[°] Because there is no second thing for him. The original editor inserted footnote "Because there is no second thing for him." By hand

("Telugu passage omitted here")

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

^Δ 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. The original editor inserted footnote "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." By hand

* i.e. whether you, the ego, like it or not; through the nature of things beyond your control; i.e. them past actions The original editor inserted footnote "i.e. whether you, the ego, like it or not; through the nature of things beyond your control; i.e. them past actions" by hand

[◦] 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. The original editor inserted footnote "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." By hand

("Telugu passage omitted here")

4. Knowing for certain* that happiness and misery, birth and death are due to one's fate (karma),⁹¹ and coming to see that it is not possible to accomplish all that is desired one becomes inactive and is not attached (or) stained⁹² even though engaged in action.⁹³

* many mystics feel these things Briter mittently, but retain no permanent attitude because {g??an} 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.The original editor inserted footnote "many mystics feel these things Briter mittently, but retain no permanent attitude because {g??an} 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." By hand

⁹¹ The original editor changed "(Divine will)" to "(karma)" by hand

⁹² The original editor inserted "(or) stained" by hand

⁹³ The original editor underlined by hand

("Telugu passage omitted here")

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 at as idea, of action. Keep the ego out of activity-root by understanding its illusoriness. The original editor inserted footnote "keeping the I as the root, instead of treating at as idea, of action. Keep the ego out of activity-root by understanding its illusoriness." By hand

("Telugu passage omitted here")

6. "I am not the body, nor is the body mine. I am Intelligence itself." One who has practiced and⁹⁴ 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 calm)⁹⁵

⁹⁴ The original editor inserted "practiced and" by hand

* he looks on I as fleeting, appearing and disappearing, in the midst of activity: he regards all his actions as ideas, also. The original editor inserted footnote "he looks on I as fleeting, appearing and disappearing, in the midst of activity: he regards all his actions as ideas, also." By hand

⁹⁵ The original editor inserted "(non-dual truth or uncontradictable calm)" by hand

("Telugu passage omitted here")

7. "It is verily I from Brahma down to the clump of grass," — one who knows this for certain,⁹⁶ becomes free from the conflict* of thought, pure, and peaceful and turns away from what is attained and not attained.

⁹⁶ The original editor underlined by hand

* contradictions inherent in untruthThe original editor inserted footnote "contradictions inherent in untruth" by hand

("Telugu passage omitted here")

8. One who knows for certain⁹⁷ that this manifold and wonderful universe is nothing, becomes desireless and pure Intelligence,[°] and finds peace as if^{98*} nothing exists.

("Telugu passage omitted here")

⁹⁷ The original editor underlined by hand

[°] Mind, awareness. The original editor inserted footnote "Mind, awareness." By hand

⁹⁸ The original editor underlined by hand

* 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. The original editor inserted footnote "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." By hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

Janaka said —

1. First I become intolerant[⊕] (or) disinclined to⁹⁹ of physical action, then of extensive speech[°] and then of thought.* Thus verily do I therefore abide.

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

[⊕] detach myself from: it is the getting rid of the sense of physical reality The original editor inserted footnote "detach myself from: it is the getting rid of the sense of physical reality" by hand

⁹⁹ The original editor inserted "(or) disinclined to" by hand

[°] semantic self-restraint in words, owing to their ambiguity and incommunicationes. The original editor inserted footnote "semantic self-restraint in words, owing to their ambiguity and incommunicationes." By hand

* because they are all drisyam, I do not allow them to interfere with my knowledge of the existence of the Dirk. The original editor inserted footnote "because they are all drisyam, I do not allow them to interfere with my knowledge of the existence of the Dirk." By hand

This verse is for the lower stage of which makes yogic concentration its highest goal.¹⁰⁰

("Telugu passage omitted here")

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.

¹⁰⁰ The original editor inserted "This verse is for the lower stage of which makes yogic concentration its highest goal." By hand

* in the DrikThe original editor inserted footnote "in the Drik" by hand

("Telugu passage omitted here")

3. Effort is made for concentration when there is distraction of mind.¹⁰¹
Seeing this to be the rule (of Nature), thus verily do I abide.

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.¹⁰²

¹⁰¹ The original editor deleted "owing to superimposition, etc" by hand

¹⁰² The original editor inserted "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." By hand

("Telugu passage omitted here")

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

[°] being devoid of the sense of I, which causes likes and dislikesThe original editor inserted footnote "being devoid of the sense of I, which causes likes and dislikes" by hand

[®] because I think of everything as being BrahmanThe original editor inserted footnote "because I think of everything as being Brahman" by hand

("Telugu passage omitted here")

5. A stage (order) of life or no stage (order) of life,^Δ meditation[◦] or renunciation of the objects of the mind – finding all these* to cause only distractions in me, verily do I abide.

^Δ Whether one be a householder or a sanyassinThe original editor inserted footnote "Whether one be a householder or a sanyassin" by hand

[◦] at set fixed times for disciplineThe original editor inserted footnote "at set fixed times for discipline" by hand

* They concern the body onlyThe original editor inserted footnote "They concern the body only" by hand

("Telugu passage omitted here")

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.

The key is to understand that whatever is done by the ego, whether it be action or its cessation, is ignorance. The present or absence of I makes the difference.¹⁰³

* Sanyassa: this is proper at the earlier stages only, for disciplinary purpose. The original editor inserted footnote "Sanyassa: this is proper at the earlier stages only, for disciplinary purpose." By hand

⊕ Nothing special must be done by the gnani because all acts are the same to him-Brahman. The original editor inserted footnote "Nothing special must be done by the gnani because all acts are the same to him-Brahman" by hand

¹⁰³ The original editor inserted "The key is to understand that whatever is done by the ego, whether it be action or its cessation, is ignorance. The present or absence of I makes the difference." By hand

("Telugu passage omitted here")

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.

10

* The mind can only yield ideas, which are imaginations. This applies both to God and objects, all being drsyam. The original editor inserted footnote "The mind can only yield ideas, which are imaginations. This applies both to God and objects, all being drsyam." By hand

("Telugu passage omitted here")

8. Blessed[°] is the man who has accomplished^Δ this permanently there practice.¹⁰⁴ Blessed is he who is such by nature.*

("Telugu passage omitted here")

[°] Nothing more is to be achieved by him, hence perfect satisfaction. The original editor inserted footnote "Nothing more is to be achieved by him, hence perfect satisfaction." By hand

^Δ after having passed them the various stages of development in the course of time. The original editor inserted footnote "after having passed them the various stages of development in the course of time." By hand

¹⁰⁴ The original editor inserted "permanently there practice." By hand

* who has made it a natural state, or alternatively, who are born so and manifest it at an early age. The original editor inserted footnote "who has made it a natural state, or alternatively, who are born so and manifest it at an early age." By hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

Janaka said —

1. The poise of mind^Δ that springs in one who is without anything, is rare even when one possesses nothing¹⁰⁵ but a loin-cloth.* Therefore giving up renunciation and acceptance, I live happily.

^Δ egolessness, resulting in not being influenced by one thing or another. The original editor inserted footnote "egolessness, resulting in not being influenced by one thing or another." By hand

¹⁰⁵ The original editor inserted "nothing" by hand

* Even sanyassis who have given up everything may lack the permanent serenity that knowledge alone gives so long as the I is present. Everything external may be sincerely renounced and get the ego may not leave a man. The original editor inserted "Even sanyassis who have given up everything may lack the permanent serenity that knowledge alone gives so long as the I is present. Everything external may be sincerely renounced and get the ego may not leave a man."

"by hand

("Telugu passage omitted here")

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.

*2 Hence look upon all speech as drsyam. What has become of all the words? They vanished somewhere.

[◇] physical illnessThe original editor inserted footnote "physical illness" by hand

* words spoken for which you are so my later or alternatively words spoken against you {??cism}The original editor inserted footnote "words spoken for which you are so my later or alternatively words spoken against you {??cism}" by hand

[⊗] mental {illegible}The original editor inserted footnote "mental {illegible}" by hand

[△] The only thing to be relied on is the dirk, because it is permanent. There is no special happiness: only the absence of misery, {illegible} and {illegible}The original editor inserted footnote "The only thing to be relied on is the dirk, because it is permanent. There is no special happiness: only the absence of misery, {illegible} and {illegible}" by hand

("Telugu passage omitted here")

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. The original editor inserted footnote "because I am only the witness." By hand

("Telugu passage omitted here")

4. The yogis who are attached to the body insist upon action* or inaction.^Δ
Owing to the absence of association and dissociation,[◊] I live happily.

* sit in one place, go to kailas, build an asram, etc. The original editor inserted footnote "sit in one place, go to kailas, build an asram, etc." by hand

^Δ refusal to do anything for the world. The original editor inserted footnote "refusal to do anything for the world." By hand

[◊] the I and its preferences or dislikes The original editor inserted footnote "the I and its preferences or dislikes" by hand

("Telugu passage omitted here")

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

(or) I gain and lose nothing by sitting moving or sleeping.¹⁰⁶

^Δ because the ego is absent. The original editor inserted footnote "because the ego is absent." By hand

¹⁰⁶ The original editor inserted "(or) I gain and lose nothing by sitting moving or sleeping." By hand

("Telugu passage omitted here")

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 gnani so he preserves mental poise amid loss or gain.The original editor inserted footnote "because both are Brahman to the gnani so he preserves mental poise amid loss or gain." By hand

("Telugu passage omitted here")

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

("Telugu passage omitted here")

* even millionaires are subject to changes of fortuneThe original editor inserted footnote "even millionaires are subject to changes of fortune" by hand

° given up the I. good is a drsyam which disappears like other ideasThe original editor inserted footnote "given up the I. good is a drsyam which disappears like other ideas" by hand

◇ untouched by ego.The original editor inserted footnote "untouched by ego." By hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

Janaka said —

1. He verily has his worldly life[°] exhausted, who has a mind emptied of¹⁰⁷ thoughts* by nature,[□] who thinks of objects through inadvertence,* and who is as it were awake though asleep.^Δ

[°] thinking the phenomena to be real, for even the gnani has worldly thoughts only he knows them to be unreal. The original editor inserted footnote "thinking the phenomena to be real, for even the gnani has worldly thoughts only he knows them to be unreal." By hand

¹⁰⁷ The original editor deleted "(worldly)" by hand

* even gnani has that but he regards them as drsyam; they come of their own accord, so he lets them come. The original editor inserted footnote "even gnani has that but he regards them as drsyam; they come of their own accord, so he lets them come." By hand

[□] (or) whose mind has naturally become vacant of all thoughts, The original editor inserted footnote "(or) whose mind has naturally become vacant of all thoughts," by hand

^Δ he does not see drsyam as real, hence is asleep to their reality. The original editor inserted footnote "he does not see drsyam as real, hence is asleep to their reality." By hand

("Telugu passage omitted here")

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 implying knower and known!¹⁰⁸

* when ego has vanished The original editor inserted footnote "when ego has vanished" by hand

◊ sense-objects take away the mind, awareness, from the Real. The original editor inserted footnote "sense-objects take away the mind, awareness, from the Real." By hand

◊ all scriptures are but ideas. The original editor inserted footnote "all scriptures are but ideas." By hand

¹⁰⁸ The original editor changed "(of the world)" to "implying knower and known!" by hand

("Telugu passage omitted here")

3. As I have realised the Supreme Self who is the Witness and the Lord, and have lost all desire for bondage* and liberation,^o I feel no anxiety for liberation.¹⁰⁹

* the thought of bondage arises when you still think of I. The original editor inserted footnote "the thought of bondage arises when you still think of I." by hand

^o the thought of liberation only arises when the thought of bondage has been. Knowing the truth, both thoughts disappear. The original editor inserted footnote "the thought of liberation only arises when the thought of bondage has been. Knowing the truth, both thoughts disappear."

by hand

¹⁰⁹ The original editor changed "emanicaprion" to "liberation" by hand

("Telugu passage omitted here")

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,[⊗] can only be understood by those like him. (Only gnanis can know other for they alone possess the experience to enable them to do so gnanis).¹¹⁰

("Telugu passage omitted here")

[◇] different thoughts, moodsThe original editor inserted footnote "different thoughts, moods" by hand

* when there is no second, there is nothing for the gnani to doubt.The original editor inserted footnote "when there is no second, there is nothing for the gnani to doubt." By hand

◊ has no fixed restrictions or rules governing his life.The original editor inserted footnote "has no fixed restrictions or rules governing his life." By hand

⊗ Other people will think he does not possess gnana. It certainly does not mean that he acts like a fool.The original editor inserted footnote "Other people will think he does not possess gnana. It certainly does not mean that he acts like a fool." By hand

¹¹⁰ The original editor inserted "(Only gnanis can know other for they alone possess the experience to enable them to do so gnanis)." By hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

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.

* Buddha sharpened and purified of ego P.B . inserted footnote "Buddha sharpened and purified of ego" by hand

[⊕] his sharpened intelligence catches at once the ideas and truths expounded by your for the first time to him. The original editor inserted footnote "his sharpened intelligence catches at once the ideas and truths expounded by your for the first time to him." By hand

[°] 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 his studies, but may wrongly think he does. The original editor inserted footnote "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 his studies, but may wrongly think he does." By hand

("Telugu passage omitted here")

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

* The gnani has perfect freedom. Nevertheless he will not do immoral things because he feels that he is living for the benefit of others. The original editor inserted footnote "The gnani has perfect freedom. Nevertheless he will not do immoral things because he feels that he is living for the benefit of others."
" by hand

("Telugu passage omitted here")

3. This knowledge of the Truth makes an eloquent, intellectual¹¹¹ and active person mute,* insert and inactive.^Δ Hence it is that it is shunned by those who want to enjoy the world.° (of sense).¹¹²

¹¹¹ The original editor changed "wise" to "intellectual" by hand

* because other people can't understand if he talles highest truth he generally keeps quiet about it: Similarly it is often dangerous (of socrates)The original editor inserted footnote "because other people can't understand if he talles highest truth he generally keeps quiet about it: Similarly it is often dangerous (of socrates)" by hand

^Δ It calms down the over-active, the over-{tall??}.The original editor inserted footnote "It calms down the over-active, the over-{tall??}." by hand

° 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 or bias may be conscious or unconscious.The original editor inserted footnote "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 or bias may be conscious or unconscious." By hand

¹¹² The original editor inserted "(of sense)." By hand

("Telugu passage omitted here")

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.

11

* because, as {illegible} Drsyam Vivaka explains, it is a drsyam which is going and you are nothing its changes. The original editor inserted footnote "because, as {illegible} Drsyam Vivaka explains, it is a drsyam which is going and you are nothing its changes." By hand

("Telugu passage omitted here")

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. The original editor inserted footnote "because they appear together in pairs."
By hand

° because you are witnessing its various conditions. The original editor inserted footnote "because you are witnessing its various conditions." By hand

("Telugu passage omitted here")

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

* Sympathetic feeling with all other human beingsThe original editor inserted footnote "Sympathetic feeling with all other human beings" by hand

("Telugu passage omitted here")

7. O thou Intelligence, thou indeed art That¹¹³ in which the universe manifests itself^o like waves on the ocean. Be thou free from fever (unhappiness).*

¹¹³ The original editor changed case sensitivity "that" to "That" by hand

^o The whole world is appearing and disappearing in the mindThe original editor inserted footnote "The whole world is appearing and disappearing in the mind" by hand

* Produced by ignoranceThe original editor inserted footnote "Produced by ignorance" by hand

("Telugu passage omitted here")

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

* this does not mean faith in religion, {illegible} god: it would be better translated as "conviction." It does not also mean 'faith in ashtavakra'.The original editor inserted footnote "this does not mean faith in religion, {illegible} god: it would be better translated as "conviction." It does not also mean 'faith in ashtavakra'." By hand

° Make sure by doubt or enquiry.The original editor inserted footnote "Make sure by doubt or enquiry." By hand

^Δ Do not think there is any other god than yourself.The original editor inserted footnote "Do not think there is any other god than yourself." By hand

[□] That which is not changing, the witnessThe original editor inserted footnote "That which is not changing, the witness" by hand

("Telugu passage omitted here")

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. The original editor inserted footnote "you never see it changing." By hand

("Telugu passage omitted here")

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.¹¹⁴

¹¹⁴ The original editor inserted "You remain the same, the looker-on, whatever happens to the body." By hand

("Telugu passage omitted here")

11. Let the waves of the universe rise or fall of their own accord in you¹¹⁵ who are the infinite Ocean. That means no gain or loss to you.^Δ

go to avaslatraya 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.¹¹⁶

¹¹⁵ The original editor underlined by hand

^Δ 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. The original editor inserted footnote "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." By hand

¹¹⁶ The original editor inserted "go to avaslatraya 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." By hand

("Telugu passage omitted here")

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

^Δ When you analyse everything and yourself to the at most and past as you can analyse cloth {illegible} cotton, you find both to be the mind. The original editor inserted footnote "When you analyse everything and yourself to the at most and past as you can analyse cloth {illegible} cotton, you find both to be the mind." By hand

* Everything is one and the same—Brahman. The original editor inserted footnote "Everything is one and the same—Brahman." By hand

◊ when there is no such thing as duality. The original editor inserted footnote "when there is no such thing as duality." By hand

◊ how can you divide the atman? How can you say this is Brahman and that is not? The original editor inserted footnote "how can you divide the atman? How can you say this is Brahman and that is not?" by hand

□ what is the use of hiding in an asram? The original editor inserted footnote "what is the use of hiding in an asram?" by hand

("Telugu passage omitted here")

13. Wherefrom will there be birth,* action and even egoism for thee who knowest thou¹¹⁷ art one, immutable, calm, Intelligence^Δ itself and pure![°]

* all is occurring in Brahman; Everything is mind. The original editor inserted footnote "all is occurring in Brahman; Everything is mind." By hand

¹¹⁷ The original editor inserted "knowest thou" by hand

^Δ you cannot deny you are Intelligence, because if you do it is intelligence (mind) itself that enables you to do so. The original editor inserted footnote "you cannot deny you are Intelligence, because if you do it is intelligence (mind) itself that enables you to do so." By hand

[°] Unmixed even with qualities: purity is possible only in non-duality there is no such thing as a pure god! It is impossible. The original editor inserted footnote "Unmixed even with qualities: purity is possible only in non-duality there is no such thing as a pure god! It is impossible" by hand

("Telugu passage omitted here")

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

^Δ because everything is a manifestation of your consciousness, hence yourself. The original editor inserted footnote "because everything is a manifestation of your consciousness, hence yourself." By hand

* you do not perceive a second thing. This refutes the dualistic teaching that god puts the universe into your mind. The original editor inserted footnote "you do not perceive a second thing. This refutes the dualistic teaching that god puts the universe into your mind." By hand

[□] after you have enquired into their nature. The original editor inserted footnote "after you have enquired into their nature." By hand

("Telugu passage omitted here")

15. Completely give up such distinctions as 'I am he,¹¹⁸ and* 'I am not this.' Consider all as the Self° and be desireless□ and happy.◇

¹¹⁸ The original editor changed case sensitivity "He" to "he" by hand

* as a separate person, for this implies duality, the ego is only an appearance, and when analysed, is only the me MindThe original editor inserted footnote "as a separate person, for this implies duality, the ego is only an appearance, and when analysed, is only the me Mind" by hand

° abolish racial prejudice and partiality: this is the practical message of advaite. Practice oneness.The original editor inserted footnote "abolish racial prejudice and partiality: this is the practical message of advaite. Practice oneness." By hand

□ because there are no two.The original editor inserted footnote "because there are no two." By hand

◇ because misery comes from duality.The original editor inserted footnote "because misery comes from duality." By hand

("Telugu passage omitted here")

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

◊ imagination it is your mind that make 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. The original editor inserted footnote "imagination it is your mind that make 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." By hand

◊ no such thing as separate souls, which continue after death: this is illusory. The original editor inserted footnote "no such thing as separate souls, which continue after death: this is illusory." By hand

* gods as creator or ruler or as imagined by man. This does not mean there is no supreme reality. The original editor inserted footnote "gods as creator or ruler or as imagined by man. This does not mean there is no supreme reality" by hand

("Telugu passage omitted here")

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

^Δ an ideaThe original editor inserted footnote "an idea" by hand

[°] not real; this is not a denial of existence for the words "this universe" admits its presence. it is an assertion of its natureThe original editor inserted footnote "not real; this is not a denial of existence for the words "this universe" admits its presence. it is an assertion of its nature" by hand

[□] 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.The original editor inserted footnote "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." By hand

[⊕] nothing other than heThe original editor inserted footnote "nothing other than he" by hand

("Telugu passage omitted here")

18. In the ocean[□] of the world one only was,[°] is and will be. You have neither bondage nor liberation. Live* contented and happy.^Δ

□ ocean implies diversity (of wares) always appearing and disappearing yet its water is one was one will be one. The original editor inserted footnote "ocean implies diversity (of wares) always appearing and disappearing yet its water is one was one will be one." By hand

° the absence of second thing as a reality The original editor inserted footnote "the absence of second thing as a reality" by hand

* live in this world like all men and yet find contentment The original editor inserted footnote "live in this world like all men and yet find contentment" by hand

Δ you need give nothing up and whatever happens you know there is no gain or loss. Hence if you know that pleasures are also Brahman, what need for renouncing them? On the other hand, what need for hankering after anything, when all is in yourself? The original editor inserted footnote "you need give nothing up and whatever happens you know there is no gain or loss. Hence if you know that pleasures are also Brahman, what need for renouncing them? On the other hand, what need for hankering after anything, when all is in yourself?" by hand

("Telugu passage omitted here")

19. O Pure Intelligence, do not disturb your mind with thoughts about¹¹⁹ right or wrong.* Be calm and abide happily in your own self which is Bliss itself.

¹¹⁹ The original editor inserted "about" by hand

* this means don't trouble yourself with affirmation of wants or negations of loss, with decisions about this or that. The original editor inserted footnote "this means don't trouble yourself with affirmation of wants or negations of loss, with decisions about this or that." By hand

("Telugu passage omitted here")

20. Give up contemplating anything^Δ and hold nothing in your heart.[°] You are verily the Self and therefore free. What will you do by analytical¹²⁰ thinking!*

("Telugu passage omitted here")

12

^Δ give up even meditation, for that implies a second thing. But there is no second to gain!The original editor inserted footnote "give up even meditation, for that implies a second thing. But there is no second to gain!" by hand

[°] Both in Sanskrit and English the force of this word is hold nothing in your mind.The original editor inserted footnote "Both in Sanskrit and English the force of this word is hold nothing in your mind." By hand

¹²⁰ The original editor inserted "analytical" by hand

* This applies to the gnani only, not to the seeker. What avail to the man who known everything to be Brahman, to go on analysing it?The original editor inserted footnote "This applies to the gnani only, not to the seeker. What avail to the man who known everything to be Brahman, to go on analysing it?" by hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

Ashtavakra said —

1. My child, you may often speak upon various scriptures^Δ or hear them (recited).¹²¹ But you cannot be established[◊] in the Self[°] unless you forget all.* (or) except there universal forgetfulness.¹²²

^Δ all these are mere preliminary steps for mere children and slave mentalities in the Truth. The original editor inserted footnote "all these are mere preliminary steps for mere children and slave mentalities in the Truth." By hand

¹²¹ The original editor inserted "(recited)" by hand

[◊] getting certainty, irrefutable proof, not dogmatist essetion—even of Brahman-is our attitude. The original editor inserted footnote "getting certainty, irrefutable proof, not dogmatist essetion—even of Brahman-is our attitude." By hand

^{*} all scriptures and texts are drayman: you have to begin by studying them but at this advanced stage they must be dropped, as you must be now thinking. The original editor inserted footnote "all scriptures and texts are drayman: you have to begin by studying them but at this advanced stage they must be dropped, as you must be now thinking" by hand

¹²² The original editor inserted "(or) except there universal forgetfulness." By hand

("Telugu passage omitted here")

2. O Sage, you may enjoy, or work, or practise mental concentration.^Δ But (or) only when purged of all desire well¹²³ for That which is beyond all objects[°] and in which all desires are extinguished.[⊗]

^Δ desires may still be left even the you practice yoga. The original editor inserted footnote "desires may still be left even the you practice yoga." By hand

¹²³ The original editor inserted "(or) only when purged of all desire well" by hand

[°] beyond all drayman, all imagination and all thinking P.B inserted footnote "beyond all drayman, all imagination and all thinking" by hand

[⊗] because that is the subconscious goal of their search. It can only be Non-duality. The original editor inserted footnote "because that is the subconscious goal of their search. It can only be Non-duality." By hand

("Telugu passage omitted here")

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

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 mental, for the gnani will regard the second thing as unreal where as the ignorant will be captivated by to reality (b) exertion means seeking the many, seeing the many as many and not as One.¹²⁴

[⊕] including even the yogis this does not mean sitting still in samadhi. The original editor inserted footnote "including even the yogis this does not mean sitting still in samadhi." By hand

[°] that non-duality is truth: he who grasps this at once, attains freedom. Blessed is he who understands all is Brahman as soon as gnaw explains, but must chelas have to struggle a long time. The original editor inserted footnote "that non-duality is truth: he who grasps this at once, attains freedom. Blessed is he who understands all is Brahman as soon as gnaw explains, but must chelas have to struggle a long time." By hand

¹²⁴ The original editor inserted "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 mental, for the gnani will regard the second thing as unreal where as the ignorant will be captivated by to reality (b) exertion means seeking the many, seeing the many as many and not as One." By hand

("Telugu passage omitted here")

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

^Δ who has the convention that there is no duality. The indifference of Ramana Maharshi who does not care what happens to his devotees or ashram, is emphatically not meant. The original editor inserted footnote "who has the convention that there is no duality. The indifference of Ramana Maharshi who does not care what happens to his devotees or ashram, is emphatically not meant." By hand

[°] Not to be mistaken for yogis closing their eyes in samadhi. This implies then mind is on their eyelids; i.e. the body! The original editor inserted footnote "Not to be mistaken for yogis closing their eyes in samadhi. This implies then mind is on their eyelids; i.e. the body!" by hand

* 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 separate from himself: so gnani The original editor inserted footnote "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 separate from himself: so gnani" by hand

("Telugu passage omitted here")

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.*

[°] That which is laid down as duty by scriptures. It is banned because you think you will get something, whether spatial or material, in return, hence egoism. The original editor inserted footnote "That which is laid down as duty by scriptures. It is banned because you think you will get something, whether spatial or material, in return, hence egoism." By hand

* because all these imply duality. The original editor inserted footnote "because all these imply duality." By hand

("Telugu passage omitted here")

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 acceptor reject as real in to be in the world of duality. The original editor inserted footnote "Because he regards both as Brahman; to acceptor reject as real in to be in the world of duality."
By hand

("Telugu passage omitted here")

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. The original editor inserted footnote "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." By hand

("Telugu passage omitted here")

8. Activity begets attachment,[°] abstention from it aversion. The man of wisdom is free from the pairs of opposites like a child,^Δ and is thus established* (in the Self) above them.¹²⁵

[°] this does not mean that 'caveism' is the cure, for then there is attachment to the cave!The original editor inserted footnote "this does not mean that 'caveism' is the cure, for then there is attachment to the cave!" by hand

^Δ (a) he does what Nature compels him to do. (b) psychology proves that the ego comes later in life than birth, hence it means here having the mind free from egoism, allowing it freedom.The original editor inserted footnote "(a) he does what Nature compels him to do. (b) psychology proves that the ego comes later in life than birth, hence it means here having the mind free from egoism, allowing it freedom." By hand

* in equilibriumThe original editor inserted footnote "in equilibrium" by hand

¹²⁵ The original editor inserted "above them." By hand

("Telugu passage omitted here")

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 sanyasa is attachment!The original editor inserted footnote "who regards world as real. Hence the source of sanyasa is attachment!" by hand
[°] in the world. He is in the world but not of it.The original editor inserted footnote "in the world. He is in the world but not of it." By hand

("Telugu passage omitted here")

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. The original editor inserted footnote "this is the test." By hand

("Telugu passage omitted here")

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= VISHNU¹²⁶

("Telugu passage omitted here")

[⊕] names of godThe original editor inserted footnote "names of god" by hand

[◇] you must master the teaching for yourself, by your own thinking, your own experience, and thus satisfy your mind, but not the Δ The original editor inserted footnote "you must master the teaching for yourself, by your own thinking, your own experience, and thus satisfy your mind, but not the Δ " by hand

^{*} get rid of doctines. gods are thoughts, ideas, drsyam a you may learn the doctrine but you will not realize them, i.e. know for certainThe original editor inserted footnote "get rid of doctines. gods are thoughts, ideas, drsyam a you may learn the doctrine but you will not realize them, i.e. know for certain" by hand

¹²⁶ The original editor inserted "HARA= SIVA
HARI= VISHNU" by hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

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 (or) remains in seclusion¹²⁷ rejoices in[°] oneness¹²⁸

* Yoga will purify and sharpen (concentrate) the mind.¹²⁹

* yoga-practice and knowledge may go together; the two are not inimical The original editor inserted footnote "yoga-practice and knowledge may go together; the two are not inimical" by hand

¹²⁷ The original editor inserted "(or) remains in seclusion" by hand

[°] "being alone," in original, meaning that he is the whole universe alone; these being no second. The original editor inserted footnote "'being alone,' in original, meaning that he is the whole universe alone; these being no second." By hand

¹²⁸ The original editor changed "solitude (oneness)" to "oneness" by hand

¹²⁹ The original editor inserted "* Yoga will purify and sharpen (concentrate) the mind." By hand

("Telugu passage omitted here")

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

[°] because misery comes from duality.The original editor inserted footnote "because misery comes from duality." By hand

^{*} in which world he remains; he does not leave it.The original editor inserted footnote "in which world he remains; he does not leave it." By hand

[⊕] he knows all mankind to be his ourself and feels for all.The original editor inserted footnotes "he knows all mankind to be his ourself and feels for all." By hand

("Telugu passage omitted here")

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^o (sweet) leaves.

* these are very bitter-tasting The original editor inserted footnotes "these are very bitter-tasting" by hand
^o very sweet taste leaf. The original editor inserted footnote "very sweet taste leaf." By hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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.*

* unless it be the liberation of all.¹³⁰

13

[°] for himself, as the mystre does. The original editor inserted footnote "for himself, as the mystre does." By hand

* Because he is not conscious of bondage, he does not seek freedom, which is merely an idea and he wishes to be above thoughts. The original editor inserted footnote "Because he is not conscious of bondage, he does not seek freedom, which is merely an idea and he wishes to be above thoughts." By hand

¹³⁰ The original editor inserted "* unless it be the liberation of all." By hand

("Telugu passage omitted here")

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 to feeling of oneness. The original editor inserted footnote "his mind is universal enough to include the whole in to feeling of oneness." By hand

("Telugu passage omitted here")

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.^Δ

(or) He who feels no anxiety for the cessation of earthly life {??ov} any aversion towards its continuance, but takes what comes to him, is happy.¹³¹

* as in yogic laya or mystic tranceThe original editor inserted footnote "as in yogic laya or mystic trance" by hand

^Δ whatever comes rightly, without injuring others to get it.The original editor inserted footnote "whatever comes rightly, without injuring others to get it." By hand

¹³¹ The original editor inserted "(or) He who feels no anxiety for the cessation of earthly life {??ov} any aversion towards its continuance, but takes what comes to him, is happy." By hand

("Telugu passage omitted here")

8. Being fulfilled^Δ by this Knowledge of self¹³² and with his mind absorbed in it,¹³³ and contented, the wise one lives happily, whether¹³⁴ seeing, hearing, touching, smelling and eating.^{135*}

^Δ leaving him without any more desires or wants, having attained his objectThe original editor inserted footnote "leaving him without any more desires or wants, having attained his object" by hand

¹³² The original editor inserted "of self" by hand

¹³³ The original editor inserted "in it" by hand

¹³⁴ The original editor inserted "whether" by hand

¹³⁵ The original editor underlined by hand

* The gnani 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.The original editor inserted footnote "The gnani 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." By hand

("Telugu passage omitted here")

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.[□]

[⊕] when there is no second object or person (seen as separate reality), there is nothing like non-attachment to it: N/A is then meaninglessThe original editor inserted footnote "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" by hand

[◇] as in dream, so this world is seen to be in himselfThe original editor inserted footnote "as in dream, so this world is seen to be in himself" by hand

^{*} he does not see a second object as a reality; it is not the {??lankness} of samadhi.The original editor inserted footnote "he does not see a second object as a reality; it is not the {??lankness} of samadhi." By hand

[□] the objects are known to be ideas, unreal: this is not nirvikalpa {co??a}The original editor inserted footnote "the objects are known to be ideas, unreal: this is not nirvikalpa {co??a}" by hand

("Telugu passage omitted here")

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

^Δ {Illegible} world is of no account because everything is Brahman to him and whether he loses consciousness of the universe in deep or recovers it in {wa??efulness}, he still knows that he is Brahman he does not have to remain awake to keep his gnan: or to remain asleep either, (see above) The original editor inserted footnote "{Illegible} world is of no account because everything is Brahman to him and whether he loses consciousness of the universe in deep or recovers it in {wa??efulness}, he still knows that he is Brahman he does not have to remain awake to keep his gnan: or to remain asleep either, (see above)" by hand

* he does not see the world as a second separate thing; hence he does not need to open his eyes to see it or to close them to lanish it, the one implies the other. The original editor inserted footnote "he does not see the world as a second separate thing; hence he does not need to open his eyes to see it or to close them to lanish it, the one implies the other." By hand

[⊕] he does not leave the world as here happy in solitude or society. The original editor inserted footnote "he does not leave the world as here happy in solitude or society." By hand

("Telugu passage omitted here")

11. The liberated[◇] person is at peace¹³⁶ everywhere[×] abiding in Self[□] and pure[°] in heart, and he SHINES¹³⁷ everywhere freed from all desires.

[◇] from ignorance for they imply a second thing. The original editor inserted footnote "from ignorance for they imply a second thing." By hand

¹³⁶ The original editor changed "found" to "at peace" by hand

[×] whether he {??itnesses} the wonders of foreign cities or not, his happiness remains desire-free: it does not depend on travel. The original editor inserted footnote "whether he {??itnesses} the wonders of foreign cities or not, his happiness remains desire-free: it does not depend on travel." By hand

[□] the mind is everywhere. The original editor inserted footnote "the mind is everywhere." By hand

[°] without attributes. The original editor inserted footnote "without attributes," by hand

¹³⁷ The original editor changed "lives" to "SHINES" by hand

("Telugu passage omitted here")

12. Seeing, hearing, touching, smelling, eating, taking, speaking and walking,[⊗] the great-souled one, free from all efforts[°] and¹³⁸ non-efforts,[◇] is verily emancipated.

[⊗] gnani performs no miracles, behaves normally just like ordinary human beings. The original editor inserted footnote "gnani performs no miracles, behaves normally just like ordinary human beings." By hand

[°] as in dream, everything is mind, so the efforts of walking etc, are seen by sage as One with himself. The original editor inserted footnote "as in dream, everything is mind, so the efforts of walking etc, are seen by sage as One with himself" by hand

¹³⁸ The original editor underlined by hand

[◇] he prescribes no prohibitions for his life: he is free from the opposites of duality. The original editor inserted footnote "he prescribes no prohibitions for his life: he is free from the opposites of duality." By hand

The gnani 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.¹³⁹

(“Telugu passage omitted here”)

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

¹³⁹ The original editor inserted “The gnani 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.” By hand

[°] 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 keep quiet, lethargic. The original editor inserted footnote “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 keep quiet, lethargic.” By hand

^Δ 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. The original editor inserted footnote “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.” By hand

* he has no ego, no I, hence identifies himself with the all. The original editor inserted footnote “he has no ego, no I, hence identifies himself with the all.” By hand

("Telugu passage omitted here")

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.¹⁴⁰

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 gnani's mind.¹⁴¹

* which in others arouses the man's ego, making him think of embracing her. The original editor inserted footnote "which in others arouses the man's ego, making him think of embracing her." By hand

¹⁴⁰ The original editor inserted "he has no ego, no I, hence identifies himself with the all." By hand

¹⁴¹ The original editor inserted "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 gnani's mind." By hand

("Telugu passage omitted here")

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

[°] because he sees all things as ideas. No other reason is effective. The original editor inserted footnote "because he sees all things as ideas. No other reason is effective." By hand

[×] because he knows them both to be ideas. No other reason is effective. The original editor inserted footnote "because he knows them both to be ideas. No other reason is effective." By hand

[◇] Such discipline is needed by ascetics, etc but useless to gnani. The original editor inserted footnote "Such discipline is needed by ascetics, etc but useless to gnani." By hand

("Telugu passage omitted here")

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 show¹⁴² mercy,^Δ neither insolence nor humility,[◊] neither wonder[□] nor mental disturbance.

* Who no longer has the sense of body and of I. The original editor inserted footnote "Who no longer has the sense of body and of I." by hand

¹⁴² The original editor inserted "show" by hand

^Δ This does not forbid you to be compassionate, but it means you do it without the ego, impersonally. The original editor inserted footnote "This does not forbid you to be compassionate, but it means you do it without the ego, impersonally." By hand

[◊] Behave towards people without destination along with the environment, and not for egoistic motives. The original editor inserted footnote "Behave towards people without destination along with the environment, and not for egoistic motives." By hand

[□] at the marvellous happenings, just as man who has awakened from sleep no longer wonders at miracles seen in dream. The original editor inserted footnote "at the marvellous happenings, just as man who has awakened from sleep no longer wonders at miracles seen in dream." By hand

("Telugu passage omitted here")

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.[⊕]

[◦] this is correct for the sanyassi stage as discipline. The original editor inserted footnote "this is correct for the sanyassi stage as discipline." By hand

[□] his mind is at peace. The original editor inserted footnote "his mind is at peace." By hand

^{*} detached from the ego. The original editor inserted footnote "detached from the ego." By hand

[◇] he appreciates attractive things, but remains inwardly unattached, when they come his way of their own accord. The original editor inserted footnote "he appreciates attractive things, but remains inwardly unattached, when they come his way of their own accord." By hand

[⊕] what he imagines as attractive is equal to that which is obtained because both are regarded as drsyam. The original editor inserted footnote "what he imagines as attractive is equal to that which is obtained because both are regarded as drsyam." By hand

("Telugu passage omitted here")

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 Non-Duality.¹⁴³

[⊕] Without I, universal, vacant of the individuality; (nothing to do with samadhi or yoga).The original editor inserted footnote "Without I, universal, vacant of the individuality; (nothing to do with samadhi or yoga)." By hand

[□] because he does not see a second thingThe original editor inserted footnote "because he does not see a second thing" by hand

^{*} evil is Brahman to him.The original editor inserted footnote "evil is Brahman to him." By hand

[◇] although variety is present, he {illegible} know it not to be so in reality.The original editor inserted footnote "although variety is present, he {illegible} know it not to be so in reality." By hand

¹⁴³ The original editor changed "Absoluteness" to "Non-Duality." By hand

("Telugu passage omitted here")

19. Devoid of the feeling of "mine-ness" and "I-ness,"[◦] knowing for certain[□] that no second thing¹⁴⁴ is, and with all his desires set at rest within,[⊗] the man of Knowledge does not act though he may be acting.^{145*}

[◦] Knowing them to be unreal. The original editor inserted footnote "Knowing them to be unreal." By hand

[□] because he knows the meaning of truth. The original editor inserted footnote "because he knows the meaning of truth." By hand

¹⁴⁴ The original editor changed "nothing" to "no second thing" by hand

[⊗] 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. The original editor inserted footnote "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." By hand

¹⁴⁵ The original editor underlined by hand

^{*} nothing to given up: he does what is good for the world. Their {aff??} to his. The original editor inserted footnote "nothing to given up: he does what is good for the world. Their {aff??} to his." By hand

("Telugu passage omitted here")

20. An indescribable state is attained by the sage whose mind[®] has merged in self¹⁴⁶ and who is free from (or) particular those¹⁴⁷ the display of the mind[◇] and from delusion, dream or dulness.[×]

("Telugu passage omitted here")

[®] i.e. the mind which is acting with the ego: hence mind in which the ego has disappeared, "melted," The original editor inserted footnote "i.e. the mind which is acting with the ego: hence mind in which the ego has disappeared, "melted,"

"by hand

¹⁴⁶ The original editor changed "melted away" to "merged in self" by hand

¹⁴⁷ The original editor inserted "(or) particular those" by hand

[◇] the whole world is an idea to him The original editor inserted footnote "the whole world is an idea to him" by hand

[×] not lethargic but active, not stupid but astute, not foolish but keen witted, the dull are those who table world as real. The original editor inserted footnote "not lethargic but active, not stupid but astute, not foolish but keen witted, the dull are those who table world as real." By hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

Ashtavakra said –

1. Salutation to That which is by nature^Δ bliss itself, calmness,[◊] and effulgence,^{*} with the dawning of the knowledge of which all or (the world)¹⁴⁸ delusion[⊕] becomes like a dream.[◇] i.e. world is seen as no reality but as appearance¹⁴⁹

^Δ it is not something to be acquired by effort: and its characteristic is to be free from misery: and happiness is inseparable from it. The original editor inserted footnote "it is not something to be acquired by effort: and its characteristic is to be free from misery: and happiness is inseparable from it." By hand

[◊] calmness is lost when you admit a second thing, which may imitate you, cause pain or disturb you. The original editor inserted footnote "calmness is lost when you admit a second thing, which may imitate you, cause pain or disturb you." By hand

^{*} effulgence= that which knows or is capable of knowing things there can be no darkness, i.e. no ignorance in it. The original editor inserted footnote "effulgence= that which knows or is capable of knowing things there can be no darkness, i.e. no ignorance in it." By hand

¹⁴⁸ The original editor inserted "or (the world)" by hand

[⊕] taking a thing for what it is not. The original editor inserted footnote "taking a thing for what it is not." By hand

[◇] Just as a dream lasts only a short time, so with gnan the delusion of world-reality disappears. The original editor inserted footnote "Just as a dream lasts only a short time, so with gnan the delusion of world-reality disappears." By hand

¹⁴⁹ The original editor inserted "i.e. world is seen as no reality but as appearance" by hand

("Telugu passage omitted here")

2. If¹⁵⁰ One gets abundant¹⁵¹ enjoyment[×] by acquiring all worldly objects, then surely¹⁵² one cannot be happy without renouncing all.

who gets the enjoyment! the I! whoever is over fond of anything should renounce it until he can achieve equilibrium. This is for the disciplinary stage. Renunciation of any desire is the thorn whereby you pick out the thorn of that desire, but both are to be thrown away thereafter.¹⁵³

¹⁵⁰ The original editor inserted "If" by hand

¹⁵¹ The original editor underlined by hand

[×] all worldly enjoyment depends upon the existence of a second thing; whereas true happiness is only in non-duality The original editor inserted footnote "all worldly enjoyment depends upon the existence of a second thing; whereas true happiness is only in non-duality" by hand

¹⁵² The original editor changed "objects. Surely" to "objects, then surely" by hand

¹⁵³ The original editor inserted "who gets the enjoyment! the I! whoever is over fond of anything should renounce it until he can achieve equilibrium. This is for the disciplinary stage. Renunciation of any desire is the thorn whereby you pick out the thorn of that desire, but both are to be thrown away thereafter." By hand

("Telugu passage omitted here")

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 done¹⁵⁴ of having to act, enjoy happiness without the continuous shower of the ambrosia of tranquillity!

¹⁵⁴ The original editor inserted "(or) things to be done" by hand

("Telugu passage omitted here")

4. This universe is but a state of the mind¹⁵⁵ (an idea). In reality it is nothing but a thought.¹⁵⁶ Those self-existing beings that know both existence and non-existence, never cease to be, i.e. the Drik.¹⁵⁷

¹⁵⁵ The original editor changed "consciousness" to "the mind" by hand

¹⁵⁶ The original editor inserted "but a thought." By hand

¹⁵⁷ The original editor inserted "i.e. the Drik." By hand

("Telugu passage omitted here")

5. The nature of the self which is free from mental contents,¹⁵⁸ effortless, immutable, and spotless, is verily neither far away nor near¹⁵⁹ but ever (or) present¹⁶⁰ attained.*

¹⁵⁸ The original editor changed "absolute" to "free from mental contents," by hand

¹⁵⁹ The original editor changed "contracted (limited)" to "near" by hand

¹⁶⁰ The original editor inserted "(or) present" by hand

* Because the moment you think, there is always the drik. The original editor inserted footnote "Because the moment you think, there is always the drik." By hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

7. Knowing all the universe¹⁶¹ as mere mental construction¹⁶² and the Self as free and eternal,* will the wise one act (or) engage in action¹⁶³ like a Child!

(or) all others was mere action of the mind.¹⁶⁴

¹⁶¹ The original editor inserted "the universe" by hand

¹⁶² The original editor changed "imagination" to "mental construction" by hand

* the time – characteristics is found only in the dasyam world not in the {illegible} who looks on. The original editor inserted footnote "the time – characteristics is found only in the dasyam world not in the {illegible} who looks on." By hand

¹⁶³ The original editor inserted "(or) engage in action" by hand

¹⁶⁴ The original editor inserted "(or) all others was mere action of the mind." By hand

("Telugu passage omitted here")

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!^Δ

[×] desire is at the root of the other three activitiesThe original editor inserted footnote "desire is at the root of the other three activities" by hand

[°] whatever is said, has a meaning, is an idea, i.e. a dasyamThe original editor inserted footnote "whatever is said, has a meaning, is an idea, i.e. a dasyam" by hand

^Δ action implies dualityThe original editor inserted footnote "action implies duality" by hand

("Telugu passage omitted here")

9. Such thoughts as "this indeed am I" and "this I am not" become fainter and fainter¹⁶⁵ for the yogi[×] who has become silent by truly knowing all as Self.

¹⁶⁵ The original editor changed "faint" to "fainter and fainter" by hand

[×] who has passed through the yoga stage. disciplined himself, risen into path of enquiring and finally got rid of the I: hence the general reference is 'the yogi who has reached to the stage of gnani.' The original editor inserted footnote "who has passed through the yoga stage. disciplined himself, risen into path of enquiring and finally got rid of the I: hence the general reference is 'the yogi who has reached to the stage of gnani.'" By hand

("Telugu passage omitted here")

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

[×] the yoga stage must be passed through and the yogi also follows of his practice by enquiry will also attain {illegible} {illegible} as anyone else: but of there is no enquiry be remaining in the lower stageThe original editor inserted footnote "the yoga stage must be passed through and the yogi also follows of his practice by enquiry will also attain {illegible} {illegible} as anyone else: but of there is no enquiry be remaining in the lower stage" by hand

("Telugu passage omitted here")

11. The dominion of heaven[×] or mendicancy, gain or loss, society or solitude,[°] make no difference to the yogi whose (or) though to have ceased to act.¹⁶⁶ nature is free from condition,^Δ i.e. who has become a gnani.¹⁶⁷

[×] fulfilment of all desire The original editor inserted footnote "fulfilment of all desire" by hand

[°] implies duality, "I have not got any other." He who seeks solitude has the idea of two (i.e. many) on his mind The original editor inserted footnote "implies duality, "I have not got any other." He who seeks solitude has the idea of two (i.e. many) on his mind" by hand

¹⁶⁶ The original editor inserted "(or) though to have ceased to act." By hand

^Δ unlimited, thought-free. The original editor inserted footnote "unlimited, thought-free." By hand

¹⁶⁷ The original editor inserted "i.e. who has become a gnani." By hand

("Telugu passage omitted here")

12. Dharma (ritualistic or meritorious works), Kama (desire of sensual and all other¹⁶⁸ 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."

¹⁶⁸ The original editor inserted "and all other" by hand

("Telugu passage omitted here")

13. The yogi who has risen to gnana¹⁶⁹ who is liberated while living,¹⁷⁰ has neither any duty nor any attachment at heart. His actions in this world pertain only to life.

¹⁶⁹ The original editor inserted "who has risen to gnana" by hand

¹⁷⁰ The original editor underline by hand

("Telugu passage omitted here")

14. Where is delusion, where is the universe,[°] where is meditation[×] of That, or where is liberation for the great-souled one who is resting in the realm¹⁷¹ beyond the world of desires!^Δ

(moha)¹⁷²

[°] as seprate from him?The original editor inserted footnote "as seprate from him?" by hand

[×] yogaThe original editor inserted footnote "yoga" by hand

¹⁷¹ The original editor changed "on the land" to "in the realm" by hand

^Δ dregam or duality.The original editor inserted footnote "dregam or duality." By hand

¹⁷² The original editor inserted "(moha)" by hand

("Telugu passage omitted here")

15. He who sees the universe,[◇] as a reality¹⁷³ may try to deny it. What has the desire less to do! He who¹⁷⁴ sees not even though he sees[□] (the universe).^{*}

[◇] as a second thing, His applies to yogi who want to banish the world in samadhi. They do not know that in non-duality there is, no need to deny the universe, The original editor inserted footnote "as a second thing, His applies to yogi who want to banish the world in samadhi. They do not know that in non-duality there is, no need to deny the universe," by hand

¹⁷³ The original editor inserted footnote "as a reality" by hand

¹⁷⁴ The original editor inserted "who" by hand

[□] as something different from himself. Those who cannot graph this position misunderstand it and wrongly hold it to be {illegible} samadhi where no world is seen. The original editor inserted footnote "as something different from himself. Those who cannot graph this position misunderstand it and wrongly hold it to be {illegible} samadhi where no world is seen." By hand

^{*} the presence of the world to no obstacle to gnanis relegation; he does not need samadhi The original editor inserted footnote "the presence of the world to no obstacle to gnanis relegation; he does not need Samadhi" by hand

("Telugu passage omitted here")

16. He who has seen* the Supreme Brahman, meditates upon "I¹⁷⁵ 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 thoughtThe original editor inserted footnote "he has imagined Brahman and is still in duality. His Brahman is but a thought" by hand

¹⁷⁵ The original editor underlined by hand

[◇] note the ego here, Its mere quotation from a scripture.The original editor inserted footnote "note the ego here, Its mere quotation from a scripture." By hand

[◇] There are no {Illegible} on {Illegible}

The yogi who wrongly thinks there is a Brahman to be got may attempt to does so, and may think he sees it, but all the time the 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.The original editor inserted footnote "There are no {Illegible} on {Illegible}" by hand

("Telugu passage omitted here")

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 yogaThe original editor inserted footnote "His mind being disturbed by troubles, he has to practice yoga" by hand

("Telugu passage omitted here")

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

* We 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 appearance. He does not today advertisements to distinguish himself. Thus also encourages ordinary any people to take to the path, for they see a gnani is like one. The original editor inserted footnote "We 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 appearance. He does not today advertisements to distinguish himself. Thus also encourages ordinary any people to take to the path, for they see a gnani is like one." By hand

^o in his knowledge, i.e. in his mind. The original editor inserted footnote "in his knowledge, i.e. in his mind." By hand

("Telugu passage omitted here")

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^o in the eyes of the people.

* Both 'existence' and 'non-existence' are merely words, and belong to duality, words cannot reach BrahmanThe original editor inserted footnote "Both 'existence' and 'non-existence' are merely words, and belong to duality, words cannot reach Brahman" by hand

^o He knows it is only the mind at work, (as in dream) appearing in various ways; hence it is still Brahman, unchanged whatever action (ideas) it seems to indulge inThe original editor inserted footnote "He knows it is only the mind at work, (as in dream) appearing in various ways; hence it is still Brahman, unchanged whatever action (ideas) it seems to indulge in" by hand

("Telugu passage omitted here")

20. The wise one who lives on happily, doing what comes to him to be done,^{*} does¹⁷⁶ 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. The original editor inserted footnote "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" by hand

¹⁷⁶ The original editor underlined by hand

[°] Both are the same to him and both will be practised at the appropriate times. The original editor inserted footnote "Both are the same to him and both will be practised at the appropriate times." By hand

("Telugu passage omitted here")

21. Blown by the wind of Samskaras,* the desire less, 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 thoughtThe original editor inserted footnote "Samskaras=instincts which are the result of previous thoughts. You act in a particular way because of a previous line of thought" by hand

© lives without desires, indifferent inwardly.The original editor inserted footnote "lives without desires, indifferent inwardly." By hand

("Telugu passage omitted here")

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.*

^① no longer thinks world is real. The original editor inserted footnote "no longer thinks world is real." By hand
* he is not always thinking of his body: his interest in it will be the same go though it were somebody else's body. It is no longer, 'my' body. The original editor inserted footnote "he is not always thinking of his body: his interest in it will be the same go though it were somebody else's body. It is no longer, 'my' body." By hand

("Telugu passage omitted here")

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 (or) expectation¹⁷⁷ at any place.

¹⁷⁷ The original editor inserted "(or) expectation" by hand

("Telugu passage omitted here")

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. The original editor inserted footnote "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." By hand

("Telugu passage omitted here")

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 Drink from the Drisyam¹⁷⁸

* It is a common error to think the sage is he who sits inactive, silent and still. The original editor inserted footnote "It is a common error to think the sage is he who sits inactive, silent and still." By hand

¹⁷⁸ The original editor inserted "because he has detached the Drink from the Drisyam" by hand

("Telugu passage omitted here")

26. The Jivanmukta acts like one who does not say that he is a gnani¹⁷⁹ acting so;[×] but he is not therefore, a fool.[°] Even though moving like ordinary man¹⁸⁰ in the world, he looks happy and blessed.

¹⁷⁹ The original editor inserted "a gnani" by hand

[×] The I is not there The original editor inserted footnote "The I is not there" by hand

[°] his egoless ness is not foolishness in worldly matters. The original editor inserted footnote "his egoless ness is not foolishness in worldly matters." By hand

¹⁸⁰ The original editor inserted "moving like ordinary man" by hand

("Telugu passage omitted here")

27. The wise one who, weary of diverse enquires,¹⁸¹ has[⊙] attained repose,[∘] neither thinks, nor knows, nor hears, nor sees.*

¹⁸¹ The original editor changed "reasonings" to "enquires" by hand

[⊙] he knows they are merely thoughts, ideas, and as such cannot get at the DrikThe original editor inserted footnote "he knows they are merely thoughts, ideas, and as such cannot get at the Drik" by hand

[∘] the rest that comes after workThe original editor inserted footnote "the rest that comes after work" by hand

* he knows these are all Brahman and has removed the I from such sense-actions; hence he neither thinks nor known etc a second thing. The original editor inserted footnote "he knows these are all Brahman and has removed the I from such sense-actions; hence he neither thinks nor known etc a second thing." By hand

("Telugu passage omitted here")

28. Being beyond Samadhi[◦] and distraction,* the great soul is neither an aspirant for liberation^Δ nor the reverse. Having ascertained the universe to be an idea (figment), even though he sees it,¹⁸² he exists (or knows it)¹⁸³ as Brahman Itself.

[◦] This effectually disposes of mystic claim that samadhi gives other highest. The original editor inserted footnote "This effectually disposes of mystic claim that samadhi gives other highest." By hand

* samadhi here is same as deep sleep: distraction means having thoughts or performing acts the sage is an non-duality and thus knows both these to be Brahman P. B. inserted footnote "samadhi here is same as deep sleep: distraction means having thoughts or performing acts the sage is an non-duality and thus knows both these to be Brahman" by hand

^Δ when he knows that the whole world is Brahman, he has no need to seek liberation. The original editor inserted footnote "when he knows that the whole world is Brahman, he has no need to seek liberation." By hand

¹⁸² The original editor underlined by hand

¹⁸³ The original editor inserted "(or knows it)" by hand

("Telugu passage omitted here")

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 'To hall not act but renounce world' what is it that it is still thinking of? the ego itself of course! So his renunciation is a delusion.The original editor inserted footnote "If the ego says 'To hall not act but renounce world' what is it that it is still thinking of? the ego itself of course! So his renunciation is a delusion." By hand

^① does not really act. Just as in a dream you may chief of a mountain, but you are not doing so in reality.The original editor inserted footnote "does not really act. Just as in a dream you may chief of a mountain, but you are not doing so in reality." By hand

("Telugu passage omitted here")

30. The mind of the liberated^Δ one is neither troubled nor pleased; it is inactive, motionless, desire less, and free from doubts.*

^Δ from ignoranceThe original editor inserted footnote "from ignorance" by hand

* whatever thoughts arise he lets them come and go because he knows they are but thoughts; it does not mean yogic blanknessThe original editor inserted footnote "whatever thoughts arise he lets them come and go because he knows they are but thoughts; it does not mean yogic blankness" by hand

("Telugu passage omitted here")

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. The original editor inserted footnote "without the ego." By hand

("Telugu passage omitted here")

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 quarrelsome 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. The original editor inserted footnote "remains silent, non-argumentative, otherwise the opponents to truth will seek to embroil him into quarrelsome 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." By hand

("Telugu passage omitted here")

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,^Δ do not find anything to be done, because they know their thoughts as atma

^① Patanjalis yoga is for the ignorant, who have first to prepare themselves: they lacks the power to understand philosophy so it is easier to slot still and not think at all.The original editor inserted footnote "Patanjalis yoga is for the ignorant, who have first to prepare themselves: they lacks the power to understand philosophy so it is easier to slot still and not think at all." By hand

* those who have brains.The original editor inserted footnote "those who have brains." By hand

^Δ where multiplicity is absent, so gnani sees unity only.The original editor inserted footnote "where multiplicity is absent, so gnani sees unity only." By hand

("Telugu passage omitted here")

34. The ignorant person does not attain peace either by inaction^Δ or by action. The wise one becomes happy merely[□] by ascertaining[°] the for himself¹⁸⁴ Truth.

^Δ It is utterly impossible to remain happy by mere inaction or fasting or meditation; for ultimately the body demands food, whilst the mind must thinkThe original editor inserted footnote "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" by hand

[□] nothing else needs to be done for that brings in dualityThe original editor inserted footnote "nothing else needs to be done for that brings in duality" by hand

[°] making certainThe original editor inserted footnote "making certain" by hand

¹⁸⁴ The original editor inserted "for himself" by hand

("Telugu passage omitted here")

35. In this world men, though taking to diverse religious or yoga¹⁸⁵ practices, do not know the Self which is pure, that which is capable of knowing, which he loves best,* perfect,¹⁸⁶ devoid^Δ of the characteristics of¹⁸⁷ world (of manifoldness) and free from any taint.^⓪

¹⁸⁵ The original editor inserted "religious or yoga" by hand

* It, the self, is nearest to you and thus most loved The original editor inserted footnote "It, the self, is nearest to you and thus most loved" by hand

¹⁸⁶ The original editor changed "intelligent, beloved" to "that which is capable of knowing, which he loves best" by hand

^Δ everything is included in it. The original editor inserted footnote "everything is included in it." By hand

¹⁸⁷ The original editor inserted "characteristics of" by hand

^⓪ taint likely to make you uneasy, such as doubt: also so long as you looks on each thing as only Mind, it will be taintless. The original editor inserted footnote "taint likely to make you uneasy, such as doubt: also so long as you looks on each thing as only Mind, it will be taintless." By hand

("Telugu passage omitted here")

36. An ignorant person does not attain liberation by repeated practice which is an activity. The blessed one, although¹⁸⁸ devoid of all activities,* stands free through mere Knowledge.

¹⁸⁸ The original editor inserted "although" by hand

* as in dream our actions are all done, inside us, hence are not really external ones, so the sage see, all his acts in himself, unrealThe original editor inserted footnote "as in dream our actions are all done, inside us, hence are not really external ones, so the sage see, all his acts in himself, unreal" by hand

("Telugu passage omitted here")

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 is an object, i.e. an idea: this is his mistake Brahman is not to be got as a second thing. It is unchangeable. The original editor inserted footnote "he regards Brahman is an object, i.e. an idea: this is his mistake Brahman is not to be got as a second thing. It is unchangeable." By hand

("Telugu passage omitted here")

38. Without any support and eager for the attainment (of god),¹⁸⁹ the* ignorant only keep up the world of duality.¹⁹⁰ The wise cut the root of this (i.e., the world) which is the source of all misery.

¹⁸⁹ The original editor changed "freedom" to "god" by hand

* Those who think they want to become Brahman, as if their real nature could change. The original editor inserted footnote "Those who think they want to become Brahman, as if their real nature could change." By hand

¹⁹⁰ The original editor inserted "of duality" by hand

("Telugu passage omitted here")

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 tranquillity: he ought to seek truth therefore, not peace. He may try to control mind for years but it is impossible. Outside of sleep, mind is for ever activeThe original editor inserted footnote "because Truth alone confers permanent unchanging tranquillity: he ought to seek truth therefore, not peace. He may try to control mind for years but it is impossible. Outside of sleep, mind is for ever active" by hand

("Telugu passage omitted here")

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^o Self.

* If you seek any second thing, you lose self in it. It is an object. The original editor inserted footnote "If you seek any second thing, you lose self in it. It is an object." By hand

^o Nobody has ever seen it change. should he do so, then it will not be the Drik but a {illegible}. The original editor inserted footnote "Nobody has ever seen it change. should he do so, then it will not be the Drik but a {illegible}." By hand

("Telugu passage omitted here")

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 mistakenThe original editor inserted footnote "mind is impossible to still, outside of sleep. Patanjali was mistaken" by hand

^① gnani is not disturbed by thoughts.The original editor inserted footnote "gnani is not disturbed by thoughts." By hand

("Telugu passage omitted here")

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.*

[°] Conflicting opinions fill the world. One statement can always evolve a counter-statement. There is no finalityThe original editor inserted footnote "Conflicting opinions fill the world. One statement can always evolve a counter-statement. There is no finality" by hand

* The gnani is raised alone all speculationsThe original editor inserted footnote "The gnani is raised alone all speculations" by hand

("Telugu passage omitted here")

43. Men of poor reason¹⁹¹ think^o that the Atman is pure and one without a second^o but do not know it through delusion, and are unhappy* as long as they live.

¹⁹¹ The original editor changed "intellect" to "reason" by hand

^o they have only the thought of atman, i.e. an object, a drsyam, but delude themselves into accepting this thought as the reality. They create an imagined atman. The original editor inserted footnote "they have only the thought of atman, i.e. an object, a drsyam, but delude themselves into accepting this thought as the reality. They create an imagined atman." By hand

^o They merely say so, poor out words, but have not got beyond pundit stage. Their atman is imagined.

* because they do not give up ego. The original editor inserted footnote "They merely say so, poor out words, but have not got beyond pundit stage. Their atman is imagined.

* because they do not give up ego." By hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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? "The original editor inserted footnote "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? "" by hand

("Telugu passage omitted here")

46. .Seeing the desire less lion (of man), the elephants of sense-objects quietly take to their heels, and when unable, serve him like flatterers.* (or) like {para?ites} sensing a rich person¹⁹²

* the gnani uses these objectsThe original editor inserted footnote "the gnani uses these objects" by hand

¹⁹² The original editor inserted "(or) like {para?ites} sensing a rich person" by hand

("Telugu passage omitted here")

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

* when there is no duality, there is no second thing to be doubted. The original editor inserted footnote "when there is no duality, there is no second thing to be doubted." By hand

° does not adopt asceticism The original editor inserted footnote "does not adopt asceticism" by hand

("Telugu passage omitted here")

48. He whose intellect¹⁹³ 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.[°]

¹⁹³ The original editor changed "mine" to "intellect" by hand

* sharp buddhi grasps the truth the very first time it is explained by guru. The original editor inserted footnote "sharp buddhi grasps the truth the very first time it is explained by guru." By hand

° like the recluses. The original editor inserted footnote "like the recluses." By hand

("Telugu passage omitted here")

49. The guileless person does whatever comes to be done, whether good or evil;^① for his actions are like those of a child.*

^① if he sees a cobra threatening a child, he will kill it and thus act evilly for a good motive.

his good or evil code is in reference to others, not I. The original editor inserted footnote "if he sees a cobra threatening a child, he will kill it and thus act evilly for a good motive.

his good or evil code is in reference to others, not I." by hand

* free from the ego. The original editor inserted footnote "free from the ego." By hand

("Telugu passage omitted here")

50. Through self-dependence one attains to happiness, in this world,¹⁹⁴ through self-dependence to the Supreme,[×] through self-dependence to tranquillity and through self-dependence to the Highest State.

¹⁹⁴ The original editor inserted "in this world," by hand

[×] you will realize the highest the self-relianceThe original editor inserted footnote "you will realize the highest the self-reliance" by hand

<Telugu passage omitted here >

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

[°] only atman, Mind, is seen in the multiplicityThe original editor inserted footnote “only atman, Mind, is seen in the multiplicity” by hand

[×] through constant practice of correct thinking it becomes naturalThe original editor inserted footnote “through constant practice of correct thinking it becomes natural” by hand

("Telugu passage omitted here")

52. The conduct of the wise one though unrestrained and inartificial* shines, but not the affected calmness of the fool^o 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 himThe original editor inserted footnote "not caring for public opinion to the extent of being untrue to himself; true thought and right living becomes natural to him" by hand

^o the {my?te?} or ascetic who practices formally in caves or asramsThe original editor inserted footnote "the {my?te?} or ascetic who practices formally in caves or asrams" by hand

("Telugu passage omitted here")

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 {ascet?e} solitude: they have nothing external to avoid or to run after¹⁹⁵

[°] from the desire of consolatory in {agi??in go}, such as religion. The original editor inserted footnote "from the desire of consolatory in {agi??in go}, such as religion." By hand

¹⁹⁵ P.B inserted "* they are not afraid to enjoy themselves nor are solely addicted to {ascet?e} solitude: they have nothing external to avoid or to run after" by hand

("Telugu passage omitted here")

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.^Δ

[×] this is most exalted atheism. The original editor inserted footnote "this is most exalted atheism." By hand

[°] neither Kailas nor Benares can attract him. The original editor inserted footnote "neither Kailas nor Benares can attract him." By hand

^Δ relative, sudras son. The original editor inserted footnote "relative, sudras son." By hand

("Telugu passage omitted here")

55. The yogi[×] (who has become a gnani after passing then yoga)¹⁹⁶ 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 grain usually emerges from the stage of yogic discipline. Only a rare few become gnanis without yoga, which is quite possible that infrequent. The original editor inserted footnote "in the case of 99% of humanity, discipline is necessary, hence the grain usually emerges from the stage of yogic discipline. Only a rare few become gnanis without yoga, which is quite possible that infrequent." By hand

¹⁹⁶ The original editor inserted "(who has become a gnani after passing then yoga)" by hand

("Telugu passage omitted here")

56. Though he appears¹⁹⁷ pleased he is not pleased, though he appears¹⁹⁸ pained he does not suffer any pain.^x Only those like him understand his wonderful mental¹⁹⁹ states.

This mental internal attitude co quite different from others; but his external reaction may seem the same as that of ordinary men this is so wonderful that it cannot he understand by others, who judge by appearances only: have wonderful means rare or remarkable, not {mye?tre}.²⁰⁰

¹⁹⁷ The original editor inserted "he appears" by hand

¹⁹⁸ The original editor inserted "he appears" by hand

^x Outwardly he behaves like others, seeming angry for instance but inwardly not angry. It is a bind of pretence, but it is unavoidable when you have to deal with different binds of men. The original editor inserted footnote "Outwardly he behaves like others, seeming angry for instance but inwardly not angry. It is a bind of pretence, but it is unavoidable when you have to deal with different binds of men." By hand

¹⁹⁹ The original editor inserted "mental" by hand

²⁰⁰ The original editor inserted "This mental internal attitude co quite different from others; but his external reaction may seem the same as that of ordinary men this is so wonderful that it cannot he understand by others, who judge by appearances only: have wonderful means rare or remarkable, not {mye?tre}." by hand

("Telugu passage omitted here")

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 suryavada, to imply there is no reality therein. The original editor inserted footnote "this is only metaphorical to imply there is no idea no thought therein: but it is not to be taken literally, like suryavada, to imply there is no reality therein." By hand

("Telugu passage omitted here")

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.

[°] therefore it is dull minds that seek repose of yoga. The original editor inserted footnote "therefore it is dull minds that seek repose of yoga." By hand

^{*} for they also are Brahman. He is quite ready to do anything, however mean or great, that fate may make him do, {prov?eted} it does not haven others, The original editor inserted footnote "for they also are Brahman. He is quite ready to do anything, however mean or great, that fate may make him do, {prov?eted} it does not haven others," by hand

("Telugu passage omitted here")

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 adapts himself to his environment immediately in order to help others, but secretly remains himself inside. The original editor inserted footnote "he may have sorrows but he keeps equal minded. or, he adapts himself to his environment immediately in order to help others, but secretly remains himself inside." By hand

("Telugu passage omitted here")

60. He who even in practical life does not, owing to his natural²⁰¹ self-possession,* feel distressed like ordinary people, remains unagitated, like a vast lake, with all his sorrows gone.

²⁰¹ The original editor inserted "natural" by hand

* Because Brahman is clam, he who has realized it is also inwardly calm by nature. Original it Swabhava=nature The original editor inserted footnote "Because Brahman is clam, he who has realized it is also inwardly calm by nature. Original it Swabhava=nature" by hand

("Telugu passage omitted here")

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

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

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 thoughtless-ness.²⁰²[◇]

[†] (or) the mind of the fast is always directed to the entertaining of one thought or the suppression of another. The original editor inserted footnote "(or) the mind of the fast is always directed to the entertaining of one thought or the suppression of another." By hand

[□] the yogi who regards thinking as the enemy of realization. The original editor inserted footnote "the yogi who regards thinking as the enemy of realization." By hand

^{*} as in Europe The original editor inserted footnote "as in Europe" by hand

[⊕] as among yogis: The gnani is attached to neither. He cannot get red of ideas of the world. so he accepts them as Brahman. The original editor inserted footnote "as among yogis: The gnani is attached to neither. He cannot get red of ideas of the world. so he accepts them as Brahman." By hand

²⁰² The original editor changed "unconsciousness" to "thoughtless-ness" by hand

[◇] bad translation: that mind wherein all ideas and objects are dissolved and knows nothing outside were Mind, the state where there is no thought The original editor inserted footnote "bad translation: that mind wherein all ideas and objects are dissolved and knows nothing outside were Mind, the state where there is no thought" by hand

("Telugu passage omitted here")

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.

("Telugu passage omitted here")

65. Blessed indeed is that knower of Self, who, even though²⁰³ seeing, hearing, touching, smelling or eating, is free from desire* and is the same in all conditions.^Δ Changes in the world do not affect him²⁰⁴

²⁰³ The original editor underlined by hand

* the idea of dualityThe original editor inserted footnote "the idea of duality" by hand

^Δ this is possible only by taking up the position of non-duality, which is non-differenceThe original editor inserted footnote "this is possible only by taking up the position of non-duality, which is non-difference" by hand

²⁰⁴ The original editor inserted footnote "Changes in the world do not affect him" by hand

("Telugu passage omitted here")

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

* the self thought of, spoken about, i.e. imagined, not the real self for a thought cannot be at man The original editor inserted footnote "the self thought of, spoken about, i.e. imagined, not the real self for a thought cannot be at man" by hand

^o In unity even the thought of a technique produce it does not arise: there is no production of Brahman The original editor inserted footnote "In unity even the thought of a technique produce it does not arise: there is no production of Brahman" by hand

^Δ change and time are what you find in the {illegible}, not in the drik. The original editor inserted footnote "change and time are what you find in the {illegible}, not in the drik." By hand

("Telugu passage omitted here")

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^① in the unconditioned.

* effortless (sahaja), The original editor inserted footnote "effortless (sahaja)," by hand

^① seeing the sameness (Brahman) everywhere, coming of its own accord, the world being just as it is and yet he is in samadhi: everything becomes one. The original editor inserted footnote "seeing the sameness (Brahman) everywhere, coming of its own accord, the world being just as it is and yet he is in samadhi: everything becomes one." By hand

("Telugu passage omitted here")

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.^Δ

* to ego. The original editor inserted footnote "to ego." By hand

^Δ take away ego and you experience everywhere-ness. The original editor inserted footnote "take away ego and you experience everywhere-ness." By hand

("Telugu passage omitted here")

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

^o renunciation means giving up ego. Sanyas is to be valued only because it is a first step to this, altho' unfortunately many {as?cetus} have a stronger ego!The original editor inserted footnote "renunciation means giving up ego. Sanyas is to be valued only because it is a first step to this, altho' unfortunately many {as?cetus} have a stronger ego!" by hand

* mere ideas, mere thoughts; when you know that all ideas are made of single-{exce??ce}, Mind, then you have got atman.The original editor inserted footnote "mere ideas, mere thoughts; when you know that all ideas are made of single-{exce??ce}, Mind, then you have got atman." By hand

("Telugu passage omitted here")

70. The pure one who has known for certain that all this* is the product of illusion^o and nothing exists, to whom the Uncognisable²⁰⁵ is (appears to be) cognised,²⁰⁶ naturally enjoys peace.^Δ

* this world. The original editor inserted footnote "this world." By hand

^o you see the world but you taken to appearance hides the reality, and also it is the reality so atman. The original editor inserted footnote "you see the world but you taken to appearance hides the reality, and also it is the reality so atman." By hand

²⁰⁵ The original editor changed "Inexpressible" to "Uncognisable" by hand

²⁰⁶ The original editor changed "expressed" to "cognised" by hand

^Δ it comes by itself (sahaja) everywhere in the world. The original editor inserted footnote "it comes by itself (sahaja) everywhere in the world." By hand

("Telugu passage omitted here")

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 any²⁰⁷ reality in the objective world?²⁰⁸

* who knows 'I am only the Witness! "these other things are only the seen: awareness."The original editor inserted footnote "who knows (I am only the Witness! "these other things are only the seen: awareness."'" By hand

²⁰⁷ The original editor deleted "objective" by hand

²⁰⁸ The original editor inserted "in the objective world?" by hand

("Telugu passage omitted here")

72. Where is the bondage or liberation, joy or sorrow for one who shines (or) sees himself²⁰⁹ as the Infinite and does not perceive any independent²¹⁰ existence?

²⁰⁹ The original editor inserted "(or) sees himself" by hand

²¹⁰ The original editor changed "relative" to "independent" by hand

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

("Telugu passage omitted here")

73. In the world existing as duality or separate entity²¹¹ only till Self-realisation, only Maya* prevails. The wise one lives[°] without the feeling of "I-ness," "mine-ness" and attachment.

²¹¹ The original editor inserted "as duality or separate entity" by hand

* ignorance which exists prior to investigationThe original editor inserted footnote "ignorance which exists prior to investigation" by hand

° he does not° run awayThe original editor inserted footnote "he does not° run away" by hand

("Telugu passage omitted here")

74. To the sage who perceives his own self as imperishable and sorrow less, 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.²¹²

^{*} what else does he wish to knowThe original editor inserted footnote "what else does he wish to know" by hand

[°] the world becomes but own selfThe original editor inserted footnote "the world becomes but own self" by hand

²¹² The original editor inserted "The ego must be given up." By hand

("Telugu passage omitted here")

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.*

[◊] He thinks unless he keeps mind under control, he cannot get Brahman. The original editor inserted footnote "He thinks unless he keeps mind under control, he cannot get Brahman." By hand

[◊] gnani does not other with mind-control for all thought are Brahman. so even if he gets desires, he knows them also to be Brahman, his own self. The original editor inserted footnote "gnani does not other with mind-control for all thought are Brahman. so even if he gets desires, he knows them also to be Brahman, his own self." By hand

* The yogi cannot remain permanently in trance. when he {e??charges} all his old desires return again. The original editor inserted footnote "The yogi cannot remain permanently in trance. when he {e??charges} all his old desires return again." By hand

("Telugu passage omitted here")

76. The man of dull intellect, even hearing the Truth, does not give up his delusion. Though appearing devoid of mental activity through effort,^Δ he, the yogi,²¹³ has a craving for sense-objects lurking within.

^Δ he desires it into the unconscious, an modern psychology says, and it will reappear later. Only if it is done along ride of enquiry will it he alight, for then it becomes sahaja, effortless. The original editor inserted footnote "he desires it into the unconscious, an modern psychology says, and it will reappear later. Only if it is done along ride of enquiry will it he alight, for then it becomes sahaja, effortless." By hand

²¹³ The original editor inserted " , the yogi," by hand

("Telugu passage omitted here")

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 his mind (Brahman) it means seeing inaction; Just as the actions in a dream are nothing but the Mind. The original editor inserted footnote "not renouncing external activity, but not regarding activity as being different from his mind (Brahman) it means seeing inaction; Just as the actions in a dream are nothing but the Mind." By hand

^① ignorant people imagine that a man who is working to be other, Loving quite normally externally, cannot be a gnani. But they see only his body, never his mind. The original editor inserted footnote "ignorant people imagine that a man who is working to be other, Loving quite normally externally, cannot be a gnani. But they see only his body, never his mind" by hand

("Telugu passage omitted here")

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

* The atman is ever unchangeableThe original editor inserted footnote "The atman is ever unchangeable" by hand

^① fears are for the egoisticThe original editor inserted footnote "fears are for the egoistic" by hand

^Δ by day or by night, seeing the world of multiplicity or not; or/ both darkness and light will no longer be drsyam.The original editor inserted footnote "by day or by night, seeing the world of multiplicity or not; or/ both darkness and light will no longer be drsyam." By hand

("Telugu passage omitted here")

79. what is steadiness, what is discrimination,^Δ or what is fearlessness[Ⓢ] to the Yogi who has reached gnana,²¹⁴ who is impersonal and of indescribable nature?*

^Δ only when he was an ignorant seeker did he need to discriminate between truth and falsity, knowledge and ignoranceThe original editor inserted footnote "only when he was an ignorant seeker did he need to discriminate between truth and falsity, knowledge and ignorance" by hand

[Ⓢ] there is no second for him to fearThe original editor inserted footnote "there is no second for him to fear" by hand

²¹⁴ The original editor inserted "who has reached gnana," by hand

* The only thing that cannot be described is Brahman, and he has reached this.The original editor inserted footnote "The only thing that cannot be described is Brahman, and he has reached this." By hand

("Telugu passage omitted here")

80. There is no heaven, no hell,* not even liberation-in-life.^① In short, nothing exists in yogic^Δ consciousness.

* these are still needed for lower stage religious people but there is no proof for usThe original editor inserted footnote "these are still needed for lower stage religious people but there is no proof for us" by hand

^① a man seeks celebration only when he is in ignorance still and think he is in bondage, actually he is Brahman, never bound. moreover {mok'sha} is merely a word, hence an idea.The original editor inserted footnote "a man seeks celebration only when he is in ignorance still and think he is in bondage, actually he is Brahman, never bound. moreover {mok'sha} is merely a word, hence an idea." By hand

^Δ refers to the yogi of previous sloka (who has obtained granic egolesseze)The original editor inserted footnote "refers to the yogi of previous sloka (who has obtained granic egolesseze)" by hand

("Telugu passage omitted here")

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

^Δ because the I is no longer there. The original editor inserted footnote "because the I is no longer there." By hand

("Telugu passage omitted here")

82. The desire less 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 {illegible} the wicked and praise the good in the eyes of the world, in his external life to set an example but inwardly there are no separate individualities for him to be aware of and consequently to praise or blame or he does not do there things for the sake of self - satisfaction. The original editor inserted footnote "he has to {illegible} the wicked and praise the good in the eyes of the world, in his external life to set an example but inwardly there are no separate individualities for him to be aware of and consequently to praise or blame or he does not do there things for the sake of self - satisfaction." By hand

("Telugu passage omitted here")

83. The wise one neither abhors the world nor wishes to perceive the Self.[°]
Free from individual²¹⁵ joy and sorrow, he is neither dead nor alive.*

[°] because of it is been it be comes a drsyam, a duality in or even to know the self for then also it be comes an object. The original editor inserted footnote "because of it is been it be comes a drsyam, a duality in or even to know the self for then also it be comes an object." By hand

²¹⁵ The original editor inserted "individual" by hand

* He must be as in different to the death of his own body as are we to the death. of people we have never seen or head of and being in distant continents. The original editor inserted footnote "He must be as in different to the death of his own body as are we to the death. of people we have never seen or head of and being in distant continents." By hand

("Telugu passage omitted here")

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 house holders, sanyassis or {but??hers} This refers to my wife, my children. The gnani may have wife and children or not, the difference is in being without I in reference to them The original editor inserted footnote "gnan is open to attainment by all whether house holders, sanyassis or {but??hers} This refers to my wife, my children. The gnani may have wife and children or not, the difference is in being without I in reference to them" by hand

° the will do all that is needed for his today but will know it too is Brahman. The original editor inserted footnote "the will do all that is needed for his today but will know it too is Brahman." By hand

("Telugu passage omitted here")

85. Contentment^Δ 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.*

^Δ 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 discontentedThe original editor inserted footnote "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" by hand

[◊] If he is old or weak, he will not wander. This means there are no rules nor restrictions on his movements: he is free.The original editor inserted footnote "If he is old or weak, he will not wander. This means there are no rules nor restrictions on his movements: he is free." By hand

* The gnani is not bound to stay in one place, like a yogi. He is free to go anywhereThe original editor inserted footnote "The gnani is not bound to stay in one place, like a yogi. He is free to go anywhere" by hand

("Telugu passage omitted here")

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^o or is born.

* the Drik, which remains always unaffected; no one has seen its death. The original editor inserted footnote "the Drik, which remains always unaffected; no one has seen its death." By hand

^o he does not worry if he is going to die, but this does not mean he is eager to die: The original editor inserted footnote "he does not worry if he is going to die, but this does not mean he is eager to die:" by hand

("Telugu passage omitted here")

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

[×] he does not say "I must remain in this house."The original editor inserted footnote "he does not say "I must remain in this house."" By hand

[°] every work has its opposite, every idea is therefore bound as dualityThe original editor inserted footnote "every work has its opposite, every idea is therefore bound as duality" by hand

[□] not by belief, the easy way, which is for children, but by clearing it these enquiry.The original editor inserted footnote "not by belief, the easy way, which is for children, but by clearing it these enquiry." By hand

("Telugu passage omitted here")

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^Δ and tamas.[◦]

* his own ego is as much a thought as any other, and valued accordinglyThe original editor inserted footnote "his own ego is as much a thought as any other, and valued accordingly" by hand

^Δ the urge to do things because 'I' must do this, or 'I' must do thatThe original editor inserted footnote "the urge to do things because 'I' must do this, or 'I' must do that" by hand

[◦] callous indifference or inertiaThe original editor inserted footnote "callous indifference or inertia" by hand

("Telugu passage omitted here")

89. Who is there to stand comparison with the liberated soul who has no desire whatsoever at heart,[×] who²¹⁶ is contented and indifferent to everything!

[×] he may be a being or business man but yet there is no attachment in his heart of hearts.

(or) who has no thought in the heartThe original editor inserted footnote "he may be a being or business man but yet there is no attachment in his heart of hearts.

(or) who has no thought in the heart" by hand

²¹⁶ The original editor underlined by hand

("Telugu passage omitted here")

90. Who but the desire less one knows not even (when) knowing,[×] sees not even seeing,[°] and speaks not even speaking![□]

When he speaks etc, he knows, realizes simultaneously, that speech, etc, as well as himself is Brahman. He does both together, {Illegible} outwardly speaking etc just like others. That is why his {eal??egation} is so secret that they cannot understand where he is different.

The grains {??tionless} {??tion} {a??s} after he sees the {Illegible} and paradoxes, and does not want them anyone, to he rises to Brahman, where there are no ideas, no words, and hence no positions.²¹⁷

[×] In his heart he brows no second thing The original editor inserted footnote "In his heart he brows no second thing" by hand

[°] Inside himself he is Brahman always, whether objects are there or not. The original editor inserted footnote "Inside himself he is Brahman always, whether objects are there or not." By hand

[□] Whether silent or not, has heart inside is in Brahman: The mystic moura is not the same: moura is not necessary. The original editor inserted footnote "Whether silent or not, has heart inside is in Brahman: The mystic moura is not the same: moura is not necessary." By hand

²¹⁷ The original editor inserted "When he speaks etc, he knows, realizes simultaneously, that speech, etc, as well as himself is Brahman. He does both together, {illegible} outwardly speaking etc just like others. That is why his {eal??egation} is so secret that they cannot understand where he is different.

The grains {??tionless} {??tion} {a??s} after he sees the {illegible} and paradoxes, and does not want them anyone, to he rises to Brahman, where there are no ideas, no words, and hence no positions." By hand

("Telugu passage omitted here")

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.□

[°] hence a grain may be are active man: do not look for him necessarily among axe ties. External appear and has nothing to do with his gram.The original editor inserted footnote "hence a grain may be are active man: do not look for him necessarily among axe ties. External appear and has nothing to do with his gram." By hand

* by the ego inside: he who given up the ego is no different, if he is a king, from a beggar.The original editor inserted footnote "by the ego inside: he who given up the ego is no different, if he is a king, from a beggar." By hand

□ the religions to him of heaven and bell arise out of this 'serial' and he rejects it is unverified.The original editor inserted footnote "the religions to him of heaven and bell arise out of this 'serial' and he rejects it is unverified." By hand

("Telugu passage omitted here")

92. What is wantonness,[°] what is restraint,[°] or what is determination of Truth[°] for the yogi* whose life's object[□] has been fulfilled and who is the embodiment of artless,[◇] rectitude?

[°] all these suggest dualityThe original editor inserted footnote "all these suggest duality" by hand

* this therefore is not for every yogi but only for the rare few who has reached gnana, which could ocean only adding enquiry to his meditation.The original editor inserted footnote "this therefore is not for every yogi but only for the rare few who has reached gnana, which could ocean only adding enquiry to his meditation." By hand

[□] to get gran.The original editor inserted footnote "to get gran." By hand

[◇] spontaneous, without ulterior motiveThe original editor inserted footnote "spontaneous, without ulterior motive" by hand

("Telugu passage omitted here")

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 gnan from the outside appearance or conduct: if you think you do, it is only your own imagination: original word: hr̥di=heart - Hence gnani maheo no outward show or display no unusual external characteristicThe original editor inserted footnote "you can never detect gnan from the outside appearance or conduct: if you think you do, it is only your own imagination: original word: hr̥di=heart - Hence gnani maheo no outward show or display no unusual external characteristic" by hand

[°] ego less, non-dual, therefore no desire is there to be expressed nor is there a second to whom it could be expressed.The original editor inserted footnote "ego less, non-dual, therefore no desire is there to be expressed nor is there a second to whom it could be expressed." By hand

("Telugu passage omitted here")

94. Not asleep even in sound sleep, not dreaming²¹⁸ even in dream, and not awake even in waking state, is the wise one. He²¹⁹ is contented under all conditions, because he knows all three states to be one, Brahman and does not seek or value one above the others; the grani must use the language of those around him but inside he does not split up the unity of his existence into three states²²⁰

²¹⁸ The original editor deleted "lying" and brackets by hand

²¹⁹ The original editor changed "one who" to "one. He" by hand

²²⁰ The original editor inserted " , because he knows all three states to be one, Brahman and does not seek or value one above the others; the grani must use the language of those around him but inside he does not split up the unity of his existence into three states" by hand

("Telugu passage omitted here")

95. The man of Knowledge is in really²²¹ devoid of thought even when engaged in thought,* devoid of the senseorgans even though possessed of them,□ devoid of intelligence even though endowed with it, and devoid of the sense of ego even though possessed of it.^Δ

²²¹ The original editor inserted "in really" by hand

* because he knows, values, them as mere thoughts he can engage, contrary to the yogi, in them without harm. The original editor inserted footnote "because he knows, values, them as mere thoughts he can engage, contrary to the yogi, in them without harm." By hand

□ knows even senses to be ideas, and hence only Brahman The original editor inserted footnote "knows even senses to be ideas, and hence only Brahman" by hand

^Δ he may use the word or engage in personal work but knows it is only an idea, and further that ultimately it is only mind atman. The original editor inserted footnote "he may use the word or engage in personal work but knows it is only an idea, and further that ultimately it is only mind atman." By hand

("Telugu passage omitted here")

96. He is neither happy nor miserable, neither attached nor unattached,[°] neither liberated nor an aspirant for liberation, neither this nor that.*

[°] asceticism is the first stage: this is a higher stage when both attachment and renunciation are seen to be ideas and of the same valueThe original editor inserted footnote "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" by hand

* Gnan cannot be seen, yet the people are attached only to what they can see or imagineThe original editor inserted footnote "Gnan cannot be seen, yet the people are attached only to what they can see or imagine" by hand

("Telugu passage omitted here")

97. The blessed one is not distracted even when he appears to be²²² 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.*

20

²²² The original editor inserted "when he appears to be" by hand

[°] he keeps quiet rather than argue uselessly, so may he thought stupid

The original editor inserted footnote "he keeps quiet rather than argue uselessly, so may he thought stupid" by hand

* he does not care to show off to the world that here is learned, by using big words, for exampleThe original editor inserted footnote "he does not care to show off to the world that here is learned, by using big words, for example" by hand

("Telugu passage omitted here")

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.²²³

* 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. Gnani knows he remains same. The original editor inserted footnote "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. Gnani knows he remains same" by hand

²²³ The original editor inserted " , because the I is not there." By hand

("Telugu passage omitted here")

99. Praised, he does not feel pleased; blamed, he does not feel annoyed.[×] He neither rejoices in life nor fears death.

The importance has in the word feel: he himself is unaffected²²⁴

[×] These things depend on ego and dualityThe original editor inserted footnote "These things depend on ego and duality" by hand

²²⁴ The original editor inserted "The importance has in the word feel: he himself is unaffected" by hand

("Telugu passage omitted here")

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.)²²⁵

("Telugu passage omitted here")

* these restrictions are necessary in the earlier stages as a discipline, but the gnani goes freely where he has to or where he is asked. The original editor inserted footnote "these restrictions are necessary in the earlier stages as a discipline, but the gnani goes freely where he has to or where he is asked." By hand

²²⁵ The original editor inserted "(The state of mind is all-important.)" by hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

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; all are mere ideas. The gnani takes no position whatever, goes no such separate class or party as advaitins, for he is in non-duality. The original editor inserted footnote "The multitude of so many different theories, opinions, fancies which prevail among men; all are mere ideas. The gnani takes no position whatever, goes no such separate class or party as advaitins, for he is in non-duality." By hand

(continued from the previous page) There are no conditions for Brahman, the Unconditional, to be got.²²⁶

("Telugu passage omitted here")

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?*

²²⁶ The original editor inserted "There are no conditions for Brahman, the Unconditional, to be got." By hand

* non-duality is an idea which is anrthetic to idea of duality: the sage is above all ideasThe original editor inserted footnote "non-duality is an idea which is anrthetic to idea of duality: the sage is above all ideas" by hand

("Telugu passage omitted here")

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?*

[°] the possible happenings are only through to in me and ultrarnately myself.The original editor inserted footnote "the possible happenings are only through to in me and ultrarnately myself." By hand

* all there are inter-dependent ideas.The original editor inserted footnote "all there are inter-dependent ideas." By hand

("Telugu passage omitted here")

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?

[×] Both self and not-self (self and dragon) are the same at the highest stage. The original editor inserted footnote "Both self and not-self (self and dragon) are the same at the highest stage." By hand

This is a state higher even than mandulaya's. all the three states are only Brahman, so distinctions between them do not affean tagnani.²²⁷

("Telugu passage omitted here")

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 Juniya? all is then juniya, the essence of them all.²²⁸

²²⁷ The original editor inserted "This is a state higher even than mandulaya's. all the three states are only Brahman, so distinctions between them do not affean tagnani." By hand

²²⁸ The original editor inserted "When all the three states become Brahman to you, where is place for Juniya? all is then juniya, the essence of them all." By hand

no form can exist outside mind: within and without apply only to the Gody. But the Gody is in the mind. So these herms become meaningless.²²⁹

("Telugu passage omitted here")

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 illustration nature of distances; all being in the mind.²³⁰

²²⁹ The original editor inserted "no form can exist outside mind: within and without apply only to the Gody. But the Gody is in the mind. So these herms become meaningless." By hand

²³⁰ The original editor inserted "Refer to the dream-experience for illustration of the illustration nature of distances; all being in the mind." By hand

("Telugu passage omitted here")

7. Where is death^Δ or life, where are the worlds[°] or the worldly relations, where is dissolution or concentration, for me^{*} abiding in my own glory?

21

^Δ death is seen only in the drzyam, objective world. It is not seen in Me.

The original editor inserted footnote "death is seen only in the dragan, obyecture world. i tis not seen in Me." By hand

[°] I am only the Looker on, the seer, of death or life, because I am detached from the body. The original editor inserted footnote "I am only the looker on, the seer, of death or life, because I am detacked from the body." By hand

^{*} when you rise to this level of seeing all as Brahman The original editor inserted footnote "when you rise to this level of seeing all as Brahman" by hand

("Telugu passage omitted here")

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.°

*three for sake of argument: there may be 30,000 cards! (Dhamna, artha, kamo)

The original editor inserted footnote "three for sake of argument: there may be 30,000 cards! (Dhamna, crtha, kamo)" by hand

° note that or clean destination is here made between yoga (a discipline) and this don (the highest knowledge)The original editor inserted footnote "note that or clean distination is here made helween yoga (a discipline) and this don (the highest knowledge)" by hand

("Telugu passage omitted here")

("Telugu passage omitted here")

("Telugu passage omitted here")

Janaka said —

1. Where are the elements, the body, the organs, the mind,[°] the void,[×] or despair in my taintless Being?

(They are of have become Brahman.)²³¹

[°] you say there is mind when you have a thought, but when thoughts are not coincident different from you, as Brahman, then where is the derision into self, mind, used it

The original editor inserted footnote "you say there is mind when you have a thought, but when thoughts are not coincident different from you, as Brahman, then where is the derision into self, mind, used it" by hand

[×] We say sanya implies duality; no material world may exit but the thought of a second is there. If your know there to sunya, nothingness, then there is something there to be known and to know The original editor inserted footnote "We say sanya implies duality; no meterial world mayeriot but the thought of a second is there. If your know there to sunya, nothingness, then there is something there to be known and to know" by hand

²³¹ The original editor inserted "(They are of have become Brahman.)" by hand

("Telugu passage omitted here")

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.

The original editor inserted footnote "only the ignorant man seeks to know himself, or talks of acquiring knowledge." By hand

°duality means existence of a second thing as a reality, as independent of yourselfThe original editor inserted footnote "duality means existence of a second thing as a reality, as independent of yourself" by hand

("Telugu passage omitted here")

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) (not gnan) knowledge here the reference is not to ultimate knowledge but to limited, subject-object dualistic. Every second thing known is only myself.

The original editor inserted footnote "original word is (vidya) (not gnan) knowledge here the reference is not to ultimate knowledge but to limited, subject-object dualistic. Every second thing known is only myself." By hand

[°]'this' implies defining some thing or other in the world variety

The original editor inserted footnote "'this' implies defining some thing or other in the world variety" by hand

* all these are ideas coming and going; hence meaningless to the BrahmanThe original editor inserted footnote "all these are ideas coming and going; hence meaningless to the Brahman" by hand

("Telugu passage omitted here")

4. What are Prarabdha (past) Karmas, what is even liberation-in-life, or what is that liberation-at-death, to the ever attributeless?

Nearest state to understand atman by itself is to eliminate everything including ego as in deep sleep. Once this is grasped, you have to understand that everything is Brahman, that everything is yourself.²³²

²³² The original editor inserted "Nearest state to understand atman by itself is to eliminate everything including ego as in deep sleep. Once this is grasped, you have to understand that everything is Brahman, that everything is yourself." By hand

("Telugu passage omitted here")

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?²³³

* SamadhiThe original editor inserted footnote "Samadhi" by hand

[°]gnani is not afraid of thinking knowing all ideas to be BrahmanThe original editor inserted footnote "gnani is not afraid of thinking knowing all ideas to be Brahman" by hand

[□]the word is only ideaThe original editor inserted footnote "the word is only idea" by hand

²³³ The original editor underlined by hand

("Telugu passage omitted here")

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 am²³⁴ the non-dual Essence* of all?²³⁵

²³⁴ The original editor underlined by hand

* go to dream. Mountains people may disappear but when they re-appear of what substance are they made? That (mind) where they emerged is called the Essence. This Essence is ever-present even in making dream states. The original editor inserted footnote "go to dream. Mountains people may disappear but when they re-appear of what substance are they made? That (mind) where they emerged is called the Essence. This Essence is ever-present even in making dream states." By hand

²³⁵ The original editor changed "Essence?" to "Essence of all?" by hand

("Telugu passage omitted here")

7. What are projection and retraction,* (or) creation and dissolution²³⁶ what are end and means, what are seeker and success, to me abiding in my non-dual self (which is my essential nature)?

22

* nothing else but the mind's activity, world appearing and merging back into Source. The original editor inserted footnote "nothing else but the mind's activity, world appearing and merging back into Source." By hand

²³⁶ The original editor inserted "(or) creation and dissolution" by hand

When all knowing, known and knower are simultaneously mind (as in dream) what else is there to trouble about understanding them? You here have the key.²³⁷

("Telugu passage omitted here")

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?

²³⁷ The original editor inserted "When all knowing, known and knower are simultaneously mind (as in dream) what else is there to trouble about understanding them? You here have the key." By hand

✓ 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 original editor inserted footnote "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." By hand

* the mind is never absent, nor not known. In some form it is ever present. The original editor inserted footnote "the mind is never absent, nor not known. In some form it is ever present." By hand

("Telugu passage omitted here")

9. What is distraction* or concentration, dulness[°] or delusion, joy or sorrow, to me who am ever²³⁸ actionless?^Δ

* the mind may be drawn to observe a 100 things in the external world, but the gnani is not disturbed thereby because they are all Brahman to him. The original editor inserted footnote "the mind may be drawn to observe a 100 things in the external world, but the gnani is not disturbed thereby because they are all Brahman to him." By hand
[°]these are qualities which you attribute to yourself wrongly; they belong to the atmam, not you: (of Christian Science) The original editor inserted footnote "these are qualities which you attribute to yourself wrongly; they belong to the atmam, not you: (of Christian Science)" by hand

²³⁸ The original editor underlined by hand

^Δ actionless cannot be understood without avastatraya The original editor inserted footnote "actionless cannot be understood without avastatraya" by hand

("Telugu passage omitted here")

10. What is relative[°] or absolute* happiness or misery, to me who am ever devoid of thought activity?

[°] original , vyaviharie, i.e. practical, empireThe original editor inserted footnote "original , vyavihare, i.e. practical, empire" by hand

* 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 ultimateThe original editor inserted footnote "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" by hand

("Telugu passage omitted here")

11. What is maya (ignorance) or samsara (world), attachment or detachment, Jiva* or Brahman,* to me^Δ who am ever pure?

all words have no place, all thoughts cannot reach, that, even the thought of Brahman is just as illusory and contradictory, because thought and word belongs to world of duality.²³⁹

* both are the same ultimately, moreover all argument about B. never touch itThe original editor inserted footnote "both are the same ultimately, moreover all argument about B. never touch it" by hand

^Δ this 'me' does not mean the 'me' in this particular body but the 'me' in everyone: the common Self;The original editor inserted footnote "this 'me' does not mean the 'me' in this particular body but the 'me' in everyone: the common Self;" by hand

²³⁹ The original editor inserted "all words have no place, all thoughts cannot reach, that, even the thought of Brahman is just as illusory and contradictory, because thought and word belongs to world of duality." By hand

("Telugu passage omitted here")

12. What is activity or inactivity, liberation or bondage, to me who am ever[°] immutable and indivisible* and established²⁴⁰²⁴¹ in^Δ Self?

[°] under no circumstances is it mutable, even if one thinks it so The original editor inserted footnote "under no circumstances is it mutable, even if one thinks it so" by hand

* There is no division into nations, races, colours or kinds of men in Gnana. The original editor inserted footnote "There is no division into nations, races, colours or kinds of men in Gnana." By hand

²⁴⁰ The original editor underlined by hand

²⁴¹

^Δ It is not enough to know and say but one must always see 'I am Drik the drik in all, 'always realise and practice it. Some people get glimpses of the truth and lose it: so it must be stabilised such fixity is the goal. The original editor inserted footnote "It is not enough to know and say but one must always see 'I am Drik the drik in all, 'always realise and practice it. Some people get glimpses of the truth and lose it: so it must be stabilised such fixity is the goal." By hand

("Telugu passage omitted here")

13. What is instruction or scriptural injunction,^Δ what is disciple or preceptor,[◦] what is summum bonum of life,^{*} to me who am absolute good and free from limitation?[□]

^Δ these are early stages, not for truth seekers. The original editor inserted footnote "these are early stages, not for truth seekers." By hand

[◦] both are only ideas. The original editor inserted footnote "both are only ideas." By hand

^{*} These are all within the world of duality, the seen, the ideated. The original editor inserted footnote "These are all within the world of duality, the seen, the ideated." By hand

[□] 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 back. Hence don't wrongly imagine you are body. The original editor inserted footnote "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 back. Hence don't wrongly imagine you are body." By hand

("Telugu passage omitted here")

14. What is existence or non-existence,^Δ 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.²⁴²

("Telugu passage omitted here")

^Δ Those who assert world does not exist, because it is maya, are still in elementary stage of preliminary analysis (b) existence applies only to an object; a word can have no meaning apart from drsyam. The original editor inserted footnote "Those who assert world does not exist, because it is maya, are still in elementary stage of preliminary analysis (b) existence applies only to an object; a word can have no meaning apart from drsyam." By hand

[◦]Duality implies two separate objects; the monism implies duality: Brahman is beyond both. The original editor inserted footnote "Duality implies two separate objects; the monism implies duality: Brahman is beyond both." By hand

* Thus the book finishes with non-causality, the most important principle to be grasped in all Vedanta. The notes emanation implies something separate from myself; hence incorrect. The world does not emanate from mind; it is in the mind; it is the mind. The original editor inserted footnote "Thus the book finishes with non-causality, the most important principle to be grasped in all Vedanta. The notes emanation implies something separate from myself; hence incorrect. The world does not emanate from mind; it is in the mind; it is the mind." By hand

²⁴² The original editor inserted "Because it is non-different from myself* There are no two. Do not mistake "me" for the ego." By hand

SELECT WORKS
OF
SRI SANKARACHARYA
SAMSKRIT TEXT AND
ENGLISH TRANSLATION.

TRANSLATED BY
S. VENKATARAMANAN.

SECOND EDITION
G.A. NATESAN & CO., MADRAS
PRICE RS. TWO.

²⁴³ The original editor inseted at the top of the page” “3” by hand

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

(continued from the previous page) those that have had no training in meta-physics 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

(continued from the previous page) spoken of and can only result from a thorough knowledge of the reality behind and beyond and underneath and within the un-real. 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 liberation

(continued from the previous page) 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.

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(late maharaja of mysore was very fond of this last chapter)

This chapter is not by Shankara

<IMAGE> = authentically written by Sankara

× = NOT authentically written by Sankara

—according to V.S.I.²⁴⁷

²⁴⁴ The original editor inserted “(1) another Translation of “Direct Realization” is to be found in my red leather vol:
“advaita entitled: “aparokshanshuit”” by hand

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This chapter is not by Shankara

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—according to V.S.I.” by hand

("Hindi passage omitted here")

SELECT WORKS
OF
Sri Sankaracharya

("Hindi passage omitted here")

Hymn to Hari.

("Hindi passage omitted here")

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. (I)

* Phenomenal existence; the succession of births and deaths.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

(continued from the previous page) and the unreal,—that Hari, the destroyer of the darkness of *samsara*, I praise. (3)

("Hindi passage omitted here")

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. (4)

("Hindi passage omitted here")

Him Who is realised as the Supreme Lord by those who, having learnt from proper preceptors the extremely subtle nature of the

(continued from the previous page) 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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.

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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.

(continued from the previous page) the Brahman beyond these five sheaths of taste, etc.”, * – that Hari, the destroyer of the darkness of *samsara*, I praise (20)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

* 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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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 reflected

(continued from the previous page) in the waters,—that Hari, the destroyer of the darkness of *samsara*, I praise. (27)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

* 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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

* Brih. Up., II.5.

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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.

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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.

<Hindi Passage Omitted Here>

“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)

<Hindi Passage Omitted Here>

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.

(continued from the previous page) conscious principle in this body,” —that Hari, the destroyer of the darkness of *samsara*, I praise. (36)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

Him Who is realised as the ultimate reality by those who, through perfect absorption of

* Chhandogya-Upanishad.

† Uddalaka.

‡ Svetaketu.

(continued from the previous page) 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)

<Hindi Passage Omitted Here>

Him Who is the warp and woof of the web of this universe including the undifferentiated other, 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.

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

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.

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

May He, the all-pervading (Vishnu), protect this devotee who is an individual self† existing

* This is a technicality of the higher *Yoga*.

† Purusha.

(continued from the previous page) 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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

Thus ends the hymn to Hari.

* The Supreme Being.

“DASASLOKEE”²⁴⁸

<Hindi Passage Omitted Here>

OR²⁴⁹ **The Ten versed Hymn.**

<Hindi Passage Omitted Here>

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^{*Δ} attributeless Bliss (Siva). (I)

<Hindi Passage Omitted Here>

I am neither castes, nor the rules of caste, society[□] and custom, nor for me are concentration,

²⁴⁸ The original editor inserted ““DASASLOKEE”” by hand

²⁴⁹ P.B inserted “OR” by hand

[°]Both ideas and matter vanish in sleep, which is these good analogy of drik but sleep □ drik are not the same, even tho’ both are devoid of objectsThe original editor inserted footnote “Both ideas and matter vanish in sleep, which is these good analogy of drik but sleep □ drik are not the same, even tho’ both are devoid of objects” by hand

* Lit. the ultimate remnant.

^Δ secondless.

The original editor inserted footnote “secondless.” By hand

[□]because these are only drayamThe original editor inserted footnote “because these are only drayam” by hand

(continued from the previous page) meditation, *Yoga*[°] and other practices; for, all this illusion of “I”[°] and “mine”[°] is rooted in the not-self and is therefore dispellable by the knowledge of the self. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (2)

<Hindi Passage Omitted Here>

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 am²⁵⁰ not absolute non-existence.[°] I am therefore the secondless, uncontradictable attributeless Bliss (Siva). (3)

<Hindi Passage Omitted Here>

Neither the Sankhya doctrine, nor the Saiva, nor the Pancharatra, nor the Jaina,

[°]because yoga implies dualityThe original editor inserted footnote “because yoga implies duality” by hand

[°] both I and mine are only dragamThe original editor inserted footnote “both I and mine are only dragam” by hand

²⁵⁰ The original editor deleted “identical with Brahman which however is” by hand

[°]sleep is not equivalent to Buddhist sunyaThe original editor inserted footnote “sleep is not equivalent to Buddhist sunya” by hand

(continued from the previous page) nor the Mimamsaka, nor any other, holds good. For, by all-embracing²⁵¹ realisation it is revealed that my nature is absolutely pure.^Δ I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (4)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

I am neither white, nor black, nor red, nor yellow, nor bent, nor stout, nor short, nor tall, nor even formless;^Δ for, I am of the

²⁵¹ The original editor changed “special” to “all-embracing” by hand

^Δ pure=secondless, as in sleep. The original editor inserted footnote “pure=secondless, as in sleep.” By hand

^Δ ‘formless’ is inseparable from ‘form’: like all thoughts it belongs to duality. The original editor inserted footnote “‘formless’ is inseparable from ‘form’: like all thoughts it belongs to duality.” By hand

(continued from the previous page) nature of self-resplendent consciousness. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (6)

<Hindi Passage Omitted Here>

There is neither teacher, nor texts,²⁵² nor pupil, nor teaching, nor you (the hearer), nor I (the speaker), nor this empirical universe; for, I am the consciousness²⁵³ the reality, which does not admit of differentiation. I am therefore the secondless, uncontradictable, attributeless Bliss (Siva). (7)

<Hindi Passage Omitted Here>

For me there is neither waking nor dream nor deep sleep, nor am I the self conditioned by any of these three states (*visva, taijasa*

²⁵² The original editor changed “science” to “texts” by hand

²⁵³ The original editor deleted “of” by hand

(continued from the previous page) 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)

8: Bliss=freedom from mistakes²⁵⁴

<Hindi Passage Omitted Here>

All this universe, being other than the SELF, is unreal;^Δ 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)

<Hindi Passage Omitted Here>

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;

²⁵⁴ The original editor inserted “8: Bliss=freedom from mistakes” by hand

^Δ Drayam alone suffers where so drik is free from trouble; but he who thinks non-egoistically can drop this preliminary view and see both as BrahmanThe original editor inserted footnote “Drayam alone suffers where so drik is free from trouble; but he who thinks non-egoistically can drop this preliminary view and see both as Brahman” by hand

(continued from the previous page) for It is absolutely non-dual in Its nature. How then can I describe That which is established by all the Vedantas!

<Hindi Passage Omitted Here>

Thus ends the ten-versed hymn. “Dasaslokee”²⁵⁵

²⁵⁵ The original editor inserted ““Dasaslokee”” by hand

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 a lengthy commentary by Suresvacharya far better than this one, and also contains + bow is symbol of elimination of ego, which is since of truth.²⁵⁶

<Hindi Passage Omitted Here>

Hymn to Dakshinamurti.

<Hindi Passage Omitted Here>

Who, by virtue of the illusion appearing to exist²⁵⁷ 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,^Δ 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.⁺

(I)

<Hindi Passage Omitted Here>

Who, like a magician or like a *yogi*, manifests,[#] by His own will, this universe which at

²⁵⁶ The original editor inserted "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 a lengthy commentary by Suresvacharya far better than this one, and also contains + bow is symbol of elimination of ego, which is since of truth." By hand

²⁵⁷ The original editor changed "residing" to "appearing to exist" by hand

^Δ The substance of a mirror is quite unaffected by its pictures; even if a large city appears in it still it is unchanged. So two mind is unaffected by its idea- pictures.

The original editor inserted footnote "The substance of a mirror is quite unaffected by its pictures; even if a large city appears in it still it is unchanged. So two mind is unaffected by its idea- pictures." By hand

[°]Dakshinamurti=the Lord facing the southThe original editor inserted footnote "Dakshinamurti=the Lord facing the south" by hand

[#] 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 original editor inserted footnote "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." By hand

(continued from the previous page) the beginning was undifferentiated like the sprout latent in the seed^Δ 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)

<Hindi Passage Omitted Here>

Whose light alone is the reality that²⁵⁸ shines in things that appear as realities;²⁵⁹ 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)

^Δ all ideas must have previously existed in the mind, altho’ latently. The original editor inserted footnote “all ideas must have previously existed in the mind, altho’ latently.” By hand

[°]This is a clear anticipation of Kant’s finding that mind sees world under framework of time and space, i.e. are only idea. The original editor inserted footnote “This is a clear anticipation of Kant’s finding that mind sees world under framework of time and space, i.e. are only idea” by hand

²⁵⁸ The original editor inserted “that” by hand

²⁵⁹ The original editor inserted footnote “resemble non-entities” to “appear as realities” by hand

* Because they have no reality of their own. The self is the only reality and all else is illusory. The original editor inserted footnote “Because they have no reality of their own. The self is the only reality and all else is illusory.” By hand

[#] it is more difficult to cross ocean than land, for you must swim. The original editor inserted footnote “it is more difficult to cross ocean than land, for you must swim.” By hand

<Hindi Passage Omitted Here>

Whose consciousness flows out through the eye and other senses like the light of a big lamp placed inside a jar with many holes,^o and (thus) this whole universe shines solely because He shines, namely, by the consciousness “I know,”^Δ –to that Teacher incarnate, the Lord facing the south, be this bow. (4)

<Hindi Passage Omitted Here>

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 thoughts^{260*} or

^oEach hole symbolises the knowing capacity of a man or creature individually, but all are animated by the same mind, i.e. “Light of knowledge.” If one hole is stopped up, the light remains unaffected, so too One self is immortal even if personality dies. The One will go on living in other persons. The original editor inserted footnote “Each hole symbolises the knowing capacity of a man or creature individually, but all are animated by the same mind, i.e. “Light of knowledge.” If one hole is stopped up, the light remains unaffected, so too One self is immortal even if personality dies. The One will go on living in other persons.” By hand

^Δ The thinking awareness, capacity is present in every creature because it is the One mind in them. The original editor inserted footnote “The thinking awareness, capacity is present in every creature because it is the One mind in them.” By hand

[#] Because women are emotional and prefer ‘intuition’. to reason The original editor inserted footnote “Because women are emotional and prefer ‘intuition’. to reason” by hand

²⁶⁰ The original editor changed “knowledge” to “thoughts” by hand

^{*} The reference is to a certain school of Buddhists. The original editor inserted footnote “The reference is to a certain school of Buddhists.” By hand

(continued from the previous page) 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)

<Hindi Passage Omitted Here>

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)

<Hindi Passage Omitted Here>

[°]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. The original editor inserted footnote “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.” By hand

* Maya.

[°] 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 original editor inserted footnote “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.” By hand

[†] Since knowledge is latent in sleep.

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)

<Hindi Passage Omitted Here>

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)

* 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.

† the unchanging common self of all, not ego but pure consciousness. The original editor inserted footnote "the unchanging common self of all, not ego but pure consciousness." By hand

<Hindi Passage Omitted Here>

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)

9) all these distinctions are seen by gnani as only the atman²⁶¹

<Hindi Passage Omitted Here>

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

²⁶¹ The original editor inserted “9) all these distinctions are seen by gnani as only the atman” by hand

[†] The vast importance of semantics is thus referred to in the final verse. P.B inserted footnote “The vast importance of semantics is thus referred to in the final verse.” By hand

(continued from the previous page) the overlordship of nature and the eight-fold divine faculty.* (10)

("Hindi passage omitted here")

Thus ends the hymn to Dakshinamurti.

* ("Hindi passage omitted here")

("Hindi passage omitted here")

Direct Realisation.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Discrimination of the real means the determination that the nature of the self is eternal while all that is perceptible is otherwise. (5)

("Hindi passage omitted here")

The constant eradication of mental impressions is called control of mind. The restraint of external activities is called control of body. (6)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Whosoever desires his own welfare should, after acquiring the above-mentioned qualifications,

(continued from the previous page) commence the enquiry with a view to the attainment of knowledge. (10)

("Hindi passage omitted here")

Knowledge cannot spring up by any other means than enquiry, just as the perception of things is impossible without light. (11)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

"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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

"I am without disease, without appearances, without alternatives, and all-pervading.

(continued from the previous page) I am not, therefore, the body which is unreal." This is what the wise call knowledge. (26)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

"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)

("Hindi passage omitted here")

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

(continued from the previous page) as the informing spirit* auspicious, real, accepted by all? (29)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* "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 *Brihadarnyakaupanishad* that the self is incontaminable. How then can the body, contaminated by numberless impurities, be the self? (36)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Even the subtle body,* composed of many parts, unstable, objective, mutable, finite, and unreal, – how can it be the self? (39)

* Linga-sarira.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

(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)

("Hindi passage omitted here")

(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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

There can be no other material cause of the universe than *Brahman*. All this universe, therefore, is only *Brahman* and naught else. (45)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Indeed, multiplicity is directly contradicted by the Veda.* How can there be any manifestation different from the one (secondless) cause. (47)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* ("Hindi passage omitted here") 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)

("Hindi passage omitted here")

The Veda has declared that Brahman alone assumes all names, all forms and all activities. (50)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

For him who has realised that all beings are the self, there is neither delusion nor misery, since there is no second. (54)

("Hindi passage omitted here")

It has been established in a passage of the Brihadaranyaka that this self is Brahman itself which is everything. (55)

("Hindi passage omitted here")

This world, although it is the object of experience and of phenomenal treatment, is yet

(continued from the previous page) unreal like a dream, because it is followed by contradiction.* (56)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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*.

(continued from the previous page) 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

(continued from the previous page) sky, so is the existence of the world in Brahman.
(62)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

All phenomenal life is possible for men only by virtue of Brahman, just as the pot
is

(continued from the previous page) possible only by virtue of clay. But men do not understand it thus, owing to ignorance. (65)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The self always shines as unconditioned for the wise and always as conditioned for

(continued from the previous page) the ignorant, just as the rope appears in two ways.*
(68)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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 the mistaken vision.

(continued from the previous page) understood as the body by the utterly ignorant.
(71)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

All things, however small in size, appear big under a magnifying glass. So does one

(continued from the previous page) perceive the self as the body by virtue of ignorance.
(81)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

When the clouds are moving, the moon appears to move. So does one perceive the self as the body by virtue of ignorance.
(84)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Thus is the self mistaken for the body owing to ignorance. But when the self is realised, this mistake disappears in Brahman. (87)

("Hindi passage omitted here")

The whole world, sentient and non-sentient, is realised to be only the self. How then

(continued from the previous page) can the various things and the various bodies be the self, since they are unreal? (88)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

When the knowledge of the reality has sprung up, there can be no fruits of past actions

* Prarabdha.

(continued from the previous page) to be experienced, owing to the unreality of the body, etc., in the same way as there can be no dream after waking. (91)

("Hindi passage omitted here")

Action done in past lives is called *prarabdha*. But that has no existence at all at any time, since past life is itself unreal. (92)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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

(continued from the previous page) that ignorance itself is destroyed, where then is this universe? (94)

("Hindi passage omitted here")

Just as, by delusion, one ignores the rope and perceives the serpent, so does be of deluded intellect perceive the universe without realising the truth. (95)

("Hindi passage omitted here")

When the form of the rope is understood, the appearance of a serpent disappears. So too when the ultimate reality is realised, the universe^x vanishes. (96)

("Hindi passage omitted here")

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)

^x as a separate entity onlyThe original editor inserted footnote "as a separate entity only" by hand

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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 (*asanas*), the subdual of the root-cause (*mulabandha*), the equipoise of the body (*deha-samya*), the firmness of vision (*drik-sthiti*). (102)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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*.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

That [condition] in which Brahman is incessantly contemplated with unmixed bliss is known as *asana*, and not others* which destroy bliss. (112)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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*.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Pranayama is the control of all life-forces by realising naught but Brahman in all things such as the mind, etc. (118)

("Hindi passage omitted here")

The negation of the universe is the outgoing breath. The thought "I am Brahman itself" is called the incoming breath. (119)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Dharana, in its highest sense, is the holding of consciousness by realising Brahman wheresoever the consciousness reaches. (122)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

One should earnestly practice this unconventional bliss until it will obediently spring

(continued from the previous page) up of its own accord in an instant at the will of the individual. (125)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

While *samadhi* is being practised, many impediments will perforce assail one: break of continuity, idleness, desire for wordly pleasure. (127)

("Hindi passage omitted here")

Sleep, confusion, temptation, infatuation, and a sense of blankness. These and many

(continued from the previous page) other obstacles should be got over, step by step, by the seeker after Brahman. (128)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Those that give up this highest and purest Brahmic consciousness live in vain and, though human, are like unto beasts. (130)

("Hindi passage omitted here")

They that have realised this knowledge²⁶² and, having realised it, develop it more and more, are the best of men, fortunate, and venerable in all the three worlds. (131)

²⁶² The original editor changed "consciousness" to "knowledge" by hand

("Hindi passage omitted here")

They, in whom this knowledge²⁶³ grows and also fructifies, attain identity with the eternal Brahman, and not those others who merely fight about words. (132)

("Hindi passage omitted here")

These, that are clever in their talk of Brahman, but are devoid of this knowledge²⁶⁴ and are swayed by strong passions, are, indeed, the most ignorant among men, and they again and again pass through births and deaths. (133)

("Hindi passage omitted here")

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)

²⁶³ The original editor changed "consciousness" to "knowledge" by hand

²⁶⁴ The original editor changed "consciousness" to "knowledge" by hand

* The four-faced Creator.

("Hindi passage omitted here")

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.^Δ (135)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

In this manner do the understanding (*vritti*) of Brahman and, thereafter, the Brahmic consciousness (*vritti-jnana*) spring up in the pure-minded. (137)

6

^Δ If you take away from the effect all that is new in it, you get the cause left, i.e. If you search for the essence it is always the same Brahman. The original editor inserted footnote "If you take away from the effect all that is new in it, you get the cause left, i.e. If you search for the essence it is always the same Brahman" by hand

* 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.

("Hindi passage omitted here")

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.^Δ (138)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

^Δ Enquire into what is common to both cause and effect. This is done by eliminating names and forms. The original editor inserted footnote "Enquire into what is common to both cause and effect. This is done by eliminating names and forms." By hand

[◦] i.e. names and forms. The original editor inserted footnote "i.e. names and forms." By hand

^{*} 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.

[□] Scientifically incorrect. The original editor inserted footnote "Scientifically incorrect." By hand

("Hindi passage omitted here")

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 of²⁶⁵ consciousness. (141)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

²⁶⁵ The original editor deleted "subjective" by hand

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Thus ends DIRECT REALISATION.

This century is not written by —Shankara.²⁶⁶

("Hindi passage omitted here")

The Century of Verses.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Just as, by virtue of the fragrance diffused by a sandal tree, other trees around it are

²⁶⁶ The original editor inserted "This century is not written by—Shankara." By hand

(continued from the previous page) 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)

("Hindi passage omitted here")

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, *adhibhautika* or danger from other beings such as wild animals, and *adhidaivika* or danger from forces of nature such as earthquakes, floods, etc.

† Sins of body, speech and mind.

(continued from the previous page) 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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

(continued from the previous page) 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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

(continued from the previous page) the self as the most beloved and not anything else.
(9)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

What is preferable in the world and what is pleasant are each said to be of two kinds,

(continued from the previous page) 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Non-attachment (*vairagya*) is declared to be of two kinds, namely, that which springs

(continued from the previous page) 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)

("Hindi passage omitted here")

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

(continued from the previous page) wife, son or wealth, but not at the loss of an enemy.*
(15)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* Because there is no I-ness or mine-ness in the ease 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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

(continued from the previous page) be anxious to turn away, as it were, out of disregard. (21)

("Hindi passage omitted here")

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.

(continued from the previous page) substance (the mother-of-pearl into the (illusory) silver owing to the non-recognition of each of them in turn. (22)

("Hindi passage omitted here")

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

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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*.

^{*} *Ajnana*, nescience.

(continued from the previous page) 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 (*karmabhik*) of a continuous (*anugata*) universe constantly inspired by minds that are also continuous in a germinal form.
(25)

("Hindi passage omitted here")

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)

[†] *i.e.*, eminent qualities.

[‡] *Ghritasya*, lit. ghee-mouthed, *i.e.*, tempting at first but finally leading to ruin.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

(continued from the previous page) self, goes forth and not the inner self, in any case.
(29)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The inner self was, at first, by itself. Then it seeks objects of enjoyment one after another: "Let me have wife and children and wealth to support them." For their sake, the

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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,

(continued from the previous page) 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)

("Hindi passage omitted here")

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 experience and the unreality of dreams are distinguished only by the difference of their duration. From the ultimate standpoint, however, both are unreal.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

(continued from the previous page) variety of perceivable objects, nay, the whole universe itself. (38).

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

Whatever is of the nature of name and form, whatever moves in this world, springs up as a mere unreality and should be veiled

(continued from the previous page) 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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

Such a person, while in this body, passes beyond sorrow, ignorance and other impediments

* 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*.

(continued from the previous page) 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).

("Hindi passage omitted here")

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*.

(continued from the previous page) 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).

("Hindi passage omitted here")

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.

(continued from the previous page) 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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

Just as butter is contained in milk as indicated by the sweetness of the latter, but

(continued from the previous page) (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).

("Hindi passage omitted here")

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.

† Viral.

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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.

(continued from the previous page) 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).

("Hindi passage omitted here")

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.

(continued from the previous page) when clearly realised, shines unaffected by those properties. (52)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The Supreme Self has three aspects, namely, the full, the self and the not-self, the first being the unconditioned Self, the second

(continued from the previous page) 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)

("Hindi passage omitted here")

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*, *bhuear*, *star* and *mahar*, carry on all its activities by the inspiration of what is known as the *sutrastman*,*

* Or differentiated.

† *Lit*: Nescience.

‡ The reflection, etc.

§ In a puppet show.

* The thread-self, i.e., the self that pervades all, as a thread running through beads.

(continued from the previous page) which pervades everything, whose potency is unique and whose inspiration is in proportion to the end to be achieved. (55)

("Hindi passage omitted here")

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 *at* and *tyat*.[¶] Of this too, Brahman is the reality. (56)

[†] Past, present and future.

[‡] *Lit*: Repose.

[§] The individual self, viewed singly or generally.

^{||} Real.

[¶] *I.e.*, embodied and disembodied.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* That the perception of the unreal is <eligible> 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)

("Hindi passage omitted here")

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.

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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,

(continued from the previous page) for, in the end all that remains of the universe is the self. (62)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

It is thus clearly seen that the Lord of all the worlds is of the nature of pure consciousness,

(continued from the previous page) 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)

("Hindi passage omitted here")

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

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* 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.

(continued from the previous page) 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)

("Hindi passage omitted here")

All beings* enjoy bliss by attaining Brahman (*vasas*) 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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The bird, by the motion of its wings, generates a breeze and, by its aid, reaches a great height, and there, having attained

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

("Hindi passage omitted here")

If the bliss of a king endowed with all prosperity and enjoying every kind of happiness

* Passes through births and deaths.

(continued from the previous page) 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)

("Hindi passage omitted here")

"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

* Lit the moon Hero "*hiranyagarbha*."

† 'Indra' in the text.

(continued from the previous page) the brows an unceasing shower of immortality,"* –
so do the vedas declare. (72)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Just as there is a momentary bliss when the mind is absorbed in pleasure at the end of

* Lit. nectar.

(continued from the previous page) 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)

("Hindi passage omitted here")

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*.

("Hindi passage omitted here")

* "How is the enjoyment of pleasure, etc. possible in dream, while the instrument there-for (the gross body) is inert? If (it be said that) a new dream-body lit 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)

("Hindi passage omitted here")

"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.

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

It creates elephants, tigers, robbers, enemies, snakes and monkeys. Sometimes it is playing with beloved damsels. Sometimes it laughs and sports. Sometimes it eats delicious

* Of its waking experiences.

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Action is the only cause of happiness or misery in this world. The ignorant, not

* Because the universe is the creation of *maya*.

(continued from the previous page) knowing this, speak in vain of friend enemy.* Yagnavalkya and A'rtabhaga, of yore, in the palace of king Janaka, spoke of action and praised it. Even the ornament† of the race of Yadu declares: "None in this world remains without action."
(83)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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 super natural powers. Therefore, one should indeed realise the self; for, by realising it, one gains every happiness although he longs for no reward. (86)

("Hindi passage omitted here")

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., in perceived by means of the sense of sight inspired by (the inner) consciousness. Therefore, only

(continued from the previous page) the dweller in the body shines by his own light. Yet, in the world,* the deities† have their respective power to illuminate. (87)

("Hindi passage omitted here")

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 *cyana* 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)

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* *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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

(continued from the previous page) 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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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 *asnanda-maya*.

(continued from the previous page) 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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."

(continued from the previous page) 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)

("Hindi passage omitted here")

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*.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The results of actions are destroyed, the bondage of the heart is broken, and all

(continued from the previous page) 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)

("Hindi passage omitted here")

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

(continued from the previous page) of non-attachment and should at all times meditate upon the Supreme Being (*rasudeta*). (100)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

("Hindi passage omitted here")

Knowledge of Self.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Ritual cannot dispel ignorance, because they are not mutually contradictory. But

(continued from the previous page) knowledge surely destroys ignorance, as light destroys the densest darkness. (3)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

(continued from the previous page) While it lasts, it seems to be real, but, when one awakes, it becomes unreal. (6)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

On the eternal Vishnu, who is pure existence and consciousness, as the common factor, all these various appearances are super-imposed, like wristlets and other forms on gold. (9)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

Although the self is at all times and in all things, yet it cannot shine in everything but will shine only in the buddhi,²⁶⁷ just as a reflection will appear only in polished surfaces. (17)

("Hindi passage omitted here")

One should understand the self to be always like a king, different from the body, senses, mind, buddhi,²⁶⁸ and eyes, the witness of their activities. (18)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

²⁶⁷ The original editor changed "consciousness" to "buddhi" by hand

²⁶⁸ The original editor changed "consciousness" to "buddhi" by hand

The body, senses, mind and buddhi,²⁶⁹ carry on their respective activities by depending on the consciousness of the self, like men depending on the sun's light.
(20)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Passions, desires, happiness, misery, etc., exercise their function when the consciousness

²⁶⁹ The original editor changed "consciousness" to "buddhi" by hand

* The self is absolute consciousness as distinguished from the individual consciousness.

(continued from the previous page) 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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)

(“Hindi passage omitted here”)

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)

(“Hindi passage omitted here”)

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)

(“Hindi passage omitted here”)

I am not the mind, and, therefore, sorrow, desire, hatred, fear, etc., are not for me. As

(continued from the previous page) declared by the scripture, the self is neither the senses nor mind, but is unconditioned. (33)

("Hindi passage omitted here")

I am attributeless, functionless, eternal, doubtless, stainless, changeless, formless, eternally free, and unconditioned. (34)

("Hindi passage omitted here")

Like ether, I pervade everything, inside and outside. I am imperishable, ever the established (truth), alike to all, unattached, unconditioned, imperturbable. (35)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

(“Hindi passage omitted here”)

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)

(“Hindi passage omitted here”)

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)

(“Hindi passage omitted here”)

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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.* (44)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Having crossed the ocean of ignorance and having slain the demons of likes and dislikes,

(continued from the previous page) etc., the seer, united to tranquillity, is supremely happy in the enjoyment of the bliss of his own self.* (50)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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^Δ about, unattached, like the wind. (52)

("Hindi passage omitted here")

When the limitations disappear, the seer merges unreservedly in the Supreme (*rishns*),

* This is an allegorical explanation incidentally of the story of the Ramayana.

⊗ This does not mean {illegible} KnowledgeThe original editor inserted footnote "This does not mean {illegible} Knowledge" by hand

Δ This is not to be taken externallyThe original editor inserted footnote "This is not to be taken externally" by hand

(continued from the previous page) like water in water, space in space, or light in light.
(53)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

That which is all-pervading, around above, below, which is being, consciousness and bliss, which is without a second, without end,

* Birth.

(continued from the previous page) eternal, sole,—that should be understood as Brahman. (56)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

(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)

("Hindi passage omitted here")

Every object (is such because it) possesses that. All activity has consciousness running through it.* The Supreme Self, therefore,

* These are the *sat* (being) and *chit* (consciousness) aspects of the self. The *ananda* (bliss) aspect has been dealt with in the previous verse.

(continued from the previous page) per-vades the whole universe, as butter is in every part of milk. (59)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

this is inconsistent mysticism²⁷⁰

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The individual soul, melted in the fire of knowledge kindled by instruction, etc., is

²⁷⁰ The original editor inserted "this is inconsistent mysticism" by hand

(continued from the previous page) freed from all taints, like gold, and shines by itself.
(66)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Thus ends KNOWLEDGE OF SELF.

("Hindi passage omitted here")

Commentary on the Text.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

(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)

12

* See footnote on page 86.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Leaving aside all thought relating to the body, etc., thou shouldst ever meditate upon

(continued from the previous page) that whose nature is reality, bliss, and knowledge and which is the witness of consciousness, as thyself. (12)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

If, for the reasons aforesaid, this body is not the self, reveal the self, then, as clearly as a berry in the hand. (14)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Also "I am not the combination (of these)." Understand, thus, by intelligent reasoning, the witness that is distinct from the object. (17)

("Hindi passage omitted here")

Understand "I am He by whose mere proximity, the body, senses and other objects become capable of (all) activities like selection, etc. (18)

("Hindi passage omitted here")

Understand "I am that inner self which impels the consciousness, etc., but is itself unchanging, like the lodestone. (19)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

'My mind had gone elsewhere, but has now been steadied.' Understand "I am He who knows the above activity of the mind." (21)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Understand "I am the witness that is the dearest of all, for whose sake alone, sons, wealth and other objects are dear."
(24)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The consciousness that is the witness is said to be the meaning of the word "thou." The

(continued from the previous page) self is the witness and the knower, because it is devoid of change. (26)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

Bliss unsurpassed, reality, knowledge, and existence by nature, all-filling,—‘that’
is spoken of as the Supreme Self. (30)

("Hindi passage omitted here")

Understand that to be the Brahman in respect of which the Vedas assert
omniscience, supreme lordship and omnipotence. (31)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Understand that to be the Brahman which alone is spoken of in the Vedas as the best-ower 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.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

When the mutual identity of the two is thus understood, then only will the non-Brahmanness of the word-meaning 'thou' be eliminated, (40)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Further, a sentence like 'that thou art,' in order to denote identity, proceeds on the basis of the secondary²⁷¹ meaning of the two words 'that' and 'thou.' (42)

("Hindi passage omitted here")

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)

²⁷¹ *Lakshya*, secondary, indirect or derived, as opposed to *cachya*, primary, direct or expressed.

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

(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).

("Hindi passage omitted here")

* 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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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.

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

(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).

("Hindi passage omitted here")

Here ends the Commentary on the Text.

"SWATMANIRUPANA"²⁷²
or²⁷³ **Definition of One's Own Self.**

("Hindi passage omitted here")

("Hindi passage omitted here")

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)

That master who teaches me what is beyond duality, I salute.²⁷⁴

("Hindi passage omitted here")

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)

That master who teaches the truth which destroys doubts, I salute²⁷⁵

("Hindi passage omitted here")

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)

²⁷² The original editor inserted "'SWATMANIRUPANA'" by hand

²⁷³ The original editor inserted "or" by hand

²⁷⁴ The original editor inserted "That master who teaches me what is beyond duality, I salute." By hand

²⁷⁵ The original editor inserted "That master who teaches the truth which destroys doubts, I salute" by hand

("Hindi passage omitted here")

Whoever doubts the fact that himself exists? If even this is doubted, he who doubts is only thyself. (4).

("Hindi passage omitted here")

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).

This is a lesson of Drg Drsya. Even when you say 'I am not' what is It that says so? It is awareness, the trial consciousness,²⁷⁶

("Hindi passage omitted here")

Thyself, therefore, art Brahman. "I am not Brahman" is a mere illusion. From illusion springs separation* wherein all sorrows have root. (6)

("Hindi passage omitted here")

13

²⁷⁶ The original editor inserted "This is a lesson of Drg Drsya. Even when you say 'I am not' what is It that says so? It is awareness, the trial consciousness," by hand

* 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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

* *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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* The Supreme Self.

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)

("Hindi passage omitted here")

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)

if you insist on using a descriptive word about the indescribable, then the best is 'bliss'²⁷⁷

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

²⁷⁷ P. B. inserted "if you insist on using a descriptive word about the indescribable, then the best is 'bliss'" by hand

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* *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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Therefore, by a contemplation of the meaning of such passages through an examination of their word-meanings,²⁷⁸ and by the glory of the grace of the Master, one directly sees the self in an instant. (24)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The derived meaning of the word 'thou' is the consciousness that manifests itself as the

²⁷⁸ The original editor underlined by hand

(continued from the previous page) witness of the body, the ego, and the senses, distinct from them. (26)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Those versed in interpretation explain "sameness of object" as the application of words, individually denoting different objects, to denote together the same object. (30).

("Hindi passage omitted here")

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).

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

(continued from the previous page) 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).

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

So long as you have thoughts about truth, so long will you have doubts: so long will you need a master to clean them. (43)²⁷⁹

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The Vedic sentence, which does not depend on any other proof, but on which depend all

²⁷⁹ The original editor inserted "So long as you have thoughts about truth, so long will you have doubts: so long will you need a master to clean them. (43)" by hand

(continued from the previous page) proofs, is the only source of the knowledge of Brahman and other things that are beyond the senses. (45)

("Hindi passage omitted here")

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.

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 core-condition without which you cannot talk of proof. How can you prove it, then? The fact that they are proving, is proof of drik!! (46)²⁸⁰

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

²⁸⁰ The original editor inserted "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 core-condition without which you cannot talk of proof. How can you prove it, then? The fact that they are proving, is proof of drik?? (46)" by hand

("Hindi passage omitted here")

If any treatise elucidates a truth established by the Vedas, it is merely a repetition and is not indicative of any authority whatsoever. (49)

("Hindi passage omitted here")

Of the Vedas consisting of the parts, one part* enunciates duality and the other† plainly expounds the one (secondless) reality. (50)

("Hindi passage omitted here")

The secondless alone is true;²⁸¹ 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)

("Hindi passage omitted here")

It is not proper to say that the secondless reality may be superimposed on the unreal and

* The karma-kanda.

† The jnana-kanda.

²⁸¹ The original editor changed "real" to "true" by hand

(continued from the previous page) dual; for superimposition is (always) that of the unreal on the real. (52)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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 knowledge.²⁸² (54)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* Brahman, that is, eternal bliss. The original editor inserted footnote "philosophy to not needed to know there to duality." By hand

²⁸² The original editor changed "reasoning" to "knowledge." By hand

* philosophy to not needed to know there to 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

60. You will get back your individual sorrows etc for there is no such thing as moksha from them, according to such imperfect teaching²⁸³

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

²⁸³ The original editor inserted "60. You will get back your individual sorrows etc for there is no such thing as moksha from them, according to such imperfect teaching" by hand

* Because whatever has an artificial origin must have an end.

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

In respect of all the numerous Vedic passages declaring oneness, all other passages are said to be subordinate thereto. (65)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* This and the first half of the next verse are the view of the *mimamsaka* or ritual school.

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)

69: ritual = religion of gita: Karma does not give knowledge.²⁸⁴

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

Its relation to them as (subject and) object is (illusory) like the relation of rope, etc., to serpent, etc. The Vedas, too, establish the

²⁸⁴ The original editor inserted "69: ritual = religion of gita: Karma does not give knowledge." By hand

(continued from the previous page) same truth by declaring "this (self) is ever unattached". (72)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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) delusion, because there is naught other than Brahman. (74)

("Hindi passage omitted here")

That Brahman being known, all this universe will become known, in the same way as all earthen jars, pots, etc., become known by the clay, which is their cause being known. (75)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

He who declares the cause to be nonentity, can manage affairs with the son of a barren woman and quench intense thirst by drinking the water of a mirage. (78)

("Hindi passage omitted here")

As this doctrine of a non-existent cause is untenable both according to scripture and

(continued from the previous page) reason, it follows that real entity is alone the cause of all the worlds. (79)

("Hindi passage omitted here")

This reality, higher than the highest, manifests itself as the worlds, also as teacher and pupil, also as (the four-faced) Brahma²⁸⁵ other gods. (80)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

On the other hand, to those great persons whose minds have become ripe by virtue of their past merits, the Vedas declare that this universe is Brahman alone. (82)

("Hindi passage omitted here")

²⁸⁵ The original editor changed "Brahman" to "Brahma" by hand

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)

("Hindi passage omitted here")

How can Brahman be unknown to anyone, which is realisable by means of I-ness?* And yet, it is impossible of realisation by the un-enquiring ignorant. (84)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

The direct meaning of the clear and unmixed conception, "I", "I", in all bodies is therefore Brahman alone. (88)

("Hindi passage omitted here")

By the word "cow", the genus 'cow' is primarily meant; but, from the context, a particular cow is also indicated. In the same

(continued from the previous page) way the primary meaning of "I" is the supreme self, but, by virtue of delusion, becomes ego. (89)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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

(continued from the previous page) souls, although there is really no differentiation at all. (92)

("Hindi passage omitted here")

A wise person would²⁸⁶ never enquire of the universe, 'what is this', 'what is its nature', 'how was it born' 'and 'what is its cause'. He would²⁸⁷ merely think of it as delusion. (93)

93. He who knows each individual objects Brahman also no more questions about it.²⁸⁸

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

On the vast canvas of the self, the self itself paints the picture of the various worlds and

²⁸⁶ The original editor changed "should" to "would" by hand

²⁸⁷ The original editor changed "should" to "would" by hand

²⁸⁸ The original editor inserted "93. He who knows each individual objects Brahman also no more questions about it." By hand

* 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.

(continued from the previous page) the supreme-self itself derives extreme bliss from seeing that picture.* (95)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

97^Δ When you feel that you do not know that is avidya, nescience .²⁸⁹

("Hindi passage omitted here")

If one asserts that there *is* anything[◦] other than the self, even that is the self in its aspect

* As a painter may draw a picture on the back of his hand and enjoy its sight himself.

²⁸⁹ The original editor inserted "97(When you feel that you do not know that is avidya, nescience ." by hand

◦ {Illegible} drsyam, even duality The original editor inserted footnote "{Illegible} drsyam, even duality" by hand

(continued from the previous page) of existence. Anything which is different from being existent, is non-existent and therefore a mere void. (98)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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 she sage gains nothing by doing and gains nothing by refraining from doing²⁹⁰

²⁹⁰ The original editor inserted "101 she sage gains nothing by doing and gains nothing by refraining from doing" by hand

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

[⊗] Only because they support the truth not because they are scripturesThe original editor inserted footnote "Only because they support the truth not because they are scriptures" by hand

DEFINITION OF ONE'S OWN SELF

The term "I" in all the following verses does not refer to body or ego get to that I which is present in all bodies, all ego, the one self²⁹¹

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

I am the Lord of Lords. I am devoid of even a touch of jealousy and hatred. I am

²⁹¹ The original editor inserted "The term "I" in all the following verses does not refer to body or ego get to that I which is present in all bodies, all ego, the one self" by hand

(continued from the previous page) he that fulfils the desired object for those who are bent on realising the goal. (108)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

DEFINITION OF ONE'S OWN SELF

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.^Δ (115)

("Hindi passage omitted here")

I am the goad of all powerfulest elephants, being greater than them. I am as spotless as space. I am devoid of emotions generated by the god of love. (116)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* *Dharma*, merit, *artha*, riches, *kama*, pleasure and *moksha*, liberation.

^Δ Every desire get or granted to still only Brahman that is got or grantedThe original editor inserted footnote "Every desire get or granted to still only Brahman that is got or granted" by hand

I am filled with the nectar of mercy. I am he that devours all the worlds including that of the lotus-seated.*^o I am devoid of the sinful "I". I am free from the contagion of sin and virtue. (118)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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^Δ (120)

("Hindi passage omitted here")

* The four-faced Brahma.

^o Go proved by dream which to developed by sleepThe original editor inserted footnote "Go proved by dream which to developed by sleep" by hand

[□] The arched are there who injure other in any wayThe original editor inserted footnote "The arched are there who injure other in any way" by hand

DEFINITION OF ONE'S OWN SELF

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*.^Δ (121)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.

^Δ all these are only ideasThe original editor inserted footnote "all these are only ideas" by hand

[◦] Mind and matter are the same staffThe original editor inserted footnote "Mind and matter are the same staff" by hand

(continued from the previous page) I am free from birth, age, disease and death. (124)

124. Disease and death are seen only on the drsyam.²⁹²

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

I am knowledge.° I am the known.°²⁹³ I am the knower.° I am all the aids to knowledge. I am that pure sole existence bereft of knower, knowledge and known. (126)

("Hindi passage omitted here")

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)

²⁹² The original editor inserted "124. Disease and death are seen only on the drsyam." By hand

° all three are seen combined in dream

²⁹³ The original editor inserted footnote "all three are seen combined in dream" by hand

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

I am of the nature of right and wrong.^Δ 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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

^Δ Use thorn of Right to take out thorn of wrong; then throw both away. The original editor inserted footnote "Use thorn of Right to take out thorn of wrong; then throw both away." By hand

[◊] Because god is only an idea which is from in me. The original editor inserted footnote "Because god is only an idea which is from in me." By hand

DEFINITION OF ONE'S OWN SELF

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

I am devotion. I am worship. I am liberation. I alone am the means to liberation. I

(continued from the previous page) am the ruler of all being. I am the root-cause of all that is past, present and future.

(134)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

136. How are you to know these things? Look at dream. Mind was all the different dream-persons²⁹⁴

("Hindi passage omitted here")

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.

²⁹⁴ The original editor inserted "136. How are you to know these things? Look at dream. Mind was all the different dream-persons" by hand

(continued from the previous page) (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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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.^Δ (139)

("Hindi passage omitted here")

I am unattainable even by hundreds of philosophies for minds that are devoid of peace and self-control. I am the sole refuge

^Δ Meaning = words. Words = ideas. Ideas = mind. Mind = BrahmanThe original editor inserted footnote "Meaning = words. Words = ideas. Ideas = mind. Mind = Brahman" by hand

(continued from the previous page) of the wise. I break to pieces countless doubts of various sorts.[°] (140)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

[°] Non-duality is the only state that is free from doubtThe original editor inserted footnote "Non-duality is the only state that is free from doubt" by hand

* 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*.

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

* ("Hindi passage omitted here") (a) and ("Hindi passage omitted here") (*ksha*) are the first and last letters of the Samskrit alphabet.

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)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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,^Δ and
they soothen and quell the sorrow of the mind. (148)

("Hindi passage omitted here")

In the cave of the heart there lies for ever by herself, the serpent-maid of pure
consciousness,

[°] It is impossible to learn anything higher than unity, BrahmanThe original editor inserted footnote "It is impossible to learn anything higher than unity, Brahman" by hand

^Δ If you know Brahman, then every desire is satisfiedThe original editor inserted footnote "If you know Brahman, then every desire is satisfied" by hand

(continued from the previous page) made happy by swallowing the huge frog of a fickle mind. (149)

("Hindi passage omitted here")

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)

150. The universe has no performance²⁹⁵

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

While there was the darkness of ignorance, I saw the whole universe as a reality[°] before my eyes. But when the sun of knowledge

²⁹⁵ The original editor inserted "150.

The universe has no performance" by hand

[°] independent of myself. The original editor inserted footnote "independent of myself." By hand

(continued from the previous page) has risen, I see nothing at all. This is wonderful!^Δ
(152)

("Hindi passage omitted here")

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)

("Hindi passage omitted here")

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*),[◊] when the fruits of actions ripe for present enjoyment are exhausted. (154)

("Hindi passage omitted here")

The Lord facing the south,* himself, has composed this work entitled "The definition

^Δ The moment you think everything seen in dream is mind, then the whole experience is lit up in a flash. The original editor inserted footnote "The moment you think everything seen in dream is mind, then the whole experience is lit up in a flash." By hand

[◊] no second thing The original editor inserted footnote "no second thing" by hand

* Dakshinamurti, the Lord Siva in the shape of a spiritual teacher.

(continued from the previous page) of one's own self", which will dispel the darkness of ignorance and will carry one across the shoreless ocean of phenomenal existence. (155)

("Hindi passage omitted here")

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")²⁹⁶

Second Edition. 2000 copies; May 1921.
G.A. Natesan & Co., George Town, Madras.

²⁹⁶ The original editor inserted "(SWATMANIRUPANA)" by hand