श्रीशङ्करभगवत्पादविरचित

विवेकचूडामणिः



Jagadguru Adi Shankaracharya's

VIVEKA CHUDAMANI

English Translation-

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VIVEKACHUDAMANI

of Adi shankara Bhagavatpada

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Introduction

Vivekachudamani, meaning Crest-jewel of Discrimination, is hailed as the most outstanding and popular Prakarana Grantha (Explanatory Manual) text on Advaita Vedanta written by Adi Shankara Bhagavatpada. The book, in the form of a dialogue between Disciple and Guru, covers systematically and in detail not only all the theoretical aspects of Advaita, but step-by-step practical instruction leading to attaining the coveted goal of Liberation from *Samsara*, the cycle of repeated births and deaths. Couched in verses of pleasing Samskrit meters and diction, the book clears all doubts, basic as well as advanced and places the aspirant in a comfortable position to pursue his chosen path of self-advancement. While explaining abstruse subjects, Shankara draws upon common examples from day-to-day life and drives home the message. Shankara makes it abundantly clear that Advaita Vedanta derives its authority from Vedas without any semblance of doubt and frequently cites passages from Vedas in support.

The main topics covered are: the glory of Brahmajnana, the four main means of attainment on the path of spiritual advancement, the disciple approaching the Guru in all humility and submitting his questions to him, the Guru explaining the absolute necessity of direct experience of Atma, the gross body, the subtle body and the causal body, the three qualities of Maya – Sattva, Rajas and Tamas, Atma and Anatma, the two great powers of Maya – veiling and projection, the five koshas of the body, nature of Brahman, Brahman manifesting as universe, Mahavakyas, negating superimposition of Anatma over Atma, getting rid of Vasanas, the necessity of constant vigil, the guide on meditation, the essential nature of Nirvikalpa Samadhi in experiencing Atma, the characteristics of Jivanmukta, the role of *Prarabdha* karma, the bliss of Atmanubhava, the disciple exclaiming on his unparalleled blissful experience of Atma by the grace of the Guru, and the conclusive advice of the Guru. Shankara makes it abundantly clear that Atmanubhava is within everyone's reach, provided efforts as recommended are sincerely put in.

The English translation attempts to give a sense of completeness to the understanding of the subject by suitably explaining new concepts and terminology. It is hoped that this book would serve to bestow reasonable knowledge of Advaita Vedanta on the reader, motivating him to delve deeply and explore Adi Shankara's numerous other texts on the subject.

With my prostrations to Pujyashri Jagadguru Shankara Vijayendra Saraswathi Shankaracharya Swamiji of Kanchi Kamakoti Peetham, who instructed me and blessed me

with an opportunity to prepare this translation, I place this humble effort at the lotus feet of Acharya Swamiji.

P. R. Kannan

विवेकचूडामणिः Vivekachudamani

Guru Vandana

सर्ववेदान्तसिद्धान्तगोचरं तमगोचरम् ।

गोविन्दं परमानन्दं सद्गुरुं प्रणतोऽस्म्यहम् ॥ १॥

I prostrate to my Sadguru Govinda Bhagavatpadacharya, who is the embodiment of supreme bliss, who is known through the principles of Vedanta and who is otherwise unknown to the common senses of perception. (1)

The reference here is to Adi Shankaracharya's Guru, Govinda Bhagavatpadacharya and simultaneously to Bhagavan Shri Govinda.

Glory of Being Established in Brahman

जन्तूनां नरजन्म दुर्लभमतः पुंस्त्वं ततो विप्रता

तस्माद्वैदिकधर्ममार्गपरता विद्वत्त्वमस्मात्परम् ।

आत्मानात्मविवेचनं स्वनुभवो ब्रह्मात्मना संस्थितिः

मुक्तिर्नो शतजन्मकोटिसु कृतैः पुण्यैर्विना लभ्यते ॥ २॥

Of all living creatures, birth as human being is rare; more difficult is birth as a male; even rarer is birth as a brahmana with mastery of Vedas; further, to be intent on the path of Vedic Dharma, and further still, mastery of significance of Vedas is even rarer; then, discrimination between Atma and Anatma, direct realisation of Atma, remaining established in Brahman, and finally, Liberation (from the cycle of births and deaths) cannot be obtained without the accumulated religious merit of hundreds of crores of births. (2)

The concepts of Atma and Anatma are explained later in the text.

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३॥

These three are indeed difficult to get: birth as man, intense longing for liberation and refuge under a saintly person. They are obtained only with the grace of Bhagavan. (3)

लब्ध्वा कथञ्चिन्नरजन्म दुर्लभं

तत्रापि पुंस्त्वं श्रुतिपारदर्शनम् ।

यस्त्वात्ममुक्तौ न यतेत मूढधीः

स ह्यात्महा स्वं विनिहन्त्यसद्ग्रहात् ॥ ४॥

He, who having somehow obtained the rare human birth, that too, birth as a male and with mastery of Vedas, does not strive for Liberation is indeed a fool, who kills his own Atma; he destroys himself by clinging to things unreal. (4)

इतः को न्वस्ति मूढात्मा यस्तु स्वार्थे प्रमाद्यति ।

दुर्लभं मानुषं देहं प्राप्य तत्रापि पौरुषम् ॥ ५॥

Who is a greater fool than this person, who, having got the rare chance of human birth, and that too, as a male, is negligent of his own well-being? (5)

वदन्तु शास्त्राणि यजन्तु देवान्

कुर्वन्तु कर्माणि भजन्तु देवताः ।

आत्मैक्यबोधेन विना विमुक्ति-

र्न सिध्यति ब्रह्मशतान्तरेऽपि ॥ ६॥

Let scholars expound Shastras, perform Yagas to please Devas, engage in elaborate Karmas, worship Devatas; without realisation of one's identity with Atma, there will be no Liberation for them even after the lifetime of hundreds of Brahmas. (6)

अमृतत्त्वस्य नाशास्ति वित्तेनेत्येव हि श्रुतिः ।

ब्रवीति कर्मणो मुक्तेरहेतुत्वं स्फुटं यतः ॥ ७॥

Veda declares that there is no hope of immortality through wealth; hence it is clear that Liberation cannot result from Karma. (7)

The Vedic reference is from Brihadaranyaka Upanishad 2.4.2.

Means of Acquiring Jnana

अतो विमुक्त्यै प्रयतेत विद्वान्

सन्न्यस्तबाह्यार्थसुखस्पृहः सन् ।

सन्तं महान्तं समुपेत्य देशिकं

तेनोपदिष्टार्थसमाहितात्मा ॥ ८॥

Hence a wise man should earnestly strive for Liberation, giving up all desire for pleasures arising from external objects. He should duly approach a Guru, who is a self-realised master, imbued with virtues, and concentrate his mind on the true significance of his teaching. (8)

उद्धरेदात्मनाऽऽत्मानं मग्नं संसारवारिधौ ।

योगारूढत्वमासाद्य सम्यग्दर्शननिष्ठया ॥ ९॥

Having attained the state of *Yogarudha* by continuous and well-established contact with Brahman, one should lift himself by his pure mind from the ocean of *Samsara* (transmigration from birth to birth), in which he is drowned. (9)

Bhagavadgita explains *Yogarudha* (6.4): When a man is not attached to sense-objects and to actions (to secure them) and has renounced all desires, he is said to be *Yogarudha*, i.e. he has attained to Yoga.

सन्न्यस्य सर्वकर्माणि भवबन्धविमुक्तये ।

यत्यतां पण्डितैर्धीरैरात्माभ्यास उपस्थितैः ॥ १०॥

The wise and brave men should renounce all karmas and unceasingly practise rediscovering Atma, for release from the bonds of *Samsara*. (10)

चित्तस्य शुद्धये कर्म न तु वस्तूपलब्धये ।

वस्तुसिद्धिर्विचारेण न किञ्चित्कर्मकोटिभिः ॥ ११॥

Karma is for the purpose of purification of mind, not for the perception of Reality. The discovery of Atma is achieved only by reflection; even a little bit of it cannot be obtained by performance of crores of karmas. (11)

सम्यग्विचारतः सिद्धा रज्जुतत्त्वावधारणा ।

भ्रान्त्योदितमहासर्पभयदुःखविनाशिनी ॥ १२॥

By intense reasoning the conviction about the reality of the rope is gained. This annuls the misery and fear caused by the powerful serpent which arose by delusion. (12)

Here Atma is the rope, on which is superimposed the false serpent of *Samsara*.

अर्थस्य निश्चयो दृष्टो विचारेण हितोक्तितः ।

न स्नानेन न दानेन प्राणायामशतेन वा ॥ १३॥

The conviction of Reality is perceived only from enquiry along the lines of the well-meaning instruction of the wise, and not by sacred baths, ritualistic charities, or by hundreds of breath-control exercises. (13)

Seeker's Qualifications

अधिकारिणमाशास्ते फलसिद्धिर्विशेषतः ।

उपाया देशकालाद्याः सन्त्यस्मिन्सहकारिणः ॥ १४॥

Attainment of success (of such enquiry) specially depends on the qualification of the seeker; the means like time, place etc. are there, but they are only secondary. (14)

अतो विचारः कर्तव्यो जिज्ञासोरात्मवस्तुनः ॥

समासाद्य दयासिन्धुं गुरुं ब्रह्मविदुत्तमम् ॥ १५॥

Therefore earnest enquiry should be done by him who seeks to know the nature of Atma, duly approaching the guru, who is eminent among knowers of (those who have realised) Brahman and who is an ocean of compassion. (15)

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ १६॥

One, who is characterised by the said qualities – keen memory, scholarship (of Vedas and Shastras), expertise in arguments for and against (training in Tarka and Mimamsa – logic and analysis) – is competent to pursue Atmavidya. (16)

विवेकिनो विरक्तस्य शमादिगुणशालिनः ।

मुमुक्षोरेव हि ब्रह्मजिज्ञासायोग्यता मता ॥ १७॥

He alone is considered qualified to enquire after Brahman, who has discrimination, detachment, qualities of controlled mind etc. and a burning desire for Liberation. (17)

These qualities are all described in detail in the succeeding shlokas.

The Four-step Approach

साधनान्यत्र चत्वारि कथितानि मनीषिभिः ।

येषु सत्स्वेव सन्निष्ठा यदभावे न सिध्यति ॥ १८॥

In this, four preliminary requisites have been spoken by the wise. The experience of Brahman is possible only if they are present and impossible in their absence. (18)

आदौ नित्यानित्यवस्तुविवेकः परिगण्यते ।

इहामुत्रफलभोगविरागस्तदनन्तरम् ।

शमादिषट्कसम्पत्तिर्मुमुक्षुत्वमिति स्फुटम् ॥ १९॥

First is counted the discrimination between the eternal and the transient. Next is the detachment from the enjoyment of fruits (of karmas) here (on earth) and hereafter (in the next world). The next requirements, it is clear, are possession of the six virtues commencing with calm mind, followed by burning desire for Liberation. (19)

The six virtues are taken up in the following shlokas for detailed study.

ब्रह्म सत्यं जगन्मिथ्येत्येवंरूपो विनिश्चयः ।

सोऽयं नित्यानित्यवस्तुविवेकः समुदाहृतः ॥ २०॥

The firm conviction that Brahman is Reality and that the material world is false (*mithya*) is known as discrimination (*viveka*) between the eternal and the transient. (20)

तद्वैराग्यं जुगुप्सा या दर्शनश्रवणादिभिः ।

देहादिब्रह्मपर्यन्ते ह्यनित्ये भोगवस्तुनि ॥ २१॥

Detachment (*Vairagya*) is disgust of all things seen, heard of etc. relating to all transient objects of enjoyment, beginning with the body and upto the state of Brahma. (21)

विरज्य विषयव्राताद्दोषदृष्ट्या मुहुर्मुहुः ।

स्वलक्ष्ये नियतावस्था मनसः शम उच्यते ॥ २२॥

Detaching the mind from heaps of sense objects, perceiving their deficiencies again and again, and resting it constantly on one's objective is said to be *shama* (mind-control). (22)

विषयेभ्यः परावर्त्य स्थापनं स्वस्वगोलके ।

उभयेषामिन्द्रियाणां स दमः परिकीर्तितः ।

बाह्यानालम्बनं वृत्तेरेषोपरतिरुत्तमा ॥ २३॥

Steering both kinds of sense organs (*Jnanendriyas*-sense organs of knowledge, and *Karmendriyas*-sense organs of action) away from their sense objects and placing them in their respective orbs is called *dama* (control of sense organs). The best *uparati* (self-withdrawal) is that condition of the thought-waves in which they are free from the influences of external objects. (23)

सहनं सर्वदुःखानामप्रतीकारपूर्वकम् ।

चिन्ताविलापरहितं सा तितिक्षा निगद्यते ॥ २४॥

Endurance of all afflictions without attempting redress or revenge, and being always free from anxiety or lament is called *titiksha*. (24)

शास्त्रस्य गुरुवाक्यस्य सत्यबुद्ध्यावधारणा ।

सा श्रद्धा कथिता सद्भिर्यया वस्तूपलभ्यते ॥ २५॥

The accurate determination of the import of Shastras and the words of the guru with conviction about their truth is called *shraddha* by the wise; by this alone knowledge of Reality is obtained. (25)

सर्वदा स्थापनं बुद्धेः शुद्धे ब्रह्मणि सर्वथा ।

तत्समाधानमित्युक्तं न तु चित्तस्य लालनम् ॥ २६॥

The constant establishment of the intellect (buddhi) by all means in the pure Brahman is said to be *samadhana*, not indulgence of the mind. (26)

अहङ्कारादिदेहान्तान् बन्धानज्ञानकल्पितान् ।

स्वस्वरूपावबोधेन मोक्तुमिच्छा मुमुक्षुता ॥ २७॥

Mumukshuta is the burning desire to free oneself from the bonds extending from ego (ahamkara) to the body, created by *ajnana* (ignorance), by means of realisation of one's real nature. (27)

मन्दमध्यमरूपापि वैराग्येण शमादिना ।

प्रसादेन गुरोः सेयं प्रवृद्धा सूयते फलम् ॥ २८॥

Even though *Mumukshuta* may be of inferior and middling type, it develops into mature state and bears fruit by practice of detachment and mind-control etc. (the sixfold discipline mentioned above) and the grace of the guru. (28)

वैराग्यं च मुमुक्षुत्वं तीव्रं यस्य तु विद्यते ।

तस्मिन्नेवार्थवन्तः स्युः फलवन्तः शमादयः ॥ २९॥

Mind-control etc. become meaningful and bear fruit only in him whose spirit of renunciation and yearning for Liberation are intense. (29)

एतयोर्मन्दता यत्र विरक्तत्वमुमुक्षयोः ।

मरौ सलिलवत्तत्र शमादेर्भानमात्रता ॥ ३०॥

Where detachment and desire for release are dull, *sama* etc. are just false appearance like water in a mirage. (30)

मोक्षकारणसामग्र्यां भक्तिरेव गरीयसी ।

स्वस्वरूपानुसन्धानं भक्तिरित्यभिधीयते ॥ ३१॥

स्वात्मतत्त्वानुसन्धानं भक्तिरित्यपरे जगुः ।

Among the means for achieving Liberation, bhakti (devotion) is supreme. Continuous contemplation of one's essential nature (*Swarupa*) is said to be bhakti. (31)

Others say that the continuous contemplation of the truth of one's Atma is bhakti. (Here the reference is to one's own jivatma; the last verse referred to the real nature of Paramatma).

Approaching the Guru and Questioning

उक्तसाधनसम्पन्नस्तत्त्वजिज्ञासुरात्मनः ।

उपसीदेद्गुरुं प्राज्ञं यस्माद्बन्धविमोक्षणम् ॥ ३२॥

Let a person, who is endowed with the aforesaid qualifications and who is keenly desirous of realising the truth of Atma, humbly approach the guru, who has attained Atmajnana, and from whom alone can accrue release from bondage. (32)

श्रोत्रियोऽवृजिनोऽकामहतो यो ब्रह्मवित्तमः ।

ब्रह्मण्युपरतः शान्तो निरिन्धन इवानलः ।

अहेतुकदयासिन्धुर्बन्धुरानमतां सताम् ॥ ३३॥

The guru is well-versed in the Vedas, sinless, unafflicted by desires, who has achieved the highest state in knowledge of Brahman, withdrawing himself into Brahman, ever at peace, like the fire that has burnt up its fuel, an ocean of compassion that asks for no reason, who is an intimate friend to the pure, who surrender to him. (33)

तमाराध्य गुरुं भक्त्या प्रह्वप्रश्रयसेवनैः ।

प्रसन्नं तमनुप्राप्य पृच्छेज्ज्ञातव्यमात्मनः ॥ ३४॥

Worshipping that guru with devotion, when he is pleased with the person's surrender, humility and service, the latter should approach him and beseech him to explain what he must know. (34)

स्वामिन्नमस्ते नतलोकबन्धो

कारुण्यसिन्धो पतितं भवाब्धौ ।

मामुद्धरात्मीयकटाक्षदृष्ट्या

ऋज्व्यातिकारुण्यसुधाभिवृष्ट्या ॥ ३५॥

Master! I prostrate to you. You are a friend of those who bow to you. You are the ocean of compassion. Save me, fallen as I am into this ocean of *Samsara*, with a direct glance from your eyes, which shower supreme nectarine grace. (35)

दुर्वारसंसारदवाग्नितप्तं

दोधूयमानं दुरदृष्टवातैः ।

भीतं प्रपन्नं परिपाहि मृत्योः

शरण्यमन्यद्यदहं न जाने ॥ ३६॥

I am roasted in the inextinguishable forest-fire of *Samsara*. I am tossed by the winds of misfortune. I am overcome by intense fear. I surrender to you. Save me from death. I know nobody else in whom I can seek refuge. (37)

शान्ता महान्तो निवसन्ति सन्तो

वसन्तवल्लोकहितं चरन्तः ।

तीर्णाः स्वयं भीमभवार्णवं जना-

नहेतुनान्यानपि तारयन्तः ॥ ३७॥

There are peaceful and magnanimous saints, who, like the spring season, move about for the good of humanity. Having themselves crossed the terrible ocean of *Samsara*, they help others also to cross it for no reason of their own. (37)

अयं स्वभावः स्वत एव यत्पर-

श्रमापनोदप्रवणं महात्मनाम् ।

सुधांशुरेष स्वयमर्ककर्कश-

प्रभाभितप्तामवति क्षितिं किल ॥ ३८॥

The assuaging of the miseries of others is natural to the great. Does not the moon, of its own accord, cool the earth scorched by the flaming rays of the *Sun*? (38)

ब्रह्मानन्दरसानुभूतिकलितैः पूतैः सुशीतैः सितैः

र्युष्मद्वाक्कलशोज्झितैः श्रुतिसुखैर्वाक्यामृतैः सेचय ।

सन्तप्तं भवतापदावदहनज्वालाभिरेनं प्रभो

धन्यास्ते भवदीक्षणक्षणगतेः पात्रीकृताः स्वीकृताः ॥ ३९॥

O Lord! Your nectarine speech, honeyed by the bliss of Brahman, pure, cooling, issuing in streams from your mouth as from a waterpot, and pleasing to the ear – you please shower upon me, who am tormented by worldly miseries as by the flames of a forest fire. Blessed are those, who have received even a passing glance from your eyes, accepting them under your care. (39)

कथं तरेयं भवसिन्धुमेतं

का वा गतिर्मे कतमोऽस्त्युपायः ।

जाने न किञ्चित्कृपयाऽव मां प्रभो

संसारदुःखक्षतिमातनुष्व ॥ ४०॥

How shall I cross this ocean of *Samsara*? What is to be my fate? Which of the many means should I adopt? I know nothing. O Lord! Save me by your grace and teach me the removal of the misery of *Samsara*. (40)

Guru's Initial Motivation

तथा वदन्तं शरणागतं स्वं

संसारदावानलतापतप्तम् ।

निरीक्ष्य कारुण्यरसार्द्रदृष्ट्या

दद्यादभीतिं सहसा महात्मा ॥ ४१॥

Seeing the disciple, scorched by the forest-fire of *Samsara* and beseeching the guru to grant him refuge, the high-souled guru, looking at him with eyes of compassion, should bestow upon him protection from fear. (41)

विद्वान् स तस्मा उपसत्तिमीयुषे

मुमुक्षवे साधु यथोक्तकारिणे ।

प्रशान्तचित्ताय शमान्विताय

तत्त्वोपदेशं कृपयैव कुर्यात् ॥ ४२॥

The master should mercifully initiate into the Truth the disciple, who has humbly approached him, who longs for Liberation, who duly practises the prescribed discipline, whose mind is peaceful and who has acquired the qualities of mind-control (*shama*) etc. (42)

मा भैष्ट विद्वंस्तव नास्त्यपायः

संसारसिन्धोस्तरणेऽस्त्युपायः ।

येनैव याता यतयोऽस्य पारं

तमेव मार्गं तव निर्दिशामि ॥ ४३॥

(The guru says): O learned one! Fear not, there is no danger to you. There is a way to cross this ocean of *Samsara*. I shall show you the very path by which Yatis have reached the other shore in the past. (43)

अस्त्युपायो महान्कश्चित्संसारभयनाशनः ।

तेन तीर्त्वा भवाम्भोधिं परमानन्दमाप्स्यसि ॥ ४४॥

There is a supreme means by which you can put an end to the fear of *Samsara*. By that you will cross the ocean of *Samsara* and attain supreme bliss. (44)

वेदान्तार्थविचारेण जायते ज्ञानमुत्तमम् ।

तेनात्यन्तिकसंसारदुःखनाशो भवत्यनु ॥ ४५॥

The supreme knowledge arises from enquiry into the meaning of the Vedanta texts. This is followed by the complete destruction of the misery of *Samsara*. (45)

श्रद्धाभक्तिध्यानयोगान्मुमुक्षोः

मुक्तेर्हेतून्वक्ति साक्षाच्छ्रुतेर्गीः ।

यो वा एतेष्वेव तिष्ठत्यमुष्य

मोक्षोऽविद्याकल्पिताद्देहबन्धात् ॥ ४६॥

The words of the Vedas declare that *shraddha* (faith), *bhakti* (devotion), *dhyana* (meditation) and *yoga* (mind-control) are the direct means of Liberation for the one, who has burning desire for it. To him who practises them, release is secured from the bondage of the body caused by *avidya* (ignorance). (46)

अज्ञानयोगात्परमात्मनस्तव

ह्यनात्मबन्धस्तत एव संसृतिः ।

तयोर्विवेकोदितबोधवह्निः

अज्ञानकार्यं प्रदहेत्समूलम् ॥ ४७॥

For you, who are Paramatma in reality, association with *ajnana* (ignorance) produces bondage with Anatma, whence arises *Samsara*. The fire of knowledge of their distinctness (between Atma and Anatma) will completely burn away the effect of the *ajnana* with its roots. (47)

Disciple's Questions

शिष्य उवाच ।

कृपया श्रूयतां स्वामिन्प्रश्नोऽयं क्रियते मया ।

यदुत्तरमहं श्रुत्वा कृतार्थः स्यां भवन्मुखात् ॥ ४८॥

The disciple says: o Master! Condescend to listen. I am submitting a question; by listening to the reply from your lips I shall feel gratified. (48)

को नाम बन्धः कथमेष आगतः

कथं प्रतिष्ठास्य कथं विमोक्षः ।

कोऽसावनात्मा परमः क आत्मा

तयोर्विवेकः कथमेतदुच्यताम् ॥ ४९॥

What is bondage? How has it come? How does it continue to exist? How is one to get rid of it completely? What is this Anatma? Who is the Paramatma? How is one to distinguish between the two? Please explain all this to me. (49)

Glory of Self-Effort

श्रीगुरुरुवाच ।

धन्योऽसि कृतकृत्योऽसि पावितं ते कुलं त्वया ।

यदविद्याबन्धमुक्त्या ब्रह्मीभवितुमिच्छसि ॥ ५०॥

The Guru replied: Blessed are you. For you wish to attain Brahman by freeing yourself from the bondage of *avidya* (ignorance). You have indeed fulfilled your duties and sanctified your lineage. (50)

ऋणमोचनकर्तारः पितुः सन्ति सुतादयः ।

बन्धमोचनकर्ता तु स्वस्मादन्यो न कश्चन ॥ ५१॥

There are sons and others to discharge the debts of the father. But there is none other than oneself to free one from the bondage of *Samsara*. (51)

मस्तकन्यस्तभारादेर्दुःखमन्यैर्निवार्यते ।

क्षुधादिकृतदुःखं तु विना स्वेन न केनचित् ॥ ५२॥

The distress caused by carrying a load on the head can be relieved by others coming to one's help. But none other than himself can end the pangs caused by hunger etc. (52)

पथ्यमौषधसेवा च क्रियते येन रोगिणा ।

आरोग्यसिद्धिर्दृष्टाऽस्य नान्यानुष्ठितकर्मणा ॥ ५३॥

The patient who follows the right diet and takes the proper medicine alone is seen to recover from his illness. No one recovers because another person undergoes the treatment. (53)

वस्तुस्वरूपं स्फुटबोधचक्षुषा

स्वेनैव वेद्यं न तु पण्डितेन ।

चन्द्रस्वरूपं निजचक्षुषैव

ज्ञातव्यमन्यैरवगम्यते किम् ॥ ५४॥

The real nature of an object is to be comprehended by oneself only through the eye of clear knowledge, but not from another though he may be a scholar. The true form of the moon is to be known by seeing it with one's own eyes. Is it known through others? (54)

अविद्याकामकर्मादिपाशबन्धं विमोचितुम् ।

कः शक्नुयाद्विनाऽऽत्मानं कल्पकोटिशतैरपि ॥ ५५॥

Who else but oneself can help rid himself of the bondage caused by *avidya* (ignorance), *kama* (desire), *karma* etc. even after lapse of hundreds of crores of kalpas (kalpa is a day in the life of Brahma, which is the lifetime of the universe)?

Glory of Knowledge of Atma

न योगेन न साङ्ख्येन कर्मणा नो न विद्यया ।

ब्रह्मात्मैकत्वबोधेन मोक्षः सिध्यति नान्यथा ॥ ५६॥

Neither by Yoga, nor by *Sankhya*, nor by Karma, nor by learning is Liberation attained. Only by understanding of the oneness of Brahman and Atma is Liberation possible, not by any other means. (56)

Yoga and *Sankhya* are Darshanas (philosophies) propounded by Patanjali and Kapila.

वीणाया रूपसौन्दर्यं तन्त्रीवादनसौष्ठवम् ।

प्रजारञ्जनमात्रं तन्न साम्राज्याय कल्पते ॥ ५७॥

The beauty of a vina and the skill in playing on its chords serve only to please the audience, but it does not help to confer sovereignty. (57)

राजा प्रकृतिरञ्जनात् – a Raja is so called as he pleases his subjects (Raghuvamsam 4.12). Pleasing a limited audience with the music of vina will not make the artiste a Raja.

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।

वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ ५८॥

Skill in fluent speech, proficiency in explaining the Shastras, erudition of the learned-all make only for personal enjoyment, but not for Liberation. (58)

अविज्ञाते परे तत्त्वे शास्त्राधीतिस्तु निष्फला ।

विज्ञातेऽपि परे तत्त्वे शास्त्राधीतिस्तु निष्फला ॥ ५९॥

If the supreme Reality is not known, the study of Shastras is futile. Once supreme Reality is known, the study of Shastras is again futile. (59)

Vamadeva is an example of the latter case.

शब्दजालं महारण्यं चित्तभ्रमणकारणम् ।

अतः प्रयत्नाज्ज्ञातव्यं तत्त्वज्ञात्तत्त्वमात्मनः ॥ ६०॥

Scriptures with commentaries constitute a thick jungle, which will confound the mind. Therefore, by special effort, one must learn the truth of Atma from him who knows it. (60)

अज्ञानसर्पदष्टस्य ब्रह्मज्ञानौषधं विना ।

किमु वेदैश्च शास्त्रैश्च किमु मन्त्रैः किमौषधैः ॥ ६१॥

To a person stung by the serpent of *ajnana*, the only remedy is knowledge of Brahman. To such a one, of what avail are Vedas, shastras, mantras and medicines? (61)

Direct Experience - Necessity

न गच्छति विना पानं व्याधिरौषधशब्दतः ।

विनाऽपरोक्षानुभवं ब्रह्मशब्दैर्न मुच्यते ॥ ६२॥

A disease is not cured by merely repeating the name of the medicine, without actually consuming it. So too a person is not released (from *ajnana*) by merely uttering the word Brahman without direct realisation of it. (62)

अकृत्वा दृश्यविलयमज्ञात्वा तत्त्वमात्मनः ।

बाह्यशब्दैः कुतो मुक्तिरुक्तिमात्रफलैर्नृणाम् ॥ ६३॥

How can Moksha be obtained merely from repetition of external words without effecting the dissolution of what is cognisable (Drishya) through the senses of perception and the mind and without knowing the truth of Atma? (63)

अकृत्वा शत्रुसंहारमगत्वाखिलभूश्रियम् ।

राजाहमिति शब्दान्नो राजा भवितुमर्हति ॥ ६४॥

Without annihilating the enemies and without bringing the land of his entire kingdom under his control, by merely uttering the words, 'I am the king', one cannot become a king. (64)

आप्तोक्तिं खननं तथोपरिशिलाद्युत्कर्षणं स्वीकृतिं

निक्षेपः समपेक्षते न हि बहिःशब्दैस्तु निर्गच्छति ।

तद्वद्ब्रह्मविदोपदेशमननध्यानादिभिर्लभ्यते

मायाकार्यतिरोहितं स्वममलं तत्त्वं न दुर्युक्तिभिः ॥ ६५॥

A treasure buried underground (for it to be obtained and possessed) requires the words of a reliable person, digging, removal of stones etc. hiding it and actual taking of possession; it can never come out if merely called by name. Similarly, the pure truth of Atma which lies hidden beneath Maya and its effects can be attained only through the instructions of one who is a knower of Brahman, followed by reflection, meditation etc.; not by specious reasoning. (65)

तस्मात्सर्वप्रयत्नेन भवबन्धविमुक्तये ।

स्वैरेव यत्नः कर्तव्यो रोगादाविव पण्डितैः ॥ ६६॥

Hence the wise must themselves strive by every means for release from the bonds of *Samsara* as from disease etc. (66)

Discussion on Question Raised

यस्त्वयाद्य कृतः प्रश्नो वरीयाञ्छास्त्रविन्मतः ।

सूत्रप्रायो निगूढार्थो ज्ञातव्यश्च मुमुक्षुभिः ॥ ६७॥

The question you have asked is excellent, accepted by those well-versed in Shastras, aphoristic, full of hidden meaning and such that answer to it should be known by seekers of Liberation. (67)

शृणुष्वावहितो विद्वन्यन्मया समुदीर्यते ।

तदेतच्छ्रवणात्सद्यो भवबन्धाद्विमोक्ष्यसे ॥ ६८॥

O learned one! Listen attentively to what I say. By listening to it you will be immediately released from the bonds of *Samsara*. (68)

मोक्षस्य हेतुः प्रथमो निगद्यते

वैराग्यमत्यन्तमनित्यवस्तुषु ।

ततः शमश्चापि दमस्तितिक्षा

न्यासः प्रसक्ताखिलकर्मणां भृशम् ॥ ६९॥

The means to Moksha is taught first as extreme detachment from all impermanent objects. Then follow calmness (*shama*), control of sense-organs (*dama*), forbearance (*titiksha*) and complete renunciation of all kinds of selfish karmas. (69)

ततः श्रुतिस्तन्मननं सतत्त्व-

ध्यानं चिरं नित्यनिरन्तरं मुनेः ।

ततोऽविकल्पं परमेत्य विद्वान्

इहैव निर्वाणसुखं समृच्छति ॥ ७०॥

Then follow listening (to Vedanta), and long, constant and continuous meditation on the Truth by *Muni* (one given to such meditation). Then the wise one attains *Nirvikalpa* state and experiences the bliss of Liberation in this very life. (70)

The state of *Samadhi* (oneness with Brahman) when there is still a vestige of the ego is called *Savikalpa Samadhi*. When ego totally disappears and infinite bliss is experienced, that state is *Nirvikalpa Samadhi*.

यद्बोद्धव्यं तवेदानीमात्मानात्मविवेचनम् ।

तदुच्यते मया सम्यक् श्रुत्वात्मन्यवधारय ॥ ७१॥

Now I shall describe the discrimination between Atma and Anatma; this is to be known by you. Listen to it properly and fix the firm knowledge of it in your mind. (71)

Gross Body

मज्जास्थिमेदःपलरक्तचर्म-

त्वगाह्वयैर्धातुभिरेभिरन्वितम् ।

पादोरुवक्षोभुजपृष्ठमस्तकैः

अङ्गैरुपाङ्गैरुपयुक्तमेतत् ॥ ७२॥

Composed of the seven ingredients – marrow, bones, fat, flesh, blood, dermis and epidermis, and consisting of the following parts – legs, thighs, chest, arms, back and the head..... (72)

अहम्ममेति प्रथितं शरीरं

मोहास्पदं स्थूलमितीर्यते बुधैः ।

नभोनभस्वद्दहनाम्बुभूमयः

सूक्ष्माणि भूतानि भवन्ति तानि ॥ ७३॥

This body, the seat of delusion, expressing in terms of 'I' and 'mine', is termed by the wise as the gross body. Ether, air, fire, water and earth are the subtle elements..... (73)

परस्परांशैर्मिलितानि भूत्वा

स्थूलानि च स्थूलशरीरहेतवः ।

मात्रास्तदीया विषया भवन्ति

शब्दादयः पञ्च सुखाय भोक्तुः ॥ ७४॥

Combining with parts of one another, these subtle elements become gross and are the cause of the gross body. Their subtle essence constitutes the sense-objects, five in number, such as sound etc. (sound, touch, vision, taste and smell), which contribute to the enjoyment of the experiencer. (74)

This process of *Panchikarana* is explained in Vedanta: Each of the five subtle elements is divided into two equal parts. One half is reserved for the element. The other half is split into four parts; each of these four parts is united with each of the rest of the elements. Thus, in each of the five gross elements, its own part is one half of it and the other part is one-eighth of each of the other four.

य एषु मूढा विषयेषु बद्धा

रागोरुपाशेन सुदुर्दमेन ।

आयान्ति निर्यान्त्यध ऊर्ध्वमुच्चैः

स्वकर्मदूतेन जवेन नीताः ॥ ७५॥

The deluded persons, who are bound to these sense-objects by the strong ropes of attachment, difficult to snap, come and go, up and down, carried by the compelling force of the envoy of the reactions of their own past actions. (75)

Sense-objects Derided

शब्दादिभिः पञ्चभिरेव पञ्च

पञ्चत्वमापुः स्वगुणेन बद्धाः ।

कुरङ्गमातङ्गपतङ्गमीन-

भृङ्गा नरः पञ्चभिरञ्चितः किम् ॥ ७६॥

The deer, the elephant, the moth, the fish and the honey-bee meet with death, bound by their native tendencies, through one or the other of the five senses, such as sound etc. (sound, touch, vision, taste and smell respectively). What then is the condition of man, who is attached to all these five? (76)

दोषेण तीव्रो विषयः कृष्णसर्पविषादपि ।

विषं निहन्ति भोक्तारं द्रष्टारं चक्षुषाप्ययम् ॥ ७७॥

Sense object is more virulent than the poison of a cobra. The latter kills only him, who swallows it; the former is fatal to one, who merely looks at it. (77)

विषयाशामहापाशाद्यो विमुक्तः सुदुस्त्यजात् ।

स एव कल्पते मुक्त्यै नान्यः षट्शास्त्रवेद्यपि ॥ ७८॥

It is only he, who is free from the terrible bondage of attachment to sense-objects, so difficult to renounce, that is fit for Liberation; none else, even if he is well-versed in the six Shastras. (78)

The six Shastras or schools of philosophy are: Nyaya, Vaisheshika, Sankhya, Yoga, Mimamsa and Vedanta.

आपातवैराग्यवतो मुमुक्षून्

भवाब्धिपारं प्रतियातुमुद्यतान् ।

आशाग्रहो मज्जयतेऽन्तराले

निगृह्य कण्ठे विनिवर्त्य वेगात् ॥ ७९॥

Those who have only a superficial dispassion, but are trying to cross the ocean of *Samsara*, wishing to attain Liberation, are caught by their throats by the shark of desire, which, violently dragging them along, drowns them in the middle of the ocean. (79)

विषयाख्यग्रहो येन सुविरक्त्यसिना हतः ।

स गच्छति भवाम्भोधेः पारं प्रत्यूहवर्जितः ॥ ८०॥

He, who has slayed the shark called sense-objects with the sword of high level of dispassion, crosses the ocean of *Samsara*, unobstructed. (80)

विषमविषयमार्गैर्गच्छतोऽनच्छबुद्धेः

प्रतिपदमभियातो मृत्युरप्येष विद्धि ।

हितसुजनगुरूक्त्या गच्छतः स्वस्य युक्त्या

प्रभवति फलसिद्धिः सत्यमित्येव विद्धि ॥ ८१॥

Know that mortality haunts at every step a man of impure mind, who walks the dangerous path of sense-pleasures. Whereas one who walks the path as per the advice of well-meaning persons and the Guru, helped by his own reasoning, attains the fruition of his purpose; know this to be the truth. (81)

मोक्षस्य काङ्क्षा यदि वै तवास्ति

त्यजातिदूराद्विषयान्विषं यथा ।

पीयूषवत्तोषदयाक्षमार्जव-

प्रशान्तिदान्तीर्भज नित्यमादरात् ॥ ८२॥

If you desire Liberation, avoid sense objects from a distance, as if they were poison. Cultivate always the nectarine virtues of contentment, compassion, forbearance, straightforwardness, calmness and self-control. (82)

Attachment to Body Criticised

अनुक्षणं यत्परिहृत्य कृत्यं

अनाद्यविद्याकृतबन्धमोक्षणम् ।

देहः परार्थोऽयममुष्य पोषणे

यः सज्जते स स्वमनेन हन्ति ॥ ८३॥

He who does not constantly work for liberating himself from the bondage wrought by beginningless *Avidya* (ignorance), and indulges in gratifying the body, which is ever for another (viz. Atma), slays himself. (83)

शरीरपोषणार्थी सन् य आत्मानं दिदृक्षति ।

ग्राहं दारुधिया धृत्वा नदीं तर्तुं स इच्छति ॥ ८४॥

He who wishes to realise the Atma through nourishment of the body is like the one who wishes to cross a river on the back of a crocodile mistaking it for a log of wood. (84)

मोह एव महामृत्युर्मुमुक्षोर्वपुरादिषु ।

मोहो विनिर्जितो येन स मुक्तिपदमर्हति ॥ ८५॥

For the seeker of Liberation, infatuation with the body etc. is alone terrible death. He who has totally conquered this attachment deserves the state of Liberation. (85)

मोहं जहि महामृत्युं देहदारसुतादिषु ।

यं जित्वा मुनयो यान्ति तद्विष्णोः परमं पदम् ॥ ८६॥

Conquer your infatuation with your body, wife, children etc., which is terrible death. Conquering it, the sages attain the supreme state of Vishnu (Brahman). (86)

Gross Body Condemned

त्वङ्मांसरुधिरस्नायुमेदोमज्जास्थिसङ्कुलम् ।

पूर्णं मूत्रपुरीषाभ्यां स्थूलं निन्द्यमिदं वपुः ॥ ८७॥

This gross body is despicable as it is composed of skin, flesh, blood, sinews, fat, marrow and bones, and also it is ever filled with urine and faecal matter. (87)

पञ्चीकृतेभ्यो भूतेभ्यः स्थूलेभ्यः पूर्वकर्मणा ।

समुत्पन्नमिदं स्थूलं भोगायतनमात्मनः ।

अवस्था जागरस्तस्य स्थूलार्थानुभवो यतः ॥ ८८॥

Made up of the gross elements formed by the combination (*Panchikarana*) of the subtle elements and produced by one's karma in past lives, this gross body is the seat of experience of Atma. The state in which it perceives gross objects is its waking condition. (88)

बाह्येन्द्रियैः स्थूलपदार्थसेवां

सक्चन्दनस्त्र्यादिविचित्ररूपाम् ।

करोति जीवः स्वयमेतदात्मना

तस्मात्प्रशस्तिर्वपुषोऽस्य जागरे ॥ ८९॥

Identifying itself with the body, the jiva enjoys very many gross objects like garland, sandal paste, woman etc. through the external sense organs. Hence the importance of this body in the waking state. (89)

सर्वोऽपि बाह्यसंसारः पुरुषस्य यदाश्रयः ।

विद्धि देहमिदं स्थूलं गृहवद्गृहमेधिनः ॥ ९०॥

Know this gross body to be the shelter for the individual to conduct his dealings with the external world just as the house is to a householder. (90)

स्थूलस्य सम्भवजरामरणानि धर्माः

स्थौल्यादयो बहुविधाः शिशुताद्यवस्थाः ।

वर्णाश्रमादिनियमा बहुधाऽऽमयाः स्युः

पूजावमानबहुमानमुखा विशेषाः ॥ ९१॥

Birth, decay and death are the essential properties of the gross body; fatness, childhood etc. are its different conditions; it is subject to the rules of *varna, ashrama* etc. and also to various types of diseases. It also undergoes different kinds of treatment such as worship, dishonour, honour etc. (91)

Ten Sense-Organs

बुद्धीन्द्रियाणि श्रवणं त्वगक्षि

घ्राणं च जिह्वा विषयावबोधनात् ।

वाक्पाणिपादा गुदमप्युपस्थः

कर्मेन्द्रियाणि प्रवणेन कर्मसु ॥ ९२॥

The ears, the skin, the eyes, the nose and the tongue are *Jnanendriyas* (organs of knowledge); the organ of speech, hands, feet, anus and the genital organ are *Karmendriyas* as they lead to actions. (92)

Four Inner Instruments

निगद्यतेऽन्तःकरणं मनोधीः

अहङ्कृतिश्चित्तमिति स्ववृत्तिभिः ।

मनस्तु सङ्कल्पविकल्पनादिभिः

बुद्धिः पदार्थाध्यवसायधर्मतः ॥ ९३॥

अत्राभिमानादहमित्यहङ्कृतिः ।

स्वार्थानुसन्धानगुणेन चित्तम् ॥ ९४॥

According to its differing activities, the inner organ (*antahkarana*) is called the mind (*manas*), intellect (*buddhi*), ego (*ahankriti* or *ahankara*) and *chitta*. The *manas* does the cogitating, consideration of alternatives; the *buddhi* determines the real nature of objects;

ahankriti brings about the attachment to (by reason of identification with) the body; *chitta* is the memory aspect of the *antahkarana*. (93, 94)

Five Vital Breaths (Pranas)

प्राणापानव्यानोदानसमाना भवत्यसौ प्राणः ।

स्वयमेव वृत्तिभेदाद्विकृतिभेदात्सुवर्णसलिलादिवत् ॥ ९५॥

The *Prana* (vital breath) by itself becomes *prana, apana, vyana, udana* and *samana* according to its functions and modifications, like gold, water etc. (95)

Subtle Body

वागादि पञ्च श्रवणादि पञ्च

प्राणादि पञ्चाभ्रमुखानि पञ्च ।

बुद्ध्याद्यविद्यापि च कामकर्मणी

पुर्यष्टकं सूक्ष्मशरीरमाहुः ॥ ९६॥

1. The five *Karmendriyas* (organs of action) such as speech etc. 2. The five *Jnanendriyas* (organs of perception) such as ears etc. 3. The five *Pranas* (forms of vital breath) 4. The five elements starting with space 5. The intellect etc. (*buddhi, manas, ahankriti* and *chittam*) 6. *Avidya* (ignorance owing to *adhyasa*, superimposition) 7. Desire and 8. Action – these eight 'cities' together constitute the subtle body *(Sukshma sarira)*. (96)

इदं शरीरं शृणु सूक्ष्मसंज्ञितं

लिङ्गं त्वपञ्चीकृतभूतसम्भवम् ।

सवासनं कर्मफलानुभावकं

स्वाज्ञानतोऽनादिरुपाधिरात्मनः ॥ ९७॥

This subtle body, listen, also called the *Linga Sarira*, is produced from the subtle elements which have not undergone the process of *Panchikarana*. It is possessed of the residual tendencies (of past desires) and is the experiencer of the fruits of (past) actions. It is the beginningless limitation on the Atma due to its own nescience. (97)

स्वप्नो भवत्यस्य विभक्त्यवस्था

स्वमात्रशेषेण विभाति यत्र ।

स्वप्ने तु बुद्धिः स्वयमेव जाग्रत्

कालीननानाविधवासनाभिः ॥ ९८॥

कर्त्रादिभावं प्रतिपद्य राजते

यत्र स्वयं भाति ह्ययं परात्मा ।

धीमात्रकोपाधिरशेषसाक्षी

न लिप्यते तत्कृतकर्मलेशैः ।

यस्मादसङ्गस्तत एव कर्मभिः

न लिप्यते किञ्चिदुपाधिना कृतैः ॥ ९९॥

Dream is the state when this (subtle body) is distinctly in expression, where it expresses all by itself. In dream, the intellect by itself revels as the agent of experiences etc., due to the various impressions gathered by it in its waking state. In this condition Paramatma shines in its own glory, with the intellect as its only limitation. Paramatma is witness of everything and is not contaminated in the least by the activities of the intellect. Since it is unattached, it is not tainted at all by actions performed by the limiting adjuncts. (98, 99)

सर्वव्यापृतिकरणं लिङ्गमिदं स्याच्चिदात्मनः पुंसः ।

वास्यादिकमिव तक्ष्णस्तेनैवात्मा भवत्यसङ्गोऽयम् ॥ १००॥

As the tools of a carpenter are his instruments, this subtle body is an instrument for all activities of Atma of the individual, which is Knowledge Absolute. The Atma is therefore perfectly unattached. (100)

अन्धत्वमन्दत्वपटुत्वधर्माः

सौगुण्यवैगुण्यवशाद्धि चक्षुषः ।

बाधिर्यमूकत्वमुखास्तथैव

श्रोत्रादिधर्मा न तु वेत्तुरात्मनः ॥ १०१॥

The qualities of blindness, defective vision and clear vision belong to the eye by reason of its healthy or diseased condition. Similarly, qualities like deafness, dumbness etc. pertain to the ear etc. They do not belong to Atma. (101)

Functions of Prana (Vital Breath)

उच्छ्वासनिःश्वासविजृम्भणक्षु-

त्प्रस्पन्दनाद्युत्क्रमणादिकाः क्रियाः ।

प्राणादिकर्माणि वदन्ति तज्ज्ञाः

प्राणस्य धर्मावशनापिपासे ॥ १०२॥

Experts say that actions of inhaling, exhaling, yawning, sneezing, secretion, leaving the body etc. as also hunger and thirst are qualities of *Prana*. (102)

Ego

अन्तःकरणमेतेषु चक्षुरादिषु वर्ष्मणि ।

अहमित्यभिमानेन तिष्ठत्याभासतेजसा ॥ १०३॥

The inner equipment *(Antahkarana)* has its seat in the sense organs of the body such as the eye etc. identifying itself with sense of 'I' and is clothed in the reflected effulgence of the Atma. (103)

अहङ्कारः स विज्ञेयः कर्ता भोक्ताभिमान्ययम् ।

सत्त्वादिगुणयोगेनावस्थात्रितयमश्नुते ॥ १०४॥

Know that it is the ego (*Ahamkara*) which thinks of itself as the doer and experiencer; in union with qualities such as *Sattva*, it assumes the three states (of waking, dream and deep sleep). (104)

विषयाणामानुकूल्ये सुखी दुःखी विपर्यये ।

सुखं दुःखं च तद्धर्मः सदानन्दस्य नात्मनः ॥ १०५॥

When sense-objects are conducive, one feels happy; when they are non-conducive, one is miserable. Happiness and misery are the qualities of the Antahkarana and not of Atma, which is ever blissful. (105)

Atma – Infinite Love

आत्मार्थत्वेन हि प्रेयान्विषयो न स्वतः प्रियः ।

स्वत एव हि सर्वेषामात्मा प्रियतमो यतः ।

तत आत्मा सदानन्दो नास्य दुःखं कदाचन ॥ १०६॥

The sense-objects are dear only because of Atma, which manifests through them; they are not dear by themselves, for the Atma is, by its very nature, the most beloved of all. The Atma, is ever blissful; it never suffers misery. (106)

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ १०७॥

In deep sleep, the bliss of Atma, which is experienced in the absence of sense-objects, is attested by scriptural declarations, direct sense-experience, tradition and inference in the waking state. (107)

Maya Described

अव्यक्तनाम्नी परमेशशक्तिः

अनाद्यविद्या त्रिगुणात्मिका परा ।

कार्यानुमेया सुधियैव माया

यया जगत्सर्वमिदं प्रसूयते ॥ १०८॥

Maya is called *Avyakta* (Unmanifest). It is the power of Parameshwara. It is beginningless *Avidya* (Ignorance). It comprises three *gunas (Sattva, Rajas* and *Tamas)*. It is superior to its effects and is to be inferred from them by the wise. Maya gives birth to this entire world. (108)

सन्नाप्यसन्नाप्युभयात्मिका नो

भिन्नाप्यभिन्नाप्युभयात्मिका नो ।

साङ्गाप्यनङ्गा ह्युभयात्मिका नो

महाद्भुताऽनिर्वचनीयरूपा ॥ १०९॥

Maya is neither existent, nor non-existent, nor both; neither different, nor non-different, nor both; neither made up of parts, nor without parts, nor both; it is very wonderful and of a form, which is inexpressible. (109)

शुद्धाद्वयब्रह्मविबोधनाश्या

सर्पभ्रमो रज्जुविवेकतो यथा ।

रजस्तमःसत्त्वमिति प्रसिद्धा

गुणास्तदीयाः प्रथितैः स्वकार्यैः ॥ ११०॥

By realisation of the pure, non-dual Brahman, Maya can be destroyed, just as the illusion of the snake is removed by the discriminative knowledge of the rope. Its *gunas* (qualities) are *Rajas, Tamas* and *Sattva*, distinguished by their respective actions. (110)

Rajoguna

विक्षेपशक्ती रजसः क्रियात्मिका

यतः प्रवृत्तिः प्रसृता पुराणी ।

रागादयोऽस्याः प्रभवन्ति नित्यं

दुःखादयो ये मनसो विकाराः ॥ १११॥

Rajas has projecting power *(Vikshepa Shakti)*. Activity is its very nature. From it is the well-known ancient *samsaric* procession. From it, mental modifications such as attachment, grief etc. are always produced. (111)

कामः क्रोधो लोभदम्भाद्यसूया

अहङ्कारेर्ष्यामत्सराद्यास्तु घोराः ।

धर्मा एते राजसाः पुम्प्रवृत्ति-

र्यस्मादेषा तद्रजो बन्धहेतुः ॥ ११२॥

Desire, anger, avarice, pride, jealousy, egoism, envy, niggardliness etc. are the terrible characteristics of Rajas, from which the worldly tendencies of man are produced. Rajas is therefore the cause of bondage. (112)

Tamoguna

एषाऽऽवृतिर्नाम तमोगुणस्य

शक्तिर्यया वस्त्ववभासतेऽन्यथा ।

सैषा निदानं पुरुषस्य संसृतेः

विक्षेपशक्तेः प्रवणस्य हेतुः ॥ ११३॥

The veiling power (*Avriti*) is the power of *Tamas*, which makes things appear different from what they actually are. It is the root cause of the functioning of the projecting power (*Vikshepa)* and is the original cause for man's repeated transmigration. (113)

प्रज्ञावानपि पण्डितोऽपि चतुरोऽप्यत्यन्तसूक्ष्मार्थदृग्-

व्यालीढस्तमसा न वेत्ति बहुधा सम्बोधितोऽपि स्फुटम् ।

भ्रान्त्यारोपितमेव साधु कलयत्यालम्बते तद्गुणान्

हन्तासौ प्रबला दुरन्ततमसः शक्तिर्महत्यावृतिः ॥ ११४॥

Even a man of wisdom, learned in the Shastras, though he be clever even possessing the capacity of the most subtle understanding, is overpowered by *Tamas* and cannot comprehend the nature of Atma, even though it is clearly explained in various ways. He considers as real what is superimposed by delusion and attaches himself to its qualities. Alas, the veiling power of *Tamas*, which makes for untold hardships, is great indeed. (114)

अभावना वा विपरीतभावनाऽ-

सम्भावना विप्रतिपत्तिरस्याः ।

संसर्गयुक्तं न विमुञ्चति ध्रुवं

विक्षेपशक्तिः क्षपयत्यजस्रम् ॥ ११५॥

Absence of correct judgement (*Abhavana*), contrary judgement (*Viparitabhavana*), lack of definite belief (*Asambhavana*) and doubt do not certainly release from its hold a person who is affected by this veiling power. Then the projecting power always destroys the person so affected. (115)

अज्ञानमालस्यजडत्वनिद्रा-

प्रमादमूढत्वमुखास्तमोगुणाः ।

एतैः प्रयुक्तो न हि वेत्ति किञ्चित्

निद्रालुवत्स्तम्भवदेव तिष्ठति ॥ ११६॥

Ignorance, laziness, dullness, sleep, inadvertence, stupidity etc. are the attributes of *Tamas*. One subject to these knows nothing, but remains as one in sleep or like a pillar. (116)

Sattvaguna

सत्त्वं विशुद्धं जलवत्तथापि

ताभ्यां मिलित्वा सरणाय कल्पते ।

यत्रात्मबिम्बः प्रतिबिम्बितः सन्

प्रकाशयत्यर्क इवाखिलं जडम् ॥ ११७॥

Pure Sattva is like clear water, yet in combination with Rajas and Tamas, it provides for transmigration. When the light of Atma gets reflected in Sattva alone, it reveals the entire world of matter like the *Sun*. (117)

मिश्रस्य सत्त्वस्य भवन्ति धर्माः

त्वमानिताद्या नियमा यमाद्याः ।

श्रद्धा च भक्तिश्च मुमुक्षुता च

दैवी च सम्पत्तिरसन्निवृत्तिः ॥ ११८॥

The characteristics of Sattva mixed (with tinge of *Rajas* and *Tamas*) are complete absence of pride etc., *Niyama, Yama* etc., and also faith, devotion, yearning for Liberation, divine tendencies and a natural withdrawal from everything unreal. (118)

Niyama comprises purity, contentment, discipline, study and dedication to Bhagavan of all actions, whether prescribed or not prescribed, but unprohibited.

Yama comprises non-violence, truth, non-stealing, celibacy and non-acceptance.

विशुद्धसत्त्वस्य गुणाः प्रसादः

स्वात्मानुभूतिः परमा प्रशान्तिः ।

तृप्तिः प्रहर्षः परमात्मनिष्ठा

यया सदानन्दरसं समृच्छति ॥ ११९॥

The characteristics of pure Sattva are cheerfulness, experience of one's Atma, supreme peace, contentment, great joy, and being always anchored in Paramatma, by which the aspirant comes to enjoy everlasting bliss. (119)

Causal Body

अव्यक्तमेतत्त्रिगुणैर्निरुक्तं

तत्कारणं नाम शरीरमात्मनः ।

सुषुप्तिरेतस्य विभक्त्यवस्था

प्रलीनसर्वेन्द्रियबुद्धिवृत्तिः ॥ १२०॥

This 'Unmanifest' (*Avyakta*), described as composed of three gunas (*Sattva, Rajas* and *Tamas*), is the causal body (*Karana Sharira*) of Atma. Its distinct state is *Sushupti* (deep sleep), in which all the functions of the sense-organs and the intellect are totally dissolved. (120)

सर्वप्रकारप्रमितिप्रशान्तिः

बीजात्मनावस्थितिरेव बुद्धेः ।

सुषुप्तिरेतस्य किल प्रतीतिः

किञ्चिन्न वेद्मीति जगत्प्रसिद्धेः ॥ १२१॥

In deep sleep all sources of knowledge are still. The intellect remains only in a subtle seed-like form. The universal experience in deep sleep is 'I did not know anything'. (121)

Anatma Described

देहेन्द्रियप्राणमनोऽहमादयः

सर्वे विकारा विषयाः सुखादयः ।

व्योमादिभूतान्यखिलं च विश्वं

अव्यक्तपर्यन्तमिदं ह्यनात्मा ॥ १२२॥

The body, sense-organs, the vital breath, the mind, the ego etc. and all their modifications, the sense-objects, the pleasures etc., the elements like the space etc., the entire universe upto the Unmanifest – all these constitute the Anatma.

माया मायाकार्यं सर्वं महदादिदेहपर्यन्तम् ।

असदिदमनात्मतत्त्वं विद्धि त्वं मरुमरीचिकाकल्पम् ॥ १२३॥

Know that all these, Maya and its effects, from the *Mahat* principle upto the body are unreal and of the nature of Anatma like the mirage in a desert. (123)

Atma Described

अथ ते सम्प्रवक्ष्यामि स्वरूपं परमात्मनः ।

यद्विज्ञाय नरो बन्धान्मुक्तः कैवल्यमश्नुते ॥ १२४॥

I shall now tell you the real nature of Paramatma, by knowing which man is freed from bonds and attains Liberation (*Kaivalya*). (124)

अस्ति कश्चित्स्वयं नित्यमहम्प्रत्ययलम्बनः ।

अवस्थात्रयसाक्षी सन्पञ्चकोशविलक्षणः ॥ १२५॥

There is something which exists by itself as the substratum of the awareness of 'I'. (That is Atma). Being the witness of the three states (waking, dream and deep sleep), it is distinct from the five sheaths (*Annamaya, Pranamaya, Manomaya, Vijnanamaya* and *Anandamaya*). (125)

The five sheaths are taken up for study later.

यो विजानाति सकलं जाग्रत्स्वप्नसुषुप्तिषु ।

बुद्धितद्वृत्तिसद्भावमभावमहमित्ययम् ॥ १२६॥

That which as 'I' knows everything in the waking, dream and deep sleep states, the presence and absence of intellect and its functions- (that is Atma). (126)

यः पश्यति स्वयं सर्वं यं न पश्यति कश्चन ।

यश्चेतयति बुद्ध्यादि न तद्यं चेतयत्ययम् ॥ १२७॥

That which perceives everything, but which nothing can perceive; that which illumines the intellect etc., but which they cannot illumine – (that is Atma). (127)

येन विश्वमिदं व्याप्तं यं न व्याप्नोति किञ्चन ।

अभारूपमिदं सर्वं यं भान्तमनुभात्ययम् ॥ १२८॥

That by which this universe is pervaded, but which is not pervaded by anything; that effulgent one on which all this (universe) of the form of non-effulgence depends for its shining – (that is Atma). (128)

यस्य सन्निधिमात्रेण देहेन्द्रियमनोधियः ।

विषयेषु स्वकीयेषु वर्तन्ते प्रेरिता इव ॥ १२९॥

That by whose very presence the body, the sense-organs, the mind and the intellect act in their spheres as if impelled to act – (that is Atma). (129)

अहङ्कारादिदेहान्ता विषयाश्च सुखादयः ।

वेद्यन्ते घटवद्येन नित्यबोधस्वरूपिणा ॥ १३०॥

That, being of the nature of eternal knowledge, by which, everything from Ahankara to the body including sense objects, pleasure etc. is known like a pot – (that is Atma). (130)

एषोऽन्तरात्मा पुरुषः पुराणो

निरन्तराखण्डसुखानुभूतिः ।

सदैकरूपः प्रतिबोधमात्रो

येनेषिता वागसवश्चरन्ति ॥ १३१॥

This is the innermost Atma, the primordial Purusha (ever abiding in the body), of the nature of constant experience of infinite bliss, which is ever the same, accompanying every mental modification and by whom speech, the Pranas etc. operate. (131)

अत्रैव सत्त्वात्मनि धीगुहायां

अव्याकृताकाश उरुप्रकाशः ।

आकाश उच्चै रविवत्प्रकाशते

स्वतेजसा विश्वमिदं प्रकाशयन् ॥ १३२॥

In this body itself, in the secret cave of the intellect, which is of the nature of Sattva, in the space spoken of as Unmanifest, the resplendent Atma shines like the *Sun* high in the sky illumining this entire universe by its innate effulgence. (132)

ज्ञाता मनोऽहङ्कृतिविक्रियाणां

देहेन्द्रियप्राणकृतक्रियाणाम् ।

अयोऽग्निवत्ताननुवर्तमानो

न चेष्टते नो विकरोति किञ्चन ॥ १३३॥

Atma is the knower of the modifications of the mind and Ahamkara, and the activities of the body, the sense-organs and Prana. Accompanying them all, like fire in a piece of iron, it neither acts nor changes in the least. (133)

न जायते नो म्रियते न वर्धते

न क्षीयते नो विकरोति नित्यः ।

विलीयमानेऽपि वपुष्यमुष्मि-

न्न लीयते कुम्भ इवाम्बरं स्वयम् ॥ १३४॥

Atma is neither born, nor does it die; neither does it grow, nor does it decay; it does not undergo any change. It is eternal. Even if this body is destroyed, it does not cease to exist even as space inside the pot does not become extinct on the destruction of the pot. (134)

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः

सदसदिदमशेषं भासयन्निर्विशेषः ।

विलसति परमात्मा जाग्रदादिष्ववस्था-

स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ १३५॥

Different from Prakriti and its transformations, being of the nature of pure intelligence and being attribute-free, illuming all this material world with all that has form and is formless, Paramatma shines through the waking and other states as their witness and is referred to as the 'I'. (135)

नियमितमनसामुं त्वं स्वमात्मानमात्म-

न्ययमहमिति साक्षाद्विद्धि बुद्धिप्रसादात् ।

जनिमरणतरङ्गापारसंसारसिन्धुं

प्रतर भव कृतार्थो ब्रह्मरूपेण संस्थः ॥ १३६॥

With a regulated mind and a purified intellect, realise your Atma while in this body. Identify yourself with it and cross the shoreless ocean of *Samsara*, whose waves are births and deaths. Established thus as Brahman, be a person of fulfilled purpose. (136)

Superimposition

अत्रानात्मन्यहमिति मतिर्बन्ध एषोऽस्य पुंसः

प्राप्तोऽज्ञानाज्जननमरणक्लेशसम्पातहेतुः ।

येनैवायं वपुरिदमसत्सत्यमित्यात्मबुद्ध्या

पुष्यत्युक्षत्यवति विषयैस्तन्तुभिः कोशकृद्वत् ॥ १३७॥

The belief that the Anatma is Atma is man's bondage. This belief arises from *Avidya* and brings in its wake the miseries of birth and death. This leads to considering this unreal body to be real like the Atma; one nourishes it, bathes it and preserves it with the help of sense-objects and gets bound by them like the silk-worm by its threads. (137)

अतस्मिंस्तद्बुद्धिः प्रभवति विमूढस्य तमसा

विवेकाभावाद्वै स्फुरति भुजगे रज्जुधिषणा ।

ततोऽनर्थव्रातो निपतति समादातुरधिकः

ततो योऽसद्ग्राहः स हि भवति बन्धः शृणु सखे ॥ १३८॥

Overcome by *Avidya* which is of the nature of Tamas, one mistakes a thing for what it is not. In the absence of discrimination, the snake is mistaken for a rope. Great danger befalls him who is subject to this false notion. So, listen, my friend, it is mistaking the Anatma for the Atma (the unreal for the Real) that creates bondage. (138)

अखण्डनित्याद्वयबोधशक्त्या

स्फुरन्तमात्मानमनन्तवैभवम् ।

समावृणोत्यावृतिशक्तिरेषा

तमोमयी राहुरिवार्कबिम्बम् ॥ १३९॥

Avriti (the veiling power) is of the nature of *Tamas* (ignorance). Just as Rahu covers the *Sun* (during a Solar eclipse), it covers the Atma, whose glories are infinite, which is indivisible, eternal and one-without-a-second, manifesting itself by the power of knowledge.

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्

अनात्मानं मोहादहमिति शरीरं कलयति ।

ततः कामक्रोधप्रभृतिभिरमुं बन्धकगुणैः

परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥ १४०॥

When one's Atma of purest splendour is concealed, man, under the sway of ignorance, considers his body, which is Anatma, to be the Atma. Then, by the constraining qualities of desire, anger etc., which are of the nature of the powerful *Rajoguna*, making for erroneous projection, he comes to untold grief. (140)

महामोहग्राहग्रसनगलितात्मावगमनो

धियो नानावस्थां स्वयमभिनयंस्तद्गुणतया ।

अपारे संसारे विषयविषपूरे जलनिधौ

निमज्योन्मज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥ १४१॥

The man of perverted intellect is in the grip of the crocodile of great delusion, which prevents him from realising the true nature of Atma. He superimposes on the Atma the many states of his intellect. Floundering in the shoreless ocean of *Samsara*, which is full of the poison of the sense-pleasures, now rising and now sinking, he drifts along endlessly. (141)

भानुप्रभासञ्जनिताभ्रपङ्क्तिः

भानुं तिरोधाय विजृम्भते यथा ।

आत्मोदिताहङ्कृतिरात्मतत्त्वं

तथा तिरोधाय विजृम्भते स्वयम् ॥ १४२॥

As the rows of clouds generated by the *Sun*'s rays come to veil the very same *Sun* and appear clearly manifest in the sky, so too, the *Ahamkara*, arising from the Atma (as its attribute), covers the reality of Atma and shines itself. (142)

Maya's Veiling and Projecting Powers

कवलितदिननाथे दुर्दिने सान्द्रमेघैः

व्यथयति हिमझञ्झावायुरुग्रो यथैतान् ।

अविरततमसाऽऽत्मन्यावृते मूढबुद्धिं

क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥ १४३॥

Just as, on a cloudy day, when the *Sun* is swallowed up by the dense clouds, blasts of cold winds persecute man, so too, when the Atma is concealed by constant ignorance (*Tamas*), the dreadful projecting power (*Vikshepa shakti*) persecutes the foolish man with endless sorrows. (143)

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।

याभ्यां विमोहितो देहं मत्वाऽऽत्मानं भ्रमत्ययम् ॥ १४४॥

Bound and deluded by these two powers, man, mistaking the body to be the Atma, wanders about. (144)

Bondage Explained

बीजं संसृतिभूमिजस्य तु तमो देहात्मधीरङ्कुरो

रागः पल्लवमम्बु कर्म तु वपुः स्कन्धोऽसवः शाखिकाः ।

अग्राणीन्द्रियसंहतिश्च विषयाः पुष्पाणि दुःखं फलं

नानाकर्मसमुद्भवं बहुविधं भोक्तात्र जीवः खगः ॥ १४५॥

Tamas is the seed of *Samsara*. The shoot is the mistaking of the body as the Atma. Desire is the tender sprout; karma is the water. The body is the trunk; *Pranas* are the branches. The sense-organs are the twigs; the sense-objects are the flowers. Different miseries are the fruit arising from the varieties of karmas. Jiva, the bird, is the experiencer. (145)

अज्ञानमूलोऽयमनात्मबन्धो

नैसर्गिकोऽनादिरनन्त ईरितः ।

जन्माप्ययव्याधिजरादिदुःख-

प्रवाहपातं जनयत्यमुष्य ॥ १४६॥

This bondage caused by Anatma springs from *Ajnana* (ignorance) and is natural to everyone. It is described as without beginning and without end. It subjects one to endless flood of miseries in the shape of birth, death, disease, old age etc. (146)

Atma and Anatma - Discrimination

नास्त्रैर्न शस्त्रैरनिलेन वह्निना

छेत्तुं न शक्यो न च कर्मकोटिभिः ।

विवेकविज्ञानमहासिना विना

धातुः प्रसादेन शितेन मञ्जुना ॥ १४७॥

Neither by missiles, nor by weapons, nor by wind, nor by fire, nor even by crores of karmas can this bondage be destroyed. This destruction is not possible except with the powerful, sharp and attractive sword of experience of Atma born through discrimination. (147)

श्रुतिप्रमाणैकमतेः स्वधर्म

निष्ठा तयैवात्मविशुद्धिरस्य ।

विशुद्धबुद्धेः परमात्मवेदनं

तेनैव संसारसमूलनाशः ॥ १४८॥

The realisation of the Paramatma and the resultant destruction of *Samsara*, root and branch is possible only for him, whose intellect has been purified by steadfast observance of one's own dharmas with a firm faith that the Vedas are the sole source for determining them. (148)

कोशैरन्नमयाद्यैः पञ्चभिरात्मा न संवृतो भाति ।

निजशक्तिसमुत्पन्नैः शैवालपटलैरिवाम्बु वापीस्थम् ॥ १४९॥

The Atma does not shine clearly, being covered by the five sheaths, such as the food-sheath, which have arisen by its own power, like the water in a well, covered by a sheet of moss. (149)

तच्छैवालापनये सम्यक् सलिलं प्रतीयते शुद्धम् ।

तृष्णासन्तापहरं सद्यः सौख्यप्रदं परं पुंसः ॥ १५०॥

When the moss is removed, pure water becomes absolutely visible. It quenches the pangs of thirst and immediately fills men with happiness. (150)

पञ्चानामपि कोशानामपवादे विभात्ययं शुद्धः ।

नित्यानन्दैकरसः प्रत्यग्रूपः परः स्वयञ्ज्योतिः ॥ १५१॥

When the five sheaths are set aside, this Atma, which is pure, ever blissful, indwelling, supreme and self-effulgent. (151)

आत्मानात्मविवेकः कर्तव्यो बन्धमुक्तये विदुषा ।

तेनैवानन्दी भवति स्वं विज्ञाय सच्चिदानन्दम् ॥ १५२॥

The man, who has attained knowledge of Shastras, should discriminate between Atma and Anatma for release from bondage. Only then does he know his own Atma to be Absolute Existence-Knowledge-Bliss; that alone makes him blissful. (152)

मुञ्जादिषीकामिव दृश्यवर्गात्

प्रत्यञ्चमात्मानमसङ्गमक्रियम् ।

विविच्य तत्र प्रविलाप्य सर्वं

तदात्मना तिष्ठति यः स मुक्तः ॥ १५३॥

He is liberated, who separates the Atma, which is unattached and inactive from every object of sense-perception, as the tender core of *ishika* is carefully separated from its coverings in the *Munja* grass, and who merges everything with that Atma and remains for ever firmly established in that Atma. (153)

Five Koshas

Annamaya Kosha

देहोऽयमन्नभवनोऽन्नमयस्तु कोश-

श्चान्नेन जीवति विनश्यति तद्विहीनः ।

त्वक्चर्ममांसरुधिरास्थिपुरीषराशि-

र्नायं स्वयं भवितुमर्हति नित्यशुद्धः ॥ १५४॥

The body is a product of food; it constitutes the *Annamaya kosha* (food sheath). It lives by food and dies without it. It is a bundle of skin (inner and outer layers), flesh, blood, bones and excreta. Never can it be the eternally pure Atma by itself. (154)

पूर्वं जनेरधिमृतेरपि नायमस्ति var जनेरपिमृतेरथ

जातक्षणः क्षणगुणोऽनियतस्वभावः ।

नैको जडश्च घटवत्परिदृश्यमानः

स्वात्मा कथं भवति भावविकारवेत्ता ॥ १५५॥

Before its birth it does not exist, nor does it continue to be after its death. It lasts only for a short period. Its qualities are fleeting and by nature subject to change. It is not of the same nature always. It is inert and is visible like a pot. How then can it be the Atma, which is aware of the changes of existence? (155)

पाणिपादादिमान्देहो नात्मा व्यङ्गेऽपि जीवनात् ।

तत्तच्छक्तेरनाशाच्च न नियम्यो नियामकः ॥ १५६॥

The body has hands, feet etc. It is not the Atma as one can live even without limbs and as their powers are not lost. The ruled cannot be the ruler. (156)

देहतद्धर्मतत्कर्मतदवस्थादिसाक्षिणः ।

सत एव स्वतःसिद्धं तद्वैलक्षण्यमात्मनः ॥ १५७॥

The Atma is different from the body, its qualities, its activities and its states, and is the witness of them all. Being self-evident, it is different from them. (157)

शल्यराशिर्मांसलिप्तो मलपूर्णोऽतिकश्मलः ।

कथं भवेदयं वेत्ता स्वयमेतद्विलक्षणः ॥ १५८॥

How can the body consisting of mass of bones, covered with flesh, full of filth and very impure, be the Self-existent Atma, the knower, who is distinct from them? (158)

त्वङ्मांसमेदोऽस्थिपुरीषराशा-

वहम्मतिं मूढजनः करोति ।

विलक्षणं वेत्ति विचारशीलो

निजस्वरूपं परमार्थभूतम् ॥ १५९॥

The fool identifies his Atma with his body, a mass of skin, flesh, fat, bones and excreta. The man of discrimination, however, knows his true nature to be the supreme Reality. (159)

देहोऽहमित्येव जडस्य बुद्धिः

देहे च जीवे विदुषस्त्वहन्धीः ।

विवेकविज्ञानवतो महात्मनो

ब्रह्माहमित्येव मतिः सदात्मनि ॥ १६०॥

The fool thinks 'I am the body'; a man of mere book-knowledge considers himself to be a combination of the body and the Jiva. But the realised sage, because of his discrimination, knows 'I am Brahman' and looks upon his reality as the eternal Atma. (160)

अत्रात्मबुद्धिं त्यज मूढबुद्धे

त्वङ्मांसमेदोऽस्थिपुरीषराशौ ।

सर्वात्मनि ब्रह्मणि निर्विकल्पे

कुरुष्व शान्तिं परमां भजस्व ॥ १६१॥

Cease to identify yourself with this mass of skin, flesh, fat, bones and excreta, O foolish one. Instead, rest your mind on Brahman, the one Atma of all and which is not subject to change. And enjoy supreme peace. (161)

देहेन्द्रियादावसति भ्रमोदितां

विद्वानहन्तां न जहाति यावत् ।

तावन्न तस्यास्ति विमुक्तिवार्ता-

प्यस्त्वेष वेदान्तनयान्तदर्शी ॥ १६२॥

So long as the mere scholar with only book-learning does not give up his wrong identification, arising from delusion, of the Atma with his body, sense-organs etc., which are *Asat* (unreal), there can be no talk of his Liberation, even if he is most proficient in the philosophy of Vedanta. (162)

छायाशरीरे प्रतिबिम्बगात्रे

यत्स्वप्नदेहे हृदि कल्पिताङ्गे ।

यथात्मबुद्धिस्तव नास्ति काचि-

ज्जीवच्छरीरे च तथैव माऽस्तु ॥ १६३॥

Just as you would not identify your Atma with the shadow of your body, reflection of your body (in a mirror), or your body seen in a dream or your body in your heart's imagination, so too do not identify Atma with your living body. (163)

देहात्मधीरेव नृणामसद्धियां

जन्मादिदुःखप्रभवस्य बीजम् ।

यतस्ततस्त्वं जहि तां प्रयत्नात्

त्यक्ते तु चित्ते न पुनर्भवाशा ॥ १६४॥

For those who are attached to the unreal, identification of Atma with the body is the seed from which the misery of birth etc. arises. Therefore, destroy this notion with effort. There will be no chance of rebirth if this identification caused by the mind is renounced. (164)

Pranamaya Kosha

कर्मेन्द्रियैः पञ्चभिरञ्चितोऽयं

प्राणो भवेत्प्राणमयस्तु कोशः ॥

येनात्मवानन्नमयोऽनुपूर्णः

प्रवर्ततेऽसौ सकलक्रियासु ॥ १६५॥

This *Prana* in combination with the five organs of action constitutes the *Pranamaya-kosha* (vital air-sheath). Permeated by it, the Annamaya kosha gets its life by the Prana entering into it, and engages in all kinds of action. (165)

नैवात्मापि प्राणमयो वायुविकारो

गन्ताऽऽगन्ता वायुवदन्तर्बहिरेषः ।

यस्मात्किञ्चित्क्वापि न वेत्तीष्टमनिष्टं

स्वं वान्यं वा किञ्चन नित्यं परतन्त्रः ॥ १६६॥

This Pranamaya kosha can never be the Atma because it is a modification of air. Like air, it enters the body and goes out of it. As it is not aware of joys or sorrows anywhere at any time, either of itself or of others, and as it is dependent on something else, it cannot be the Atma. (166)

Manomaya Kosha

ज्ञानेन्द्रियाणि च मनश्च मनोमयः स्यात्

कोशो ममाहमिति वस्तुविकल्पहेतुः ।

संज्ञादिभेदकलनाकलितो बलीयां-

स्तत्पूर्वकोशमभिपूर्य विजृम्भते यः ॥ १६७॥

The organs of knowledge and the mind form the *Manomaya kosha*, which is the cause of the sense of 'I' and 'Mine' and of the resulting diversity of things. It creates differences of name etc. It is powerful. It manifests itself as the one which pervades the previous Pranamaya kosha. (167)

पञ्चेन्द्रियैः पञ्चभिरेव होतृभिः

प्रचीयमानो विषयाज्यधारया ।

जाज्वल्यमानो बहुवासनेन्धनैः

मनोमयाग्निर्दहति प्रपञ्चम् ॥ १६८॥

The Manomaya Kosha is the sacrificial fire; the five Jananendriyas (sense organs of perception) are the officiating priests; they continuously pour into the fire the oblations of ghee of sense-objects. The fire blazes forth from the fuel of various *vasanas* (latent tendencies). With these the fire of Manomaya kosha burns out the entire world (makes people undeserving to attain the goal of *Moksha*). (168)

न ह्यस्त्यविद्या मनसोऽतिरिक्ता

मनो ह्यविद्या भवबन्धहेतुः ।

तस्मिन्विनष्टे सकलं विनष्टं

विजृम्भितेऽस्मिन्सकलं विजृम्भते ॥ १६९॥

There is no *Avidya* (ignorance) apart from the mind. Clearly, the mind is Avidya, the cause of the bondage of *Samsara*. When the mind is destroyed, everything is destroyed. When it manifests, everything manifests. (169)

स्वप्नेऽर्थशून्ये सृजति स्वशक्त्या

भोक्त्रादिविश्वं मन एव सर्वम् ।

तथैव जाग्रत्यपि नो विशेषः

तत्सर्वमेतन्मनसो विजृम्भणम् ॥ १७०॥

In the absence of external objects in the dream, the mind alone creates the dream-universe of enjoyer etc. Similarly the waking state is no different. All this (world of pluralistic phenomena) is but a projection of the mind. (170)

सुषुप्तिकाले मनसि प्रलीने

नैवास्ति किञ्चित्सकलप्रसिद्धेः ।

अतो मनःकल्पित एव पुंसः

संसार एतस्य न वस्तुतोऽस्ति ॥ १७१॥

In deep sleep, when the mind is stilled, nothing perceivable exists, as is well-known. Hence *Samsara* is nothing but the creation of one's mind. It does not exist in reality. (171)

वायुनाऽऽनीयते मेघः पुनस्तेनैव नीयते ।

मनसा कल्प्यते बन्धो मोक्षस्तेनैव कल्प्यते ॥ १७२॥

The clouds are brought together by the wind; they are again dispersed by it. Bondage is created by the mind, and Liberation is also attained by itself. (172)

देहादिसर्वविषये परिकल्प्य रागं

बध्नाति तेन पुरुषं पशुवद्गुणेन ।

वैरस्यमत्र विषवत् सुविधाय पश्चाद्

एनं विमोचयति तन्मन एव बन्धात् ॥ १७३॥

Producing attachment to all objects like the body etc., the mind binds man with a rope as if he were an animal. Later the same mind creates aversion for the same sense objects as though they were poison and liberates him from bondage. (173)

तस्मान्मनः कारणमस्य जन्तोः

बन्धस्य मोक्षस्य च वा विधाने ।

बन्धस्य हेतुर्मलिनं रजोगुणैः

मोक्षस्य शुद्धं विरजस्तमस्कम् ॥ १७४॥

Hence the mind is the cause for producing bondage or liberation in a person. When it is blemished with the effects of *Rajoguna*, it causes bondage. When it is free from *Rajas* and *Tamas* qualities and is pure (*Satvic*), it paves the way to liberation. (174)

विवेकवैराग्यगुणातिरेका-

च्छुद्धत्वमासाद्य मनो विमुक्त्यै ।

भवत्यतो बुद्धिमतो मुमुक्षो-

स्ताभ्यां दृढाभ्यां भवितव्यमग्रे ॥ १७५॥

By attaining purity through the cultivation of firm discrimination and uncompromising dispassion, the mind gets qualified for liberation. Hence an intelligent seeker for liberation must first be firmly established in them. (175)

मनो नाम महाव्याघ्रो विषयारण्यभूमिषु ।

चरत्यत्र न गच्छन्तु साधवो ये मुमुक्षवः ॥ १७६॥

A huge tiger called the mind prowls in the thick jungles of sense-objects. Let not those virtuous people who have a deep aspiration for liberation ever wander there. (176)

मनः प्रसूते विषयानशेषान्

स्थूलात्मना सूक्ष्मतया च भोक्तुः ।

शरीरवर्णाश्रमजातिभेदान्

गुणक्रियाहेतुफलानि नित्यम् ॥ १७७॥

The mind produces for the *jiva*, the experiencer, all sense-objects, gross and subtle, without exception, distinctions of body, *varna, ashrama,* caste, qualities, actions, causes and effects. (177)

असङ्गचिद्रूपममुं विमोह्य

देहेन्द्रियप्राणगुणैर्निबद्ध्य ।

अहम्ममेति भ्रमयत्यजस्रं

मनः स्वकृत्येषु फलोपभुक्तिषु ॥ १७८॥

Atma is pure consciousness, unattached to anything. Binding Atma by the cords of body, sense-organs and vital airs, disabling him from understanding his real nature, the mind leads him up and down with a sense of agency ('I') and possession ('mine') among the objects produced by his actions. (178)

अध्यासदोषात्पुरुषस्य संसृतिः

अध्यासबन्धस्त्वमुनैव कल्पितः ।

रजस्तमोदोषवतोऽविवेकिनो

जन्मादिदुःखस्य निदानमेतत् ॥ १७९॥

The evil of superimposition causes man's transmigration and the bondage of superimposition is created solely by the mind. For a man who is tainted with *Rajas* and *Tamas* and who lacks discrimination, this causes the misery of birth etc. (179)

अतः प्राहुर्मनोऽविद्यां पण्डितास्तत्त्वदर्शिनः ।

येनैव भ्राम्यते विश्वं वायुनेवाभ्रमण्डलम् ॥ १८०॥

Hence the wise who know the truth have declared that the mind itself is *Avidya* (ignorance). By this alone, the universe is tossed about like the clouds by the wind. (180)

तन्मनःशोधनं कार्यं प्रयत्नेन मुमुक्षुणा ।

विशुद्धे सति चैतस्मिन्मुक्तिः करफलायते ॥ १८१॥

Therefore, the man, who earnestly desires Liberation, must purify his mind. If the mind is purified, Liberation is as easily realised as a fruit in the palm of one's hand. (181)

मोक्षैकसक्त्या विषयेषु रागं

निर्मूल्य सन्न्यस्य च सर्वकर्म ।

सच्छ्रद्धया यः श्रवणादिनिष्ठो

रजःस्वभावं स धुनोति बुद्धेः ॥ १८२॥

With single-pointed dedication to Liberation, he, who roots out his attachments for sense-objects, renounces all actions, and is firmly given to *Shravana* (listening to a competent Guru) etc. with faith in Reality, completely destroys the *Rajas* nature of his intellect. (182)

मनोमयो नापि भवेत्परात्मा

ह्यादन्तवत्त्वात्परिणामिभावात् ।

दुःखात्मकत्वाद्विषयत्वहेतोः

द्रष्टा हि दृश्यात्मतया न दृष्टः ॥ १८३॥

The *Manomaya Kosha* cannot be the Paramatma, as it has a beginning and an end, as it is subject to modifications, as it is of the nature of suffering, as it is an object. The seeing subject cannot be the seen object. (183)

Vijnanamaya Kosha

बुद्धिर्बुद्धीन्द्रियैः सार्धं सवृत्तिः कर्तृलक्षणः ।

विज्ञानमयकोशः स्यात्पुंसः संसारकारणम् ॥ १८४॥

The intellect with the organs of perception, having the characteristics of an agent, is known as the *Vijnanamaya Kosha*. This sheath is the cause of *Samsara*. (184)

अनुव्रजच्चित्प्रतिबिम्बशक्तिः

विज्ञानसंज्ञः प्रकृतेर्विकारः ।

ज्ञानक्रियावानहमित्यजस्रं

देहेन्द्रियादिष्वभिमन्यते भृशम् ॥ १८५॥

The *Vijnanamaya Kosha* has the power of reflection of the *Chaitanya* (of Atma) which it accompanies. It is a modification of *Prakriti (Avidya)*. It is characterised by knowledge and action and always identifies itself completely with the body, sense-organs etc. (185)

अनादिकालोऽयमहंस्वभावो

जीवः समस्तव्यवहारवोढा ।

करोति कर्माण्यपि पूर्ववासनः var कर्माण्यनु

पुण्यान्यपुण्यानि च तत्फलानि ॥ १८६॥

This sense of the 'I' is without beginning. It is called the Jiva and carries on all activities itself. By previous *vasanas* (tendencies), it also performs good and evil actions and experiences their results. (186)

भुङ्क्ते विचित्रास्वपि योनिषु व्रज-

न्नायाति निर्यात्यध ऊर्ध्वमेषः ।

अस्यैव विज्ञानमयस्य जाग्रत्-

स्वप्नाद्यवस्थाः सुखदुःखभोगः ॥ १८७॥

Born in various bodies, it comes and goes, below and above. To this *Vijnanamaya Kosha*, belong the waking and dream states and the experience of pleasure and pain. (187)

देहादिनिष्ठाश्रमधर्मकर्म-

गुणाभिमानः सततं ममेति ।

विज्ञानकोशोऽयमतिप्रकाशः

प्रकृष्टसान्निध्यवशात्परात्मनः ।

अतो भवत्येष उपाधिरस्य

यदात्मधीः संसरति भ्रमेण ॥ १८८॥

This *Vijnanamaya Kosha* always considers as its own the qualities of the body pertaining to the nature, acts and attributes of *ashramas* (*brahmacharya* etc.). It is very luminous as it is in exceedingly close proximity to Paramatma. It is a superimposition on Atma; when Atma identifies with it, it suffers transmigration through delusion. (188)

Atma - Unattached

योऽयं विज्ञानमयः प्राणेषु हृदि स्फुरत्स्वयञ्ज्योतिः।

कूटस्थः सन्नात्मा कर्ता भोक्ता भवत्युपाधिस्थः ॥ १८९॥

Atma, which is of the form of *Vijnana*, is self-effulgent and shines in the heart in the form of Pranas (vital breaths). Being immutable, Atma becomes a doer and enjoyer owing to association with *upadhi* (attribute). (189)

स्वयं परिच्छेदमुपेत्य बुद्धेः

तादात्म्यदोषेण परं मृषात्मनः ।

सर्वात्मकः सन्नपि वीक्षते स्वयं

स्वतः पृथक्त्वेन मृदो घटानिव ॥ १९०॥

This Atma, although it is the same in every existing thing, assumes the limitations of the intellect and, wrongly identifying with this entirely false entity, it considers itself as something different, like pots from the clay, of which they are made. (190)

उपाधिसम्बन्धवशात्परात्मा

ह्युपाधिधर्माननुभाति तद्गुणः ।

अयोविकारानविकारिवह्निवत्

सदैकरूपोऽपि परः स्वभावात् ॥ १९१॥

Though of the same form, and without any change at all times, Paramatma, by virtue of association with the *upadhis* (attributes), acquires its qualities even as the changeless (formless) fire assumes the form of the iron. (191)

How is Liberation attained?

शिष्य उवाच । The disciple said:

भ्रमेणाप्यन्यथा वाऽस्तु जीवभावः परात्मनः ।

तदुपाधेरनादित्वान्नानादेर्नाश इष्यते ॥ १९२॥

अतोऽस्य जीवभावोऽपि नित्या भवति संसृतिः ।

न निवर्तेत तन्मोक्षः कथं मे श्रीगुरो वद ॥ १९३॥

Let the assumption of *jivahood* by Paramatma under the influence of the *upadhis* be due to delusion or otherwise. That *upadhi* is beginningless. Of what is beginningless, there can be no destruction. Then the *jivahood* of Atma will be eternal. How then can there be freedom from *Samsara*? Please tell me, O Guru. (192-193)

Atmajnana is the means of Liberation

श्रीगुरुरुवाच । The Guru said:

सम्यक्पृष्टं त्वया विद्वन्सावधानेन तच्छृणु ।

प्रामाणिकी न भवति भ्रान्त्या मोहितकल्पना ॥ १९४॥

Learned one, you have asked a good question. Listen to my reply attentively. The false imagination (of attaching the *upadhis* of *Samsara* to Atma) cannot be valid as it arises from delusion. (194)

भ्रान्तिं विना त्वसङ्गस्य निष्क्रियस्य निराकृतेः ।

न घटेतार्थसम्बन्धो नभसो नीलतादिवत् ॥ १९५॥

Atma is unattached, actionless and formless. Without delusion there can be no connection of it with the objects of the world even as the blueness etc. of the sky has no connection with it. (195)

स्वस्य द्रष्टुर्निर्गुणस्याक्रियस्य

प्रत्यग्बोधानन्दरूपस्य बुद्धेः ।

भ्रान्त्या प्राप्तो जीवभावो न सत्यो

मोहापाये नास्त्यवस्तुस्वभावात् ॥ १९६॥

The Atma, the witness, is free of attributes and is actionless and is realised within as Consciousness and Bliss Absolute. The jivahood of this Atma arises owing to delusion of the intellect and is not real. As it is unreal by nature, it vanishes with the annulment of the delusion. (196)

यावद्भ्रान्तिस्तावदेवास्य सत्ता

मिथ्याज्ञानोज्जृम्भितस्य प्रमादात् ।

रज्ज्वां सर्पो भ्रान्तिकालीन एव

भ्रान्तेर्नाशे नैव सर्पोऽपि तद्वत् ॥ १९७॥

The existence of jivahood persists only so long as the delusion persists as it is born of false knowledge and expanded error. The serpent in the rope endures only during the continuance of the delusion. When the delusion is destroyed, there is no serpent. So also, here. (197)

अनादित्वमविद्यायाः कार्यस्यापि तथेष्यते ।

उत्पन्नायां तु विद्यायामाविद्यकमनाद्यपि ॥ १९८॥

प्रबोधे स्वप्नवत्सर्वं सहमूलं विनश्यति ।

अनाद्यपीदं नो नित्यं प्रागभाव इव स्फुटम् ॥ १९९॥

So too, *Avidya* and its effects are said to be beginningless. But, with the rise of *Vidya, Avidya*, though beginningless, is destroyed root and branch, just as dreams are destroyed on waking up. Though *Avidya* is beginningless, it is not eternal, even as its former non-existence is not eternal. (*Pragabhava* is a term used by logicians in *Nyaya-Shastra*.) (198-199)

अनादेरपि विध्वंसः प्रागभावस्य वीक्षितः ।

यद्बुद्ध्युपाधिसम्बन्धात्परिकल्पितमात्मनि ॥ २००॥

जीवत्वं न ततोऽन्यत्तु स्वरूपेण विलक्षणः ।

सम्बन्धस्त्वात्मनो बुद्ध्या मिथ्याज्ञानपुरःसरः ॥ २०१॥

Though *Avidya* is beginningless, its former non-existence is found to have an end. Similarly, the jivahood, which is imagined to be in the Atma, through its apparent conditioning by the super-imposed attributes like the intellect, is not real. The other, the Atma, is intrinsically different from the jivahood. The relation between Atma and the intellect is due to false knowledge. (200-201)

विनिवृत्तिर्भवेत्तस्य सम्यग्ज्ञानेन नान्यथा ।

ब्रह्मात्मैकत्वविज्ञानं सम्यग्ज्ञानं श्रुतेर्मतम् ॥ २०२॥

The superimpositions will cease to function at the dawn of right knowledge and in no other way. As stated in Shruti (Veda), realisation of identity of Brahman and Atma is right knowledge. (202)

तदात्मानात्मनोः सम्यग्विवेकेनैव सिध्यति ।

ततो विवेकः कर्तव्यः प्रत्यगात्मासदात्मनोः ॥ २०३॥

This right knowledge arises by thorough discrimination between Atma and Anatma. Therefore, discrimination must be made between the inner Atma and the unreal Anatma. (203)

जलं पङ्कवदस्पष्टं पङ्कापाये जलं स्फुटम् ।

यथा भाति तथात्मापि दोषाभावे स्फुटप्रभः ॥ २०४॥

Water, which is muddy, is not clear; when mud is removed, the water becomes transparent. Similarly, the Atma also shines clearly when the impurities are removed. (204)

असन्निवृत्तौ तु सदात्मना स्फुटं

प्रतीतिरेतस्य भवेत्प्रतीचः ।

ततो निरासः करणीय एवा-

सदात्मनः साध्वहमादिवस्तुनः ॥ २०५॥

This inner Atma is clearly realised only when the unreal is discarded. Therefore, the expulsion of the unreal Anatma made up of ego etc. must be completely effected. (205)

अतो नायं परात्मा स्याद्विज्ञानमयशब्दभाक् ।

विकारित्वाज्जडत्वाच्च परिच्छिन्नत्वहेतुतः ।

दृश्यत्वाद्व्यभिचारित्वान्नानित्यो नित्य इष्यते ॥ २०६॥

That which is called by the name of *Vijnanamaya (Kosha)* cannot be Paramatma because it is subject to change, is insentient, is limited, is an object of perception, and is not constantly present. A mortal, perishable thing cannot be said to be the immortal, imperishable Atma. (206)

Anandamaya Kosha

आनन्दप्रतिबिम्बचुम्बिततनुर्वृत्तिस्तमोजृम्भिता

स्यादानन्दमयः प्रियादिगुणकः स्वेष्टार्थलाभोदयः ।

पुण्यस्यानुभवे विभाति कृतिनामानन्दरूपः स्वयं

भूत्वा नन्दति यत्र साधु तनुभृन्मात्रः प्रयत्नं विना ॥ २०७॥

The *Anandamaya Kosha* (bliss-sheath) is that modification of Avidya, which is kissed by a reflection of the Atma, which is Bliss Absolute. Pleasure etc. are its attributes and it springs into expression when a desired object is obtained. The fortunate feel it spontaneously when the fruits of their good actions manifest. Every being, with no effort, derives great joy from it. (207)

आनन्दमयकोशस्य सुषुप्तौ स्फूर्तिरुत्कटा ।

स्वप्नजागरयोरीषदिष्टसन्दर्शनादिना ॥ २०८॥

The *Anandamaya Kosha* is fully manifest in the deep-sleep state. In the dream and waking states, it is only manifest a little depending on the sight of pleasing objects etc. (208)

नैवायमानन्दमयः परात्मा

सोपाधिकत्वात्प्रकृतेर्विकारात् ।

कार्यत्वहेतोः सुकृतक्रियाया

विकारसङ्घातसमाहितत्वात् ॥ २०९॥

This *Anandamaya Kosha* is not Paramatma because it suffers from attributes; it is a modification of Prakriti (Avidya), is created as the result of good deeds done in the past, and it lies embedded in the other sheaths which are in themselves all modifications. (209)

पञ्चानामपि कोशानां निषेधे युक्तितः श्रुतेः ।

तन्निषेधावधिः साक्षी बोधरूपोऽवशिष्यते ॥ २१०॥

Once the five Koshas are eliminated through analysis based on scriptures, on the culmination of such elimination, the witness of the form of pure Knowledge remains. (210)

What is Atma?

योऽयमात्मा स्वयञ्ज्योतिः पञ्चकोशविलक्षणः ।

अवस्थात्रयसाक्षी सन्निर्विकारो निरञ्जनः ।

सदानन्दः स विज्ञेयः स्वात्मत्वेन विपश्चिता ॥ २११॥

This Atma is self-effulgent, distinct from the five *Koshas*, witness of the three states (waking, dreaming and deep-sleep), undergoing no modifications, untainted, and is always of the true nature of bliss. It is to be realised by the wise man as his own true Self. (211)

शिष्य उवाच । The disciple said

मिथ्यात्वेन निषिद्धेषु कोशेष्वेतेषु पञ्चसु ।

सर्वाभावं विना किञ्चिन्न पश्याम्यत्र हे गुरो ।

विज्ञेयं किमु वस्त्वस्ति स्वात्मनात्र विपश्चिता ॥ २१२॥

O Guru, on the five *Koshas* being negated as being unreal, I do not perceive anything other than absolute void. What then is there to be known by the wise man as his Atma? (212)

श्रीगुरुरुवाच । Shri Guru replied

सत्यमुक्तं त्वया विद्वन्निपुणोऽसि विचारणे ।

अहमादिविकारास्ते तदभावोऽयमप्यनु ॥ २१३॥

सर्वे येनानुभूयन्ते यः स्वयं नानुभूयते ।

तमात्मानं वेदितारं विद्धि बुद्ध्या सुसूक्ष्मया ॥ २१४॥

Learned one, you have spoken truly. You are clever in enquiry. That by which the modifications like the ego etc. and their negations are perceived, but which is not itself perceived, know that by your extremely subtle intellect as the knower, the Atma. (213-214)

तत्साक्षिकं भवेत्तत्तद्यद्यद्येनानुभूयते ।

कस्याप्यननुभूतार्थे साक्षित्वं नोपयुज्यते ॥ २१५॥

Whatever is experienced by anyone has that person as witness to it. In respect of an object which is not experienced by anyone, it is not appropriate to speak of a witness who perceives. (215)

असौ स्वसाक्षिको भावो यतः स्वेनानुभूयते ।

अतः परं स्वयं साक्षात्प्रत्यगात्मा न चेतरः ॥ २१६॥

This non-existence is self-witnessed. For, it is perceived by the self. Hence the self that witnesses is itself the inner Atma, not anything else. (216)

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरं योऽसौ समुज्जृम्भते

प्रत्यग्रूपतया सदाहमहमित्यन्तः स्फुरन्नैकधा । स्फुरन्नेकधा

नानाकारविकारभागिन इमान् पश्यन्नहन्धीमुखान्

नित्यानन्दचिदात्मना स्फुरति तं विद्धि स्वमेतं हृदि ॥ २१७॥

Know that in your heart as your Atma, which very clearly manifests itself in the states of waking, dream and deep-sleep, which is perceived inwardly in various forms by the mind as a series of unknown impressions of the ego, which witnesses the ego, the intellect etc., which are of different forms and modifications, and which is self-effulgent as the eternal blissful consciousness *(Chit)*. (217)

घटोदके बिम्बितमर्कबिम्ब-

मालोक्य मूढो रविमेव मन्यते ।

तथा चिदाभासमुपाधिसंस्थं

भ्रान्त्याहमित्येव जडोऽभिमन्यते ॥ २१८॥

The fool, looking at the reflection of the *Sun* in the water inside a pot, thinks that it is the *Sun* itself. Even so, the stupid man, because of delusion, imagines that the reflection of the consciousness in the intellect is his Atma (his real identity). (218)

घटं जलं तद्गतमर्कबिम्बं

विहाय सर्वं दिवि वीक्ष्यतेऽर्कः ।

तटस्थ एतत्त्रितयावभासकः

स्वयम्प्रकाशो विदुषा यथा तथा ॥ २१९॥

Apart from the pot, the water and the *Sun*'s (reflected) form in it, the real *Sun* is seen by the learned in the sky as self-effulgent and different from and illumining these three. So too here. (219)

देहं धियं चित्प्रतिबिम्बमेवं

विसृज्य बुद्धौ निहितं गुहायाम् ।

द्रष्टारमात्मानमखण्डबोधं

सर्वप्रकाशं सदसद्विलक्षणम् ॥ २२०॥

नित्यं विभुं सर्वगतं सुसूक्ष्मं

अन्तर्बहिःशून्यमनन्यमात्मनः ।

विज्ञाय सम्यङ्निजरूपमेतत्

पुमान् विपाप्मा विरजो विमृत्युः ॥ २२१॥

So too, leaving aside the body, the intellect and the reflection of consciousness *(Chit)* in it, and realising in the cave of the intellect, the Witness, the Atma, which is Knowledge Absolute, which is all-luminous, which is distinct from the perceived *(Sat)* and the non-perceived *(Asat)*, which is eternal and omnipresent, all-pervading and supremely subtle, which has neither exterior nor interior, which is the one Atma, and by fully realising his true identity, one becomes free from sin, blemish and death. (221)

विशोक आनन्दघनो विपश्चित्

स्वयं कुतश्चिन्न बिभेति कश्चित् ।

नान्योऽस्ति पन्था भवबन्धमुक्तेः

विना स्वतत्त्वावगमं मुमुक्षोः ॥ २२२॥

Such a wise man, free from grief, being the ocean of bliss, is not himself afraid of anything from anywhere. For the seeker of Liberation, there is no path for freedom from bondage of *Samsara* other than realisation of one's real nature. (222)

ब्रह्माभिन्नत्वविज्ञानं भवमोक्षस्य कारणम् ।

येनाद्वितीयमानन्दं ब्रह्म सम्पद्यते बुधः ॥ २२३॥

The realisation of one's non-difference from Brahman is the cause of Liberation from *Samsara*. By this the wise man attains (becomes) Brahman, the one without-a-second, the supreme bliss. (223)

ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।

विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ २२४॥

No more does one return to *Samsara* after having become of the nature of Brahman. One must therefore realise well his (Atma's) non-difference from Brahman. (224)

सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।

नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ २२५॥

Brahman is Existence-Knowledge Absolute, extremely pure, transcendental, self-established, bliss which is eternal and indivisible, non-different from the inner Atma, and, with no differences within or without, it shines in its own glory. (225)

Brahman manifests as universe

सदिदं परमाद्वैतं स्वस्मादन्यस्य वस्तुनोऽभावात् ।

न ह्यन्यदस्ति किञ्चित् सम्यक् परमार्थतत्त्वबोधदशायाम् ॥ २२६॥

This Existence Absolute is the supreme non-dual Reality, as no other object exists apart from it. Truly, there is no other independent entity in the state of realisation of the supreme Truth. (226)

यदिदं सकलं विश्वं नानारूपं प्रतीतमज्ञानात् ।

तत्सर्वं ब्रह्मैव प्रत्यस्ताशेषभावनादोषम् ॥ २२७॥

This entire universe, which, because of ignorance, appears to be of infinite forms, is, in fact, Brahman alone, which is free from all defects of thought. (227)

मृत्कार्यभूतोऽपि मृदो न भिन्नः

कुम्भोऽस्ति सर्वत्र तु मृत्स्वरूपात् ।

न कुम्भरूपं पृथगस्ति कुम्भः

कुतो मृषा कल्पितनाममात्रः ॥ २२८॥

Though a modification of clay, the pot is not different from clay, as it is of clay alone all over. There is no separate entity of the form of pot apart from the clay. Hence where is the pot, which is merely an assigned name? (228)

केनापि मृद्भिन्नतया स्वरूपं

घटस्य सन्दर्शयितुं न शक्यते ।

अतो घटः कल्पित एव मोहा-

न्मृदेव सत्यं परमार्थभूतम् ॥ २२९॥

No one can show that the essence of the pot is different from clay. Therefore, the pot is merely imagined through delusion, and clay alone is the enduring reality of the pot. (229)

सद्ब्रह्मकार्यं सकलं सदैव

सन्मात्रमेतन्न ततोऽन्यदस्ति ।

अस्तीति यो वक्ति न तस्य मोहो

विनिर्गतो निद्रितवत्प्रजल्पः ॥ २३०॥

The entire universe is always the effect of *Sat*, which is Brahman. It is pure Existence; there is nothing apart from it. The delusion of him, who says there is something different, has not gone away, and he prattles like one in sleep. (230)

ब्रह्मैवेदं विश्वमित्येव वाणी

श्रौती ब्रूतेऽथर्वनिष्ठा वरिष्ठा ।

तस्मादेतद्ब्रह्ममात्रं हि विश्वं

नाधिष्ठानाद्भिन्नताऽऽरोपितस्य ॥ २३१॥

That all this universe is Brahman is the supreme declaration of the Atharva Shruti (Veda) (Mundakopanishad 2.2 - ब्रह्मैवेदं विश्वमिदं वरिष्ठम्). Therefore, this universe is Brahman alone. There is no difference of the superimposed from the substratum. (231)

सत्यं यदि स्याज्जगदेतदात्मनोऽ

नन्तत्त्वहानिर्निगमाप्रमाणता ।

असत्यवादित्वमपीशितुः स्या-

न्नैतत्त्रयं साधु हितं महात्मनाम् ॥ २३२॥

If this world were real, the infinitude of the Atma will be affected; the Vedas will be rendered unauthoritative; Ishvara would become a speaker of untruth. These three are neither good nor wholesome in the opinion of great souls. (232)

ईश्वरो वस्तुतत्त्वज्ञो न चाहं तेष्ववस्थितः ।

न च मत्स्थानि भूतानीत्येवमेव व्यचीक्लृपत् ॥ २३३॥

Iswara, who knows the reality of everything declared: “I am not in them, nor are the beings in me.” (Bhagavadgita, 9.4-5)

यदि सत्यं भवेद्विश्वं सुषुप्तावुपलभ्यताम् ।

यन्नोपलभ्यते किञ्चिदतोऽसत्स्वप्नवन्मृषा ॥ २३४॥

If the universe were real, it would have been perceived in deep-sleep state. Since it is not at all perceived, it must be, like dreams, false and unreal. (234)

अतः पृथङ्नास्ति जगत्परात्मनः

पृथक्प्रतीतिस्तु मृषा गुणाहिवत् ।

आरोपितस्यास्ति किमर्थवत्ताऽ-

धिष्ठानमाभाति तथा भ्रमेण ॥ २३५॥

Hence the world does not exist independent of Paramatma. The appearance of separateness is false, like a serpent appearing in a rope. What is the reality of the superimposed? It is that the substratum appears like it due to delusion. (235)

भ्रान्तस्य यद्यद्भ्रमतः प्रतीतं

ब्रह्मैव तत्तद्रजतं हि शुक्तिः ।

इदन्तया ब्रह्म सदैव रूप्यते var सदेव

त्वारोपितं ब्रह्मणि नाममात्रम् ॥ २३६॥

Whatever appears to a deluded man under the influence of delusion is Brahman only. For, the silver is really the oyster-shell. What is referred to as "this" is the reality (substratum) that is Brahman. Whatever is superimposed on Brahman is only a matter of name. (236)

Nature of Brahman

अतः परं ब्रह्म सदद्वितीयं

विशुद्धविज्ञानघनं निरञ्जनम् ।

प्रशान्तमाद्यन्तविहीनमक्रियं

निरन्तरानन्दरसस्वरूपम् ॥ २३७॥

निरस्तमायाकृतसर्वभेदं

नित्यं ध्रुवं निष्कलमप्रमेयम् ।

अरूपमव्यक्तमनाख्यमव्ययं

ज्योतिः स्वयं किञ्चिदिदं चकास्ति ॥ २३८॥

Therefore, the Supreme Brahman is the real, without a second, the essence of pure Knowledge Absolute, taintless, supremely peaceful, without beginning and end, actionless, always of the nature of Bliss Absolute, beyond all differences created by *Maya*, eternal, unchanging, indivisible, immeasurable, formless, unmanifest, nameless, immutable. Such an effulgence, Brahman shines. (238)

ज्ञातृज्ञेयज्ञानशून्यमनन्तं निर्विकल्पकम् ।

केवलाखण्डचिन्मात्रं परं तत्त्वं विदुर्बुधाः ॥ २३९॥

The wise know Brahman to be devoid of the trichotomy of the knower, knowledge and the known, infinite, not derived from the senses, as pure infinite intelligence, as the supreme truth. (239)

अहेयमनुपादेयं मनोवाचामगोचरम् ।

अप्रमेयमनाद्यन्तं ब्रह्म पूर्णं महन्महः ॥ २४०॥

Brahman can neither be thrown away nor taken up; it is beyond the ken of mind and speech, immeasurable, without beginning or end, ever whole, and is brilliant glory. (240)

Mahavakya – Tat Tvam Asi

तत्त्वम्पदाभ्यामभिधीयमानयोः

ब्रह्मात्मनोः शोधितयोर्यदित्थम् ।

श्रुत्या तयोस्तत्त्वमसीति सम्यग्

एकत्वमेव प्रतिपाद्यते मुहुः ॥ २४१

Of Brahman and Atma (Jiva) thus indicated by the words *Tat* and *Tvam,* whose meanings have been thus examined and determined, the oneness alone is repeatedly well established by Shruti – *Tattvamasi.* (241)

एक्यं तयोर्लक्षितयोर्न वाच्ययोः

निगद्यतेऽन्योन्यविरुद्धधर्मिणोः ।

खद्योतभान्वोरिव राजभृत्ययोः

कूपाम्बुराश्योः परमाणुमेर्वोः ॥ २४२॥

These two (Jiva and Ishwara) are of mutually opposed qualities like the glow-worm and the *Sun*, the servant and the king, the well and the ocean, and the atom and the earth. By the expression *Tattvamasi*, identity is affirmed between them, taking, not their literal meaning, but their implied meaning. (242)

तयोर्विरोधोऽयमुपाधिकल्पितो

न वास्तवः कश्चिदुपाधिरेषः ।

ईशस्य माया महदादिकारणं

जीवस्य कार्यं शृणु पञ्चकोशम् ॥ २४३॥

The opposition between them is imagined on account of their *upadhis* (limitations). This *upadhi* is not real. Listen, Maya, which is the cause of *Mahat* etc. is the *upadhi* of Ishwara; the five sheaths (in human body), which are the effects of Maya, are the *upadhi* of Jiva. (243)

एतावुपाधी परजीवयोस्तयोः

सम्यङ्निरासे न परो न जीवः ।

राज्यं नरेन्द्रस्य भटस्य खेटक्-

स्तयोरपोहे न भटो न राजा ॥ २४४॥

When these *upadhis* of Ishwara and Jiva are effectively removed, there is no Ishwara and no Jiva. Kingdom is the identity of the king and the shield, of a warrior. When they are removed, there is no king or warrior. (244)

अथात आदेश इति श्रुतिः स्वयं

निषेधति ब्रह्मणि कल्पितं द्वयम् ।

श्रुतिप्रमाणानुगृहीतयुक्त्या

तयोर्निरासः करणीय एव ॥ २४५॥

By the words “Now this is the injunction” (Brihadaranyaka Upanishad 2.3.6 - अथात आदेश नेति नेति), the Shruti itself rejects the imposition of imagined duality in Brahman. The removal of the two *(upadhis)* is certainly to be effected by reasoning supported by the authority of Shruti. (245)

नेदं नेदं कल्पितत्वान्न सत्यं

रज्जौ दृष्टव्यालवत्स्वप्नवच्च ।

इत्थं दृश्यं साधुयुक्त्या व्यपोह्य

ज्ञेयः पश्चादेकभावस्तयोर्यः ॥ २४६॥

Neither this (*Maya*), nor this *(Panchakoshas)*, like the snake seen in the rope and like dreams, are not real, being products of the imagination. By a perfect elimination of the objective world by reasoning (in this manner), one must realise the oneness underlying Jiva and Iswara. (246)

ततस्तु तौ लक्षणया सुलक्ष्यौ

तयोरखण्डैकरसत्वसिद्धये ।

नालं जहत्या न तथाऽजहत्या

किन्तूभयार्थात्मिकयैव भाव्यम् ॥ २४७॥

Therefore, the two terms (That and you) are to be properly understood by their implied meanings in order to obtain the import of absolute identity between them. This is to be done neither by total rejection (of the literal meaning) nor by non-rejection; but by a combination of both. (247)

स देवदत्तोऽयमितीह चैकता

विरुद्धधर्मांशमपास्य कथ्यते ।

यथा तथा तत्त्वमसीतिवाक्ये

विरुद्धधर्मानुभयत्र हित्वा ॥ २४८॥

"This is that Devadutta"- just as in this sentence the identity expressed is arrived at by eliminating contradictory portions, so too it is in the statement "You are That", by eliminating contradictory aspects in both. (248)

संलक्ष्य चिन्मात्रतया सदात्मनोः

अखण्डभावः परिचीयते बुधैः ।

एवं महावाक्यशतेन कथ्यते

ब्रह्मात्मनोरैक्यमखण्डभावः ॥ २४९॥

Men of wisdom should thus recognise the identity of Brahman and Atma, carefully noting that the essence of both is limitless Knowledge. Thus, the identity of Brahman and Atma and their unlimitedness is conveyed by a hundred 'Mahavakyas' (Upanishadic declarations). (249)

Meditation on Brahman

अस्थूलमित्येतदसन्निरस्य

सिद्धं स्वतो व्योमवदप्रतर्क्यम् ।

अतो मृषामात्रमिदं प्रतीतं

जहीहि यत्स्वात्मतया गृहीतम् ।

ब्रह्माहमित्येव विशुद्धबुद्ध्या

विद्धि स्वमात्मानमखण्डबोधम् ॥ २५०॥

Discarding the Anatma, in the light of scriptural texts such as “Not gross” etc., realise your Atma, which is self-established, unattached like the sky and beyond the pale of thought. So reject this illusory body, which you are perceiving and have accepted as your own Atma. With a purified understanding that “I am Brahman”, realise your own Atma, which is limitless Knowledge. (250)

मृत्कार्यं सकलं घटादि सततं मृन्मात्रमेवाभितः

तद्वत्सज्जनितं सदात्मकमिदं सन्मात्रमेवाखिलम् ।

यस्मान्नास्ति सतः परं किमपि तत्सत्यं स आत्मा स्वयं

तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५१॥

Whatever is made of clay like the pot etc. is all clay only always. Similarly all that is the effect of Brahman (Sat) is of the nature of Brahman. Because there is nothing apart from Brahman, that alone is reality, that is itself the Atma. Therefore ‘You are That’, the supreme, the serene, the pure, the non-dual Brahman. (251)

निद्राकल्पितदेशकालविषयज्ञात्रादि सर्वं यथा

मिथ्या तद्वदिहापि जाग्रति जगत्स्वाज्ञानकार्यत्वतः ।

यस्मादेवमिदं शरीरकरणप्राणाहमाद्यप्यसत्

तस्मात्तत्त्वमसि प्रशान्तममलं ब्रह्माद्वयं यत्परम् ॥ २५२॥

Just as the place, time, objects, knower etc. projected in a dream are all false, so too the world we experience in our waking state, which is due to our own ignorance. Since the body, the organs, the *Pranas*, the ego etc. are unreal, ‘You are That’, the supreme, the serene, the pure, the non-dual Brahman. (252)

जातिनीतिकुलगोत्रदूरगं

नामरूपगुणदोषवर्जितम् ।

देशकालविषयातिवर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५३॥

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense-objects, ‘You are That’ – meditate on this in your mind. (253)

यत्परं सकलवागगोचरं

गोचरं विमलबोधचक्षुषः ।

शुद्धचिद्घनमनादि वस्तु यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५४॥

The supreme Brahman, which is beyond all speech, but which is within reach of the eye of pure knowledge, which is pure mass of Consciousness, which is beginningless entity, 'You are That' – meditate on this in your mind. (254)

षड्भिरूर्मिभिरयोगि योगिहृद्-

भावितं न करणैर्विभावितम् ।

बुद्ध्यवेद्यमनवद्यभूति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५५॥

That which is untouched by the 'six waves' (of sorrow), which the yogi's heart meditates upon, but which is not grasped by the sense-organs, that which the intellect cannot know, which is flawless excellence, 'You are That' – meditate on this in your mind. (255)

The six waves are: क्षुत्पिपासे शोकमोहौ जरामृत्यू - hunger, thirst, sorrow, delusion, old age and death.

भ्रान्तिकल्पितजगत्कलाश्रयं

स्वाश्रयं च सदसद्विलक्षणम् ।

निष्कलं निरुपमानमृद्धिमत्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५६॥

That which is the substratum for the universe and its various aspects, which are all due to delusion, which is its own support, which is other than the gross and the subtle, which has no parts, which is incomparable and magnificent, 'You are That' – meditate on this in your mind. (256)

जन्मवृद्धिपरिणत्यपक्षय-

व्याधिनाशनविहीनमव्ययम् ।

विश्वसृष्ट्यवनघातकारणं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५७॥

That which is without birth, growth, change, decay, disease and death and which is indestructible and is the cause of the creation, sustenance and dissolution of the universe, 'You are That' – meditate on this in your mind. (257)

अस्तभेदमनपास्तलक्षणं

निस्तरङ्गजलराशिनिश्चलम् ।

नित्यमुक्तमविभक्तमूर्ति यद्

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५८॥

That from which all difference has disappeared, which is inseparably characterised by the features (of Sat, Chit, Ananda), which is unmoving like a waveless ocean, which is ever free and which is of undifferentiated form, 'You are That' – meditate on this in your mind. (258)

एकमेव सदनेककारणं

कारणान्तरनिरासकारणम् ।

कार्यकारणविलक्षणं स्वयं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २५९॥

That, which, even though, is one Existence, is the cause for the many, which itself is not caused by anything else, which is distinct from cause and effect and is independent, 'You are That' – meditate on this in your mind. (259)

निर्विकल्पकमनल्पमक्षरं

यत्क्षराक्षरविलक्षणं परम् ।

नित्यमव्ययसुखं निरञ्जनं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६०॥

That, which is free from internal variety (of Maya), which is infinite and indestructible, distinct from perishable and imperishable, the supreme, the eternal, of undiminishing bliss, free from the darkness (of *Ajnana*), 'You are That' – meditate on this in your mind. (260)

यद्विभाति सदनेकधा भ्रमा-

न्नामरूपगुणविक्रियात्मना ।

हेमवत्स्वयमविक्रियं सदा

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६१॥

That one Reality, which appears variously because of delusion, though itself remains unchanged, and assumes names, forms, qualities and changes, like gold, through all its modifications, 'You are That' – meditate on this in your mind. (261)

यच्चकास्त्यनपरं परात्परं

प्रत्यगेकरसमात्मलक्षणम् ।

सत्यचित्सुखमनन्तमव्ययं

ब्रह्म तत्त्वमसि भावयात्मनि ॥ २६२॥

That beyond which there is nothing, which is above Maya, which is superior to its effects – the universe, which is the innermost Atma of one essence, which is Existence-Knowledge-Bliss Absolute, which is infinite and immutable, 'You are That' – meditate on this in your mind. (262)

उक्तमर्थमिममात्मनि स्वयं

भावयेत्प्रथितयुक्तिभिर्धिया । भावय प्रथित

संशयादिरहितं कराम्बुवत्

तेन तत्त्वनिगमो भविष्यति ॥ २६३॥

Meditate in your mind with celebrated texts (of Shastras) on the Truth explained above. By this means one will realise the Truth without any doubts etc., just like water in the palm of one's hand. (263)

स्वं बोधमात्रं परिशुद्धतत्त्वं

विज्ञाय सङ्घे नृपवच्च सैन्ये ।

तदात्मनैवात्मनि सर्वदा स्थितो

विलापय ब्रह्मणि दृश्यजातम् ॥ २६४॥

Realising yourself in the assemblage (of body, sense-organs, ego etc.) as pure intelligence, free from all erroneous ideas, like the king in the army, being ever-established in your own self, merge everything that is seen (the entire universe) in Brahman. (264)

बुद्धौ गुहायां सदसद्विलक्षणं

ब्रह्मास्ति सत्यं परमद्वितीयम् ।

तदात्मना योऽत्र वसेद्गुहायां

पुनर्न तस्याङ्गगुहाप्रवेशः ॥ २६५॥

In the cave of the intellect, there is the supreme non-dual Brahman, the Truth, distinct from the perceivable and the non-perceivable. For one, who lives in this cave as that Brahman, there is no more entry for him in the cave of the body. (265)

Giving up Vasanas

ज्ञाते वस्तुन्यपि बलवती वासनाऽनादिरेषा

कर्ता भोक्ताप्यहमिति दृढा याऽस्य संसारहेतुः ।

प्रत्यग्दृष्ट्याऽऽत्मनि निवसता सापनेया प्रयत्ना-

न्मुक्तिं प्राहुस्तदिह मुनयो वासनातानवं यत् ॥ २६६॥

Even after the realisation of Truth, there remains a powerful, beginningless, deep impression that one is the doer and the enjoyer, which is the cause for rebirth. This has to be removed with effort by living in a state of turning the eyes inward. The sages call this attenuation of impressions Mukti, Liberation. (266)

अहं ममेति यो भावो देहाक्षादावनात्मनि ।

अध्यासोऽयं निरस्तव्यो विदुषा स्वात्मनिष्ठया ॥ २६७॥

The false superimposition with the body, the sense-organs etc., which are Anatma, leading to a sense of 'I 'and 'mine' should be shunned by the wise by being firmly established in the Atma. (267)

ज्ञात्वा स्वं प्रत्यगात्मानं बुद्धितद्वृत्तिसाक्षिणम् ।

सोऽहमित्येव सद्वृत्त्याऽनात्मन्यात्ममतिं जहि ॥ २६८॥

Realising your innermost Atma, the witness of the intellect and its modifications, shed the idea of Atma in Anatma by maintaining the thought 'That I am'. (268)

लोकानुवर्तनं त्यक्त्वा त्यक्त्वा देहानुवर्तनम् ।

शास्त्रानुवर्तनं त्यक्त्वा स्वाध्यासापनयं कुरु ॥ २६९॥

Relinquishing the habit of following the world, of pandering to the body and of adhering to (unnecessary Shastra), accomplish the destruction of superimposition, which characterises you. (269)

लोकवासनया जन्तोः शास्त्रवासनयापि च ।

देहवासनया ज्ञानं यथावन्नैव जायते ॥ २७०॥

True wisdom never arises in a person who acts in consonance with what the people of the world would say, or to a person who is concerned about his knowledge of the Shastras or who is subject to delusion about his body. (270)

संसारकारागृहमोक्षमिच्छो-

रयोमयं पादनिबद्धशृङ्खलम् ।

वदन्ति तज्ज्ञाः पटुवासनात्रयं

योऽस्माद्विमुक्तः समुपैति मुक्तिम् ॥ २७१॥

Those who have known (realised) Brahman say that for those who wish to obtain release from the prison of *Samsara*, the (above) three strong *vasanas* (impressions) are iron fetters binding their legs. He who is freed from them attains Liberation. (271)

जलादिसंसर्गवशात्प्रभूत-

दुर्गन्धधूताऽगरुदिव्यवासना ।

सङ्घर्षणेनैव विभाति सम्य-

ग्विधूयमाने सति बाह्यगन्धे ॥ २७२॥

The captivating fragrance of the Agaru, which gets hidden by disagreeable stink created by its contact with water etc., again manifests itself as soon as the enveloping smell is entirely removed by scrubbing. (272)

अन्तःश्रितानन्तदुरन्तवासना-

धूलीविलिप्ता परमात्मवासना ।

प्रज्ञातिसङ्घर्षणतो विशुद्धा

प्रतीयते चन्दनगन्धवत् स्फुटा ॥ २७३॥

The fragrance of Paramatma is hidden by the dust of unending *vasanas* productive of evil. When it is purified by being strongly rubbed against *prajna* (Knowledge), it is clearly perceived like the fragrance of sandalwood. (273)

अनात्मवासनाजालैस्तिरोभूतात्मवासना ।

नित्यात्मनिष्ठया तेषां नाशे भाति स्वयं स्फुटा ॥ २७४॥

The *Atmavasana*, which has been obscured by the webs of the *Anatmavasanas*, shines clearly when they are destroyed by steady concentration on the Atma. (274)

यथा यथा प्रत्यगवस्थितं मनः

तथा तथा मुञ्चति बाह्यवासनाः ।

निःशेषमोक्षे सति वासनानां

आत्मानुभूतिः प्रतिबन्धशून्या ॥ २७५॥

To the extent to which the mind is turned and established inward, it gives up the external *vasanas*. When all the *vasanas* are completely removed, the experience of the Atma is free from all obstacles. (275)

Elimination of Superimposition

स्वात्मन्येव सदा स्थित्वा मनो नश्यति योगिनः ।

वासनानां क्षयश्चातः स्वाध्यासापनयं कुरु ॥ २७६॥

By continuously being established in the Atma, there arises *Manonasha* (stilling of the mind) for the yogis, followed by decline of vasanas. Hence bring about the removal of superimposition of other things on you. (276)

तमो द्वाभ्यां रजः सत्त्वात्सत्त्वं शुद्धेन नश्यति ।

तस्मात्सत्त्वमवष्टभ्य स्वाध्यासापनयं कुरु ॥ २७७॥

Tamas is destroyed by the two (Sattva and Rajas); Rajas by Sattva; and Sattva is destroyed by the Nirguna Brahman. Therefore, taking hold of Sattva, effect the removal of your superimposition. (277)

प्रारब्धं पुष्यति वपुरिति निश्चित्य निश्चलः ।

धैर्यमालम्ब्य यत्नेन स्वाध्यासापनयं कुरु ॥ २७८॥

Be unswerving and brave in the firm conviction that *Prarabdha* karma will sustain the body, and with effort, effect the removal of your superimposition. (278)

नाहं जीवः परं ब्रह्मेत्यतद्व्यावृत्तिपूर्वकम् ।

वासनावेगतः प्राप्तस्वाध्यासापनयं कुरु ॥ २७९॥

'I am not the Jiva, I am the Supreme Brahman'; thus by eliminating all that is Anatma, get rid of your superimposition wrought by the force of the *vasanas*. (279)

श्रुत्या युक्त्या स्वानुभूत्या ज्ञात्वा सार्वात्म्यमात्मनः ।

क्वचिदाभासतः प्राप्तस्वाध्यासापनयं कुरु ॥ २८०॥

Understanding the universality of the Atma through Shruti (Veda), reasoning and your own realisation, effect the removal of your superimposition, wherever it manifests by the reflection (of the Chaitanya). (280)

अन्नादानविसर्गाभ्यामीषन्नास्ति क्रिया मुनेः ।

तदेकनिष्ठया नित्यं स्वाध्यासापनयं कुरु ॥ २८१॥

To the sage, there is not the least activity other than taking of food or expulsion. Being solely concentrated in the Paramatma, effect the removal of your superimposition. (281)

तत्त्वमस्यादिवाक्योत्थब्रह्मात्मैकत्वबोधतः ।

ब्रह्मण्यात्मत्वदार्ढ्याय स्वाध्यासापनयं कुरु ॥ २८२॥

Effect the removal of your superimposition for strengthening the sense of the Atma in Brahman through the knowledge of the oneness of Brahman and Atma declared in the statements like 'Tat Tvam Asi'. (282)

अहम्भावस्य देहेऽस्मिन्निःशेषविलयावधि ।

सावधानेन युक्तात्मा स्वाध्यासापनयं कुरु ॥ २८३॥

Till the identification with the body is completely rooted out, effect the removal of your superimposition with vigilance and concentration. (283)

प्रतीतिर्जीवजगतोः स्वप्नवद्भाति यावता ।

तावन्निरन्तरं विद्वन्स्वाध्यासापनयं कुरु ॥ २८४॥

O learned one, endeavour continuously to effect the removal of your superimposition till the awareness of the Jiva and the *Jagat* (the world) appears dream-like. (284)

निद्राया लोकवार्तायाः शब्दादेरपि विस्मृतेः ।

क्वचिन्नावसरं दत्त्वा चिन्तयात्मानमात्मनि ॥ २८५॥

Without giving any quarter to forgetfulness (of the Atma) arising from sleep, worldly talk and objects of sound etc. (sense objects), meditate in your mind on the Atma. (285)

मातापित्रोर्मलोद्भूतं मलमांसमयं वपुः ।

त्यक्त्वा चाण्डालवद्दूरं ब्रह्मीभूय कृती भव ॥ २८६॥

Abandoning far away like an outcast the body full of excreta and flesh, and born of impure excretions of the mother and the father, become Brahman and attain your life's purpose. (286)

घटाकाशं महाकाश इवात्मानं परात्मनि ।

विलाप्याखण्डभावेन तूष्णीं भव सदा मुने ॥ २८७॥

By merging the Atma in the Paramatma, like the pot-space in the infinite space, by meditating on their identity, be always peaceful, O sage. (287)

स्वप्रकाशमधिष्ठानं स्वयम्भूय सदात्मना ।

ब्रह्माण्डमपि पिण्डाण्डं त्यज्यतां मलभाण्डवत् ॥ २८८॥

Yourself being the ever-existing Brahman, which is the self-effulgent substratum of everything, give up (the sense of reality of) the universe and your body like a vessel filled with filth. (288)

चिदात्मनि सदानन्दे देहारूढामहन्धियम् ।

निवेश्य लिङ्गमुत्सृज्य केवलो भव सर्वदा ॥ २८९॥

Resting the thought of 'I', that is rooted in the body on the Atma, which is Sat-Chit-Ananda (Existence-Consciousness-Bliss), and, casting off the subtle body, be ever the pure Atma alone. (289)

यत्रैष जगदाभासो दर्पणान्तः पुरं यथा ।

तद्ब्रह्माहमिति ज्ञात्वा कृतकृत्यो भविष्यसि ॥ २९०॥

That in which there is the illusion of the universe, just as the city reflected in the mirror, that Brahman you are. Realising this, you will experience that fulfilment of your life. (290)

यत्सत्यभूतं निजरूपमाद्यं

चिदद्वयानन्दमरूपमक्रियम् ।

तदेत्य मिथ्यावपुरुत्सृजैतत्

शैलूषवद्वेषमुपात्तमात्मनः ॥ २९१॥

Attaining that which is intrinsically one's essence, which is Absolute Knowledge and Bliss, Non-dual, which is beyond all forms and activities, one should cease identifying with this false body, like the actor, who relinquishes his dress and makeup. (291)

Reality of 'I' Explained

सर्वात्मना दृश्यमिदं मृषैव

नैवाहमर्थः क्षणिकत्वदर्शनात् ।

जानाम्यहं सर्वमिति प्रतीतिः

कुतोऽहमादेः क्षणिकस्य सिध्येत् ॥ २९२॥

The objective world is quite unreal. Neither is the ego real, for it is seen to be fleeting. How then can the apparent 'I know all' attitude be true of the ego etc. which are momentary? (292)

अहम्पदार्थस्त्वहमादिसाक्षी

नित्यं सुषुप्तावपि भावदर्शनात् ।

ब्रूते ह्यजो नित्य इति श्रुतिः स्वयं

तत्प्रत्यगात्मा सदसद्विलक्षणः ॥ २९३॥

That which is signified by the 'I' (the Atma) is the witness of the ego etc. For it is found to exist for ever even in sleep. The Shruti itself says: it is unborn and eternal. That internal Atma is different from the gross and the subtle. (293)

विकारिणां सर्वविकारवेत्ता

नित्योऽविकारो भवितुं समर्हति ।

मनोरथस्वप्नसुषुप्तिषु स्फुटं

पुनः पुनर्दृष्टमसत्त्वमेतयोः ॥ २९४॥

The knower of all changes of things that change should himself be eternal and changeless. The unreality of these two, the gross and the subtle bodies, is seen again and again in fancy, dream and deep sleep. (294)

अतोऽभिमानं त्यज मांसपिण्डे

पिण्डाभिमानिन्यपि बुद्धिकल्पिते ।

कालत्रयाबाध्यमखण्डबोधं

ज्ञात्वा स्वमात्मानमुपैहि शान्तिम् ॥ २९५॥

Hence give up your identification with this lump of flesh and also with the ego which is attached to it and is imagined by the intellect. Attain peace by realising your Atma which is unlimited Consciousness and which cannot be sublated in any of the three periods of time. (295)

त्यजाभिमानं कुलगोत्रनाम-

रूपाश्रमेष्वार्द्रशवाश्रितेषु ।

लिङ्गस्य धर्मानपि कर्तृतादीं-

स्त्यक्त्वा भवाखण्डसुखस्वरूपः ॥ २९६॥

Renounce your identification with lineage, *gotra*, name, form, station in life (*Ashrama*) etc., attributes of the body which is really a corpse through which blood is coursing. Similarly give up the qualities of the subtle body like the agency etc. and remain in the form of unlimited Bliss. (296)

Condemnation of Ego

सन्त्यन्ये प्रतिबन्धाः पुंसः संसारहेतवो दृष्टाः ।

तेषामेकं मूलं प्रथमविकारो भवत्यहङ्कारः ॥ २९७॥

There are other hindrances to man which are causes of *Samsara*. Of these, ego is the single root, the first modification (of *Avidya*). (297)

यावत्स्यात्स्वस्य सम्बन्धोऽहङ्कारेण दुरात्मना ।

तावन्न लेशमात्रापि मुक्तिवार्ता विलक्षणा ॥ २९८॥

As long as there is relationship with this vile ego, so long there cannot be even the slightest talk of Liberation, which is unique. (298)

अहङ्कारग्रहान्मुक्तः स्वरूपमुपपद्यते ।

चन्द्रवद्विमलः पूर्णः सदानन्दः स्वयम्प्रभः ॥ २९९॥

He, who is released from the grip of ego, attains his real nature and shines in his natural effulgence and becomes untainted like the moon freed from the eclipse, infinite and ever blissful. (299)

यो वा पुरे सोऽहमिति प्रतीतो

बुद्ध्या प्रक्लृप्तस्तमसाऽतिमूढया ।

तस्यैव निःशेषतया विनाशे

ब्रह्मात्मभावः प्रतिबन्धशून्यः ॥ ३००॥

Only when that (ego), which, before (the dawn of Jnana), is believed to be the 'I' by the non-discriminating intellect, clouded by the darkness of Ajnana, is destroyed without a trace, the sense of identity between Brahman and Atma is free from any hindrance. (300)

ब्रह्मानन्दनिधिर्महाबलवताऽहङ्कारघोराहिना

संवेष्ट्यात्मनि रक्ष्यते गुणमयैश्चण्डैस्त्रिभिर्मस्तकैः

विज्ञानाख्यमहासिना द्युतिमता विच्छिद्य शीर्षत्रयं

निर्मूल्याहिमिमं निधिं सुखकरं धीरोऽनुभोक्तुङ्क्षमः ॥ ३०१॥

The treasure of the Bliss of Brahman is guarded by a very powerful terrible serpent called ego coiling round it with its three fierce hoods (the three *Gunas, Sattva, Rajas* and *Tamas*). The wise one should cut a*Sun*der the three heads with the powerful and sharp sword of wisdom and, destroying the serpent, enjoy this treasure, which makes for Bliss. (301)

यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।

कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ ३०२॥

How can one be healthy if there is even a trace of poison in the body? So also, is ego in respect of the Liberation of the Yogi. (302)

अहमोऽत्यन्तनिवृत्त्या तत्कृतनानाविकल्पसंहृत्या ।

प्रत्यक्तत्त्वविवेकादयमहमस्मीति विन्दते तत्त्वम् ॥ ३०३॥

By the complete cessation of the ego-sense, gained by restraining the diverse mental modes, created by the ego itself, and through the discrimination of the innermost Reality, one realises that Supreme Truth 'I am this (Brahman).' (303)

अहङ्कर्तर्यस्मिन्नहमिति मतिं मुञ्च सहसा

विकारात्मन्यात्मप्रतिफलजुषि स्वस्थितिमुषि ।

यदध्यासात्प्राप्ता जनिमृतिजरादुःखबहुला

प्रतीचश्चिन्मूर्तेस्तव सुखतनोः संसृतिरियम् ॥ ३०४॥

Quickly get rid of your identification with the ego-sense, which being a modification, perceives only the reflected image of the Atma and steals away Atma's real state. It is by such identification that you, who are the *chit* of blissful nature, have come to be involved in this *Samsara*, full of miseries of birth, death, old age and sorrow. (304)

सदैकरूपस्य चिदात्मनो विभो-

रानन्दमूर्तेरनवद्यकीर्तेः ।

नैवान्यथा क्वाप्यविकारिणस्ते

विनाहमध्यासममुष्य संसृतिः ॥ ३०५॥

But for your identification with the ego-sense, there is no transmigration for you, who are immutable, eternally the same, Chit-Absolute, Bliss-Absolute, Omnipresent and of unsullied glory. (305)

तस्मादहङ्कारमिमं स्वशत्रुं
भोक्तुर्गले कण्टकवत्प्रतीतम् ।
विच्छिद्य विज्ञानमहासिना स्फुटं
भुङ्क्ष्वात्मसाम्राज्यसुखं यथेष्टम् ॥ ३०६॥

Therefore, destroying this ego-sense, which is your enemy and is like a thorn in eater's throat, by the great sword of *Vijnana* (Realisation), enjoy directly and freely the felicity of the empire of the Atma. (306)

ततोऽहमादेर्विनिवर्त्य वृत्तिं
सन्त्यक्तरागः परमार्थलाभात् ।
तूष्णीं समास्स्वात्मसुखानुभूत्या
पूर्णात्मना ब्रह्मणि निर्विकल्पः ॥ ३०७॥

Therefore, turning your mind from the ego etc., giving up attachment, attaining the Supreme, remain quiet in Brahman in the enjoyment of the Bliss of Atma without changes. (307)

समूलकृत्तोऽपि महानहं पुनः
व्युल्लेखितः स्याद्यदि चेतसा क्षणम् ।
सञ्जीव्य विक्षेपशतं करोति
नभस्वता प्रावृषि वारिदो यथा ॥ ३०८॥

Like the cloud brought in by the wind in the rainy season, even though completely rooted out, if this ego is awakened in the mind even for a moment, coming to life again, it creates hundreds of perplexities. (308)

Renunciation of Actions, Thoughts and Vasanas

निगृह्य शत्रोरहमोऽवकाशः
क्वचिन्न देयो विषयानुचिन्तया ।
स एव सञ्जीवनहेतुरस्य
प्रक्षीणजम्बीरतरोरिवाम्बु ॥ ३०९॥

Vanquishing the enemy, the ego, no quarter should be given to it by thinking of sense-objects. That is verily the cause of its returning to life, just like water is the cause for flowering of a dried-up lime tree. (309)

देहात्मना संस्थित एव कामी
विलक्षणः कामयिता कथं स्यात् ।

अतोऽर्थसन्धानपरत्वमेव

भेदप्रसक्त्या भवबन्धहेतुः ॥ ३१०॥

One, who is subject to identifying Atma with the body alone, is subjected to desire. How can that unique one, devoid of the body-idea, have desire? Therefore, being the cause of attachment to another different object, engaging in thinking of sense-objects is the prime cause of bondage of *Samsara*. (310)

कार्यप्रवर्धनाद्बीजप्रवृद्धिः परिदृश्यते ।

कार्यनाशाद्बीजनाशस्तस्मात्कार्यं निरोधयेत् ॥ ३११॥

When the effect is flourishing, the seed is also observed to increase. When the effect is destroyed, its source is also destroyed. Therefore, the effect must be subdued. (311)

वासनावृद्धितः कार्यं कार्यवृद्ध्या च वासना ।

वर्धते सर्वथा पुंसः संसारो न निवर्तते ॥ ३१२॥

The effect (thought of sense-objects) grows by the growth of *Vasana*; by the growth of the effect, the *Vasana* also grows. For such a person, *Samsara* flourishes; there is no cessation. (312)

संसारबन्धविच्छित्यै तद् द्वयं प्रदहेद्यतिः ।

वासनावृद्धिरेताभ्यां चिन्तया क्रियया बहिः ॥ ३१३॥

In order to snap the chain of *Samsara*, the *Yati* (self-controlled person) should burn these two completely. *Vasana* is impelled by thought inside (of sense-objects) and action outside. (313)

ताभ्यां प्रवर्धमाना सा सूते संसृतिमात्मनः ।

त्रयाणां च क्षयोपायः सर्वावस्थासु सर्वदा ॥ ३१४॥

सर्वत्र सर्वतः सर्वब्रह्ममात्रावलोकनम् ।

सद्भाववासनादार्ढ्यात्तत्त्रयं लयमश्नुते ॥ ३१५॥

Growing by these two, *Vasana* produces one's transmigration. The means to bring about the destruction of these three (*Vasana*, thought and action) is to see everything as Brahman alone under all conditions, at all times, everywhere and in all ways. By the strengthening of the *Vasana* of being Brahman, those three are annihilated. (314-315)

क्रियानाशे भवेच्चिन्तानाशोऽस्माद्वासनाक्षयः ।

वासनाप्रक्षयो मोक्षः सा जीवन्मुक्तिरिष्यते ॥ ३१६॥

With the destruction of action, longing ceases; that will lead to annihilation of *Vasana*. The annulment of *Vasana* is Moksha (Liberation). That is called Jivanmukti (Liberation while in body). (316)

सद्वासनास्फूर्तिविजृम्भणे सति

हयसौ विलीना त्वहमादिवासना ।

अतिप्रकृष्टाप्यरुणप्रभायां

विलीयते साधु यथा तमिस्रा ॥ ३१७॥

Upon the manifestation of the *Vasana* of thinking oneself as Brahman, the *Vasanas* of ego etc. all melt away, even as the most intense darkness disappears in the morning twilight. (317)

तमस्तमःकार्यमनर्थजालं

न दृश्यते सत्युदिते दिनेशे ।

तथाऽद्वयानन्दरसानुभूतौ

नैवास्ति बन्धो न च दुःखगन्धः ॥ ३१८॥

When the *Sun* has arisen, darkness and its baneful consequences are not seen. So too, when the nectar of non-dual bliss is experienced, there is no bondage, nor even a trace of misery. (318)

Total Vigilance

दृश्यं प्रतीतं प्रविलापयन्स्वयं

सन्मात्रमानन्दघनं विभावयन् ।

समाहितः सन्बहिरन्तरं वा

कालं नयेथाः सति कर्मबन्धे ॥ ३१९॥

Causing the perceived sense-objects to vanish, meditating on the Reality, which is Bliss-embodied, you spend your time in external and internal concentration, if there is residual *Prarabdha* karma. (319)

प्रमादो ब्रह्मनिष्ठायां न कर्तव्यः कदाचन ।

प्रमादो मृत्युरित्याह भगवान्ब्रह्मणः सुतः ॥ ३२०॥

In respect of Brahmanishtha (being firmly established in Brahman), one should not be negligent. Bhagavan Sanatsujata, the son of Brahma, referred to negligence as death. (320)

The reference here is to the celebrated Sanatsujatiya, part of Mahabharata, where Sanatsujata, who manifested owing to the will of Vidura, taught Brahmajnana to Dhritarashtra.

न प्रमादादनर्थोऽन्यो ज्ञानिनः स्वस्वरूपतः ।

ततो मोहस्ततोऽहन्धीस्ततो बन्धस्ततो व्यथा ॥ ३२१॥

There is no greater danger than negligence for a Jnani. From it, arises delusion; from it, ego; from it, bondage, resulting in misery. (321)

विषयाभिमुखं दृष्ट्वा विद्वांसमपि विस्मृतिः ।

विक्षेपयति धीदोषैर्योषा जारमिव प्रियम् ॥ ३२२॥

Finding him inclined to sense-objects, forgetfulness confounds even a learned man through defects of the intellect like a woman distracting a paramour. (322)

यथापकृष्टं शैवालं क्षणमात्रं न तिष्ठति ।

आवृणोति तथा माया प्राज्ञं वापि पराङ्मुखम् ॥ ३२३॥

As moss that has been pushed aside (in water), does not stay away even for a moment, but covers it again, so Maya also envelops a man, however wise he may be, if his senses are directed outwards. (323)

लक्ष्यच्युतं चेद्यदि चित्तमीषद्

बहिर्मुखं सन्निपतेत्ततस्ततः ।

प्रमादतः प्रच्युतकेलिकन्दुकः

सोपानपङ्क्तौ पतितो यथा तथा ॥ ३२४॥

If the mind ever so slightly strays from the ideal and becomes outgoing, then it goes down and down, just like a ball, inadvertently dropped on a flight of stairs, keeps going down from one step to another. (324)

विषयेष्वाविशच्चेतः सङ्कल्पयति तद्गुणान् ।

सम्यक्सङ्कल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ ३२५॥

The mind attached to sense-objects reflects on their qualities; from mature reflection arises desire. Desire leads to action in regard to them. (325)

ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।

पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥ ३२६॥

This leads to the man's getting deflected from his real nature; thus deflected, he falls down. One who has fallen down comes to ruin, and, for him, there is no going up again. (326)

सङ्कल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।

अपथ्यानि हि वस्तूनि व्याधिग्रस्तो यथोत्सृजेत् ॥ ३२७ ॥

Therefore, one should give up thinking of sense-objects, which is the cause of all undoing, even as a sick man would avoid baneful diet. (327)

अतः प्रमादान्न परोऽस्ति मृत्युः

विवेकिनो ब्रह्मविदः समाधौ ।

समाहितः सिद्धिमुपैति सम्यक्

समाहितात्मा भव सावधानः ॥ ३२८॥

Therefore, to the discriminating knower of Brahman in deep meditation, there is no greater death than inadvertence to meditation. The one who meditates deeply attains complete success. Therefore, remain very carefully in perfect meditation. (328)

In the One without Plurality

जीवतो यस्य कैवल्यं विदेहे स च केवलः ।

यत्किञ्चित् पश्यतो भेदं भयं ब्रूते यजुःश्रुतिः ॥ ३२९॥

He, who is completely aloof (unattached), even while alive, is really aloof even after dissolution of the body. The Yajurveda (Taittiriya Upanishad) speaks of fear to one, who sees even the least distinction. (329)

यदा कदा वापि विपश्चिदेष

ब्रह्मण्यनन्तेऽप्यणुमात्रभेदम् ।

पश्यत्यथामुष्य भयं तदैव

यद्वीक्षितं भिन्नतया प्रमादात् ॥ ३३०॥

Whenever the wise man recognises even the least difference in the infinite Brahman, that which he perceives as different through inadvertence becomes a source of fear to him. (330)

श्रुतिस्मृतिन्यायशतैर्निषिद्धे

दृश्येऽत्र यः स्वात्ममतिं करोति ।

उपैति दुःखोपरि दुःखजातं

निषिद्धकर्ता स मलिम्लुचो यथा ॥ ३३१॥

He, who conceives of Atma in the perceived objects, which are condemned by Vedas, Shastras and hundreds of reasonings, experiences misery after misery, like a thief (with guilty conscience), having committed a prohibited act. (331)

सत्याभिसन्धानरतो विमुक्तो

महत्त्वमात्मीयमुपैति नित्यम् ।

मिथ्याभिसन्धानरतस्तु नश्येद्

दृष्टं तदेतद्यदचोरचोरयोः ॥ ३३२॥

He, who is intensely established in Truth is liberated. He attains to the eternal glory of the Atma. However, he, who is addicted to falsehood perishes. This is seen in the case of a thief and one who is not a thief. (332)

यतिरसदनुसन्धिं बन्धहेतुं विहाय

स्वयमयमहमस्मीत्यात्मदृष्ट्यैव तिष्ठेत् ।

सुखयति ननु निष्ठा ब्रह्मणि स्वानुभूत्या

हरति परमविद्याकार्यदुःखं प्रतीतम् ॥ ३३३॥

Giving up all thoughts of *Asat* (unreal), which is the cause of bondage, the Sanyasi should always fix his thoughts on the Atma in the form, 'I am this (Brahman)'. For, steadfastness in Brahman, gained through realisation of one's identity with it, removes the misery experienced in the state of *Avidya* (ignorance).

बाह्यानुसन्धिः परिवर्धयेत्फलं

दुर्वासनामेव ततस्ततोऽधिकाम् ।

ज्ञात्वा विवेकैः परिहृत्य बाह्यं

स्वात्मानुसन्धिं विदधीत नित्यम् ॥ ३३४॥

Contemplation on external objects will only gather its fruits, viz. enhancing the evil propensities, which grow from bad to worse. Knowing this, through discrimination, one should leave the thoughts of external objects and constantly apply oneself to meditation on the Atma. (334)

बाह्ये निरुद्धे मनसः प्रसन्नता

मनःप्रसादे परमात्मदर्शनम् ।

तस्मिन्सुदृष्टे भवबन्धनाशो

बहिर्निरोधः पदवी विमुक्तेः ॥ ३३५॥

When the objective world is shut out, the mind becomes quiet, and in the quiet mind arises the vision of Paramatma. When that is well realised, the chain of *Samsara* is broken. Hence the shutting out of the external world is the forerunner for attaining Liberation. (335)

कः पण्डितः सन्सदसद्विवेकी

श्रुतिप्रमाणः परमार्थदर्शी ।

जानन्हि कुर्यादसतोऽवलम्बं

स्वपातहेतोः शिशुवन्मुमुक्षुः ॥ ३३६॥

Who is the man, being learned, able to discriminate between the Real and the unreal, believing in the authority of the Vedas, fixing his gaze upon the Atma, the Supreme Reality, and, being a seeker after Liberation, who will, like a child, consciously run after the unreal, which will surely cause his fall? (336)

देहादिसंसक्तिमतो न मुक्तिः

मुक्तस्य देहाद्यभिमत्यभावः ।

सुप्तस्य नो जागरणं न जाग्रतः

स्वप्नस्तयोर्भिन्नगुणाश्रयत्वात् ॥ ३३७॥

There is no liberation for him, who is attached to the body etc., and the liberated man has no identification with his body etc. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature. (337)

Being Established in Atma

अन्तर्बहिः स्वं स्थिरजङ्गमेषु

ज्ञानात्मनाधारतया विलोक्य ।

त्यक्ताखिलोपाधिरखण्डरूपः

पूर्णात्मना यः स्थित एष मुक्तः ॥ ३३८॥

He is a liberated one, who looks on his Atma as of the nature of Jnana only, as the substratum of all moving and non-moving objects, both internal and external, and who, abandoning all limitations, remains in Absolute and Infinite state. (338)

सर्वात्मना बन्धविमुक्तिहेतुः

सर्वात्मभावान्न परोऽस्ति कश्चित् ।

दृश्याग्रहे सत्युपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥ ३३९॥

To recognise the entire universe as Atma is the means of release from all sense of bondage. There is nothing higher than realising the universe as the Atma. One realises this state by excluding the objective world through steadfastness in the Atma. (339)

दृश्यस्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो

बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियां कुर्वतः ।

सन्न्यस्ताखिलधर्मकर्मविषयैर्नित्यात्मनिष्ठापरैः

तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुभिर्यत्नतः ॥ ३४०॥

How is the exclusion of the objective world possible for him, who lives identified with the body, whose mind is attached to the experience of external objects, and who performs various acts towards that end? This exclusion should be carefully practised by sages, who have renounced all kinds of duties, actions and objects, who are passionately devoted to the eternal Atma, and who wish to possess undying absolute Bliss. (340)

सार्वात्म्यसिद्धये भिक्षोः कृतश्रवणकर्मणः ।

समाधिं विदधात्येषा शान्तो दान्त इति श्रुतिः ॥ ३४१॥

The Shruti text beginning with 'shaanto daantah' prescribes concentrated contemplation for the Sanyasi who has performed the action of 'hearing' (the Shruti texts) for the attainment of universal identification. (341)

The Shruti text beginning with 'shaanto daantah' is from Brihadaranyaka Upanishad (1.23): शान्तो दान्त उपरतस्तितिक्षुः समाहितः श्रद्धावित्तो भूत्वात्मन्येवात्मानं पश्येत्: "Therefore, one who knows thus, who has controlled the mind and the sense organs, who has withdrawn his mind from external objects, who is patient, who has concentration and faith shall realise himself in his Atma."

आरूढशक्तेरहमो विनाशः

कर्तुन्न शक्य सहसापि पण्डितैः ।

ये निर्विकल्पाख्यसमाधिनिश्चलाः

तानन्तराऽनन्तभवा हि वासनाः ॥ ३४२॥

The destruction of the ego, which has been powerful, cannot be effected quickly even by the learned, except by those, who are firm and unmoving in *Nirvikalpa Samadhi*. For, *Vasanas* are deep-rooted or variously produced. (342)

अहम्बुद्ध्यैव मोहिन्या योजयित्वाऽऽवृतेर्बलात् ।

विक्षेपशक्तिः पुरुषं विक्षेपयति तद्गुणैः ॥ ३४३॥

Aided by the concealing power (*Aavarana*), the projecting power (*Vikshepa*) (of Maya) connects a man with the sense of ego and distracts him by the qualities of that ego. (343)

विक्षेपशक्तिविजयो विषमो विधातुं

निःशेषमावरणशक्तिनिवृत्त्यभावे ।

दृग्दृश्ययोः स्फुटपयोजलवद्विभागे

नश्येत्तदावरणमात्मनि च स्वभावात् ।

निःसंशयेन भवति प्रतिबन्धशून्यो

विक्षेपणं न हि तदा यदि चेन्मृषार्थे ॥ ३४४॥

Without the total removal of the veiling power, it is difficult to get over the projecting power. The veiling power will get destroyed naturally only if the seer and the seen are clearly distinguished like milk and water. This conquest over the projecting power will be surely effected without any obstacle if there is no oscillation of the mind due to the false sense-objects. (344)

सम्यग्विवेकः स्फुटबोधजन्यो

विभज्य दृग्दृश्यपदार्थतत्त्वम् ।

छिनत्ति मायाकृतमोहबन्धं

यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥ ३४५॥

Perfect discrimination is the offspring of clear understanding separating the nature of the seer and the seen. It then cuts a*Sun*der the bond of delusion caused by Maya. From that arises Liberation and there is no transmigration again. (345)

परावरैकत्वविवेकवह्निः

दहत्यविद्यागहनं ह्यशेषम् ।

किं स्यात्पुनः संसरणस्य बीजं

अद्वैतभावं समुपेयुषोऽस्य ॥ ३४६॥

The fire of understanding of the oneness of Brahman and the Jiva totally destroys the forest of *Avidya* (ignorance). To him, who has attained this state of oneness, will there be seed of return to *Samsara*? (346)

आवरणस्य निवृत्तिर्भवति हि सम्यक्पदार्थदर्शनतः ।

मिथ्याज्ञानविनाशस्तद्विक्षेपजनितदुःखनिवृत्तिः ॥ ३४७॥

The veil that hides the Reality gets lifted, when Reality is fully experienced. Then follows the destruction of false understanding and the cessation of misery, produced by wrong projection. (347)

Understanding of Reality

एतत्त्रितयं दृष्टं सम्यग्रज्जुस्वरूपविज्ञानात् ।

तस्माद्वस्तुसतत्त्वं ज्ञातव्यं बन्धमुक्तये विदुषा ॥ ३४८॥

These three are observed by the proper knowledge of the reality of the rope. Hence the wise man should know the real nature of things for release from bondage. (348)

अयोऽग्नियोगादिव सत्समन्वयान्

मात्रादिरूपेण विजृम्भते धीः ।

तत्कार्यमेतद्द्वितयं यतो मृषा

दृष्टं भ्रमस्वप्नमनोरथेषु ॥ ३४९॥

Just as a piece of iron through contact with fire manifests as fire, the intellect manifests itself as the knower and the known through the immanence of Brahman. As a result, these two are falsely seen as in delusion, dream and imagination. (349)

ततो विकाराः प्रकृतेरहम्मुखा

देहावसाना विषयाश्च सर्वे ।

क्षणेऽन्यथाभावितया ह्यमीषा-

मसत्त्वमात्मा तु कदापि नान्यथा ॥ ३५०॥

The modifications of *Prakriti* from the ego to the gross body and all sense-objects are unreal, as they are subject to change every moment. And the Atma never changes. (350)

नित्याद्वयाखण्डचिदेकरूपो

बुद्ध्यादिसाक्षी सदसद्विलक्षणः ।

अहम्पदप्रत्ययलक्षितार्थः

प्रत्यक् सदानन्दघनः परात्मा ॥ ३५१॥

Paramatma is eternal, non-dual, unbroken Jnana, ever of the same form, the witness of intellect etc., different from the gross and the subtle, the meaning indicated by the term 'I', the innermost, ever compacted of Bliss. (351)

इत्थं विपश्चित्सदसद्विभज्य

निश्चित्य तत्त्वं निजबोधदृष्ट्या ।

ज्ञात्वा स्वमात्मानमखण्डबोधं

तेभ्यो विमुक्तः स्वयमेव शाम्यति ॥ ३५२॥

Thus, the wise man, discriminating between the Real and the unreal, establishing the Truth by the insight of his Knowledge, and realising his own Atma to be unbroken Knowledge, becomes free and attains peace himself. (352)

Samadhi – Its Nature

अज्ञानहृदयग्रन्थेर्निःशेषविलयस्तदा ।

समाधिनाऽविकल्पेन यदाऽद्वैतात्मदर्शनम् ॥ ३५३॥

When there is experience of the non-dual Atma in *Nirvikalpa Samadhi*, then there is complete destruction of the heart's knot of *Ajnana* (ignorance). (353)

त्वमहमिदमितीयं कल्पना बुद्धिदोषात्

प्रभवति परमात्मन्यद्वये निर्विशेषे ।

प्रविलसति समाधावस्य सर्वो विकल्पो

विलयनमुपगच्छेद्वस्तुतत्त्वावधृत्या ॥ ३५४॥

By the flaw of the intellect, the imagination of the distinction in the form of 'you, I and this' arises in the attributeless non-dual Paramatma. When this (Atma) shines forth in Samadhi, all these erroneous understandings vanish by reason of the knowledge of the truth of Brahman. (354)

शान्तो दान्तः परमुपरतः क्षान्तियुक्तः समाधिं

कुर्वन्नित्यं कलयति यतिः स्वस्य सर्वात्मभावम् ।

तेनाविद्यातिमिरजनितान्साधु दग्ध्वा विकल्पान्

ब्रह्माकृत्या निवसति सुखं निष्क्रियो निर्विकल्पः ॥ ३५५॥

Calm and in control of sense-organs, withdrawn from all external activity, patiently enduring the dualities, practising Samadhi always, the Yati experiences his oneness with everything. Thus, completely burning the wrong ideas caused by the darkness of *Avidya* (ignorance), he remains blissfully as Brahman free from egocentric actions and bereft of doubts and grief. (355)

समाहिता ये प्रविलाप्य बाह्यं

श्रोत्रादि चेतः स्वमहं चिदात्मनि ।

त एव मुक्ता भवपाशबन्धैः

नान्ये तु पारोक्ष्यकथाभिधायिनः ॥ ३५६॥

They alone are free from the bondage of *Samsara*, who, having attained Samadhi, merge the objective world, the sense organs like ear etc., the mind and their ego in the Atma, the Consciousness Absolute; not others who blabber of a thing not experienced by them. (356)

उपाधिभेदात्स्वयमेव भिद्यते

चोपाध्यपोहे स्वयमेव केवलः ।

तस्मादुपाधेर्विलयाय विद्वान्

वसेत्सदाऽकल्पसमाधिनिष्ठया ॥ ३५७॥

Through the many conditionings (*upadhis*), a man tends to think of his own Atma as full of diversity; by removing these *upadhis*, he gains his own immutable Atma. Hence, for the dissolution of the *upadhis*, the wise man must devote himself to the practice of Nirvikalpa Samadhi. (357)

सति सक्तो नरो याति सद्भावं ह्येकनिष्ठया ।

कीटको भ्रमरं ध्यायन् भ्रमरत्वाय कल्पते ॥ ३५८॥

One who is attached to the Real becomes the Real through single-pointed devotion, just as the worm contemplating intently on the bee, is transformed into a bee. (358)

क्रियान्तरासक्तिमपास्य कीटको

ध्यायन्यथालिं हयलिभावमृच्छति ।

तथैव योगी परमात्मतत्त्वं

ध्यात्वा समायाति तदेकनिष्ठया ॥ ३५९॥

As the worm, giving up attachment to any other activity, and always thinking of the bee, becomes the bee, so the yogi too, concentrating on the Truth which is Paramatma, attains that Truth. (359)

अतीव सूक्ष्मं परमात्मतत्त्वं

न स्थूलदृष्ट्या प्रतिपत्तुमर्हति ।

समाधिनात्यन्तसुसूक्ष्मवृत्त्या

ज्ञातव्यमार्यैरतिशुद्धबुद्धिभिः ॥ ३६०॥

The Truth that is Paramatma is extremely subtle. It cannot be grasped by the gross mind. It is known only by noble men of very pure intellect in Samadhi through very subtle mental state. (360)

यथा सुवर्णं पुटपाकशोधितं

त्यक्त्वा मलं स्वात्मगुणं समृच्छति ।

तथा मनः सत्त्वरजस्तमोमलं

ध्यानेन सन्त्यज्य समेति तत्त्वम् ॥ ३६१॥

As gold, by thorough heating in fire, gives up its impurities and gains its natural lustre, so too, the mind, through meditation, sheds its impurities of *Sattva*, *Rajas* and *Tamas* and attains the nature of Brahman. (361)

निरन्तराभ्यासवशात्तदित्थं

पक्वं मनो ब्रह्मणि लीयते यदा ।

तदा समाधिः स विकल्पवर्जितः

स्वतोऽद्वयानन्दरसानुभावकः ॥ ३६२॥

When the mind, thus purified by continuous practice, merges in Brahman, then arises the Samadhi free from *Vikalpa* (diverse notions) and in which there is the experience of the nectar of non-dual bliss. (362)

समाधिनाऽनेन समस्तवासना-

ग्रन्थेर्विनाशोऽखिलकर्मनाशः ।

अन्तर्बहिः सर्वत एव सर्वदा

स्वरूपविस्फूर्तिरयत्नतः स्यात् ॥ ३६३॥

By this Samadhi, all knots of *Vasanas* and all karmas are destroyed. And within and without, everywhere and always, takes place the spontaneous manifestation of one's Real Nature. (363)

श्रुतेः शतगुणं विद्यान्मननं मननादपि ।

निदिध्यासं लक्षगुणमनन्तं निर्विकल्पकम् ॥ ३६४॥

Reflection is a hundred times superior to hearing; meditation is a lakh of times superior to reflection; but Nirvikalpa Samadhi is infinitely superior. (364)

निर्विकल्पकसमाधिना स्फुटं

ब्रह्मतत्त्वमवगम्यते ध्रुवम् ।

नान्यथा चलतया मनोगतेः

प्रत्ययान्तरविमिश्रितं भवेत् ॥ ३६५॥

The Truth that is Brahman is surely realised by Nirvikalpa Samadhi; not by any other method. Otherwise, due to inconstancy of mind, it will be mixed up with other perceptions. (365)

अतः समाधत्स्व यतेन्द्रियः सन्

निरन्तरं शान्तमनाः प्रतीचि ।

विध्वंसय ध्वान्तमनाद्यविद्यया

कृतं सदेकत्वविलोकनेन ॥ ३६६॥

Therefore, remain in Samadhi with sense-organs controlled, with a tranquil mind ever turned inward; by realisation of your identity with Brahman, destroy the darkness of beginningless Avidya (Nescience). (366)

योगस्य प्रथमं द्वारं वाङ्निरोधोऽपरिग्रहः ।

निराशा च निरीहा च नित्यमेकान्तशीलता ॥ ३६७॥

The first gateway to Yoga is control of speech, then non-acquisition of possessions beyond bare necessity, absence of desire, freedom from activity and ever living by oneself (in seclusion). (367)

एकान्तस्थितिरिन्द्रियोपरमणे हेतुर्दमश्चेतसः

संरोधे करणं शमेन विलयं यायादहंवासना ।

तेनानन्दरसानुभूतिरचला ब्राह्मी सदा योगिनः

तस्माच्चित्तनिरोध एव सततं कार्यः प्रयत्नान्मुनेः ॥ ३६८॥

Living in solitude helps to control the sense organs; control of the senses serves to control the mind, and by controlling the mind, the tendency of ego is destroyed. This gives the Yogi the unceasing Realisation of the Bliss of Brahman. Hence one given to meditation should always control the mind alone with effort. (368)

वाचं नियच्छात्मनि तं नियच्छ

बुद्धौ धियं यच्छ च बुद्धिसाक्षिणि ।

तं चापि पूर्णात्मनि निर्विकल्पे

विलाप्य शान्तिं परमां भजस्व ॥ ३६९॥

Control the speech in the mind; control mind in the intellect; control the intellect in the witness of the intellect; merging that again in the infinite Atma, attain supreme peace. (369)

देहप्राणेन्द्रियमनोबुद्ध्यादिभिरुपाधिभिः ।

यैर्यैर्वृत्तेःसमायोगस्तत्तद्भावोऽस्य योगिनः ॥ ३७०॥

The Yogi's mind is modified according to its identification with the various *upadhis* (conditionings) like the body, the vital breath, the sense-organs, mind, intellect etc. (370)

तन्निवृत्त्या मुनेः सम्यक् सर्वोपरमणं सुखम् ।

सन्दृश्यते सदानन्दरसानुभवविप्लवः ॥ ३७१॥

When the mind is completely withdrawn from these, the man of reflection is found to detach easily from everything and be immersed in the experience of supreme Bliss. (371)

Nature of Dispassion

अन्तस्त्यागो बहिस्त्यागो विरक्तस्यैव युज्यते ।

त्यजत्यन्तर्बहिःसङ्गं विरक्तस्तु मुमुक्षया ॥ ३७२॥

A man of dispassion alone is fit for internal and external detachment; for, the man of dispassion, out of his desire to attain Moksha, renounces both internal and external attachments. (372)

बहिस्तु विषयैः सङ्गं तथान्तरहमादिभिः ।

विरक्त एव शक्नोति त्यक्तुं ब्रह्मणि निष्ठितः ॥ ३७३॥

The detached one alone firmly established in Brahman is able to give up external attachment to sense-objects and internal attachment to ego etc. (373)

वैराग्यबोधौ पुरुषस्य पक्षिवत्

पक्षौ विजानीहि विचक्षण त्वम् ।

विमुक्तिसौधाग्रतलाधिरोहणं

ताभ्यां विना नान्यतरेण सिध्यति ॥ ३७४॥

Learned one, know that dispassion and understanding (discrimination) are two means like the wings of a bird. The ascent to the upper storey of the palace of Liberation is not secured by either of them singly. (374)

अत्यन्तवैराग्यवतः समाधिः

समाहितस्यैव दृढप्रबोधः ।

प्रबुद्धतत्त्वस्य हि बन्धमुक्तिः

मुक्तात्मनो नित्यसुखानुभूतिः ॥ ३७५॥

The one of intense dispassion alone can attain Samadhi. He in Samadhi alone can have unflinching experience of Brahman. He alone who has such experience of the Truth that will be liberated from bondage. He alone who is thus freed can experience eternal bliss. (375)

वैराग्यान्न परं सुखस्य जनकं पश्यामि वश्यात्मनः

तच्चेच्छुद्धतरात्मबोधसहितं स्वाराज्यसाम्राज्यधुक् ।

एतद्द्वारमजस्रमुक्तियुवतेर्यस्मात्त्वमस्मात्परं

सर्वत्रास्पृहया सदात्मनि सदा प्रज्ञां कुरु श्रेयसे ॥ ३७६॥

For a person of self-control, I do not see anything other than dispassion which can generate bliss. If you have dispassion along with realisation of the highly pure Atma, it is productive of sovereignty and overlordship. This is the gateway to the everlasting excellent condition of eternal bliss. Hence, beyond this, without desire for anything everywhere, always fix your mind on Atma for your spiritual benefit. (376)

आशां छिन्द्धि विषोपमेषु विषयेष्वेषैव मृत्योः सृति

स्त्यक्त्वा जातिकुलाश्रमेष्वभिमतिं मुञ्चातिदूरात्क्रियाः ।

देहादावसति त्यजात्मधिषणां प्रज्ञां कुरुष्वात्मनि

त्वं द्रष्टास्यमलोऽसि निर्द्वयपरं ब्रह्मासि यद्वस्तुतः ॥ ३७७॥

Cut a*Sun*der your craving for sense-objects which are like poison; it is the very image of death. Giving up your pride of caste, family and order of life, renounce all actions from a distance. Give up your identification with such unreal things as the body and be filled with awareness of Atma; for, in reality you are the seer, pure, non-dual Parabrahman. (377)

Meditation - Significance

लक्ष्ये ब्रह्मणि मानसं दृढतरं संस्थाप्य बाह्येन्द्रियं

स्वस्थाने विनिवेश्य निश्चलतनुश्चोपेक्ष्य देहस्थितिम् ।

ब्रह्मात्मैक्यमुपेत्य तन्मयतया चाखण्डवृत्त्याऽनिशं

ब्रह्मानन्दरसं पिबात्मनि मुदा शून्यैः किमन्यैर्भ्रमैः ॥ ३७८॥

Establishing the mind firmly in the goal that is Brahman, resting the external sense-organs in their respective spheres, keeping your body unmoving, unmindful of maintenance of the body, attaining the identity of Brahman and the Atma, becoming one with its vast expanse, drink the bliss of Brahman in your own Atma. Of what use will the futile delusions be? (378)

अनात्मचिन्तनं त्यक्त्वा कश्मलं दुःखकारणम् ।

चिन्तयात्मानमानन्दरूपं यन्मुक्तिकारणम् ॥ ३७९॥

Giving up all thought of the Anatma, which is evil and the cause of grief, contemplate on the Atma, which is of the nature of bliss and which leads to Liberation. (379)

एष स्वयञ्ज्योतिरशेषसाक्षी

विज्ञानकोशे विलसत्यजस्रम् ।

लक्ष्यं विधायैनमसद्विलक्षण-

मखण्डवृत्त्याऽऽत्मतयाऽनुभावय ॥ ३८०॥

This Atma is self-luminous, the witness of everything and ever shines in the *Vijnanakosha*. Resting your mind on it, which is distinct from the unreal, enjoy it with your unlimited consciousness. (380)

एतमच्छिन्नया वृत्त्या प्रत्ययान्तरशून्यया ।

उल्लेखयन्विजानीयात्स्वस्वरूपतया स्फुटम् ॥ ३८१॥

One should realise this Atma as one's own real nature, contemplating on it continuously with no other contrary thought. (381)

अत्रात्मत्वं दृढीकुर्वन्नहमादिषु सन्त्यजन् ।

उदासीनतया तेषु तिष्ठेद्घटपटादिवत् ॥ ३८२॥

By strengthening one's identification with this Atma, and by renouncing all identifications with the ego etc., one must remain indifferent to them as in the case of trifles like pot, cloth etc. (382)

Attention to Atma

विशुद्धमन्तःकरणं स्वरूपे

निवेश्य साक्षिण्यवबोधमात्रे ।

शनैः शनैर्निश्चलतामुपानयन्

पूर्णं स्वमेवानुविलोकयेत्ततः ॥ ३८३॥

By fixing the purified inner equipment upon the Atma, which is the witness and Knowledge Absolute, and gradually making it unmoving, one must try to realise one's infinite Atma. (383)

देहेन्द्रियप्राणमनोऽहमादिभिः

स्वाज्ञानकल्पैरखिलैरुपाधिभिः ।

विमुक्तमात्मानमखण्डरूपं

पूर्णं महाकाशमिवावलोकयेत् ॥ ३८४॥

Free from all limitations like the body, sense-organs, vital breath, mind, ego etc. which are the projections of one's ignorance, one should realise the Atma, the indivisible and the infinite, like the great endless space. (385)

घटकलशकुसूलसूचिमुख्यैः

गगनमुपाधिशतैर्विमुक्तमेकम् ।

भवति न विविधं तथैव शुद्धं

परमहमादिविमुक्तमेकमेव ॥ ३८५॥

Having dropped hundreds of its limitations such as a pot, a pitcher, a barn or the eye of a needle, space is perceived as one and not many. Similarly, Brahman is indeed one, when divested of the limitations like the ego etc. (385)

ब्रह्मादिस्तम्बपर्यन्ता मृषामात्रा उपाधयः ।

ततः पूर्णं स्वमात्मानं पश्येदेकात्मना स्थितम् ॥ ३८६॥

Right from Brahma to the minutest worm, all conditionings are quite unreal. Therefore, one should realise one's nature as infinite Atma, the only existing principle. (386)

यत्र भ्रान्त्या कल्पितं यद्विवेके

तत्तन्मात्रं नैव तस्माद्विभिन्नम् ।

भ्रान्तेर्नाशे भ्रान्तिदृष्टाहितत्त्वं

रज्जुस्तद्वद्विश्वमात्मस्वरूपम् ॥ ३८७॥

Where, by delusion, something is imagined to exist, there, on right discrimination, the Reality is recognised; there is nothing other than it. With the delusion destroyed, the falsely perceived snake itself becomes the rope. Similarly, the entire universe is, in truth, the Atma alone. (387)

स्वयं ब्रह्मा स्वयं विष्णुः स्वयमिन्द्रः स्वयं शिवः ।

स्वयं विश्वमिदं सर्वं स्वस्मादन्यन्न किञ्चन ॥ ३८८॥

The Atma itself is Brahma; the Atma itself is Vishnu; the Atma itself is Indra; the Atma itself is Shiva; the Atma itself is this entire universe. There is nothing else apart from the Atma. (388)

अन्तः स्वयं चापि बहिः स्वयं च

स्वयं पुरस्तात् स्वयमेव पश्चात् ।

स्वयं हयवाच्यां स्वयमप्युदीच्यां

तथोपरिष्टात्स्वयमप्यधस्तात् ॥ ३८९॥

The Atma is within; the Atma is without; the Atma is in front; the Atma is behind; the Atma is to the south; the Atma is to the north; similarly, it is above and below. (389)

तरङ्गफेनभ्रमबुद्बुदादि

सर्वं स्वरूपेण जलं यथा तथा ।

चिदेव देहाद्यहमन्तमेतत्

सर्वं चिदेवैकरसं विशुद्धम् ॥ ३९०॥

Just as the wave, the foam, the whirlpool, the bubbles etc. are all in essence water alone; so too, the Chit (Consciousness) alone is everything from the body etc. to the ego. Truly, everything is the homogeneous, pure Chit only. (390)

सदेवेदं सर्वं जगदवगतं वाङ्मनसयोः

सतोऽन्यन्नास्त्येव प्रकृतिपरसीम्नि स्थितवतः ।

पृथक् किं मृत्स्नायाः कलशघटकुम्भाद्यवगतं

वदत्येष भ्रान्तस्त्वमहमिति मायामदिरया ॥ ३९१॥

This entire universe apprehended by speech and mind is *Sat* (Brahman) only. There is nothing other than this *Sat* for one who stands beyond the boundary of *Prakriti*. Are the pot, the jug, the pitcher etc. known to be separate from clay? This deluded man inebriated by the wine of Maya speaks in terms of 'I' and 'you'. (391)

क्रियासमभिहारेण यत्र नान्यदिति श्रुतिः ।

ब्रवीति द्वैतराहित्यं मिथ्याध्यासनिवृत्तये ॥ ३९२॥

With many predicates (indicating various actions), Shruti declares the absence of duality in the phrase 'Naanyat', 'where there is nothing else' etc. in order to remove all false superimpositions. (392)

Chandogya Upanishad 6.14.1 is referred to here.

आकाशवन्निर्मलनिर्विकल्प-

निःसीमनिःस्पन्दननिर्विकारम् ।

अन्तर्बहिःशून्यमनन्यमद्वयं

स्वयं परं ब्रह्म किमस्ति बोध्यम् ॥ ३९३॥

Like the sky, the supreme Brahman is untainted, unchanging, infinite, motionless, not subject to modification, having no inside or outside, one Existence, non-dual and is one's own Atma. Is there any other thing to be known? (393)

वक्तव्यं किमु विद्यतेऽत्र बहुधा ब्रह्मैव जीवः स्वयं

ब्रह्मैतज्जगदाततं नु सकलं ब्रह्माद्वितीयं श्रुतिः ।

ब्रह्मैवाहमिति प्रबुद्धमतयः सन्त्यक्तबाह्याः स्फुटं

ब्रह्मीभूय वसन्ति सन्ततचिदानन्दात्मनैव ध्रुवम् ॥ ३९४॥

What is there to expatiate on this? The jiva is Brahman only; the whole expanse of this universe is nothing but Brahman. The Shruti declares Brahman to be without a second. Clearly, those who have awakened to the consciousness, 'I am Brahman', giving up all external attachments, surely live always in the unitary experience of Brahman, realising themselves as *Sat*, *Chit* and *Ananda*. (394)

जहि मलमयकोशेऽहन्धियोत्थापिताशां

प्रसभमनिलकल्पे लिङ्गदेहेऽपि पश्चात् ।

निगमगदितकीर्तिं नित्यमानन्दमूर्तिं

स्वयमिति परिचीय ब्रह्मरूपेण तिष्ठ ॥ ३९५॥

Destroy the desire aroused by the sense of 'I' in the gross body, which is a bundle of filth; then with great persistence do the same later with the subtle body, which, like the air, is invisible. Realising yourself as the ever blissful spoken of in the Vedas, remain as Brahman. (395)

शवाकारं यावद्भजति मनुजस्तावदशुचिः

परेभ्यः स्यात्क्लेशो जननमरणव्याधिनिलयः ।

यदात्मानं शुद्धं कलयति शिवाकारमचलम्

तदा तेभ्यो मुक्तो भवति हि तदाह श्रुतिरपि ॥ ३९६॥

As long as a man keeps thinking of his corpse-like body, he is impure and he will face grief from others and he will be the abode of birth, death and disease. But when he thinks of himself as the pure, the auspicious, the immovable, certainly he becomes free from them; the Shrutis also testify to this. (396)

The Universe to be Negated

स्वात्मन्यारोपिताशेषाभासवस्तुनिरासतः ।

स्वयमेव परं ब्रह्म पूर्णमद्वयमक्रियम् ॥ ३९७॥

By the removal of all apparent features superimposed on the Atma, one remains as the supreme Brahman, the infinite, non-dual, that which is beyond all activities. (397)

समाहितायां सति चित्तवृत्तौ

परात्मनि ब्रह्मणि निर्विकल्पे ।

न दृश्यते कश्चिदयं विकल्पः

प्रजल्पमात्रः परिशिष्यते ततः ॥ ३९८॥

When the mental functions are established in the true, unchanging Paramatma, the Brahman, this awareness of the phenomenal world is not experienced. What remains thereafter is merely a matter of meaningless word. (398)

असत्कल्पो विकल्पोऽयं विश्वमित्येकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ३९९॥

In the one Reality, the conception of the universe is a mere fancy. How can there be any diversity in the changeless, the formless, the qualityless? (399)

द्रष्टृदर्शनदृश्यादिभावशून्यैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४००॥

How can there be diversity in the unitary Reality, which is devoid of the distinctions of seer, seeing and seen, which is changeless, formless and qualityless? (400)

कल्पार्णव इवात्यन्तपरिपूर्णैकवस्तुनि ।

निर्विकारे निराकारे निर्विशेषे भिदा कुतः ॥ ४०१॥

How can there be diversity in the unitary Reality, which is of superlative plenitude like the ocean at the time of cosmic deluge, and which is changeless, formless and qualityless? (401)

तेजसीव तमो यत्र प्रलीनं भ्रान्तिकारणम् ।

अद्वितीये परे तत्त्वे निर्विशेषे भिदा कुतः ॥ ४०२॥

How can there be difference when the *Ajnana* (nescience) which is the cause of delusion is dissolved, like darkness in light, in the supreme Truth, which is without a second and qualityless? (402)

एकात्मके परे तत्त्वे भेदवार्ता कथं भवेत् ।

सुषुप्तौ सुखमात्रायां भेदः केनावलोकितः ॥ ४०३॥

How can there arise any talk of difference in the supreme Reality, which is unitary? Who has experienced difference in the state of deep sleep characterised by pure bliss? (403)

न ह्यस्ति विश्वं परतत्त्वबोधात्

सदात्मनि ब्रह्मणि निर्विकल्पे ।

कालत्रये नाप्यहिरीक्षितो गुणे

न ह्यम्बुबिन्दुर्मृगतृष्णिकायाम् ॥ ४०४॥

By the realisation of the truth about Reality, the world does not exist in the unchanging Brahman which is of the nature of *Sat*. In any of the three periods of time, the (mistakenly) seen serpent does not exist in the rope, nor do water particles exist in the mirage. (404)

मायामात्रमिदं द्वैतमद्वैतं परमार्थतः ।

इति ब्रूते श्रुतिः साक्षात्सुषुप्तावनुभूयते ॥ ४०५॥

The Shruti states that this duality is only an appearance brought about by Maya; the ultimate truth is non-duality; this is realised in deep sleep. (405)

अनन्यत्वमधिष्ठानादारोप्यस्य निरीक्षितम् ।

पण्डितै रज्जुसर्पादौ विकल्पो भ्रान्तिजीवनः ॥ ४०६॥

The non-difference of the superimposed and the substratum is perceived by the learned. The sense of difference between the rope and the serpent etc. is on account of delusion. (406)

Contemplation

चित्तमूलो विकल्पोऽयं चित्ताभावे न कश्चन ।

अतश्चित्तं समाधेहि प्रत्यग्रूपे परात्मनि ॥ ४०७॥

The mind is the source of this sense of difference; when the mind does not exist, there is none. Therefore, concentrate the mind on the innermost supreme Atma. (407)

किमपि सततबोधं केवलानन्दरूपं

निरुपममतिवेलं नित्यमुक्तं निरीहम् ।

निरवधिगगनाभं निष्कलं निर्विकल्पं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०८॥

Through Samadhi, the wise man realises the infinite Brahman in his heart as something (inexplicably) of the essence of eternal knowledge and complete bliss, which is unparallelled, which is beyond all limitations, which is ever free, which has no activity and which is indivisible and absolute like the limitless sky. (408)

प्रकृतिविकृतिशून्यं भावनातीतभावं

समरसमसमानं मानसम्बन्धदूरम् ।

निगमवचनसिद्धं नित्यमस्मत्प्रसिद्धं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०९॥

Through Samadhi, the wise man realises the infinite Brahman in his heart, as devoid of the concepts of cause and effect, as Reality beyond all fancy, as homogeneous and matchless, beyond all proofs, established by the declarations of Vedas, always ingrained in us as 'I'. (409)

अजरममरमस्ताभासवस्तुस्वरूपं

स्तिमितसलिलराशिप्रख्यमाख्याविहीनम् ।

शमितगुणविकारं शाश्वतं शान्तमेकं

हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४१०॥

Through Samadhi, the wise man realises the infinite Brahman in his heart as undecaying and immortal, free from the taint of *Ajnana* and its effects, which is like a calm ocean, which has no name, which is free from attributes, which is eternal, tranquil and one. (410)

समाहितान्तःकरणः स्वरूपे

विलोकयात्मानमखण्डवैभवम् ।

विच्छिन्द्धि बन्धं भवगन्धगन्धितं

यत्नेन पुंस्त्वं सफलीकुरुष्व ॥ ४११ ॥

Clearly see the Atma of infinite glory in your own inner equipment, with a concentrated mind. Cut off the bonds fashioned by the *vasanas* of *Samsara* and make your birth as a man fruitful. (411)

सर्वोपाधिविनिर्मुक्तं सच्चिदानन्दमद्वयम् ।

भावयात्मानमात्मस्थं न भूयः कल्पसेऽध्वने ॥ ४१२॥

Meditate on the Atma, which is in you, free of all limitations, of the nature of Pure Existence-Knowledge-Bliss and non-dual, and you will not be entangled in *Samsara* again. (412)

Giving up Perceptions

छायेव पुंसः परिदृश्यमान-

माभासरूपेण फलानुभूत्या ।

शरीरमाराच्छववन्निरस्तं

पुनर्न सन्धत्त इदं महात्मा ॥ ४१३॥

Once the body has been cast off like a corpse, the wise man does not attach himself to it, though, like man's shadow, it is still visible, owing to the effects of past actions. (413)

सततविमलबोधानन्दरूपं समेत्य

त्यज जडमलरूपोपाधिमेतं सुदूरे ।

अथ पुनरपि नैष स्मर्यतां वान्तवस्तु

स्मरणविषयभूतं कल्पते कुत्सनाय ॥ ४१४॥

Realising your true nature, which is eternal, pure, intelligent and blissful, fling far away this body, which is inert and filthy. Then think of it no more, for a thing vomited brings disgust to the mind when remembered. (414)

समूलमेतत्परिदह्य वह्नौ

सदात्मनि ब्रह्मणि निर्विकल्पे ।

ततः स्वयं नित्यविशुद्धबोधा-

नन्दात्मना तिष्ठति विद्वरिष्ठः ॥ ४१५॥

The highest of knowers remains firmly established as the eternal, pure, intelligent and blissful Atma after burning this body outright in the fire of unchanging Brahman, which is the ever-existent Atma. (415)

प्रारब्धसूत्रग्रथितं शरीरं

प्रयातु वा तिष्ठतु गोरिव स्रक् ।

न तत्पुनः पश्यति तत्त्ववेत्ता-

ऽऽनन्दात्मनि ब्रह्मणि लीनवृत्तिः ॥ ४१६॥

Let this body fashioned by *Prarabdha* karmas go away or remain like the garland round the neck of a cow. The knower of Truth does not care for it again, his mental functions being merged in Brahman, which is compacted of bliss. (416)

अखण्डानन्दमात्मानं विज्ञाय स्वस्वरूपतः ।

किमिच्छन् कस्य वा हेतोर्देहं पुष्णाति तत्त्ववित् ॥ ४१७॥

After realising the infinite, blissful Brahman as his real nature, desiring which and for whose sake, will the knower of Truth nourish the body? (417)

Fruit of Knowledge of Atma

संसिद्धस्य फलं त्वेतज्जीवन्मुक्तस्य योगिनः ।

बहिरन्तः सदानन्दरसास्वादनमात्मनि ॥ ४१८॥

This is the result that accrues to the Yogi, who has attained his goal and is a Jivanmukta. It is the permanent enjoyment of bliss in his mind both internally and externally. (418)

वैराग्यस्य फलं बोधो बोधस्योपरतिः फलम् ।

स्वानन्दानुभवाच्छान्तिरेषैवोपरतेः फलम् ॥ ४१९॥

The fruit of detachment is knowledge; of knowledge, abstinence (from sense-pleasures) is the fruit. That leads to the experience of the bliss of Atma, which in turn leads to peace. (419)

यद्युत्तरोत्तराभावः पूर्वपूर्वन्तु निष्फलम् ।

निवृत्तिः परमा तृप्तिरानन्दोऽनुपमः स्वतः ॥ ४२०॥

When there are no succeeding stages, the preceding ones are useless. (That is, without internal peace, withdrawal from sense objects; without withdrawal from sense-objects, *Knowledge*; without Knowledge, dispassion is useless.) Cessation of the objective world, supreme satisfaction and unequalled bliss follow as a matter of course. (420)

दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।

यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।

पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ ४२१॥

The result of Knowledge is freedom from anxiety towards worldly sorrows. How can one, who performs loathsome deeds during a state of delusion, do them again after the dawn of discrimination? (421)

विद्याफलं स्यादसतो निवृत्तिः

प्रवृत्तिरज्ञानफलं तदीक्षितम् ।

तज्ज्ञाज्ञयोर्यन्मृगतृष्णिकादौ

नोचेद्विदो दृष्टफलं किमस्मात् ॥ ४२२॥

Turning away from the unreal should be the result of Knowledge; attachment to the unreal is the result of *Ajnana* (ignorance). Such is seen to be the case of one who knows a mirage etc. and one who does not. Else, what palpable result do the knowers of Reality gain? (422)

अज्ञानहृदयग्रन्थेर्विनाशो यद्यशेषतः ।

अनिच्छोर्विषयः किं नु प्रवृत्तेः कारणं स्वतः ॥ ४२३॥

When the knots of ignorance in the heart have been totally destroyed, what natural cause can induce the man, who is averse to sense-pleasures, to act in that direction? (423)

वासनानुदयो भोग्ये वैराग्यस्य तदावधिः ।

अहम्भावोदयाभावो बोधस्य परमावधिः ।

लीनवृत्तेरनुत्पत्तिर्मर्यादोपरतेस्तु सा ॥ ४२४॥

The supreme limit of detachment is the non-springing of *vasanas* in respect of enjoyable objects. The non-springing of the sense of 'I' is the supreme limit of knowledge. The peak of self-withdrawal is reached when the thoughts which have ceased do not manifest again. (424)

Characteristics of Jivanmukta

ब्रह्माकारतया सदा स्थिततया निर्मुक्तबाह्यार्थधी-

रन्यावेदितभोग्यभोगकलनो निद्रालुवद्बालवत् ।

स्वप्नालोकितलोकवज्जगदिदं पश्यन्क्वचिल्लब्धधी-

रास्ते कश्चिदनन्तपुण्यफलभुग्धन्यः स मान्यो भुवि ॥ ४२५॥

On account of constant absorption in Brahman, freed from awareness of external objects, consuming only what is needed for bodily sustenance proffered to him by others like one in sleep or a child, perceiving the world as one seen in a dream and recognising it only now and then, remains the enjoyer of the fruits of untold merit and is truly blessed and revered on earth. (425)

स्थितप्रज्ञो यतिरयं यः सदानन्दमश्नुते ।

ब्रह्मण्येव विलीनात्मा निर्विकारो विनिष्क्रियः ॥ ४२६॥

This Yati, who enjoys bliss for ever, with his mind absorbed in Brahman only, unchanging and inactive, is the man of steadfast wisdom. (426)

ब्रह्मात्मनोः शोधितयोरेकभावावगाहिनी ।

निर्विकल्पा च चिन्मात्रा वृत्तिः प्रज्ञेति कथ्यते ।

सुस्थिता सा भवेद्यस्य स्थितप्रज्ञः स उच्यते ॥ ४२७॥

The mental state which comprehends the identity of Brahman and the Atma after analysing them, free from all limitations, which is only concerned with pure Knowledge, is called *Prajna*. One who is always established in this type of *Prajna* is known as a man of steady wisdom (*Sthitaprajna*). (427)

यस्य स्थिता भवेत्प्रज्ञा यस्यानन्दो निरन्तरः ।

प्रपञ्चो विस्मृतप्रायः स जीवन्मुक्त इष्यते ॥ ४२८॥

He who has steady wisdom, who experiences endless bliss, who has forgotten the external world is said to be a Jivanmukta. (428)

लीनधीरपि जागर्ति जाग्रद्धर्मविवर्जितः ।

बोधो निर्वासनो यस्य स जीवन्मुक्त इष्यते ॥ ४२९॥

He is said to be a Jivanmukta, who is awake, though his mind is merged in Brahman, but without the features of the waking state, and whose awareness is free from residual tendencies. (429)

शान्तसंसारकलनः कलावानपि निष्कलः ।

यः सचित्तोऽपि निश्चित्तः स जीवन्मुक्त इष्यते ॥ ४३०॥

He whose concern about *Samsara* is stilled, who, though possessing the sixteen *kalas*, is now detached from them, and who though possessed of a mind, is yet free from the mind, is called a Jivanmukta. (430)

वर्तमानेऽपि देहेऽस्मिञ्छायावदनुवर्तिनि ।

अहन्तामममताऽभावो जीवन्मुक्तस्य लक्षणम् ॥ ४३१॥

The mark of a Jivanmukta is the absence of the sense of 'I' and 'mine' in this body, though it is with him like a shadow. (431)

अतीताननुसन्धानं भविष्यदविचारणम् ।

औदासीन्यमपि प्राप्ते जीवन्मुक्तस्य लक्षणम् ॥ ४३२॥

The mark of a Jivanmukta is absence of pondering over the past, no thought about the future and indifference even for the present. (432)

गुणदोषविशिष्टेऽस्मिन्स्वभावेन विलक्षणे ।

सर्वत्र समदर्शित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३३॥

The mark of a Jivanmukta is seeing with eye of equality everything in this world, riddled with elements possessed of merit and demerit, each differing from the other. (433)

इष्टानिष्टार्थसम्प्राप्तौ समदर्शितयाऽऽत्मनि ।

उभयत्राविकारित्वं जीवन्मुक्तस्य लक्षणम् ॥ ४३४॥

The mark of a Jivanmukta is maintaining the same unchanging attitude of being unperturbed in cases of being confronted with both pleasing and painful things. (434)

ब्रह्मानन्दरसास्वादासक्तचित्ततया यतेः ।

अन्तर्बहिरविज्ञानं जीवन्मुक्तस्य लक्षणम् ॥ ४३५॥

The mark of a Jivanmukta is unawareness of within and without as this Yati's mind is wholly engrossed in the experience of the bliss of Brahman. (435)

देहेन्द्रियादौ कर्तव्ये ममाहम्भाववर्जितः ।

औदासीन्येन यस्तिष्ठेत्स जीवन्मुक्तलक्षणः ॥ ४३६॥

The mark of a Jivanmukta is freedom from the sense of 'I' and 'mine' in the actions of the body, sense-organs etc. and remaining indifferent to them. (436)

विज्ञात आत्मनो यस्य ब्रह्मभावः श्रुतेर्बलात् ।

भवबन्धविनिर्मुक्तः स जीवन्मुक्तलक्षणः ॥ ४३७॥

The mark of a Jivanmukta is realisation of his Atma being Brahman on the strength of Shruti and consequent release from the bonds of *Samsara*. (437)

देहेन्द्रियेष्वहम्भाव इदम्भावस्तदन्यके ।

यस्य नो भवतः क्वापि स जीवन्मुक्त इष्यते ॥ ४३८॥

He is said to be a Jivanmukta in whom there does not ever arise the sense of 'I' in the body and sense-organs and the sense of 'this' in other things. (438)

न प्रत्यग्ब्रह्मणोर्भेदं कदापि ब्रह्मसर्गयोः ।

प्रज्ञया यो विजानाति स जीवन्मुक्त इष्यते ॥ ४३९॥

He is said to be a Jivanmukta, who is ever unaware of any difference between his inner Atma and Brahman, and between Brahman and the universe. (439)

साधुभिः पूज्यमानेऽस्मिन्पीड्यमानेऽपि दुर्जनैः ।

समभावो भवेद्यस्य स जीवन्मुक्त इष्यते ॥ ४४०॥

He is said to be a Jivanmukta who is equanimous whether adored by the virtuous or afflicted by the wicked. (440)

यत्र प्रविष्टा विषयाः परेरिता

नदीप्रवाहा इव वारिराशौ ।

लिनन्ति सन्मात्रतया न विक्रियां

उत्पादयन्त्येष यतिर्विमुक्तः ॥ ४४१॥

The Yati, in whom the sense-objects directed by others are merged like rivers flowing into the ocean producing no change because of his absorption in Brahman, is truly liberated. (441)

विज्ञातब्रह्मतत्त्वस्य यथापूर्वं न संसृतिः ।

अस्ति चेन्न स विज्ञातब्रह्मभावो बहिर्मुखः ॥ ४४२॥

There is no *Samsara* as before for one, who has realised the truth of Brahman. If *Samsara* still persists, he has not realised Brahman; his senses still have an outgoing tendency. (442)

प्राचीनवासनावेगादसौ संसरतीति चेत् ।

न सदेकत्वविज्ञानान्मन्दी भवति वासना ॥ ४४३॥

If it is said that this knower of Brahman is bound to *Samsara* by the force of the past *vasanas*, it is not so; for the *vasana* becomes dull on realisation of the one true *Sat*. (443)

अत्यन्तकामुकस्यापि वृत्तिः कुण्ठति मातरि ।

तथैव ब्रह्मणि ज्ञाते पूर्णानन्दे मनीषिणः ॥ ४४४॥

Even the mind of one given to extreme lust is restrained before his mother. So too, there are no more worldly propensities in one who has realised Brahman, the Bliss Plenary. (444)

On *Prarabdha*

निदिध्यासनशीलस्य बाह्यप्रत्यय ईक्ष्यते ।

ब्रवीति श्रुतिरेतस्य प्रारब्धं फलदर्शनात् ॥ ४४५॥

He who is given to meditation is yet seen to have external perceptions. Shruti says that this is *Prarabdha* at work. This can be inferred from the actual results seen. (445)

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।

फलोदयः क्रियापूर्वो निष्क्रियो न हि कुत्रचित् ॥ ४४६॥

As long as there is experience of pleasure etc., *Prarabdha* is said to persist. Every effect is preceded by an action causing it; there is nowhere an effect that happens without an antecedent action. (446)

अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।

सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ ४४७॥

Even as actions in a dream disappear on waking, the accumulated (*Sanchita*) karmas accumulated over hundreds of crores of *Kalpa*s get extinguished upon the dawn of experience of 'I am Brahman'. (447)

यत्कृतं स्वप्नवेलायां पुण्यं वा पापमुल्बणम् ।

सुप्तोत्थितस्य किन्तत्स्यात्स्वर्गाय नरकाय वा ॥ ४४८॥

Will even the greatest merit or sin done during a dream make for heaven or hell for one, who has awakened from the dream? (448)

स्वमसङ्गमुदासीनं परिज्ञाय नभो यथा ।

न श्लिष्यते यतिः किञ्चित्कदाचिद्भाविकर्मभिः ॥ ४४९॥

Knowing himself as unattached and indifferent like the sky, the Yati (man of self-realisation) is not affected by future actions even in the least at any time. (449)

न नभो घटयोगेन सुरागन्धेन लिप्यते ।

तथात्मोपाधियोगेन तद्धर्मैर्नैव लिप्यते ॥ ४५०॥

By reason of contact with the pot, the space is not tainted by the odour of the liquor in it. So too, the Atma is not affected by the qualities of the *upadhi*s (conditionings) with which it is connected. (450)

ज्ञानोदयात्पुरारब्धं कर्मज्ञानान्न नश्यति ।

अदत्वा स्वफलं लक्ष्यमुद्दिश्योत्सृष्टबाणवत् ॥ ४५१॥

Like the arrow released towards its target, the karma performed before the dawn of Jnana is not destroyed by Jnana without yielding its fruits. (451)

व्याघ्रबुद्ध्या विनिर्मुक्तो बाणः पश्चात्तु गोमतौ ।

न तिष्ठति छिनत्त्येव लक्ष्यं वेगेन निर्भरम् ॥ ४५२॥

The arrow released from the bow under the impression that the target is a tiger does not tarry upon realisation that the target is a cow, but surely pierces it violently with great speed. (452)

प्रारब्धं बलवत्तरं खलु विदां भोगेन तस्य क्षयः

सम्यग्ज्ञानहुताशनेन विलयः प्राक्सञ्चितागामिनाम् ।

ब्रह्मात्मैक्यमवेक्ष्य तन्मयतया ये सर्वदा संस्थिताः

तेषां तत्त्रितयं नहि क्वचिदपि ब्रह्मैव ते निर्गुणम् ॥ ४५३॥

Prarabdha is very powerful; for those of wisdom it is liquidated only with experience (of its fruits). The *sanchita* (accumulated in previous births) and *agami* (future) karmas are destroyed in the fire of perfect knowledge. But none of these three karmas affects those who have realised Brahman and live always identified with it. They are verily the attributeless Brahman. (453)

उपाधितादात्म्यविहीनकेवल-

ब्रह्मात्मनैवात्मनि तिष्ठतो मुनेः ।

प्रारब्धसद्भावकथा न युक्ता

स्वप्नार्थसम्बन्धकथेव जाग्रतः ॥ ४५४॥

For the sage who remains solely established in Brahman devoid of identification with *upadhi*s, it is not appropriate to speak of the existence of *Prarabdha*, even as a man who has awakened from dream is not concerned with objects seen in it. (454)

न हि प्रबुद्धः प्रतिभासदेहे

देहोपयोगिन्यपि च प्रपञ्चे ।

करोत्यहन्तां ममतामिदन्तां

किन्तु स्वयं तिष्ठति जागरेण ॥ ४५५॥

The man who has awakened from a dream does not entertain feelings of 'I', 'mine' and 'this' with reference to the dream-body and the objects seen in it; but remains awake as his own Atma. (455)

न तस्य मिथ्यार्थसमर्थनेच्छा

न सङ्ग्रहस्तज्जगतोऽपि दृष्टः ।

तत्रानुवृत्तिर्यदि चेन्मृषार्थे

न निद्रया मुक्त इतीष्यते ध्रुवम् ॥ ४५६॥

He is not interested in affirming the reality of the false objects seen in the dream, nor does he act by them. If he still abides by those false objects, it surely means that he has not yet awakened from the dream. (456)

तद्वत्परे ब्रह्मणि वर्तमानः

सदात्मना तिष्ठति नान्यदीक्षते ।

स्मृतिर्यथा स्वप्नविलोकितार्थे

तथा विदः प्राशनमोचनादौ ॥ ४५७॥

So too, a man absorbed in Brahman remains for ever attuned to his Atma and sees nothing else. As is the remembrance of objects seen in dream, so are his reactions to eating, expulsion etc. (457)

कर्मणा निर्मितो देहः प्रारब्धं तस्य कल्प्यताम् ।

नानादेरात्मनो युक्तं नैवात्मा कर्मनिर्मितः ॥ ४५८॥

The body is fashioned out of karma; *Prarabdha* may be attributed to it. It is not appropriate with reference to the Atma, which is beginningless, for the Atma is not fashioned out of karma. (458)

अजो नित्य इति ब्रूते श्रुतिरेषा त्वमोघवाक् ।

तदात्मना तिष्ठतोऽस्य कुतः प्रारब्धकल्पना ॥ ४५९॥

Shruti of infallible speech says that this Atma is unborn and eternal. How then can there be imagination of *Prarabdha* to one who is established in Atma? (459)

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।

देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ ४६०॥

Prarabdha is relevant so long as there is identification of one with the body. But the sense of the body being the Atma is not valid; hence the *Prarabdha* has to be rejected. (460)

शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।

अध्यस्तस्य कुतः सत्त्वमसत्त्वस्य कुतो जनिः ।

अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६१॥

The attribution of *Prarabdha* to the body too is the product of imagination. How can anything that is superimposed be said to really exist? How can what is unreal be said to be born? How can what is unborn be destroyed? So how can *Prarabdha* function for something unreal? (461)

ज्ञानेनाज्ञानकार्यस्य समूलस्य लयो यदि ।

तिष्ठत्ययं कथं देह इति शङ्कावतो जडान् ।

समाधातुं बाह्यदृष्ट्या प्रारब्धं वदति श्रुतिः ॥४६२॥

If the effects of ignorance are destroyed, root and all, by Knowledge, how does the body continue to live? Shruti, from a relative point of view, theorises the work of *Prarabdha* for those fools who entertain such doubts. (462)

न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।

यतः श्रुतेरभिप्रायः परमार्थैकगोचरः ॥ ४६३॥

Not for teaching to the learned the reality of the body etc. (the said Shruti is to be interpreted). The import of the Shruti relates to the transcendental only. (463)

Plurality Rejected

परिपूर्णमनाद्यन्तमप्रमेयमविक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६४॥

Brahman is plenary, without beginning or end, infinite, changeless, one only without a second; there is no manifoldness here. (464)

सद्घनं चिद्घनं नित्यमानन्दघनमक्रियम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६५॥

Of the nature of existence and chit, complete and entire, permanent, compacted of bliss, actionless, Brahman is one only without a second; there is no manifoldness here. (465)

प्रत्यगेकरसं पूर्णमनन्तं सर्वतोमुखम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६६॥

Internal to everyone, homogeneous, full, endless, facing everywhere, Brahman is one only without a second; there is no manifoldness here. (466)

अहेयमनुपादेयमनाधेयमनाश्रयम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६७॥

Not one to be discarded or accepted, not one resting on another, nor having any support or base, Brahman is one only without a second; there is no manifoldness here. (467)

निर्गुणं निष्कलं सूक्ष्मं निर्विकल्पं निरञ्जनम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६८॥

Attributeless, without parts, subtle, without disturbances, without blemish, Brahman is one only without a second; there is no manifoldness here. (468)

अनिरूप्य स्वरूपं यन्मनोवाचामगोचरम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४६९॥

Of undemonstrable nature, beyond mind and speech, Brahman is one only without a second; there is no manifoldness here. (469)

सत्समृद्धं स्वतःसिद्धं शुद्धं बुद्धमनीदृशम् ।

एकमेवाद्वयं ब्रह्म नेह नानास्ति किञ्चन ॥ ४७०॥

Of plenary existence, infinitely blissful, self-subsistent, pure, of the nature of Jnana, without parallel, Brahman is one only without a second; there is no manifoldness here. (470)

Experience of Atma

निरस्तरागा निरपास्तभोगाः

शान्ताः सुदान्ता यतयो महान्तः ।

विज्ञाय तत्त्वं परमेतदन्ते

प्राप्ताः परां निर्वृतिमात्मयोगात् ॥ ४७१॥

The great Yatis, who have renounced all attachments and sense-pleasures, who are calm and controlled, realising the highest truth, attained at the end supreme bliss by their realisation of Atma. (471)

भवानपीदं परतत्त्वमात्मनः

स्वरूपमानन्दघनं विचार्य ।

विधूय मोहं स्वमनःप्रकल्पितं

मुक्तः कृतार्थो भवतु प्रबुद्धः ॥ ४७२॥

You too, realising this supreme truth of the nature of Atma, which is compacted of bliss, discarding the delusion, which is the product of your mind's imagination, wake up, become free and fulfil the purpose of your life. (472)

समाधिना साधुविनिश्चलात्मना

पश्यात्मतत्त्वं स्फुटबोधचक्षुषा ।

निःसंशयं सम्यगवेक्षितश्चे-

च्छ्रुतः पदार्थो न पुनर्विकल्प्यते ॥ ४७३॥

Through Samadhi in which the mind has been perfectly stilled, perceive the truth of the Atma through the eye of clear understanding. If it is so well experienced, beyond any doubt, the meaning of the words of Shruti do not cause any scepticism. (473)

स्वस्याविद्याबन्धसम्बन्धमोक्षा-

त्सत्यज्ञानानन्दरूपात्मलब्धौ ।

शास्त्रं युक्तिर्देशिकोक्तिः प्रमाणं

चान्तःसिद्धा स्वानुभूतिः प्रमाणम् ॥ ४७४॥

In the matter of the attainment of the Atma which is of the form of Truth, Jnana and Bliss, by getting freed from the bondage of one's *Avidya* (ignorance), the authorities are Shastra, reasoning and the words of the Guru. Finally, one's own experience attained by internal realisation is the authority. (474)

बन्धो मोक्षश्च तृप्तिश्च चिन्ताऽऽरोग्यक्षुधादयः ।

स्वेनैव वेद्या यज्ज्ञानं परेषामानुमानिकम् ॥ ४७५॥

Bondage, liberation, satisfaction, anxiety, health, hunger etc. are to be known by oneself only. The knowledge of these by others is only inferential. (475)

तटस्थिता बोधयन्ति गुरवः श्रुतयो यथा ।

प्रज्ञयैव तरेद्विद्वानीश्वरानुगृहीतया ॥ ४७६॥

The gurus, like the Shrutis, teach, themselves remaining on the shore. The learned one must cross (*Samsara*) through his own intellect, blessed by Ishwara. 9476)

स्वानुभूत्या स्वयं ज्ञात्वा स्वमात्मानमखण्डितम् ।

संसिद्धः सुसुखं तिष्ठेन्निर्विकल्पात्मनाऽऽत्मनि ॥ ४७७॥

Realising oneself as the uninterrupted Atma through one's own experience, let one, becoming perfect, be established blissfully in the Atma, with the mind free from all concepts of dualism. (477)

वेदान्तसिद्धान्तनिरुक्तिरेषा

ब्रह्मैव जीवः सकलं जगच्च ।

अखण्डरूपस्थितिरेव मोक्षो

ब्रह्माद्वितीये श्रुतयः प्रमाणम् ॥ ४७८॥

The conclusive assertion of the philosophy of Vedanta is that the Jiva and the whole universe are Brahman only. Liberation is only abiding in the form of the infinite. In the matter of Brahman being without a second, Shrutis are the authority. (478)

Attainment of Jnana – Disciple's Declarations

इति गुरुवचनाच्छ्रुतिप्रमाणात्

परमवगम्य सतत्त्वमात्मयुक्त्या ।

प्रशमितकरणः समाहितात्मा

क्वचिदचलाकृतिरात्मनिष्ठितोऽभूत् ॥ ४७९॥

Having thus understood the supreme truth on the authority of the Shruti, the instruction by the Guru and by his own reasoning, with his senses stilled and the mind fixed, the disciple became motionless in a lonely place, remaining established in his own Atma. (479)

कञ्चित्कालं समाधाय परे ब्रह्मणि मानसम् ।

व्युत्थाय परमानन्दादिदं वचनमब्रवीत् ॥ ४८०॥

Establishing his mind for a while in the Supreme Brahman, he got up and spoke as follows out of abundance of his joy. (480)

बुद्धिर्विनष्टा गलिता प्रवृत्तिः

ब्रह्मात्मनोरेकतयाऽधिगत्या ।

इदं न जानेऽप्यनिदं न जाने

किं वा कियद्वा सुखमस्त्यपारम् ॥ ४८१॥

My intellect is completely razed and all activities have dropped off by realising the oneness of Atma and brahman. I understand neither 'this' nor 'not-this', nor do I know what or of what measure this endless Bliss is. (481)

वाचा वक्तुमशक्यमेव मनसा मन्तुं न वा शक्यते

स्वानन्दामृतपूरपूरितपरब्रह्माम्बुधेर्वैभवम् ।

अम्भोराशिविशीर्णवार्षिकशिलाभावं भजन्मे मनो

यस्यांशांशलवे विलीनमधुनाऽऽनन्दात्मना निर्वृतम् ॥ ४८२॥

The magnificence of the ocean of the supreme Brahman filled with the nectarine Bliss of the Atma cannot be expressed in words, nor thought of by the mind. In an infinitesimal part of it, my mind merged like a hailstone in the ocean is now content with the essence of that Bliss. (482)

क्व गतं केन वा नीतं कुत्र लीनमिदं जगत् ।

अधुनैव मया दृष्टं नास्ति किं महदद्भुतम् ॥ ४८३॥

Where has this universe gone? By whom has it been taken away? Where has it merged? It was seen by me just now, has it now ceased to be? Wonder of wonders! (483)

किं हेयं किमुपादेयं किमन्यत्किं विलक्षणम् ।

अखण्डानन्दपीयूषपूर्णे ब्रह्ममहार्णवे ॥ ४८४॥

What is to be discarded, what is to be accepted, what is different, what is dissimilar, in the great ocean filled with the nectar of infinite Bliss? (484)

न किञ्चिदत्र पश्यामि न शृणोमि न वेद्म्यहम् ।

स्वात्मनैव सदानन्दरूपेणास्मि विलक्षणः ॥ ४८५॥

In this I neither see, nor hear, nor know anything. I exist as the Atma, eternal Bliss, distinct from everything else. (485)

नमो नमस्ते गुरवे महात्मने

विमुक्तसङ्गाय सदुत्तमाय ।

नित्याद्वयानन्दरसस्वरूपिणे

भूम्ने सदाऽपारदयाम्बुधाम्ने ॥ ४८६॥

My obeisance to (you) Guru again and again, you great one, free from all attachment, the best among Brahmajnanis, the embodiment of eternal non-dual essence of Bliss, the infinite, the everlasting supreme reservoir of mercy. (486)

यत्कटाक्षशशिसान्द्रचन्द्रिका-

पातधूतभवतापजश्रमः ।

प्राप्तवानहमखण्डवैभवा-

नन्दमात्मपदमक्षयं क्षणात् ॥ ४८७॥

By the bestowal of whose gracious glance like the cascade of moon-beams, all my afflictions of *Samsara* have been removed, and I have acquired in a moment the undecaying state of the Atma, which is of the nature of infinite bliss. (487)

धन्योऽहं कृतकृत्योऽहं विमुक्तोऽहं भवग्रहात् ।

नित्यानन्दस्वरूपोऽहं पूर्णोऽहं त्वदनुग्रहात् ॥ ४८८॥

I am blessed; I have attained the purpose of my life; I am liberated from the clutches of *Samsara*; I am of the nature of eternal Bliss; I am infinite by your grace. (488)

असङ्गोऽहमनङ्गोऽहमलिङ्गोऽहमभङ्गुरः ।

प्रशान्तोऽहमनन्तोऽहमतान्तोऽहं चिरन्तनः ॥ ४८९॥

I am unattached; I am disembodied; I am not the subtle or the gross body; I am not perishable; I am all peace; I am the infinite; I am free from weariness; I am eternal. (489)

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।

शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ ४९०॥

I am not the doer; I am not the enjoyer; I am not subject to change; I am not the agent of action; I am of the nature of pure Knowledge; I am alone, ever auspicious. (490)

द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।

नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ ४९१॥

I am distinct from the seer, the hearer, the speaker, the doer and the enjoyer. I am Atma, who is eternal, uninterrupted, actionless, boundless, unattached, infinite and the essence of Knowledge. (491)

नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।

बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ ४९२॥

I am not this which I see; I am not that which I do not see directly; I am the illuminator of both. I am Brahman only, Supreme and pure, devoid of anything external or internal, complete, without a second. (492)

निरुपममनादितत्त्वं त्वमहमिदमद इति कल्पनादूरम् ।

नित्यानन्दैकरसं सत्यं ब्रह्माद्वितीयमेवाहम् ॥ ४९३॥

I am unparallelled, the Reality without beginning, beyond such imaginations as you and I, this and that. The essence of Bliss eternal, the truth, the non-dual Brahman am I. (493)

नारायणोऽहं नरकान्तकोऽहं

पुरान्तकोऽहं पुरुषोऽहमीशः ।

अखण्डबोधोऽहमशेषसाक्षी

निरीश्वरोऽहं निरहं च निर्ममः ॥ ४९४॥

I am Narayana, the slayer of Naraka the Asura, the slayer of Tripurasura. I am the Supreme *Purusha*, the *Easwara*. I am the infinite Intelligence; the witness of all; I am not subject to a higher ruler; I am free from the sense of 'I' and 'mine'. (494)

सर्वेषु भूतेष्वहमेव संस्थितो

ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।

भोक्ता च भोग्यं स्वयमेव सर्वं

यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ ४९५॥

I alone reside as Knowledge in all beings and am their external and internal support. I myself am the experiencer and the experienced; I am all that was experienced separately as 'this' before. (495)

मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।

उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९६॥

By the play of the winds of Maya, the various waves of the universe arise and are merged in me, the infinite ocean of bliss. (496)

स्थूलादिभावा मयि कल्पिता भ्रमा-

दारोपितानुस्फुरणेन लोकैः ।

काले यथा कल्पकवत्सराय-

णर्त्वादयो निष्कलनिर्विकल्पे ॥ ४९७॥

The idea of the gross etc. are imagined in me by people by the manifestation of what is superimposed on me by delusion even as in the indivisible and absolute Time, distinctions are made of Kalpa (a day of Brahma – 4.32 billion human years), year, half-year, season etc. (497)

आरोपितं नाश्रयदूषकं भवेत्

कदापि मूढैर्मतिदोषदूषितैः ।

नार्द्रीकरोत्यूषरभूमिभागं

मरीचिकावारि महाप्रवाहः ॥ ४९८॥

That which is superimposed by those subject to delusion of mind cannot affect the substratum. The flood of waters seen in a mirage do not wet the desert sands. (498)

आकाशवल्लेपविदूरगोऽहं

आदित्यवद्भास्यविलक्षणोऽहम् ।

अहार्यवन्नित्यविनिश्चलोऽहं

अम्भोधिवत्पारविवर्जितोऽहम् ॥ ४९९॥

Like space I am beyond contamination; like the *Sun* I am distinct from the things illumined; like the mountain I am always motionless; like the ocean I am limitless. (499)

न मे देहेन सम्बन्धो मेघेनेव विहायसः ।

अतः कुतो मे तद्धर्मा जाग्रत्स्वप्नसुषुप्तयः ॥ ५००॥

I have no relationship with the body just as the clouds have no connection with the sky; so how can the waking, dream and deep-sleep states, which are the attributes of the body, ever affect me? (500)

उपाधिरायाति स एव गच्छति

स एव कर्माणि करोति भुङ्क्ते ।

स एव जीर्यन् म्रियते सदाहं

कुलाद्रिवन्निश्चल एव संस्थितः ॥ ५०१॥

It is the conditioning which comes and that alone which goes. It performs actions and experiences (the results). It alone decays and dies. I remain immovable like the Kula mountain. (501)

न मे प्रवृत्तिर्न च मे निवृत्तिः

सदैकरूपस्य निरंशकस्य ।

एकात्मको यो निबिडो निरन्तरो

व्योमेव पूर्णः स कथं नु चेष्टते ॥ ५०२॥

There is neither 'engaging in work', nor 'abstaining from work' for me, who am always the same and without parts. How can that which is One, unbroken and infinite like the sky ever exert? (502)

पुण्यानि पापानि निरिन्द्रियस्य

निश्चेतसो निर्विकृतेर्निराकृतेः ।

कुतो ममाखण्डसुखानुभूतेः

ब्रूते ह्यनन्वागतमित्यपि श्रुतिः ॥ ५०३॥

How can there be merits and demerits for me who have no sense-organs, no mind, who am without modification and form, who am the experiencer of unbroken bliss? The 'Ananvagata Shruti' (Brihadaranyaka Upanishad 4.3.22) also declares the same. (503)

छायया स्पृष्टमुष्णं वा शीतं वा सुष्ठु दुःष्ठु वा ।

न स्पृशत्येव यत्किञ्चित्पुरुषं तद्विलक्षणम् ॥ ५०४॥

If the shadow of a person is touched by heat or cold, good or evil, it does not at all affect him, who is different from the shadow. (504)

न साक्षिणं साक्ष्यधर्माः संस्पृशन्ति विलक्षणम् ।

अविकारमुदासीनं गृहधर्माः प्रदीपवत् ।

देहेन्द्रियमनोधर्मा नैवात्मानं स्पृशन्त्यहो ॥ ५०५॥

The witness is not affected by the properties of things observed, for he is distinct from them; he is without modification and unconcerned. The qualities of the body, the organs and the mind do not affect the Atma, even as the properties of a room do not affect the lamp (that illumines it). (505)

रवेर्यथा कर्मणि साक्षिभावो

वह्नेर्यथा वाऽयसि दाहकत्वम् ।

रज्जोर्यथाऽऽरोपितवस्तुसङ्गः

तथैव कूटस्थचिदात्मनो मे ॥ ५०६॥

As the *Sun* is a mere witness of an action, as the fire makes for the burning quality of iron, as the rope is associated with the object superimposed on it (like the serpent), so too am I, the unchangeable Atma, the Consciousness. (506)

कर्तापि वा कारयितापि नाहं

भोक्तापि वा भोजयितापि नाहम् ।

द्रष्टापि वा दर्शयितापि नाहं

सोऽहं स्वयञ्ज्योतिरनीदृगात्मा ॥ ५०७॥

I am neither the doer nor one who makes others do; I am neither the enjoyer nor one who makes others enjoy; I am neither the seer nor one who makes others see. I am the self-effulgent Atma, beyond description. (507)

चलत्युपाधौ प्रतिबिम्बलौल्य-

मौपाधिकं मूढधियो नयन्ति ।

स्वबिम्बभूतं रविवद्विनिष्क्रियं

कर्तास्मि भोक्तास्मि हतोऽस्मि हेति ॥ ५०८॥

When the conditioning moves, fools attribute the resulting movement to the object reflected, like the *Sun*, which is devoid of activity. (So too the Atma is neither actor nor enjoyer, but due to conditionings in which it is reflected, it appears to act, enjoy etc.) and the ignorant exclaim, 'I am the doer, I am the enjoyer, I am being killed. Alas!'

जले वापि स्थले वापि लुठत्वेष जडात्मकः ।

नाहं विलिप्ये तद्धर्मैर्घटधर्मैर्नभो यथा ॥ ५०९॥

Let this insentient body wallow in water or land; I am not affected by their qualities as the space in a pot is not affected by the qualities of the pot. (509)

कर्तृत्वभोक्तृत्वखलत्वमत्तता-

जडत्वबद्धत्वविमुक्ततादयः ।

बुद्धेर्विकल्पा न तु सन्ति वस्तुतः

स्वस्मिन्परे ब्रह्मणि केवलेऽद्वये ॥ ५१०॥

Agency, enjoyment, wickedness, inebriation, insentience, bondage, liberation etc. are imagined in the intellect; they do not exist in reality in the Atma or in the supreme Brahman which is without a second. (510)

सन्तु विकाराः प्रकृतेर्दशधा शतधा सहस्रधा वापि ।

किं मेऽसङ्गचितेस्तैर्न घनः क्वचिदम्बरं स्पृशति ॥ ५११॥

Let there be modifications in *Prakriti* in tens, hundreds or thousands. What have I, unattached, Knowledge absolute, got to do with them? The clouds can never touch the sky. (511)

अव्यक्तादिस्थूलपर्यन्तमेतत्

विश्वं यत्राभासमात्रं प्रतीतम् ।

व्योमप्रख्यं सूक्ष्ममाद्यन्तहीनं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१२॥

I am indeed that Brahman only, which is without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from the unmanifested to the gross appears as a projection. (512)

सर्वाधारं सर्ववस्तुप्रकाशं

सर्वाकारं सर्वगं सर्वशून्यम् ।

नित्यं शुद्धं निश्चलं निर्विकल्पं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१३॥

That which is the support of all, which illumines all things, which is of all forms, which is omnipresent, devoid of multiplicity, eternal, pure, motionless and changeless, indeed, that non-dual Brahman am I. (513)

यत्प्रत्यस्ताशेषमायाविशेषं

प्रत्यग्रूपं प्रत्ययागम्यमानम् ।

सत्यज्ञानानन्तमानन्दरूपं

ब्रह्माद्वैतं यत्तदेवाहमस्मि ॥ ५१४॥

That which transcends the endless differentiations of Maya, which is the innermost entity in all, which cannot be comprehended by mere intellect, and which is of the nature of Truth, Knowledge and endless Bliss, indeed that non-dual Brahman am I. (514)

निष्क्रियोऽस्म्यविकारोऽस्मि

निष्कलोऽस्मि निराकृतिः ।

निर्विकल्पोऽस्मि नित्योऽस्मि

निरालम्बोऽस्मि निर्द्वयः ॥ ५१५॥

I am actionless, unchanging, without parts, without form, without difference; I am eternal; I have no other support; I am without a second. (515)

सर्वात्मकोऽहं सर्वोऽहं सर्वातीतोऽहमद्वयः ।

केवलाखण्डबोधोऽहमानन्दोऽहं निरन्तरः ॥ ५१६॥

I am universal, I am everything, I am beyond everything, I am non-dual, I am the sole infinite intelligence, I am Bliss, I am indivisible. (516)

स्वाराज्यसाम्राज्यविभूतिरेषा

भवत्कृपाश्रीमहिमप्रसादात् ।

प्राप्ता मया श्रीगुरवे महात्मने

नमो नमस्तेऽस्तु पुनर्नमोऽस्तु ॥ ५१७॥

It is by the supreme majesty of your grace that I have attained the splendour of this self-sovereignty and lordship over everything. My obeisance to you, my noble Guru, my obeisance to you again and again. (517)

महास्वप्ने मायाकृतजनिजरामृत्युगहने

भ्रमन्तं क्लिश्यन्तं बहुलतरतापैरनुदिनम् ।

अहङ्कारव्याघ्रव्यथितमिममत्यन्तकृपया

प्रबोध्य प्रस्वापात्परमवितवान्मामसि गुरो ॥ ५१८॥

In my great dream, in the forest of birth, old age and death wrought by Maya, I had become exhausted by various afflictions which affected me every moment. I was tormented by the tiger of ego. By your infinite grace, my Guru, you have awakened me from sleep and saved me. (518)

नमस्तस्मै सदैकस्मै कस्मैचिन्महसे नमः ।

यदेतद्विश्वरूपेण राजते गुरुराज ते ॥ ५१९॥

Obeisance to you, king among Gurus, who are always unique; obeisance again to you, whose effulgence of Chit shines as this entire universe. (519)

Guru's Concluding Advice

इति नतमवलोक्य शिष्यवर्यं

समधिगतात्मसुखं प्रबुद्धतत्त्वम् ।

प्रमुदितहृदयः स देशिकेन्द्रः

पुनरिदमाह वचः परं महात्मा ॥ ५२०॥

Looking at this best among disciples, who bowed to him and who has perfectly realised the Bliss of Atma and who has awakened to the Truth, the best of Gurus, the noble soul, uttered these wise words again with a joyful heart. (520)

ब्रह्मप्रत्ययसन्ततिर्जगदतो ब्रह्मैव सत्सर्वतः

पश्याध्यात्मदृशा प्रशान्तमनसा सर्वास्ववस्थास्वपि ।

रूपादन्यदवेक्षितं किमभितश्चक्षुष्मतां विद्यते

तद्वद्ब्रह्मविदः सतः किमपरं बुद्धेर्विहारास्पदम् ॥ ५२१॥

The universe is a continuous stream of cognition of Brahman; hence it is totally Brahman only. See this in all your states with the eye of the Atma with your mind at perfect peace. For those with normal eyes, is there anything to see other than forms? So too, for those who have realised Brahman, is there anything else to engage their intellect? (521)

कस्तां परानन्दरसानुभूति-

मुत्सृज्य शून्येषु रमेत विद्वान् ।

चन्द्रे महाह्लादिनि दीप्यमाने

चित्रेन्दुमालोकयितुं क इच्छेत् ॥ ५२२॥

Which wise man will revel in the unreal (the void) abandoning the experience of the essence of supreme Bliss? When the moon is shining bestowing great delight, who would like to look at the painted moon? (522)

असत्पदार्थानुभवेन किञ्चिन्

न ह्यस्ति तृप्तिर्न च दुःखहानिः ।

तदद्वयानन्दरसानुभूत्या

तृप्तः सुखं तिष्ठ सदात्मनिष्ठया ॥ ५२३॥

In the enjoyment of unreal things, there is no satisfaction or annulment of grief. So, remain satisfied and happy in being established in the Atma, enjoying the non-dual Bliss. (523)

स्वमेव सर्वथा पश्यन्मन्यमानः स्वमद्वयम् ।

स्वानन्दमनुभुञ्जानः कालं नय महामते ॥ ५२४॥

Noble one, spend your days seeing yourself everywhere, thinking of yourself as non-dual, enjoying Bliss of Atma. (524)

अखण्डबोधात्मनि निर्विकल्पे

विकल्पनं व्योम्नि पुरप्रकल्पनम् ।

तदद्वयानन्दमयात्मना सदा

शान्तिं परामेत्य भजस्व मौनम् ॥ ५२५॥

The attribution of difference in the impartible infinite intelligence is like imagination of a city in the sky. Hence observe silence attaining supreme peace by identification with the non-dual Atma, the very form of Bliss. (525)

तूष्णीमवस्था परमोपशान्तिः

बुद्धेरसत्कल्पविकल्पहेतोः ।

ब्रह्मात्मनो ब्रह्मविदो महात्मनो

यत्राद्वयानन्दसुखं निरन्तरम् ॥ ५२६॥

To the noble one, who is the knower of Brahman, the mind, which is the cause of imagination of the unreal, remains silent by reason of his being established in Brahman in the enjoyment of permanent bliss of non-dual experience. (526)

नास्ति निर्वासनान्मौनात्परं सुखकृदुत्तमम् ।

विज्ञातात्मस्वरूपस्य स्वानन्दरसपायिनः ॥ ५२७॥

To one, who has known the Reality of Atma and drinks the nectar of the bliss of Atma, there is no other higher source of joy than silence free from every desire. (527)

गच्छंस्तिष्ठन्नुपविशञ्छयानो वाऽन्यथापि वा ।

यथेच्छया वसेद्विद्वानात्मारामः सदा मुनिः ॥ ५२८॥

Whether walking or standing, sitting or lying down, or in any other state, the enlightened sage, who derives happiness only from the Atma, lives ever at ease. (528)

न देशकालासनदिग्यमादि-

लक्ष्याद्यपेक्षा प्रतिबद्धवृत्तेः ।

संसिद्धतत्त्वस्य महात्मनोऽस्ति

स्ववेदने का नियमाद्यवस्था ॥ ५२९॥

The noble one, whose mental modifications have been blocked, does not depend on place, time, posture, direction, mental disciplines and objects of meditation. To that great one, who has realised the Truth, what regulations can there be in the knowledge of himself? (529)

घटोऽयमिति विज्ञातुं नियमः कोऽन्वपेक्ष्यते ।

विना प्रमाणसुष्ठुत्वं यस्मिन्सति पदार्थधीः ॥ ५३०॥

To know 'this is a jar', what condition is necessary except that the means of knowledge be without any defects, which alone ensures a cognition of the object? (530)

अयमात्मा नित्यसिद्धः प्रमाणे सति भासते ।

न देशं नापि वा कालं न शुद्धिं वाप्यपेक्षते ॥ ५३१॥

This Atma, ever attained, manifests in the presence of right means of knowledge. It is dependent neither on place, nor time, nor (outward) purity. (532)

देवदत्तोऽहमित्येतद्विज्ञानं निरपेक्षकम् ।

तद्वद्ब्रह्मविदोऽप्यस्य ब्रह्माहमिति वेदनम् ॥ ५३२॥

The knowledge 'I am Devadutta' does not depend on anything else. Likewise is the cognition, 'I am Brahman' for the one, who has realised Brahman. (532)

भानुनेव जगत्सर्वं भासते यस्य तेजसा ।

अनात्मकमसत्तुच्छं किं नु तस्यावभासकम् ॥ ५३३॥

What indeed can manifest That whose effulgence, like the *Sun*, cause the entire fallacious (*Anatma*), unreal and unimportant universe to appear at all? (533)

वेदशास्त्रपुराणानि भूतानि सकलान्यपि ।

येनार्थवन्ति तं किन्नु विज्ञातारं प्रकाशयेत् ॥ ५३४॥

That by which all Vedas, Shastras and Puranas, and all beings are endowed with meaning, verily, what can illumine that Eternal Subject? (534)

एष स्वयञ्ज्योतिरनन्तशक्तिः

आत्माऽप्रमेयः सकलानुभूतिः ।

यमेव विज्ञाय विमुक्तबन्धो

जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥ ५३५॥

This is self-effulgent Atma, of infinite power, beyond intellectual comprehension, yet experienced by everyone. Realising this alone, freed from bondage, the best among knowers of Brahman lives his life of victory. (535)

न खिद्यते नो विषयैः प्रमोदते

न सज्जते नापि विरज्यते च ।

स्वस्मिन्सदा क्रीडति नन्दति स्वयं

निरन्तरानन्दरसेन तृप्तः ॥ ५३६॥

He is not grieved, he is not pleased by objects, he is not attached, nor is he detached. He sports and delights in his Atma, ever content in the elixir of incessant bliss. (536)

क्षुधां देहव्यथां त्यक्त्वा बालः क्रीडति वस्तुनि ।

तथैव विद्वान् रमते निर्ममो निरहं सुखी ॥ ५३७॥

Unmindful of the bodily affliction or hunger, the child sports with his playthings. So too, the realised man delights without the sense of the 'Mine' and 'I' and is happy. (537)

चिन्ताशून्यमदैन्यभैक्षमशनं पानं सरिद्वारिषु

स्वातन्त्र्येण निरङ्कुशा स्थितिरभीर्निद्रा श्मशाने वने ।

वस्त्रं क्षालनशोषणादिरहितं दिग्वास्तु शय्या मही

सञ्चारो निगमान्तवीथिषु विदां क्रीडा परे ब्रह्मणि ॥ ५३८॥

Feeding carefree on alms got without wretchedness, drinking the waters of rivers, remaining in freedom without restraint, sleeping without fear in the cremation ground or in the forest, clad in attire unwashed and undried or even undressed, sleeping on the ground and wandering in the highways of the Upanishads, the wise sport in the supreme Brahman. (538)

विमानमालम्ब्य शरीरमेतद्

भुनक्त्यशेषान्विषयानुपस्थितान् ।

परेच्छया बालवदात्मवेत्ता

योऽव्यक्तलिङ्गोऽननुषक्तबाह्यः ॥ ५३९॥

Without any marked features, or any external attachment, the knower of Brahman remains in this body without identifying with it and experiences sense-objects like a child as they come to him by the wish of others. (539)

दिगम्बरो वापि च साम्बरो वा

त्वगम्बरो वापि चिदम्बरस्थः ।

उन्मत्तवद्वापि च बालवद्वा

पिशाचवद्वापि चरत्यवन्याम् ॥ ५४०॥

Sometimes wearing no clothes, sometimes clothed, sometimes wearing skins, established in the ethereal plane of Knowledge Absolute, he roams about in the world, sometimes like the one insane, sometimes like a child and sometimes like a ghost. (540)

कामान्नी कामरूपी संश्चरत्येकचरो मुनिः ।

स्वात्मनैव सदा तुष्टः स्वयं सर्वात्मना स्थितः ॥ ५४१॥

The sage is ever satisfied with his Atma and exists as everything everywhere, wanders by himself, eats when desired and takes on forms as desired. (541)

क्वचिन्मूढो विद्वान् क्वचिदपि महाराजविभवः

क्वचिद्भ्रान्तः सौम्यः क्वचिदजगराचारकलितः ।

क्वचित्पात्रीभूतः क्वचिदवमतः क्वाप्यविदितः

चरत्येवं प्राज्ञः सततपरमानन्दसुखितः ॥ ५४२॥

The wise man, always enjoying supreme Bliss, moves about sometimes like a fool, sometimes as a learned person, sometimes with kingly splendour, sometimes as mad, sometimes auspicious, sometimes unmoving like a python, sometimes object of honour, sometimes derided and sometimes unknown to anyone. (542)

निर्धनोऽपि सदा तुष्टोऽप्यसहायो महाबलः ।

नित्यतृप्तोऽप्यभुञ्जानोऽप्यसमः समदर्शनः ॥ ५४३॥

Though devoid of wealth, he is ever content; very powerful, though without help; ever satisfied, though not eating; beyond compare, though seeing all with an equal eye. (543)

अपि कुर्वन्नकुर्वाणश्चाभोक्ता फलभोग्यपि ।

शरीर्यप्यशरीर्येष परिच्छिन्नोऽपि सर्वगः ॥ ५४४॥

Inactive though acting; experiencing fruits of actions, yet not enjoying them; though in body, never identifying with it; he is everywhere though seen locally. (544)

अशरीरं सदा सन्तमिमं ब्रह्मविदं क्वचित् ।

प्रियाप्रिये न स्पृशतस्तथैव च शुभाशुभे ॥ ५४५॥

Neither the pleasant nor the unpleasant, neither good nor evil, ever affect the knower of Brahman, who remains unattached to the body. (545)

स्थूलादिसम्बन्धवतोऽभिमानिनः

सुखं च दुःखं च शुभाशुभे च ।

विध्वस्तबन्धस्य सदात्मनो मुनेः

कुतः शुभं वाऽप्यशुभं फलं वा ॥ ५४६॥

Joy and sorrow, good and evil, affect one, who is connected with the gross body etc. and is attached to it. To the sage, who has broken all bonds and has realised the Atma, how will there arise the fruits of good or of evil? (546)

तमसा ग्रस्तवद्भानादग्रस्तोऽपि रविर्जनैः ।

ग्रस्त इत्युच्यते भ्रान्त्या ह्यज्ञात्वा वस्तुलक्षणम् ॥ ५४७॥

The *Sun* is said by people to be swallowed, its effulgence being hidden by darkness, without knowing the reality of the *Sun* and owing to delusion. (547)

तद्वद्देहादिबन्धेभ्यो विमुक्तं ब्रह्मवित्तमम् ।

पश्यन्ति देहिवन्मूढाः शरीराभासदर्शनात् ॥ ५४८॥

Similarly, merely seeing the appearance of the body, fools see the eminent knower of Brahman, who is free from the bonds of the body etc., as if one possessing the body. (548)

अहिनिर्ल्वयनीवायं मुक्त्वा देहं तु तिष्ठति ।

इतस्ततश्चाल्यमानो यत्किञ्चित्प्राणवायुना ॥ ५४९॥

The body of the liberated man moves about here and there by the force of the vital breath, just as the slough of the serpent moves about (by the force of the wind). (549)

स्त्रोतसा नीयते दारु यथा निम्नोन्नतस्थलम् ।

दैवेन नीयते देहो यथाकालोपभुक्तिषु ॥ ५५०॥

Just as a log of wood is tossed up and down by the flood waters, his body is led here and there by the momentum of its past actions to their fruits, as and when they appear. (550)

प्रारब्धकर्मपरिकल्पितवासनाभिः

संसारिवच्चरति भुक्तिषु मुक्तदेहः ।

सिद्धः स्वयं वसति साक्षिवदत्र तूष्णीं

चक्रस्य मूलमिव कल्पविकल्पशून्यः ॥ ५५१॥

Without attachment to the body, the Jivanmukta moves about amidst objects of enjoyment like a *Samsarin* due to *vasanas* wrought by fruition of *Prarabdha* karmas. He, however, lives unmoved in the body, like a witness, free from mental agitations, like the pivot of a wheel. (551)

नैवेन्द्रियाणि विषयेषु नियुङ्क्त एष

नैवापयुङ्क्त उपदर्शनलक्षणस्थः ।

नैव क्रियाफलमपीषदवेक्षते स

स्वानन्दसान्द्ररसपानसुमत्तचित्तः ॥ ५५२॥

His mind full of the ecstasy of drinking the elixir of bliss, he does not direct his sense organs towards sense objects, nor does he detach them, but he remains like an indifferent onlooker; he cares the least for the fruits of actions. (552)

लक्ष्यालक्ष्यगतिं त्यक्त्वा यस्तिष्ठेत्केवलात्मना ।

शिव एव स्वयं साक्षादयं ब्रह्मविदुत्तमः ॥ ५५३॥

Giving up all thought of what is to be attained or avoided, he who remains solely as Atma, is verily Shiva himself and he is the best among knowers of Brahman. (553)

जीवन्नेव सदा मुक्तः कृतार्थो ब्रह्मवित्तमः ।

उपाधिनाशाद्ब्रह्मैव सन् ब्रह्माप्येति निर्द्वयम् ॥ ५५४॥

Even while in body, he is ever free; having realised his life's purpose, he is the best among knowers of Brahman; he is Brahman only owing to destruction of all conditionings; he experiences the non-dual Reality that is Brahman. (554)

शैलूषो वेषसद्भावाभावयोश्च यथा पुमान् ।

तथैव ब्रह्मविच्छ्रेष्ठः सदा ब्रह्मैव नापरः ॥ ५५५॥

The actor is always the same man, whether he puts on the attire of his role or not. So too, the pre-eminent knower of Brahman is always Brahman and not anything else. (555)

यत्र क्वापि विशीर्ण सत्पर्णमिव तरोर्वपुः पतनात् ।

ब्रह्मीभूतस्य यतेः प्रागेव तच्चिदग्निना दग्धम् ॥ ५५६॥

Let his body fall anywhere like the withered leaf of a tree. Of the Yati, who has become Brahman, the body has already been burnt by the fire of Knowledge. (556)

सदात्मनि ब्रह्मणि तिष्ठतो मुनेः

पूर्णाऽद्वयानन्दमयात्मना सदा ।

न देशकालाद्युचितप्रतीक्षा

त्वङ्मांसविट्पिण्डविसर्जनाय ॥ ५५७॥

To the Muni who remains established in the eternal Brahman in the continuous experience of the full non-dual bliss of the Atma, there is no consideration of space, time or appropriateness for discarding the body of skin, flesh and refuse. (557)

देहस्य मोक्षो नो मोक्षो न दण्डस्य कमण्डलोः ।

अविद्याहृदयग्रन्थिमोक्षो मोक्षो यतस्ततः ॥ ५५८॥

The abandoning of the body or of the staff or the water-pot is not liberation. The unravelling of the knot of *Ajnana* (ignorance) in the heart is real liberation. (558)

कुल्यायामथ नद्यां वा शिवक्षेत्रेऽपि चत्वरे ।

पर्णं पतति चेत्तेन तरोः किं नु शुभाशुभम् ॥ ५५९॥

Whether the leaf of a tree falls in a stream, a river, a place dedicated to Shiva, or where four roads meet, what does it matter, good or evil, to the tree? (559)

पत्रस्य पुष्पस्य फलस्य नाशवद्-

देहेन्द्रियप्राणधियां विनाशः ।

नैवात्मनः स्वस्य सदात्मकस्या-

नन्दाकृतेर्वृक्षवदस्ति चैषः ॥ ५६०॥

The destruction of the body, the sense-organs, the vital breath and the intellect is like the destruction of the leaf, the flower and the fruit. It does not mean the destruction of one's true nature as the blissful Atma which survives like the tree. (560)

प्रज्ञानघन इत्यात्मलक्षणं सत्यसूचकम् ।

अनूद्यौपाधिकस्यैव कथयन्ति विनाशनम् ॥ ५६१॥

The embodiment of Consciousness is how the scriptures declare the nature of the Atma and establish its Reality and voice the destruction of apparent conditionings only. (561)

अविनाशी वा अरेऽयमात्मेति श्रुतिरात्मनः ।

प्रब्रवीत्यविनाशित्वं विनश्यत्सु विकारिषु ॥ ५६२॥

The Shruti, speaking of the Atma says, 'Verily, my dear, this Atma is indestructible', and declares its indestructibility amidst things subject to modification getting destroyed. (562)

पाषाणवृक्षतृणधान्य कटाम्बराद्या

दग्धा भवन्ति हि मृदेव यथा तथैव ।

देहेन्द्रियासुमन आदि समस्तदृश्यं

ज्ञानाग्निदग्धमुपयाति परात्मभावम् ॥ ५६३॥

Even as the stone, the tree, the grass, the grain, the mat and the cloth are reduced to ashes when burnt, the whole observed phenomena comprising the body, sense-organs, vital breath, mind etc. attain the state of Paramatma when burnt in the fire of Jnana. (563)

विलक्षणं यथा ध्वान्तं लीयते भानुतेजसि ।

तथैव सकलं दृश्यं ब्रह्मणि प्रविलीयते ॥ ५६४॥

As darkness which is distinct from *Sun*shine, vanishes in the brilliance of the *Sun*, all the objective universe merges in Brahman. (564)

घटे नष्टे यथा व्योम व्योमैव भवति स्फुटम् ।

तथैवोपाधिविलये ब्रह्मैव ब्रह्मवित्स्वयम् ॥ ५६५॥

As the space in the pot becomes one with the outer space, when it is broken, so too, the knower of Brahman becomes himself Brahman when the conditionings are destroyed. (565)

क्षीरं क्षीरे यथा क्षिप्तं तैलं तैले जलं जले ।

संयुक्तमेकतां याति तथाऽऽत्मन्यात्मविन्मुनिः ॥ ५६६॥

The sage who has realised Atma attains oneness with Atma, just as milk poured into milk, oil into oil and water into water become identical with milk, oil and water respectively. (566)

एवं विदेहकैवल्यं सन्मात्रत्वमखण्डितम् ।

ब्रह्मभावं प्रपद्यैष यतिर्नावर्तते पुनः ॥ ५६७॥

Attaining the state of Brahman marked by liberation upon the falling off of the body and, being the pure infinite Existence, the Yati does not come back again (to *Samsara*). (567)

सदात्मैकत्वविज्ञानदग्धाविद्यादिवर्ष्मणः ।

अमुष्य ब्रह्मभूतत्वाद् ब्रह्मणः कुत उद्भवः ॥ ५६८॥

His body constituted of *Avidya* etc. having been burnt (disappeared) by the realisation of the ever-existing sole Atma, he becomes Brahman here and now. How can Brahman ever have rebirth? (568)

मायाक्लृप्तौ बन्धमोक्षौ न स्तः स्वात्मनि वस्तुतः ।

यथा रज्जौ निष्क्रियायां सर्पाभासविनिर्गमौ ॥ ५६९॥

Bondage and liberation are imaginations due to Maya; they do not exist really in the Atma. It is like the appearance and disappearance of the serpent in the inactive rope. (569)

आवृतेः सदसत्त्वाभ्यां वक्तव्ये बन्धमोक्षणे ।

नावृतिर्ब्रह्मणः काचिदन्याभावादनावृतम् ।

यद्यस्त्यद्वैतहानिः स्याद् द्वैतं नो सहते श्रुतिः ॥ ५७०॥

When there is presence or absence of concealment, bondage and liberation may be spoken of. But there can be no concealment of Brahman, for, there is no second thing to conceal it. If there is such a thing, Advaita (non-duality) will be contradicted; duality is not supported by Shruti. (570)

बन्धञ्च मोक्षञ्च मृषैव मूढा

बुद्धेर्गुणं वस्तुनि कल्पयन्ति ।

दृगावृतिं मेघकृतां यथा रवौ

यतोऽद्वयाऽसङ्गचिदेकमक्षरम् ॥ ५७१॥

Bondage and liberation are attributes of the intellect, which the foolish superimpose upon the Reality, as the veiling of the eyes by clouds is superimposed on the *Sun*. In fact, this immutable Reality is Absolute Knowledge, non-dual and unattached. (571)

अस्तीति प्रत्ययो यश्च यश्च नास्तीति वस्तुनि ।

बुद्धेरेव गुणावेतौ न तु नित्यस्य वस्तुनः ॥ ५७२॥

The concept that bondage is and the concept that it is not, with reference to Reality, are only attributes of the intellect. Never do they belong to Brahman, the eternal Reality. (572)

अतस्तौ मायया क्लृप्तौ बन्धमोक्षौ न चात्मनि ।

निष्कले निष्क्रिये शान्ते निरवद्ये निरञ्जने ।

अद्वितीये परे तत्त्वे व्योमवत्कल्पना कुतः ॥ ५७३॥

So, these two, bondage and liberation, are imaginations wrought by Maya; they do not concern the Atma. How can there be any imagination (limitation) of the partless, actionless, peaceful, blemishfree, taintless non-dual supreme Reality, which is (infinite) like the sky? (573)

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।

न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ५७४॥

The ultimate truth is that in reality, there is no death, no birth, no one bound, no seeker, no aspirant for liberation, none liberated. (574)

सकलनिगमचूडास्वान्तसिद्धान्तरूपं

परमिदमतिगुह्यं दर्शितं ते मयाद्य ।

अपगतकलिदोषं कामनिर्मुक्तबुद्धिं

स्वसुतवदसकृत्त्वां भावयित्वा मुमुक्षुम् ॥ ५७५॥

Considering you to be a seeker after Liberation, as one purged of the taints of Kaliyuga, with mind free from desires, I have today revealed to you, again and again, as I would to my own son, the supreme and profound secret, the innermost essence of Vedanta, the crest of all the Vedas. (575)

Disciple Takes Leave

इति श्रुत्वा गुरोर्वाक्यं प्रश्रयेण कृताननतिः ।

स तेन समनुज्ञातो ययौ निर्मुक्तबन्धनः ॥ ५७६॥

Having listened to the words of the Guru with reverence, and having prostrated before him, with his gracious permission, the disciple departed, freed from bondage (476)

In Conclusion

गुरुरेव सदानन्दसिन्धौ निर्मग्नमानसः ।

पावयन्वसुधां सर्वां विचचार निरन्तरः ॥ ५७७॥

With his mind immersed always in the ocean of Bliss, the Guru wandered about sanctifying continuously the entire world. (577)

इत्याचार्यस्य शिष्यस्य संवादेनात्मलक्षणम् ।

निरूपितं मुमुक्षूणां सुखबोधोपपत्तये ॥ ५७८॥

For enabling the easy understanding of the aspirants to Liberation, this dialogue between the Guru and the disciple on the nature of Atma has been expounded. (578)

हितमिदमुपदेशमाद्रियन्तां

विहितनिरस्तसमस्तचित्तदोषाः ।

भवसुखविरताः प्रशान्तचित्ताः

श्रुतिरसिका यतयो मुमुक्षवो ये ॥ ५७९॥

May the Yatis, who are keen on Liberation, who have been purged of all defects of the mind by the prescribed disciplines, who turn their faces against the pleasures of *Samsara*, who have a placid mind and find pleasure in Shrutis, look on this instruction with deference. (579)

संसाराध्वनि तापभानुकिरणप्रोद्भूतदाहव्यथा-

खिन्नानां जलकाङ्क्षया मरुभुवि भ्रान्त्या परिभ्राम्यताम् ।

अत्यासन्नसुधाम्बुधिं सुखकरं ब्रह्माद्वयं दर्शय-

त्येषा शङ्करभारती विजयते निर्वाणसन्दायिनी ॥ ५८०॥

For those who are afflicted in the paths of *Samsara* by the burning pains caused by the threefold (*Aadhyatmika, Aadhidaivika* and *Aadhibhoutika*) sorrows and who roam in delusion in a desert in search of water, here is the glorious message of Shankara, pointing out the ocean of nectar, the non-dual Brahman, within easy reach, in order to lead them to Liberation. (580)

॥ इति श्रीमत्परमहंसपरिव्राजकाचार्यगोविन्दभगवत्पूज्यपादशिष्यश्रीमच्छङ्करभगवत्कृतः

विवेकचूडामणिः समाप्तः॥

॥ ॐ तत्सत् ॥